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**in association with**

**Greenwich School of Theology U.K**

**THE LIBERATING MISSION OF JESUS AND THE ANGLICANS  
OF TAMALE WITH SPECIAL REFERENCE TO ST. LUKE'S  
GOSPEL**

**by**

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## **ABSTRACT**

Over the past two decades the study of mission has become increasingly important as a pathogen in theology. This is because there has been a tendency by some scholars to place emphasis on the preaching of the Gospel of salvation and personal liberation from sin, on the one hand, and to emphasise the pursuit of social justice in order to liberate people from poverty and suffering, on the other; thus, creating a serious dichotomy in the Church's mission

This thesis is propelled by a yearning for an holistic understanding and practice of mission in the Anglican Diocese of Tamale. Thus, the thesis explores the liberating works of Jesus, specifically in the Gospel of Luke, as a paradigm for mission in the Anglican Diocese of Tamale.

The theological framework is St. Luke's gospel. In presenting the exegetical work on Luke's gospel, key themes emerged and were discussed accordingly. It was obvious that the Gospel of Luke is for the poor and that the nature of God's love is universal. Throughout the study, it is made clear that mission is an initiative of God that offers total salvation through the Church's mission and task. The Church's mission, however, is not only to communicate the gospel so that people will understand it but also, mission should aim for the transformation of people as individuals and as communities.

To assess the work, four methods of research have been used:

- Questionnaires
- Interviews
- Document analysis and
- Observation study.

The structured interviews and questionnaire were distributed to clergy, to some selected laity and to church development workers in the Diocese in order to ascertain their views on holistic mission. In addition, other methods were employed within the research to ascertain the relevant information related to the topic: visits to the sites of other projects; extensive reading and analysis of contemporary writings on Christian mission theology; and Christian development work. Arising from this, a detailed content analysis of the responses and documents are presented.

Having established the research methodology, the thesis proceeds to explore the area context of the Tamale Diocese to provide the reader with some knowledge of the Ghanaian indigenous worldview, which can either facilitate or hinder holistic mission practice. Following that, the history of Anglican mission in northern Ghana is examined.

The research notes that socio-economic projects have impacted economically on the beneficiaries. However, political and spiritual impacts are minimal. Other strengths and weaknesses of the diocese and her projects are identified; for instance, working in groups, and the lack of programmes to draw the attention of banks to micro-credit schemes for women are identified as strengths and weaknesses respectively.

Arising from the results, a number of critical areas that appear central to holistic mission are identified and discussed, with the hope of influencing the Anglican Diocese of Tamale mission work to be holistic in its mission work; for example, promoting the managerial capacity of mission practitioners as well as beneficiaries, their full involvement in community activities and the pivotal role of the projects' staff were all considered vital for effective implementation of holistic mission.

The findings from the research showed that there are many areas of the Church's mission where dualism is practised. The most important finding was that while evangelism and social action are combined in the activities of the churches, there is little evidence in the Diocesan community development projects that specifically promote or encourage Christian witness. In other words, there is little evidence of that deeper level of holism we have attempted to articulate in this thesis. However, there are also a few findings that do not support the central theoretical argument. Various reflections and suggestions are made that could help to enrich the Diocese in this vital area of study.

The study maintains that the Church's mission task should include evangelism, as well as addressing social and political issues and speaking with a 'prophetic voice' on the same platform. The thesis concludes by stressing that life must be looked at as an integrated whole, where the spiritual, the political, the social and the economic are all intertwined.

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It is my hope that this thesis will serve as a rich resource to those who may show interest in it and to those who may wish to pursue further studies in mission in the Tamale Diocese in the future.

## PREFACE AND ACKNOWLEDGEMENTS

A qualitative study always involves considerable work and illuminates experience because it sets out to understand and reflect how people view things in general. In the case of mission and the churches, this has been particularly true. Christians have always created a dichotomy between evangelism and social action, due to the different perceptions of mission. But any understanding and practice of mission that does not integrate evangelism and social action is far from being liberative.

From this perspective, is there not good reason to recapture the message of Jesus in the gospels, especially St. Luke? The purpose of a study like this is to understand and outline the nature of the Tamale people's perceptions of mission and to examine these in the light of holism, as demonstrated by Jesus Christ. The thesis calls for a liberative understanding of mission and how individual Christians in the diocese are called to live it out. It is my hope and prayer that the thesis will prove useful to the Anglican Faithful and to people of other denominations, as we engage in the task of mission.

I wish to express my sincere gratitude to the **James and Sylvia Beney Memorial Trust**, which generously and enormously supported me to pay for the course fees. This research would not have been possible without grant aid from this source. I am extremely grateful to the **participants** who gave their time and who shared their ideals and beliefs with the researcher. Though there were disagreements and differences in opinion, they rather enrich the research; without them it would not have been possible. For the successful completion of this thesis, I am indebted to my promoter and co promoter, **The Revd Canon Professor Gerald Hugh and Professor Derrick Mashau** respectively and former co promoter **Professor Faan Denkama**, who painstakingly read the draft sections and chapters of the thesis, provided comments, drew my attention to errors and omissions and offered academic advice that has culminated in this final work. My appreciation is also extended to **The Revd Professor Byron Evans** for his academic guidance until his retirement two years ago, as well as the grant aid he secured to support this work. A word of appreciation goes to **Peggy Evans** for proof reading this thesis. To **faculty members and staff** of both Greenwich School of Theology and North West University, who have contributed in one way or the other to this thesis, I would like to say 'thank you'. I am also much indebted to the **various authors** whose works have been quoted to support the arguments of this research.

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## **CHAPTER 1: INTRODUCTION**

### **1.1. PROBLEM STATEMENT**

The church, which includes Christian development projects, is called to be a visible expression of the holistic, liberating mission of Christ in the world as presented by Luke in his theology of mission. But current trends very clearly show that the church leaves much to desire in her understanding and practice of this type of mission. Some Christians' understanding of the Church's mission tends to be in spiritual terms (Sider, 1993: 32), with the tendency to lose sight of the social dimension, while others tend to concentrate their efforts on the pursuit of the social gospel (Gnanakan, 1989: 119). Each of these views presents a narrow understanding of mission.

This dualistic approach to mission has been visible in the Diocese of Tamale. I have heard many remarks from people, such as, 'the church should remove itself from politics and should not be involved in matters that are not spiritual'. Some people say church leaders should only speak when government policies are not favourable with regards to spiritual matters. When one speaks against the unjust social conditions that make people poor, one is accused of being a political cleric. Christian development projects tend to adopt a model of poverty that is exclusively materialistic and economic rather than a model that includes social transformation and spiritual dimensions as well (Myers, 1988: 15).

Against this background, there is a greater danger that the Church's mission will be reduced to a matter of simple numerical growth and that the social conscience of churches and of believers will soon be ebbed away. Also, the important place of spirituality in human development and within community projects run by churches is not acknowledged or addressed.

To avoid the narrowness, or to overcome the problem of dualism between the physical and spiritual (Newbiggin, 1989: 24), this study will endeavour to show a more genuinely holistic approach to helping the poor (Myers, 1999: 192); and, in order to proclaim a more holistic gospel, to motivate the churches to tackle evangelism hand-in-hand with social action (Sider, 1993: 253). This research will therefore attempt to identify and understand the

liberating works of Jesus, specifically in the gospel of Luke, as a paradigm for mission in the Anglican Diocese of Tamale. Given the importance of the nature of the subject to be researched, relevant allusions will be made where necessary.

To provide a strategic direction to enable this research to reach its aim of contributing to a better understanding and practice of mission, the following clarifying factors will be researched:

- the theological themes that articulate an understanding of Jesus' mission as a holistic and liberating enterprise;
- an overview of the liberating work of Jesus in Luke, especially by referring to relevant books/articles and commentaries on the subject;
- to develop and emphasise carefully Luke's view of Jesus' mission.

An assessment of the mission practice in the Diocese of Tamale is essential to the task and this will include examination of the socio-economic and religious background of the areas in which the research will be carried out and of the people, including the factors that have influenced the most urgent needs of the people.

## **1.2 BACKGROUND OF TAMALE ANGLICAN DIOCESE**

Broadly, general information about the Anglican Diocese of Tamale will cover the following.

### **The geographical area**

- The Diocese covers the three regions of Northern Ghana, in West Africa, South of the Sahara desert, namely: Northern Region, Upper East Region and Upper West Region.

### **The climate & vegetation**

- The area falls within the tropical Wet and Dry climatic Zones.
- The rainfall period is limited to one season (May – October).
- There are few dry season garden opportunities.
- The Vegetation of regions is Savannah grassland.
- There is low fertility soil.
- Harvest is usually very poor.

### **Demography & culture**

- The population is predominately rural, estimated to be about 3.5 million.
- There are 16 major ethnic groups in the area.
- The area has three main religions practising in the area, namely: Traditional religion, Christianity and Islam.
- The area is a male dominated society.
- Community leaders are chiefs.
- There are mutual community support systems.
- Tribalism, nepotism, tribal wars, bribery and corruption are common.

### **Socio-economic issues**

- About 80% of the population live below the poverty level.
- Due to poverty, infant and child mortality rates in the three northern regions of Ghana are the highest in the country.
- The main economic activity is agriculture.
- The main crops grown include: millet, maize, sorghum, rice and groundnut; and there is also small livestock production.
- Farming practices are largely traditional. Slash and burn is the main means by which land is cleared. Ox ploughing is also used.
- Unemployment is very high, especially in the dry season.
- Youth migration to the southern sectors of the country - for job opportunities during the dry season - is common.

### **About our Diocese and Parishes**

- Anglicanism in the three regions of Northern Ghana dates back to the 1940s.
- The Diocese of Tamale was founded in 1997.
- Approximately 3,500 are Anglicans.
- There are 11 parishes, 13 outstations/congregations and 16 clergy.
- There are many Diocesan organisations (e.g. Mothers' union, Men's fellowship). Some are active and others are inactive.
- The source of Diocesan income is 40% gross parish income.
- The Diocese has initiated a number of community development projects aimed at promoting the betterment of the people.

### **The writer's involvement in the work of the diocese**

- He is the Dean of the Cathedral of Tamale.
- He initiated and founded three churches, a clinic and a school.
- He is a member of some Diocesan Boards e.g. Diocesan Board of Education.

The Diocesan Mission context is a significant factor too, as well as an examination of people's thoughts and perceptions about mission and the Diocesan strategic mission plans and practice.

The question will be posed: 'How should an understanding and discovery of Luke's theology of mission be applied in the Diocese of Tamale?' The following aspects will be examined:

- Luke's views on Jesus' ministry;
- lessons to learn about the content and style of Jesus' ministry;
- the ways in which the Diocese of Tamale can be part of the holistic, liberating mission of Jesus.

### **1.3 AIMS AND OBJECTIVES OF THE RESEARCH**

The purpose of this research is to contribute to a better understanding of mission as presented by Jesus in Luke's gospel. A proper understanding of mission is vital in order to defuse the misconceptions of mission narrowed down solely to matters of personal sin and salvation (Sharp and Browden, 1983: 317) with little or no social dimension. The research will stress that, in Christian mission, proclamation and social action are inseparably related (Bosch, 1996: 408), which should aim at the transformation of the whole of human life.

In order to achieve this aim, the following objectives have been identified:

- to study Luke's mission theology presented in the person and ministry of Jesus (Senior and Stuhlmueler, 1985: 366), in order to produce a clear picture of Luke's mission theology;
- to study and evaluate the Anglican Diocese of Tamale's vision of mission and its strategic plans. To do this requires a realistic assessment of the views of churches,

clergy, lay leaders and church development project workers and the practice of mission.

- The perceptions of project beneficiaries about mission will be analysed to discover what has been achieved at present in the realm of mission and what still needs to be done.

An outline of a practical strategy of the mission work of the Anglican Diocese of Tamale will be developed in the light of the above understanding and discoveries.

#### **1.4 CENTRAL THEORETICAL ARGUMENT**

The central theoretical argument of this research is:

- that the findings on mission from the churches and from the individuals who took part in the study indicate that the Diocese has a language of holism, but a practice of dualism. This does not reflect the liberating mission of Jesus in the gospel of Luke. Their views reflect:
  - limited understanding of mission;
  - the desire to avoid pain in the pursuit of some mission activities;
  - and insufficient funds to expand beyond the present scope of mission activities.
- The thinking of the Diocese about mission is comprehensive although, in practice, evangelism is not integrated into the Church's social ministry.
- To illuminate and provide a better understanding of mission, the argument will seek to demonstrate that the person and work of Jesus, as presented in Luke's Theology of mission, is central. The argument will stress that Luke's theology articulates an understanding of mission as a holistic, liberating enterprise, which should be the model to clarify the mission work of the Anglican Diocese of Tamale.

## 1.5 RESEARCH METHODOLOGY

This missiological study is carried out within the Anglican tradition. In an attempt to provide a holistic understanding of mission, the following approaches and methods need to be employed:

- to examine extensively relevant published material (books and articles, etc.) on Luke's theology of mission. The works of Esler (1987) and Senior and Stuhlmuehler (1985) will be utilised to determine the theological perspective of Luke. In addition, the accounts of Luke described by Marshall (1991), and Bosch (1996) understanding of the poor as well as Myers (1999) are relevant in understanding the theoretical framework for Jesus' liberating mission.
- Apart from extensive examination of Luke's theology of mission, in dealing with the practical situation in the ecclesiastical Diocese of Tamale, I propose to use a combination of methods such as formal and informal interviews using structured questionnaires, interview schedules, observation studies and document reviews. Writers such as Youngman (1982), Bell (1993), Edwards (1994), Moser and Kalton (1971), and Oppenheim (1992), who provide good practical advice and guides to questionnaire design, will provide a foundation for designing the questionnaires.

The questions will be tested in terms of getting the best information available and building up a rich picture related to the research question. In addition, to check the meaningfulness of the questions, responses will be clarified and analysed. A questionnaire will be sent to a representative sample of one hundred (100) members of the different congregations in the diocese to discern their views on the mission of the church, their needs and aspirations, their gifts and abilities and how these may be developed in the service of the church and the community.

The interviews will be conducted with clergy, social/development workers, teachers, nurses and people connected with mission work in order to discover their fears, misunderstandings, perceptions, attitudes and expectations regarding mission. The collected data will be analysed to take account of gender and age groups, employment, interests, social involvement, and religious backgrounds. In addition, I will examine briefly the

history of the Anglican Church in Northern Ghana (Diocese of Tamale) through Church records and Church officials. The collected data will be analysed to discover how the Church could make its mission work more meaningful for its worshippers and beneficiaries, and become more culturally relevant to the Church.

## 1.6 TERMINOLOGY, MEANING AND CONTEXT

Some words and phrases will be used over and over in this study, and for that purpose it may help the reader if these are defined at the beginning.

**Mission:** There has been a lot of debate as to the meaning of the term 'mission'. There have been two extreme views. One extreme understanding of mission is limited to the proclamation of the Word and the other extreme view is connected exclusively with social action. To counteract the dualism between evangelism and social action, a holistic understanding of mission has emerged. We might mention here a few of such definitions and views.

Mission should be a "sign of the kingdom, in which evangelism, social action and the spirit are presented and inseparably related" (Zahniser, 1997: 185). Similarly: "... mission includes everything God's Church continues to be and to do in the world and must be rooted in the character and purpose of God, its source and sustainer" (Browen, 1996: 72). From these definitions one may say that mission simply means sending the "Church into the world to serve, to heal, to preach and to liberate" (Sugden, 1997:341).

In his discussion on the word 'holistic', Myers defines holistic ministry as "one in which compassion, social transformation and proclamation are inseparably related" (Myers, 1988:5). In that article he stresses the inseparable nature of evangelism and social action. It seems clear that a holistic definition of mission implies a sum total of social action and evangelism. This suggests that holistic mission has to do with the total salvation of humanity. Therefore, to see salvation in terms of reward in heaven creates attitudes that lead to withdrawing from the world and its problems. But to see salvation much as a matter for this present age - only expressed in terms of socio-economic and political growth - is also a caricature of the gospel. Salvation should be redefined to be more inclusive so that

“there is no tension between saving from sin and saving from spiritual ailment, between the spirit and the social” (Bosch, 1996:33). Holistic mission focuses not only on progress and possession of wealth, but also on facilitating individuals and communities to achieve a quality of life that is acceptable (Cheyne: 1996:34). This understanding demands a holistic approach to mission work.

**Evangelism:** The word evangelism is derived from the Greek word ‘*evangelion*’, which means ‘good news’ (Shorter, 1994:4). Like the word ‘mission’, many have written about evangelism, but it is not always clear what the definitions are. The 1974 Lausanne Congress on World Evangelism defined evangelism in the following manner:

To evangelise is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the scripture; and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the spirit to all who repent and believe (Atkinson and Field, 1995:360).

Walter Brueggemann defines evangelism as a request to choose a new story, using the biblical story as the “definitional story of life and thereby authorising people to give up, abandon and renounce other stories that have shaped their lives in false and distorting ways” (1993:10). These definitions are focused only on the overt conversion of individuals. However, for holistic mission, the use of the phrase ‘evangelistic intent’ is also very helpful and appropriate, especially in development context.

According to Myers (1999:205) this phrase is not “...a call to proselytise, neither is it a call to coercive, manipulative or culturally insensitive evangelism. Rather it is a call to be sure we do our development with an attitude that prays and yearns for people to know Jesus Christ”. Similarly, one scholar argues that Christian involvement in social change is not separate from evangelism. He states: “Constantly relating the social change they are involved in to Christ is evangelism. When Christian doctors treat a patient, when they are involved in a project, they are sharing the reality of Christ. They can articulate why they do it. If people ask you why you are doing this that is evangelism” (Sugden, 1997:345). These explanations of evangelism are guided by an existential posture and disposition that is incarnational, contextual, holistic, intensive and extensive in outlook and emphasis. They

challenge especially development workers not to make conversion, or entry into the community of the church, a condition for economic support.

In the light of all the above explanations of evangelism, the term 'evangelistic projects' could be defined as any activity of the Church intended to lead people to Christ or to initiate people into the Kingdom, or both.

**Development:** It should be understood that defining the term 'development' is not an easy task because it has a wide range of meanings. The World Bank describes rural development as a "...strategy designed to improve the economic and social lives of a specific group of people - the rural poor. It involves extending the benefits of development to the poorest among those who seek a livelihood in the rural areas" (World Bank, 1975: 3). Chamber (1990: 146-148) adds that development should aim ultimately at the empowerment of the rural poor and that should be part of the other general needs of the rural poor, such as agricultural production, equality and others. Other definitions of the term 'development' are worth considering here to highlight the focus of study under this section of the research. A contemporary English Dictionary defines development as 'the gradual growth of something, so that it becomes bigger or more advanced'. On the other hand, Korten (1990: 67) defines development as: "A process by which the members of a society increase their personal and institutional capacities to mobilise and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations". This explanation sees development as a process rather than an end. It also stresses that community and people-centred development is equally as important as economic growth. Another scholar says development "...is a process that seeks the empowerment of the households and their individual members through their involvement in socially and politically relevant action" (Friedman, 1992:33). This approach to development is also helpful because it places economic and political power at the centre of the development agenda. However, this view of development may ignore the spiritual dimensions of life, which are equally important to the poor. Similarly, Jayakumar Christian's definition of development is a response to powerlessness, but he goes beyond that by indicating that development is a way of "...attempting to fill in the spiritual blind spot in a broad and holistic way" (Myers, 1999: 109).

From these definitions one can see that there is emphasis only on one aspect of life or growth. This is due to the paradigm shift during the Enlightenment, which tended to consider the physical and the spiritual as quite separate and distinct entities (Newbigin, 1989: 24). Thus, people tend to view the world as two separate unrelated realities, one religious (spiritual) and the other physical (material). Not only does this affect people's worldview, but it also has had serious consequences for Christian mission, a factor that will be explored later in the study.

**Worship:**

Worship is the entire self's response to God, requiring unity of mind, will and feeling. Worship engenders emotion, but no feeling as such is ever worshipped. Worship is the rooting of life in reality. It is finding God real and religion rich for every need. Worship is ... finding meaning in life within the depth of reality (Wallis, 1966: 239).

From this definition it is clear that if God is not celebrated and adored as Lord in worship, it is highly unlikely that God's rule will be celebrated and welcomed anywhere else. Without a deep sense of the reality of God in the regular, liturgical life of the Church, talk about initiating people into the rule of God will be useless and empty. According to Schwartz (1997), worship that is inspired by the Holy Spirit moves worshippers into experience that is likely to make their faith spring into active life. He notes that well-planned and inspiring services and an arousing sermon accompanied by good music - that is termed worship - provide the criteria for evaluating an evangelistic project (Schwartz. 1997:30).

**Beneficiaries:** These are generally 'deprived' individuals and communities who benefit from the projects' activities.

**Inclusive language:** On the question of inclusive language, this study does not intend to exclude the feminine by the use of the words such as 'humankind' or 'mankind'. When used they stand for both male and female.

“**Susu**” refers to monies saved by beneficiaries from the little profits they make from their income-generating activities in order to continue with their businesses when they are withdrawn from the project support.

**Kerygma:** *Kerygma* is the proclamation of the gospel, including an invitation to personal conversion, to a new life in Christ, to discipleship and church planting. In other words, *Kerygma* is the verbal articulation or preaching of the gospel, which summons men and women to decisions that include the declaration of the Lordship of Christ. “ In *Kerygma* the faith that grounds the Church is recounted, spoken and re-enacted in such a way that faith comes alive within the congregation” (Mead, 1997:58). The main content or subject of proclamation is Christ, who was crucified, died and is raised and through him salvation is offered to all humankind. This is the Good News which transforms humankind and which all people in this world have a right to hear.

**Diakonia:** The term *diakonia*, which is a Greek word, is generally understood to mean ‘service’. However, in modern theological thinking, *diakonia* is also used to include the Church’s involvement in the pursuit of social justice (Thomas, 1995: 9). In this thesis the use of *diakonia* extends to both meanings, that is ‘service’ and ‘pursuit of social justice’. Both the charitable and social forms of diaconal mission are important for the contemporary Church in her practice of mission. Christian mission to society becomes true *diakonia* only when the social and charitable work of the Church is understood as part of the prophetic witness of the Church. But it should be understood that *ecclesia diakonia* is different from services provided by other organisations in the world. Christian *diakonia* is faith-based. It is an expression of the Church's faith and the faith of the individual Christian. In other words, Christian *diakonia* (Service) is theological and includes not only charity and social reforms, but also faith, which is inseparable from charity, as noted by Apostle James (2:14-26). Also, in *ecclesia diakonia*, unity and the service of God are regarded as the core of the mission that the Church is called to proclaim.

**Koinonia:** *Koinonia* is a Greek word meaning “fellowship, sharing in common, communion”. It is building our sense of community- the faith or Church community (Mead, 1997: 46-53); a Community that is united in purpose: caring for and valuing one another; where each person is concerned about the welfare and the integrity of the other; where

people live in harmony; serve one another in love; and where people spur one another on toward love and good deeds (Hebrew 10:24).

The first occurrence of *Koinonia* is in Acts 2: 42, which states: “They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.” Christian *Koinonia* is different from the many other human fellowships in the world. It is different because the basis of our *Koinonia* with each other is first established by our fellowship with Jesus. “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not live according to the truth: but if we walk in the light, as he is in the light, we have fellowship with one another and the blood of Jesus his Son cleanses us from all sin” (1 John 1:6-7). *Koinonia* also has another meaning besides ‘fellowship’. In the New Testament it also means ‘participation’. Peter, writing his letter to the scattered believers around the world, said: “But rejoices that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed” (1 Peter 4: 13). Paul, writing to the Church in Philippi, said: “I want to know Christ and the power of his resurrection and the fellowship of sharing with his sufferings, becoming like him in his death” (Philippians 3:10).

*Koinonia* is a key aspect of the Christian life and mission. Real *koinonia*, which we already share, should give rise to our mutual concern to view conjointly the issues of religious freedom and proselytism that divide us.

## **1.7 THE STRUCTURE OF THE THESIS**

Chapter 2 discusses Luke’s mission theology as a framework for understanding holistic mission. The chapter also examines other constituent themes in liberating mission, such as the Kingdom of God theology.

Chapter 3 gives a structural description of the Tamale Diocese in its national and ecclesiastical contexts. The socio economic, political, gender inequality and unemployment situations that have brought different challenges for mission work is discussed here. The chapter also examines the historical profile of the Tamale Anglican Diocese including an

overview of development activities of the Diocese as well as the research design and methodology.

The findings and the analysis of the findings are presented in chapter 4. Measures for addressing obstacles to holistic mission are discussed in this chapter.

The final chapter 5 summarises the main findings of the research and examines ways that should inform the Anglicans of Tamale in their mission practice.

### **1.8 SUMMARY**

The danger of misunderstanding mission and the need for the churches of the Tamale Diocese to move away from a dualistic understanding of mission have been expressed. Having made this point in the thesis, the study outlines the direction in which this can happen, by noting the following factors as vital.

- An examination of the theological perspective of mission.
- An examination of the mission situation in the Tamale Diocese. Here the aspects emphasised by the study are the geographical area; climatic conditions; the demography and culture of the people; socio economic issues; Anglicanism in Northern Ghana; Diocesan parishes; and the researcher's involvement in the mission work of the Diocese.

In order to assess the relevance and focus of the thesis and to determine its aims and objectives an analytical framework for carrying out the research work is defined. The chapter is concluded by defining certain terms or words in order that they will be understood in the context in which they are used. This is intended to ensure a better understanding of mission as well as defining the structure of the study.

## **CHAPTER 2: LUKE'S THEOLOGY OF MISSION or THE MISSION PERSPECTIVE OF LUKE**

We have tended to accept the dichotomy between the spiritual and the physical and, as a result, we sometimes inadvertently limit the scope of both sin and the gospel. We need to transform this way of thinking. It is true to say that the Church, in the past and today, has been criticised for being a potential instrument of repression. But the Church, when true to the gospel, has been a liberating, freeing agent in society. The purpose of this chapter is to discuss and develop a holistic framework for thinking about mission, which should determine how we respond to it. The chapter presents this framework under two headings.

2.1 Exegesis of Luke's Gospel

2.2 Exegetical Work on Luke's Gospel and Holism

### **2.1 EXEGESIS OF LUKE'S GOSPEL**

If liberating mission is to be biblical, then we need to develop a biblical framework that informs our discussion. Luke's gospel might be a good starting point, since Luke has many references to Jesus' dealing with people of varying needs.

Luke's gospel portrays very significant themes. The first section of Luke's gospel, for instance Luke 1:5-2:52, 3:23-38, deals with the birth and childhood of Jesus. The point to note here is that unlike Matthew - who traces the genealogy of Jesus Christ to Abraham, the father of Israel - Luke traces Jesus' origins to Adam, the father of all people. This inclusive motif also occurs in Luke 13:29. From these perspectives, Luke wants his readers to understand that Jesus is the saviour of the world (Luke 2:14). This aspect of Jesus' roots is brought out clearly in the angel's announcement to the shepherds, which states: "Be not afraid; for behold, I bring you good news of great joy which will come to all the people; for unto you is born this day in the city of David a saviour, who is Christ the Lord" (Luke 2: 10-12). Again, Simeon picks up this universal motif when Jesus was presented in the Temple: "... for my eyes have seen your salvation, which you have prepared in the sight of all people, a light for the revelation to the Gentiles and for glory to your people Israel (Luke 2:30-32). Luke stresses this theme in the resurrected Christ's teachings to the eleven apostles, as he says, "repentance and forgiveness should be preached in His name to all

nations, beginning from Jerusalem (Luke 24: 47). Apart from this universal nature of mission, the passage also reveals other themes, such as the death and resurrection of Jesus.

One other aspect of Luke's gospel is the "Nazareth manifesto", which summarises Luke's view of Jesus' mission (Luke 4:14-30). This aspect of Luke's gospel is very significant because it embodies almost all the key themes in Luke's gospel. First of all, Jesus was anointed by the Holy Spirit, which signified that the work of Jesus was guided and empowered by the Holy Spirit. This theme of empowerment is reaffirmed in Luke 24: 49, when Jesus tells his disciples about the coming of the Holy Spirit, which was further given emphasis in Acts 1:8.

Another dominant theological concern of this gospel that cannot be avoided is "good news to the poor and the outcast". Unlike the other gospels, the Gospel of Luke pays special attention to the poor. The Magnificat (Luke 1:46-55) is a great song of liberation and shows that the life of Jesus begins with the poor. This eschatological song is very important for oppressed people because of its vision of concrete freedom from systemic injustice. Also, in the birth of Jesus (Luke 2:8-20), the ones who came to the manger to praise the Lord were not wise men from the East (Mt 1:1-12), but rather poor and humble shepherds.

The question to ask is: 'Who are the poor in Luke's gospel?' This is vital because Luke's gospel by itself presents an adequate argument that 'the gospel is for the poor'. It has many references and stories of Jesus' dealing with 'the poor'; it seems to give insight and clarity to such a complex matter and allows the reader to conclude with unashamed affirmation that the gospel is for the poor (Lingenfelter, 1998: 155-166). Bosch (1996:104) states, "...no serious student of Luke can doubt that the motif of the gospel as good news for the poor is absolutely crucial for the understanding of his gospel".

First, Luke uses the word 'poor' to include those persons who are economically poor and those who are lowly in social status. The story of the Sabbath dinner (Luke 14: 1-24), where Jesus gives an admonition to his host:

When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbours, lest they also invite you in return, and you are repaid. But when you give a feast, invite the poor, the cripple, the lame, the blind and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just (Luke 14: 12-14).

A similar story is the story of the Rich Man and Lazarus (Luke 16:19-31); the beatitude of the poor and of the woe-saying of the rich are examples (Luke 6:20, 24).

Second, Luke's understanding of the poor includes people who are suffering and experiencing misery and who can be categorised into three groups. These are:

- **Those suffering political and civil injustice**, to include the disfranchised and slaves (Luke 3:19-20, 7:18-35, 10:30-37, 15:13, 12: 35-38). From these texts Luke wants his readers to understand that working with the poor against political systems and social structures - that are the origins of misery, deprivation, discrimination, sin and poverty - can lead to immense suffering and mockery. But this is what the Lukan Jesus meant by counting the cost of discipleship, which is a prominent theme in Luke's gospel. This may be seen more clearly in two parables that are unique to Luke's gospel (Luke 14: 28-33) and also in Luke 14: 26-27, which says: " If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple".
- **Those suffering marginalisation**. The several references, such as Luke 6:7-11, 11:53-54, 19:47-48, 20:1-9 - where the Pharisees and other Jewish religious leaders are always criticising, opposing, and intentionally planning evil against Jesus for associating with the marginalised in society, which the Jewish authorities saw as a threat to their own religion and political interest - are testimonies. In this context, it should be explained that not all the outcasts are numbered among the poor. A good example here, as was noted earlier, is of Matthew and Zacchaeus, both tax collectors who were not poor in any material sense of the word, yet they were numbered among the outcasts. Their rejection was based on Jewish religious and

cultural grounds: that is, the Jewish law could not accept them. On this basis we can understand why the Pharisees and the other Jewish authorities complained to Jesus' disciples, saying: "Why do you eat and drink with tax collectors and sinners (Luke 5:29-30)?" Their protest at Jesus' presence in the house of Zacchaeus is one other example (Luke 19:7).

- **Those suffering physical sickness.** Here, Luke's gospel portrays Jesus as exorcising demons (Luke 4: 33-36), healing Simon Peter's mother-in-law of a high fever (Luke 4: 38-39) and healing many others who were brought to him (4:40-41).

Tom Houston agrees with this theme of suffering and concludes his examination of Luke in a wider context by stating that the poor in the Bible, especially in Luke and Acts "represent(s) suffering people" (Nicholls and Wood, 1996: 69). In other words, the social groups we are referring to when we speak of the poor and the outcasts in Luke, are those social groups who were undervalued and unprotected. These least privileged groups suffered from a loss of dignity and had very few rights.

Third, Luke is of the view that being poor or an outcast is not an excuse or a hindrance to working-out one's faith. The actions of the poor widow in Luke 21:3-4 enable us to see that the poor can confess God as their creator, redeemer and sustainer of life. On the other hand, in the story of Zacchaeus, the chief tax collector, Luke shows that the rich outcast equally can respond to Jesus (Luke 19:1-10). The parable of the young rich fool and the story of Zacchaeus shows two ways in which the rich respond to the invitation to follow Jesus (Luke 12:13-21). Hence, in Luke, the wealthy are not forgotten, but are given equal opportunity to respond to the amazing love of Jesus, as described in the parable of the great banquet (Luke 14:21-24). Here, in the parable of the great dinner the first guests to be invited were the rich.

From the preceding references and discussions on the subject of "good news for the poor" one may agree with Bosch that Luke's understanding of 'the poor' is as an all-embracing term, which means more than the economically poor, but also includes the suffering and the marginalised. He argues: "Being poor is quite incontrovertibly a material reality... whenever Luke recorded words of Jesus about those who suffered; he either put the poor at

the head or at the very end of the list. This seems to suggest that 'the poor' was an all-embracing category for those who were the victims of society" (1996:436). Hence, poverty not only refers to the economically poor, but also to "the poor and marginalized" or to "the voiceless and helpless" (Nicholls and Wood, 1996:58). The study also acknowledges that 'the poor' "... represent the socially oppressed, those who suffer from the power of injustice and are harassed by those who consider only their own advantage and influence". Yet they are "... at the same time those who remain faithful to God and expect their salvation from His kingdom alone" (Nicholls and Wood, 1996: 58-59). Cotterell (1992: 257) suggests in his writing: "God is decisively on the side not of any one sociological class, but to all who are oppressed. He alone is justice." Cuthbertson (1986: 123) writes: "God has a special concern for, indeed, a bias towards, the poor, which if true, ought radically to affect our Christian life and Church practice."

The point being made here is that not all of the outcasts with whom Jesus associated himself were materially poor. This means that when we talk about 'the poor', we are talking about those who are economically poor, as well as those who are considered to be marginal or peripheral, and therefore have limited human rights.

One other important area of Luke's gospel is the prominence of fellowship meals. There are quite a number of these, notably Luke 7:36-50, 11:37-54 and Luke 14: 1-24. On several occasions, Luke's gospel portrays Jesus as a guest at dinners and participating in table fellowships. In the passages noted above, there are extended reports of his teachings. Other passages include Luke 5:29-32, 10:38-42, 19:5-6, and 24:30-32. The fellowship meals signify the central social activity in the life of the believing community and are prominent aspects in Luke's Gospel. The host provides the meal at these fellowships, but Jesus, the guest, makes an inclusive rather than exclusive list of people to be invited. In his list the host must invite the poor, the blind, the lame and the crippled (Luke 14: 13-21) and honour them in the life of the community. The basic teaching that Luke's gospel wants its readers to understand is that such a host is extending the welcome of God, and all are included in the divine hospitality. Here, an external blessing is promised when the rich humble themselves, choose to serve meals and give a special welcome to the poor (Luke 14:14).

The story of Jesus' rejection by others, including the people of Judea, is a theme that relates to the people's response to Jesus: occasionally positive (Luke 4: 22), but mostly negative (Luke 4: 23-29). This theme of rejection runs through the gospel and extends to the Early Church in Acts. One other area that would assist us in our understanding of Luke's gospel is the aspect that relates to Jesus' "journey to Jerusalem" (Luke 9: 51). An important reference to note here is found in Luke 13:33, which states that, "No prophet can perish except in Jerusalem". In these passages of both rejection and tireless journeying to Jerusalem, Luke moves the story of Jesus towards his death and resurrection.

From the above presentation, it is clear that emphasis is on the story of Jesus and his interactions with diverse people and his involvement in several situations. It is for these reasons that Luke's gospel has become the central focus for most scholars, some of whose views will be examined as contributions to the discussions in this chapter.

Different writers have held varying opinions as to Luke's theological position. Writers sometimes differ in terms of emphasis, which in many ways has implications for mission. For example, Esler's work on Luke stresses that a proper account of Luke's theology must take into consideration political and social influences (1987:164-169). Luke emerges as someone who did not write from an interest in theologising for its own sake, but from the belief that the Gospel must be correctly interpreted and presented across the whole range of troubles those believers may experience. Luke, therefore, did not differentiate between the theological realm and the social or the political, but saw them as closely inter-related. Accordingly, the social and political factors played a vital role in the formation of Luke's theology. In other words, Luke's gospel is a response to the social and political pressures experienced by his community.

However, this is not to say that such factors constitute the total explanation of why the Gospel of Luke was written. A proper account must take certain or specific religious motivations into consideration. The point being stressed here is that it is unrealistic to understand Luke's theology purely in its religious dimension without an understanding of the social and political realities of the community for which the Gospel was written. This is confirmation of one scholar's view that the relation between religion and society is always

dialectical (Esler, 1987:2). Hence, the sociological element, which combines with the particular interest and point of view of Luke's concern, is present throughout the gospel.

This perceptive recognition of sociological method in the work of the evangelist helps us to appreciate the social setting by contrast with the historical method, which is unsuitable for recovering the recurrent features of a past community. Unlike other New Testament writers, Luke has taken great pains to present Christianity for his Christian community as a faith with a past, a present and a future.

Proceeding from a different viewpoint, writers such as Senior and StuhlmueLLer believe that the main mission theology of Luke is the relationship between the life story of Jesus and the history of the church. The works of these authors are devoted to exposing both the universal scope to mission and Jesus' concern with the lowest people in society and the official outsiders as the main key emphasis of Luke. Senior and StuhlmueLLer believe that Luke is the only evangelist who emphasised Jesus' associations with women "...a stunning crossing of a social and religious barrier in the patriarchal society of his day and more progressive than any other evangelist" (1985:345-366 or 1983:260-261). According to these authors, the role of the Spirit in mission stands out clearly in Luke's theology, as depicted in the keynote passage of Luke 4:16-30. From the annunciation, infancy and baptismal stories, the significance of the power of the Spirit is prominent, marking the beginning of a new age of salvation. The writers conclude that: "...for Luke, the concept of the Spirit seals the Kingship between God's universal will to save, the liberating ministry of Jesus and the worldwide mission of the church" (Senior and StuhlmueLLer, 1985:366 or 1983:269).

Bosch (1991:84) sees Luke's understanding of mission to be different in many ways from that of Matthew, which is important for choosing Luke when researching into the early church's understanding of mission. According to Bosch, the Biblical foundation for mission for Matthew is the Great Commission. But in Luke the foundation of Jesus' ministry is Luke 4:16-21, which Bosch sees as the keynote passage in understanding Christ's mission and that of the church. According to Bosch, other reasons for choosing Luke, in order to understand the early church's perception of mission, is the centrality of mission in Luke and that the writings of the Gospel were for Christians who were

predominantly of Gentile origin as against Matthew's gospel, which was written for Christian Jews (1991:84-85). Bosch maintains that the recurrent themes in Luke's gospel "... include the ministry of the Holy Spirit, the centrality of repentance and forgiveness, of prayer and love and acceptance of enemies, of Justice, and fairness in inter-human relationships and his relationship with marginalized people" (1991:86).

Bosch further states that Luke was not very interested in retelling the stories of Jesus and the Church, which are mere history, but his concern was the theological motivation for mission (1991:87). In other words, the thrust of Luke's writings was not to give a historical account, but to present a challenging message to his contemporaries. Furthermore, Bosch believes that the mission to the poor and the Gentiles was central to Luke's theology (1991:89-91). He views Jesus' encounter with the Samaritans, who were bitter enemies of the Jews, as the thrust to the Gentiles' mission. He sees Luke presenting a gospel beyond the frontier of Israel to all the nations and people, as depicted in the parable of the Good Samaritan (Luke 10:25-37). The healing of the Ten Lepers, in which one of the lepers, a Samaritan, returned to express his gratitude to Jesus and received words of salvation, is another example to suggest a break between the traditional Jewish attitude towards outsiders and those who were ostracised by the Jewish law. The emphasis of the Gentile mission, according to Bosch, is not to play down the importance and the benefits of the gospel to Jews (1991:91-98).

Also, in Bosch's (1996:121) view, suffering is a necessary ingredient of Luke's understanding of mission; according to Bosch, Luke's presentation of Jesus' journey to his passion and death points to this fact (Luke 18:31-34, 17:25). Undoubtedly, the suffering will be extended to the disciples of Jesus as they engage in mission.

One scholar writing on Luke has pointed out peace-making as one of the important elements of Luke's missionary paradigm (Bosch, 1996:118-119). She cites the prayers of Jesus for his enemies (Luke 23:34) as an example of Jesus' preparedness to use a non-violent approach in order to achieve his goal. On the basis of this, Luke sees that peace-making is integral to the churches' mission.

Comparing Luke's gospel to the other synoptic gospels, one writer, Marshall (1991:829), claims that, in contrast to Mark, Luke stresses the importance Jesus attaches to his kingdom ministry. Marshall's main point, however, is that the message of the kingdom of God is to deliver the lost from the power of evil. Consequently, in contrasting Luke with Matthew, Marshall sees Matthew presenting Jesus as a person of true justice whilst, in his opinion, Luke stresses Jesus' role as a saviour, whose interest for the poor and outcast cannot be doubted or rejected (1991:830). Generally, Marshall has attempted to show that in Luke, Jesus was concerned to get down to the root causes of social problems, such as poverty and rejection. A study of his writings on Luke, therefore, draws attention to the importance of getting beneath the surface of the social situations encountered by the Lukan community.

Gustavo Gutierrez's (1989) understanding of Luke is similar to the view of other scholars, such as Bosch. According to him, one of the distinctive challenging theologies of Luke is the relationship of Jesus with the least favoured social groups, a relationship that could be described as being both positive and sensitive; in the sense that Jesus shows an open attitude to the common people, including his extension of discipleship to women, although the Jewish authorities did not accept this. In his attempt to define the situation, Gutierrez has this to say: "... the mere fact that women collaborated with Jesus shows how near and different his attitude to them was. But this only fed the prejudices and hostility of those who felt threatened by the ministry of the Galilean preacher" (1989: 31). In summarising his own perception of Luke, Gutierrez believes, "that the attitude of Jesus to women represented, therefore, a real break with the dominant categories of his time" (1989: 317-318).

There is no doubt that Luke had a special interest for the poor. But as rightly noted by Schottroff and Stegemann, the gospel is also for the rich (Bosch, 1991:101-103). According to Bosch, like the word 'poor', the term 'rich' is a comprehensive term to include people who trust in their own works of self-righteousness for salvation and look down on others (Luke18: 9), people who refuse to accept an invitation to the great banquet (Luke14: 15-24), the parable of the rich fool (Luke18: 18-30) and the woe – sayings reflected in Luke 6:24-26 (1996: 99). In other words, the rich are those who are outside the grace of God and who are challenged by Jesus to live exemplary lives. For Bosch, "Luke wishes his readers to know that there is hope for the rich, in so far as they act and serve in

solidarity with the poor and oppressed” (1996:104). Hence, in Bosch’s view, Luke’s gospel is for both the poor and the rich, since both are in need of salvation (1996:103 – 104).

From the discussions above it can be stressed that there are many different themes connected one to another that influence the theological perspective of Luke’s gospel. The most that can be said about these themes is that each is important as a model for the Church’s mission. Some of the main theological themes or aspects of Luke’s gospel, which have been identified, will form the basis of the next section of this study.

### **2.1.1 The Universal Nature of Mission**

The universal nature of mission is an important theme, which has been emphasised in the gospel of Luke. This universal dimension of mission led Jesus to challenge those structures and practices that excluded others from being members of the Jewish community (Senior and StuhlmueLLer, 1983:154). In other words, God’s love reaches out to all human beings, including those whom official Judaism rejected and condemned. Luke underlines the fact that the love of God is open to all, irrespective of nationality, race, creed, wealth, and social class. Jesus is shown as someone who crosses religious, social, economic and political boundaries as well as institutional, cultural and ecclesiastical boundaries. The Song of Simeon (Luke 2:29-32): “A light for revelation to the Gentiles and for glory to your people Israel”, is one of the signs of this important theme. In this passage Simeon understood the message of Jesus’ birth as a message for all people, and that the coming Messiah, Jesus Christ, will be ‘a light to the Gentiles’. The Nazareth manifesto (Luke 4:16-32) also gives expression to God’s all-embracing concern for all people, whereby the Gentiles are included in God’s plan of salvation. In addition, the universal scope of mission is made crystal clear in Luke 4:25-27 where Elijah and Elisha, both Jews, brought help to the Gentiles. The point is that the people of Israel should not make exclusive claims upon Jesus. These subversive teachings of Jesus infuriated the people in the synagogue and they sought ways to end his life (Luke 4:28-29).

The healing of the centurion’s servant (Lk7: 1-10) is the second indication of this manifesto in which God’s powerful, inclusive love and justice are made manifest to all people and cultures. In the same way, the parable of the Good Samaritan (Luke 10:27-37) is another important perspective of Luke on the all-inclusive love of God. However, this parable

cannot be understood apart from its context. A lawyer asked Jesus: “Teacher, what must I do to inherit eternal life? Who is my neighbour?” A Jew in Jesus’ day acknowledged none as his neighbours except those who were Jews. Jesus’ answer to the question of the Lawyer was to compare the failure of the priest and the Levite to help with that of a Samaritan who, hated by the Jews and not regarded as a neighbour, rather assisted the Jew. Jesus cited the Samaritan as an example of mercy and as a model of a real neighbour. He challenges the narrow-minded attitude of the Jewish religious leaders who restrict God’s love and the concept of neighbourliness to the Jewish nation and race alone.

The account of the parable of the Good Samaritan in Luke 17 also focuses sharply on the universality of mission. The content of that text challenges the reader to understand that anybody in need is one’s neighbour. In contrast to Matthew, Luke’s concern in tracing the family tree or genealogy of Jesus beyond Abraham, the father of the Jews, to Adam, the father of humanity, stresses the universal importance of Jesus for the whole of humanity and not just for the seed of Abraham. This, no doubt, adds value to the universal nature of mission.

From references cited so far, it is clear that Jesus’ ministry extended to Gentiles and to Samaritans who were not liked by the Jews. These people, Luke points out, recognised and responded to the love of God. The universal nature of mission is further highlighted in Luke 24: 44-49. In this text, the disciples are commanded to make disciples of all nations. It is God’s desire for the gospel of the kingdom to be preached across the geographical boundaries of Israel and any other nation.

### **2.1.2 Repentance, Forgiveness of Sin, and Salvation**

Another contribution from Luke to the understanding of mission is his idea of salvation. An aspect of Luke 24: 47-48: states: “... repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem”. This text underlies the fact that a community’s proclamation of the gospel must be one of repentance (*metanoia*) and forgiveness of sins, which eventually would lead to salvation (Bosch 1996:117). This mandate of the mission of the disciples and the Church continues in Acts 1:8: “You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth”. One

of the texts in which *metanoia* is clearly expressed, is the way that Luke tells the story of the Prodigal son (Luke 15:11-32). Zachariah refers to the same theme in his canticle, which states "... for you will go before the Lord to prepare his ways, to give knowledge of salvation to his people in the forgiveness of their sins" (Luke 1:76-77). Again, John the Baptist, the forerunner of Christ, refers to the same theme (Luke 3:3-14).

Though the call for conversion is also an essential part of Jesus' mission of salvation, for Luke it is not the final product or goal. Bosch (1996) notes:

Conversion does not pertain merely to an individual act of conviction and commitment: it moves the individual believer into the community of believers and involves a real – even a radical-change in the life of the believer which carries with it moral responsibilities that distinguish Christians from 'outsiders' while at the same time stressing their obligations to those 'outsiders'.

The demand for discipleship in Luke's gospel is built on the response to God's call and invitation *metanoia* (Luke 15:7, 9), forgiveness of sins and salvation. In Luke's gospel, salvation means liberation from all bondage, as well as experiencing a new life in Christ. In other words, the Jesus spoken about in Luke's gospel does not only forgive sins, as in the case of the paralytic (Luke 5:20), but salvation also has a liberating dimension that has to do with release from the physical burden of pain, illness and oppression (Luke 13:10-17).

### **2.1.3 Mission as Witness**

If one is to understand Luke's perception of mission, the term 'witness' (martyr) is very important. Luke's gospel states clearly: "You are witnesses of these things" (Luke 24:48). The obvious questions to ask are: "Who are to be the witnesses? What is to be witnessed?" Luke 24:48 indicates that it is the apostles who are to preserve the mission of witness. Luke formulates this more fully in Acts 1:2, 8, 15-26. At the same time, the term 'witness' applies to disciples like Paul (Acts 13:31) and Barnabas who witnessed to Jesus in their missionary preaching.

The content of witness for the apostles and for all Christians means the proclamation of the gospel, which includes the story of Jesus' life, ministry, death and resurrection (Luke 24:48, Acts 13: 31, Act 10:41). Thus, proclamation of the good news of Jesus' incarnation - crucifixion, death and resurrection and what he accomplished - is an expression of genuine discipleship in Luke's view. Undoubtedly, this task of witnessing is entrusted to the Church, to point out to people what God has done and is still doing in the world. To fulfil this mandate, the Church must depend upon the power of the Holy Spirit.

#### **2.1.4 The Church as a Missionary Community**

Another important theme that permeates Luke's gospel has to do with the Church. In Luke's view, mission is the business of the Christian community. The disciples who had gathered in the Upper Room in Jerusalem (Luke 24: 33) were not only to continue with the mission of Christ after his resurrection, but they were also to provide a link between Jesus and the Church. In the words of Bosch, "Luke regards the life of Jesus and the story of the Church as being united in one era of the Spirit. The Lordship of Christ is not exercised in a vacuum, but in the concrete historical circumstances of a community, which lives under the direction of the Spirit" (Bosch, 1996: 119).

The community, where Jews and Gentiles are mutually accepted, constitutes a remarkable fellowship. Throughout his works, Luke shows that the plan of God is to bring all humanity together within the body of Christ. Hence, Luke's theological perspective has as its objective the creation of a unity of purpose among people of diverse cultures. This is meant to keep people united in faith and in love. The ideal community for Luke is be devoted "to the apostles' teaching, fellowship, the breaking of bread, and prayers" (Acts 2:42), which is a hallmark of discipleship.

#### **2.1.5 Suffering**

Another prominent theme in Luke's gospel is suffering. There are a couple of sayings (Luke 14:25-33), most of which are peculiar to Luke and these focus on the total dedication necessary for the disciples of Jesus. No attachment to family (Luke 14:26) or possession (Luke 14: 31) should stand in the way of the total commitment demanded of a disciple. Also, an acceptance of the call to be a disciple demands readiness to accept persecution and

suffering (Luke 14:27) and a realistic assessment of the hardship and cost involved in an acceptance to be a disciple of Jesus (Luke 14:28-32).

We see Jesus in agony in the Garden of Gethsemane (Luke 22:39-46) because he felt there might be an easier way to accomplish God's will for the salvation of the world. This is an indication of Jesus' suffering in his mission. Furthermore, Luke's presentation of Jesus' journey to Jerusalem (Luke 9:51, 19:40) portrays Jesus' insistence that his suffering, death and resurrection must take place in order to fulfil all that was written about him (Luke 9:22, 18:31-33, 24: 7,26,44-46). Luke indicates that the suffering of Jesus is a reflection of the future sufferings of the disciples and that of the Church, which is engaged in mission work today (Acts 9: 23; Acts 22:20; Acts 9:16).

#### **2.1.6 The Year of the Lord's Favour- Jubilee Year**

One other aspect of Luke's gospel is what is referred to as the jubilee year. Jesus' official sermon reported by Luke is the proclamation of the 'Jubilee' in a Synagogue at Nazareth (Luke 4: 16-21). Luke reports this sermon in an exceptional manner, to show that the realisation of the jubilee was the core of Jesus' ministry. It is widely known that Jesus quoted Isaiah 61:1-2 and 58:6 in his speech, and that those passages from Isaiah, applied to the jubilee law of Leviticus 25 over a vast range of issues of human life. The 'poor' in Jesus' citation of Isaiah is an inclusive word that embraces the excluded class as a whole. Jesus brought the good news of jubilee to free people from captivity, where blind people start anew with recovery of sight, and where freedom is given to oppressed people.

For Luke, the core theme of the Gospel is the proclamation of jubilee. This important theme appears at the beginning and at the end of the Gospel. As a soteriological term, it means the forgiveness of sins (Luke 1:77, 3:3). The highlight of this concept is when Jesus commissions his disciples to be prepared to forgive others (Luke 24:47). With this use of the word, we find that the year of the Lord's favour, 'jubilee', is the key term in understanding Luke's gospel of salvation. In addition, Luke develops the proclamation of 'jubilee' in three socio-economic parables. These are: the parable of the Good Samaritan (Luke 10:30-37), which is given as an example of love and ends with an admonition " go and do likewise" (Luke 10:37); and the parable of the Rich Fool (12: 16-21), where Jesus

criticises the rich man for accumulating ill-gotten wealth only for himself. In other words, the Rich Fool's dishonesty was not criticised because the parable does not mention it, but his fault was that, he amassed wealth exclusively for his own use (Luke 12:18), an indication that he was not selfless enough to share his possession with his neighbours and those in need. The parable of the Rich Man and Lazarus (Luke 16: 19-31) makes the point that the Rich Man's eschatological reward (6:27-38) was not because of any moral issue, but his failure to make his wealth available to the poor.

The teachings of these parables, stress that wealth is not for jealous possession or accumulation, but it is to be given for the good of others by sharing and distributing, as demonstrated by Zacchaeus (Luke 19:1-10).

Luke wants his readers to understand that the jubilee proclamation of Jesus is an eschatological admonition as well as a critical demand of the rich for repentance and sharing. It is a source of solace and deliverance to the poor, and it enables both parties to make a new start.

### **2.1.7 Prayer**

Prayer is another major theme for an understanding of Luke's gospel. Luke paints a picture that prayer is vital in supporting the work of mission. References such as Luke 5:16, 6:12, 7:21, 8:26-39, 13:10-17, 11:1-4 are indications of this. A statement by Barclay (1973:52, 59) underscores Luke's position on prayer in mission work: "It is clear that Luke is trying to show us the role of prayer in the life of Jesus and therefore, the role of prayer in our own personal lives. The gospel of Luke is the gospel of prayer, and it is the gospel of Jesus as missionary who also needs to be a man of prayer". For Luke, prayer is connected to the healing and the driving away of demonic forces, which are part of the holistic liberating mission of Jesus. In this way the concept of prayer reminds the church that God is the source of anything good.

### **2.1.8 The Holy Spirit in Mission**

A noticeable theme in Luke's gospel is the "person of the Holy Spirit". In Jesus' life and ministry, Luke presents the Holy Spirit's evident involvement in all aspects of Christ's mission (Luke 1:15-67, 1:35; 2:26-27; 4:1,14,18-21) In addition; Luke makes it clear that the power of the Holy Spirit is connected with Jesus' own ministry. Here, it may be noted that Jesus had to be anointed by the Holy Spirit before he embarked on his ministry (Luke 4:1,14,18), thereby portraying the Holy Spirit as the initiator and guide of mission as well as the one who empowers us to mission (Acts 4:13,29, 9:27). Thus, Jesus advises his disciples to wait to be clothed with the power of the Spirit before they become involved in mission (Luke 24:39, Acts 1:8). Roland Allen, in his examination of the relationship between the spirit and mission has this to say:

Saint Luke fixes our attention, not upon an external voice, but upon an internal voice. This manner of command is peculiar to the gospel. Others direct from without, Christ directs from within; others order, Christ inspires .....This is the manner of the command in Luke's writings. He speaks not of men who, being what they were, strove to obey the last orders of a beloved master, but of men who, receiving a spirit, were driven by that spirit to act in accordance with the nature of that spirit (Allen and Paton, 1962:5).

The centrality of the Holy Spirit in mission draws Bosch (1996:14) to point out that "... the intimate linking of pneumatology and mission is Luke's distinctive contribution to the early Church's missionary paradigm".

This same involvement is evident in the life of the Early Church, as portrayed in the Acts of Apostle and as recorded by Luke. It is the Holy Spirit who gives instruction and fills God's prophets to both say and do what He desires, and also to resist speaking or acting when He does not want them to (Acts 4:8; 6:3,5; 7:55; 8:29,39; 10:19; 11:12; 13:2; 16:6-7; 20:23; 21:4,11). The Holy Spirit cared for the church by giving it needed gifts for ministry (Acts 1:5; 2:1-4; 8:15; 10:44-48; 11:15- 17; 19:6). The work of the Holy Spirit in the church is presented as a continuation of the ministry of Jesus. In fact, the Holy Spirit touches all areas

of church life in Acts; these would include the areas of evangelism, stewardship, problem solving, and leadership.

## **2.2 EXEGETICAL WORK ON LUKE'S GOSPEL AND HOLISM**

The themes relating to Luke's theology of mission, as we have noted above, are a part of holism or holistic mission. In other words, moving towards a better thinking and practice of mission, for it to be holistic, is to rediscover the key themes or ingredients of the Lukan missionary paradigm. Luke is convinced that the Church's own mission finds its source and inspiration from Jesus, who with the Father and the Holy Spirit is actor of mission. In Luke's gospel holism begins with helping people to understand and discover that their human dignity and identity are intrinsically related to God in Christ through his redemptive purpose in history. Furthermore, the Lukan Jesus' message of repentance, forgiveness and salvation is focused on the wholeness of all people in the world. He promises that righteousness will restore all that sin has destroyed. Therefore, Salvation, in as far as Luke is concerned, comes from the Lord.

In Luke's gospel, caring for the widow, the orphan, proclaiming the good news to the poor are a measure of fidelity with which we live out our faith as acts of witness, and when we live out our faith it is a mark of holism. In seeking holism in mission, the Church needs to have time for spiritual renewal and empowerment through prayer and to do the will of the Father, thereby, healing the dichotomy between the physical and spiritual. In other words, prayer is not only a tool for personal piety, but also a key tool in mission and evangelism. According to Luke, holism is realised in the proclamation of the jubilee. From this context, the Church cannot help but make clear the Christian understanding of God's laws. Economic issues are equally essential for Christian gospel and faith. Thus, in Luke's gospel economic issues are directly connected with faith and mission. The Church is, therefore, called to bring the whole gospel to the whole world so that the whole man can be saved. From this perspective, Luke provides themes that are vital for thinking and acting holistically

Putting all the Lukan themes together, it can be said that Luke's theological perspective of mission, is characterised by proclaiming the gospel of the Kingdom of God to all humankind, and all people are called to become members of it, but it is given especially or preferentially to the poor, those on the margins of society: the afflicted, the oppressed and the excluded (Luke 4:18). What is more, he enables such individuals to experience liberation even now, by being close to them: eating in their homes (Luke 5:30; 15:2), treating them as equals and friends (Luke 7:34), and making them feel loved by God, thus revealing his tender care for the needy and for sinners (Luke 15:1-32).

Liberation and salvation brought by the kingdom of God come to the human person both in his physical and spiritual dimensions. Two gestures are characteristic of Jesus' mission: healing and forgiving. Jesus' many healings clearly show his great compassion in the face of human distress, but they also signify that in the kingdom there will no longer be sickness or suffering, and that his mission, from the very beginning, is meant to free people from these evils. In Jesus' eyes, healings are also signs of spiritual salvation, namely liberation from sin. By performing acts of healing, he invites people to faith, conversion and the desire for forgiveness (Luke 5:24). Once there is faith, healing is an encouragement to go further: it leads to salvation (Luke 18:42-43). The acts of liberation from demonic possession, rebellion against God and all his miraculous deeds, are signs that the Kingdom of God that he was announcing had indeed arrived. According to Luke, the arrival of this Kingdom signals the gracious, forgiving, and redeeming presence of God in the world. The coming of the kingdom is not only an attack on all forms of sin, demon possession and death, but also on the misuse of resources (Luke 19: 11-27) and abuses of creation. For Luke, like the other gospels, it is this Kingdom that defines the Church and provides the framework for holistic mission. In other word, we need to stress that all the Lukan themes presented in this chapter are interconnected, thereby providing the tenets in Luke's view of holism. Working for the kingdom means acknowledging and promoting God's activity, which is present in human history and aims at transforming human relationships, and which grows gradually as people slowly learn to love, forgive and serve one another (Luke 10:25-28).

Furthermore, holism in Luke's gospel can be presented in terms of *Kerygma*, *diakonia* and *koinonia*. Jesus' special interest in the poor and the needs of the poor, as well as striving for human rights, is an example of his diaconal ministry. Apart from that, one of the elements of the Lukan Jesus is fellowship. Fellowship with his disciples and even sinners are very special aspects of Jesus' ministry. *Kerygma*, the other dimension of mission is also prominent in Luke's gospel. Luke's report of Jesus' ministry activity, especially in its summary statements, keeps Jesus' preaching ministry before his readers (Luke 7:22, 4:43-44). Thus, the biblical notion of *kerygma*, *diakonia* and *koinonia* that indicates a three-dimensional approach to mission, presents the core elements of holism in Luke's gospel. When these biblical concepts are linked the case is made for holistic mission.

### 2.3 SUMMARY

This chapter explores a theological framework for thinking about holistic mission. In the first section, some of the key passages relating to Luke's theology of mission are discussed at length and also some scholars' views on the subject are considered. It is noted that Luke's theological perspective was motivated and influenced by the social, political, economic and religious constraints experienced by his community. Some major themes of the Lukan missionary paradigm are identified and discussed at length, and are acknowledged as vital for the mission work of the Church, which is a permanent task. The study also indicates that God has a special interest or love for the poor and for all social groups who are victims of society, but that this cannot be interpreted to exclude the rich.

Throughout our study of Luke, it was noted that in the ministry of Jesus there is no dualism and that being 'saved' included a comprehensive transformation of human life by God. Following this, the study notes that sin is not only personal, but also social as well. From this perspective, the study notes that humankind was not the only target for salvation, but the whole of creation and that this should be the focus of mission.

In the remaining sections, the exegetical work on Luke's gospel is connected with holism. Eight themes are identified, which the study believes form the canons or principles of Luke's view of holistic mission. However, these identified themes for understanding Luke's paradigm of mission are noted to be integral to the kingdom of God motif. At this

point, it is concluded that proclaiming the gospel of the Kingdom and the centrality of the threefold mandate to mission are models for holistic liberating mission.

## **CHAPTER 3: RESEARCH METHODOLOGY & BACKGROUND CONTEXT OF THE ANGLICANS OF TAMALE**

Having reflected in the last chapter, theologically, on holistic mission, with the hope of using our findings there to undertake a critique of contemporary mission practice in the context of the Tamale Diocese, this chapter provides a natural sequel by looking at the diocesan background under the following headings:

- the research methodology employed
- the area context; and
- the Diocesan mission context.

### **3.1 RESEARCH DESIGN AND METHODOLOGY**

This section describes how the research was carried out, why and with whom. Before proceeding to do anything, the Researcher met some of the people who responded to the questionnaire and the interview as well as the Diocesan hierarchy to explain to them the purpose of the research and the methods involved. This was to find out whether the study would receive their co-operation or not. They were pleased with the enquiries and promised to help in whatever way they could to fulfil the task of the study.

Having contacted the clergy and the lay people across the different congregations of the Tamale Anglican Diocese and having ascertained their participation in the study, the next step was to enquire about the ownership of the development projects in the Diocese to ascertain whether they are Anglican Diocesan initiated projects, to provide support for development activities undertaken by people at the grassroots, or they are jointly owned? Development projects include education, health, rural development projects and so on, but it should be understood that the development projects under consideration in this section are the rural or community development projects. The enquiry revealed that all nine projects were purely Anglican Diocese of Tamale initiated projects. Having received this information, the Researcher decided to limit the number of projects for the research to the four overt projects. This comprises three women development projects, namely:

- The Anglican Women Development Centre (ANWOC) Yelwoko;
- The Binaba Area Community Health Project (BACH);
- The Sherigu Anglican Women Development Centre (SAWC); and
- The Community Integrated Rehabilitation of the Blind (CIRB).

The reasons for considering only these four projects were to enable the researcher to spend a significant amount of time on each of them with regard to data collection, analysis, and presentation. A significant amount of time was spent on these matters, with the group interview varying between two and three hours in duration.

To identify the suitability of the four projects, it was observed that the year of establishment and their programmes of activities were vital in order to determine their viability. Furthermore, among the nine Diocesan projects, approximately 86% have supported community-based development initiatives, of which 78% were income-generating ventures, of which the four projects are pioneers. One other indicator for selection of the four projects is that all have received regular and substantial funding over the last five years. They were also among the most active projects in the area.

The projects involved in the study are located in rural areas and the level of services provided tended to reflect the local deprivation. In size, they ranged from 300 to 550 beneficiaries. CIRB is the biggest project, which works mostly with blind people. BACH project supports mostly women with income-generating activities, and has a small sector on sanitation and the provision of hand-dug wells for good drinking water. ANWOC and SAWC support only women with income-generating ventures as well as dress and batik making

Decisions about how best to approach the research was integral to the planning from the start. Having formulated the research question it was decided that the best approach was to adopt a participatory research method, where clergy, lay and diocesan leaders were involved. This promoted a broader view on the subject. Thus, it opened up issues and activities, which guided and enriched the research process. To some extent, action research method was also used. Action research may be defined as

... any piece of research carried out by a practitioner who has as its focus the concerns of that practitioner's research... Practitioner research can only be designated action research if it is carried out by professionals who are engaged in researching, through structured self-reflection, aspects of their own practice as they engage in that practice (Edwards and Talbot, 1994: 52).

It is part of the approach in this study because of the Researcher's own involvement in initiating some of the churches' and diocesan's projects and because he serves on the Management Boards of the Diocesan programmes and projects. Apart from that, the approach was adopted because action research is also "...appropriate in any context when specific knowledge is required for a specific problem in a specific situation, or when a new approach is to be grafted onto an existing system" (Bell, 1993:7). In addition, this method can be "...directed towards greater understanding and improvement of practice over a period of time" (Bell, 1993:8). The reason for the combination of methods is to make use of appropriate advantages, because any approach to research work is limited (Edwards and Talbot, 1999:11). Whilst participatory research method introduced the need to involve church members' beneficiary communities and other people who are related to the church and projects, the question about specific methods of data collection had to be answered. In this regard five main strategies were identified:

- questionnaire
- interviews
- observation study
- documentary review and
- visits to other projects.

These methods will be discussed in more detail.

### **3.1.1 Questionnaire**

Bearing in mind that if one fails to ask the right questions one does not get the right answers, this study went through many stages and brainstorming sessions before the final questions were produced for people participating in this study. At the initial stages as many as one hundred questions were produced; but upon reflection and re-examination of the

questions, it was observed that some discrepancies existed and other proposed questions might not have helped this study to gather the information needed. Thus, the questions were reduced to the present number, which focused on the data. Because of the essentially investigative and exploratory nature of this study, a supplementary questionnaire had to be designed. This questionnaire covered a broad range of issues related to the mission work of the Diocese.

The structured questionnaire was divided into three parts, designed to collect information from;

- the clergy of the Diocese and some parishioners;
- project staff and clergy involved in work of the development projects; and
- beneficiaries of the development programmes.

In all, one hundred people were each given a questionnaire. This number represented a cross section of the Diocese. The response to the open-ended questions was quite good. Out of the hundred people who were consulted with the questionnaire, only four were not able to respond.

The questionnaire approach was very convenient for this study. However, it was clear from the information gathered from those who answered the questions that the researcher's presence would have been helpful to clarify some of the questions for the interviewees; and also, to provide the researcher with an opportunity to clarify some of the answers. For it has been noted that the disadvantage of a questionnaire is that, "... there is no opportunity to probe beyond the given answer to clarify ambiguous answers or to appraise the non-verbal behaviour of respondents" (Nachmaias and Nachias, 1992: 216). Hence, the need for other methods, such as interviews and observation study.

### **3.1.2 Interviews**

In addition to the questionnaire, a cross section of people participating in the study was interviewed. This was done in order to gather more information for the purpose of comparison, to enable a critique of the work and also, to clarify some of the answers given

in the questionnaires. Furthermore, taking into account the fact that a handful of people in the study are illiterates, this approach was appropriate for them.

Initially, interviews were focused on individuals, but through discussion the study revealed the need for small-group interviews as well. In all, six groups were interviewed: three from the projects and three from the churches. The groups varied in numbers. The biggest group had nine members and the smallest had five. In each of the groups the researcher explained the reasons for the exercises and how they could help in the study.

With so much focus on gathering relevant and accurate information on the research question, the interview was structured using predetermined questions whilst giving freedom to put supplementary questions. Basically, the questions were the same as in the questionnaire, which were also open-ended so that all respondents' real views could be obtained, and to enable them to tell fully the story of what **had** happened, what **is** happening in both their churches and projects. However, some of the questions had to be reconsidered and expressed slightly differently in the mother language of the non-literate recipients. This was time-consuming, but very necessary in order to retain the richness that their perspective bore on the research. Interviewees were encouraged to discuss freely and frankly their ideas about and experience of the work in the churches where they had some involvement.

All those interviewed were cooperative and happy to help in the study. Appointments were made with them, at least a week in advance to enable them to plan and make adjustments to their own schedules. Among those interviewed, the majority knew the researcher very well and this was an advantage to him. At one stage, the interviews were taped in the hope of minimising interview time and also, enabling more attention be paid to the people's stories so that important points were not missed or the quality of data impaired. Despite this clear purpose for using tapes as part of the interview, it became clear that this exercise took too much time (Bell, 1993: 96); yet it was helpful and important to gather as much information as possible to enable any conclusions to be adequately supported. And recognising that it was likely that there would be only one opportunity for the interview, it was crucially important that all the information was gathered at that time.

The interview provided the study with the opportunity to interact freely with the people, which also enabled it to probe deeper into issues related to the research question. As noted by Edwards and Talbot (1999: 100-101): "... interview and related methods, by contrast, give access to the more complex issues of what is meant by what is happening". Similarly, a "...major advantage of the interview is its adaptability' and its ability to add more information to questionnaire responses" (Bell, 1999: 135).

### **3.1.3 Observation Study (Field Visits)**

It has been noted: "... observation can often reveal characteristics of groups or individuals that would have been impossible to discover by other means" (Bell, 1993: 117). For this reason, during the period of data collection, the Researcher involved himself with one of the 'sheanut' oil processing groups of the ANWOC project to get more information about their activity. The study noted important observations, such as the group dynamics and time spent on the activity so as to assess and evaluate the work being done. It was observed that nearly six hours was spent to complete the process of oil extraction; their willingness to work together was evident and their patience with one another, accompanied by collective singing whilst working. It was also possible to spend significant time on four Sundays to worship with four different churches in order to make observations at Sunday services.

### **3.1.4 Documentary Review**

It was also possible to obtain relevant information regarding the policies of the churches, their projects and their activities, by consulting the minutes of their meetings and attendance books over the last four years. The total number of beneficiaries and their activities were recorded in the minutes, together with the pertinent decisions taken, and records were kept of attendance at Sunday worship by church members. The availability of these numbers helped to measure the numerical growth of the projects and the churches. However, varied numbers do not provide a definitive indication of numerical growth or of the effectiveness either of the programmes or the churches; neither do they give information about the existence of any holistic strategy in the development-programmes or evangelism. Yet, the information from the minutes confirmed some of the statements made in the interview and the responses to the questionnaire.

The diocesan reports to different Diocesan Synods, Boards and Committees were also consulted. The Bishop's newsletters were the other sources consulted. An uncompleted Diocesan strategic document attempting to give information on development and mission priorities was also consulted. In addition to the resources noted, the researcher's own first-hand experience of the Diocese as a priest and a native of the area helped in collecting the information and in the compilation of the results in many cases.

In addition to the four main methods used in this researched work, many informal discussions took place whenever the researcher came into contact with any of the people involved in the study. This approach also helped the researcher to understand the complexity of people's thoughts and feelings about holistic mission. Not to underestimate the value of the information collected through this approach, notes were kept on the discussions. Furthermore, discussions of the research with other informed experts enriched the study.

### **3.1.5 Visits To Other Projects And Churches**

To enrich the study, a Presbyterian Church and project and a Roman Catholic development project, all in the Upper East Region, were visited with the hope of gaining a theological understanding of their approach to mission work. Some of the people who were interviewed willingly shared with the researcher their experiences, mission techniques and strategies. The managers of the two projects visited showed the researcher charts of their work and explained to him what they were doing and what they hoped to achieve. Also, a visit to a Christian Hospital in Accra was made. There the researcher saw an integrated Christian ministry in action. A small booklet was provided to help the researcher understand their objectives and practices.

The researcher made good use of the advantage of being a native of the area, a situation often denied to outsiders. One perspective is the fact that beneficiaries and communities were viewed as subjects rather than objects. In this way there was much more openness and willingness to discuss subject matter together thoroughly. This enabled the researcher to gain a better understanding of their concerns and needs and to have access to information that an outsider would not have had. In this way the process has been one of participatory

research, and the things that the people shared with this study are reflected in the next chapter of this paper.

The nature of this work demanded richness rather than volume. As a result, the researcher did not engage other people to assist in the research. In this way it enabled the researcher to probe deeper into the strengths and weaknesses of mission work in the Diocese so that concrete recommendations could be made to the Diocesan Office.

Participants from the four different projects and from the churches were diverse in their membership, ranging from young girls to the working population. In addition, people in the sample varied in education, occupation and in the extent of their experience of poverty and of exposure to mission work.

- A copy of the questionnaire to clergy and parishioners of the Anglican Diocese of Tamale can be found in Annexure B
- That of Diocesan project workers and clergy involved in community development work can be found in Annexure C
- That of beneficiaries in Annexure D
- The supplementary questionnaire Annexure E

### **3.2 AREA CONTEXT**

Geographically, the Diocese of Tamale covers the three political regions of Northern Ghana, namely Northern, Upper East and Upper West Regions. These regions, before independence, used to be known as the northern territories, with Tamale as the capital town of administration. In 1960, the area was divided into two distinct regions: Northern Region and Upper Region, with Tamale and Bolgatanga as capital towns of administration respectively. During the military regime of the Provisional National Defence Council (PNDC) under the leadership of Ft. Lt. John Jerry Rawlings, a new development emerged with a division of Upper Region into two political regions of Upper East and Upper West Regions with Bolgatanga and Wa assuming the roles of capital towns of administration respectively. This was in 1983. These three regions are considered the poorest and most disadvantaged in Ghana. The Diocese covers an area of about 97,702 sq km. Upper East Region covers an area of 8,842sq km, Northern Region 70,384 sq km and Upper West

Region 18,476 sq km. From this submission, it is obvious that Upper East Region is the smallest in size yet it is the most densely populated region. The population of the Diocese is predominantly rural, estimated to be about 3,600,000, out of which 3,500 are Anglicans. The year 2000 population census gives the figures of each region as indicated in table 1.

<b>Region</b>	<b>Total</b>	<b>Male</b>	<b>Female</b>
Northern	1,820,806	907,177	913,629
Upper East	920,089	442,492	477,597
Upper West	576,583	276,445	300,138

**Table 3.1: Population of each region**

Source: Ghana Statistical Service 2000 population and housing census

The people of Tamale Diocese cannot be said to be an homogenous group in terms of language, religion, culture and social norms. This is because there are sixteen distinct major ethnic groups in the area with diversities of culture and religion.

The large rural population of the area lives in scattered mud-compound houses, most of which consist of round huts connected by walls, and yards built of bricks. The roof is usually thatched. A compound house contains several households and the number of dependants in each household varies from one family to the other.

### **3.2.1 Climate and vegetation**

With regards to the climatic conditions, the Diocese has no permanent and predictable weather because the area falls within the Tropical Wet and Dry climatic Zones. The climate is characterised by a long dry season, which occurs from November to May, followed by a rainy season, from June to October. The dry season is a hot, humid period that is mainly dry with warmer nights, hot days and isolated thunderstorms in the afternoons or evenings. Temperatures are relatively high, ranging from a maximum of about 45 degrees Celsius to a lowest minimum of 12 degrees Celsius. From December to part of February is the 'harmattan' period. This is a rainless period with relatively cold nights, when cold winds from the Sahara sweep across the arid plains. Visibility is usually poor during this time of

the year. The rainfall pattern is precarious, which often results in poor harvests (Songsore and Denkaba, 1988:6). In other words the rainfall fluctuations have varying negative or positive results. Too little rain leads to a poor crop yield, while too much of it leads to crops rotting before harvest. As a result food shortages are frequent.

Potential evaporation in the area is very high. The combined effect of evaporation from the soil and transpiration by plants depends on the water available in the ground. The actual evaporation averages between 635 mm and 889 mm (FAO report, 1965:3), depending on whether the year is dry or wet.

The majority of the population still relies on groundwater for domestic use, particularly in the dry season. Before the development of hand-pumps, the people used hand-dug wells and still use temporary pits dug in the alluvial sands. These suffer from declines in the water table during the dry season and from contamination by water borne diseases. At the peak of the dry season, the reliable traditional water sources are often at considerable distances from the users, necessitating long treks to obtain supplies. One therefore realises that, during the dry season, the lack of water does not allow any agricultural activity to take place; thus, there is a need for the provision of dams to help engage the people in economically viable ventures during the season.

The vegetation of the regions is of Savannah grassland and woodland, characterised by dry, parched and desolate landscape during the dry season with low and erratic rainfall. In the rainy season, the land is widely spread with grasses of various heights, which sadly are destroyed by bush fire during the dry season. Strenuous efforts by District Assemblies, Chiefs and Opinion leaders to curb this negative practice have proved futile. Most people in the regions depend on the scanty trees left after bush fires for their fuel/ wood needs. The increasing human and livestock population is posing a great environmental threat to the livelihood of the rural populations.

Also, due to the encroaching Sahara Desert the environment is undergoing degradation. The wood resource base is also progressively being depleted due to massive deforestation for farming purposes and overgrazing by cattle and sheep. The increasing population

density has also brought about acute shortage of wood for domestic purposes including fuel wood and building rafters.

### **3.2.2 The Cultural Situation**

The term 'culture' is used in a variety of ways. The pioneer anthropologist, E. B. Tylor (1958:1), defines culture as "the complex whole, which includes knowledge, beliefs, art, morals, law, custom and any capabilities and habits acquired by a person as a member of Society". Similarly, Brown (1993:64) defines culture as the total lifestyle of a society; a way of life based on behaviours, customs, learning, beliefs and all other products of human thought made by a particular group of people.

From these explanations, it is clear that culture is a product of humanity, which is God's gift to human beings. Since God has made humankind in His image we possess His creative abilities. It is this creativity that produces culture. It therefore means that as human beings we cannot separate ourselves from our culture(s) since one is born into a particular culture and society (Kraft, 1979:46). We are shaped by our culture(s) and we also contribute to its reformation. Culture, therefore, provides the mode of reality that governs our perception, even when we are unconscious about its influence (Kraft, 1979:47-48). We will discuss this total lifestyle of the people under two headings:

- the social structure;
- and the religion of the people.

#### **3.2.2.1 The Social Structure**

In traditional Ghanaian society, particularly in Northern Ghana, the value of humanity is intrinsically linked with recognition of the unity of all people. This deep appreciation for humanity is reflected in such communal social structures as the clan, tribe and the extended family system, which is still strong where there is mutual love and care for one another and also, within the complex network of social relationships (Gyekye, 1996:75). A child is born into a particular family/clan/tribe in a particular geographical area. Members of the same family or community are generally equal, for all share the same conditions whether bad or good. The traditional culture is regarded as a framework for realising the full potential of every individual. Individualism has little place in Ghanaian society as a whole. The

statement: "I am, because we are and since we are, therefore, I am" (Mbiti, 1969:108-109) testifies to this. The emphasis is on such communal values as solidarity, co-operation, interdependence and reciprocal obligations. Morality is a social phenomenon. Hence, culturally, there are mutual community responsibilities for such performances as funerals, religious matters and so on.

Marriages are fairly stable. Traditionally, marriage is not merely an affair between two individuals who have fallen in love, but a contract between two families. Marriages, funerals and other customs vary from tribe to tribe. For instance the Kusasi give four cows as bridal price (dowry) to the girl's parents, which is the decisive formality for the establishment of a legal marriage. Marriage involves the entire people from the lineage groups of both man and woman. This does not mean that in traditional marriage there is constant invasion of privacy of the marriage families. It is a matter in which both families are deeply interested and the couple reciprocally show respect for their families' concern. And this helps to establish the marriage and makes divorce very difficult. Polygamous marriage is an acceptable practice in the area, as in any part of Ghanaian society. A man does not consult his existing wife or wives before taking an additional wife. Except for the Christian religion, the Moslem religion also permits its followers to have more than one wife.

Generally, marriage among all the tribes is prohibited between members of the same lineage. Any attempt to defy a role like this is treated as a crime, subject to a fine and or some purification rites. On the other hand, widows are expected to re-marry one of the brothers of the deceased or any of his close relatives. The reason for this is to raise children for the deceased, just as it was in the Jewish culture (Deut.25: 5-6).

Like any other ethnic group in the world, there are important times in the lives of the people of Northern Ghana such as birth, puberty and marriage. These are marked by special ceremonies and definite teachings about the new responsibilities. The education of the young is generally practical and informal. Elders teach the young among other things: wisdom, knowledge of traditional customs and taboos, the duties and obligations of manhood and womanhood in society, and all these are done through stories and proverbs.

Fundamental beliefs are not questioned. All areas of life are ruled by customs, which clearly state what must be done or must not be done.

The society is male dominated, where traditionally the man is the head of the family. Unlike the Ashantis of Southern Ghana who are matrilineal (Radcliff – Brown and Forde, 1950: 254-255), the people of the Diocese of Tamale are of patrilineal descent. This means that the system of inheritance is through the male member of the family. Women are expected to look up to their men folk for support and for directives concerning the material and spiritual welfare of the family. Every village is ruled by a chief or 'Tindana' (priest-king) who must be a man. At one time the chieftaincy institutions were highly respected. Today, the power of Chiefs over their subjects is minimal because the majority of Chiefs are not able to mobilise their people for the social development of their communities. Part of the reason for this is that politicians have exploited most Chiefs for political expedience, thus affecting the neutrality of the institution. Customarily, land is vested in the hands of the priest-king, who decides how much land goes to the male members of the family or clan.

Music and dance are important aspects of social life. During traditional activities and or celebrations, such as funerals, festivals, and the installation of a Chief, the people spontaneously resort to music, drumming, handclapping and dancing. This is typical of the African style of celebration. But there are some very clear financial implications associated with these joyful occasions. Sometimes they are financed through loans and sales of animals and even, in some cases, daughters are compelled to marry so that the bridal price can be used to support some of these events.

### 3.2.2.2 The Religion

The people of the Diocese of Tamale are very religious; all actions and thoughts have a religious meaning and are inspired or influenced by a religious perspective. The religions are mainly Christianity, Islam and the indigenous religions. There are many different Christian Churches in the Tamale Diocese, just as there are in the southern part of Ghana. The Islam religion is of two sects, the orthodox and the Ahmaddiya Movement, which is also a missionary body. There is a growing majority of adherents to the Islam religion

among the Dagomba, Gonja and Wali tribes, with a growing minority among the other northern tribes. Generally, atheism and the New Age Movement, that find no necessity for God, have little place in the conviction of Northerners. The table below shows the religious affiliation of the people.

<b>Region</b>	<b>Northern</b>	<b>Upper East</b>	<b>Upper West</b>
Catholic	151,793	150,269	174,026
Protestant	54,064	32,038	7,761
Pentecostal/Charismatic	92,680	56,450	12,417
Other Christians	52,741	21,841	10,525
Islam	1,022,331	207,434	185,899
Traditional	387,035	427,040	168,921
Other religions	8,502	7,560	3,656
No religion	51,660	17,457	13,378
<b>Total</b>	<b>1,820,806</b>	<b>920,089</b>	<b>576,583</b>

Table 3. 2: **Religious affiliation**

Source: Ghana Statistical Service– 2000 population and housing census

### **The traditional religion**

The traditional religion is heavily loaded with several myths, beliefs, taboos and norms. Harmony in a family and/or a clan is achieved by strict observance of these taboos and certain religious rituals. For instance, it is still common in some places to terminate the life of a child when the mother dies during birth. It is believed that this happens because an evil spirit possesses the newborn child. This practice is a worry to churches and human rights activists, as it is a violation of the basic and fundamental right of the child to life. The Anglican Diocese of Tamale, the Social Welfare Department, and others, are greatly committed to changing the people's perception in this matter and have also instituted programmes aimed at saving the lives of such children.

### **Their conception of God and the world of spirits**

Belief in the divine origin of the universe is a fundamental feature of the traditional worldview. God was generally associated particularly with the sky. However, it is believed that between God and the living there is a world of spirits. They recognise the presence of these spirits in nature and the community of spirits between human beings as other living creatures and natural phenomena (Dickson, 1984:60-62). A statement by the Ghanaian scholar, K A Busia, gives a clear picture regarding the people of Ghana and their religion:

The gods are treated with respect if they deliver the goods and with contempt if they fail; it is the supreme being (that is God) and the ancestors that are always treated with reverence and awe, a fact which an onlooker who has seen Ashanti chiefs and elders making offerings or pouring libation to the ancestors can hardly fail to observe. The Ashanti, like other Akans, esteem the Supreme Being and the ancestors far above gods and amulets. Attitude to the latter depend upon their success and vary from healthy respect to sneering contempt (Bediako, 1995: 212).

From this statement, it is obvious that the most important spirits are the ancestors (the living-dead). A majority of the population, as noted earlier, especially the rural dwellers, still practise the traditional religion, which is largely dominated by ancestral worship. Though ancestors are dead people, they are nevertheless believed to be dwelling in the world of the spirits from where they keep close and constant contact with the living members of the lineage in the world of human beings (Nthamburi, 1991: 64). Having experienced earthly life before and having gained spiritual status, they are believed to have powers that humans do not possess. The ancestors are believed to be in a position to guide and help their human descendants. They are also believed to take keen interest in the moral conduct of human society and to serve as custodians of the traditional moral order. Their role in Ghanaian traditional life must not be underestimated. It is therefore important for us to make the distinction here that ancestor veneration is first and foremost a lineage affair, which assumes tribal or national proportions in the case of the cult of the ancestors of the ruling lineage. On a tribal level, it is the deities who are in the forefront (Dickson, 1984:52-62).

### **Their customs**

Customs exercise a considerable influence on the life of the people. A person follows customs out of family spirit and out of religious sentiment. Ancestors provide help of various kinds when one is faithful. Any unfaithfulness can bring upon a person or his/her family the malevolence of the dead and all sorts of evil. Among the Kusasi tribe, at night it is a custom to leave open pots with water for the ancestors to have access to drinking water. Again, it is a common ritual to offer food and drink, first to the spirits of the ancestors believed to be accompanying or guarding a person before that person eats or drinks, as a way of acknowledging their presence and showing respect. This type of tradition is aptly described by Jean-Marc Ela (1988: 19): "Drink and food offered to the ancestors are symbols, therefore, of the continuity of the family and of this permanent contact. In the African mind, these offerings express an attitude that is unchanged by death, which is the passage into the visible". Mbiti (1970: 76) correctly asserts: "When these acts are directed towards the living-dead, they are a symbol of fellowship, a recognition that the departed are still members of their families, and tokens of respect and remembrance for the living-dead".

### **The role of diviners in their lives**

It is important to make it clear that adherents of traditional religion go to diviners to help them solve their problems in relation to sickness, death, any family disaster, barrenness and drought, poor harvest and any other misfortune. A visit to a diviner will attribute these events to failure to maintain a good relationship with the ancestors. To restore normal relationships, the diviner then prescribes the type of offering or sacrifice to be offered to the ancestors. At the end of every sacrifice the family members eat the cooked animal meat. These are times when children of a poor family get meat to eat. It is important for us to understand that the ancestors are not placed on a divine plane. For that matter, the ultimate subject of the sacrificial prayer is God. In other words, under no circumstances are the ancestors equated to God Almighty, which could be used to advance the argument that sacrifice in traditional religion is an end rather than a means to the presence of God. The point emphasised here is that belief in the ancestors plays a vital role in the social life of the traditional people.

### **Ancestor cult**

In describing the respect people pay to their ancestors, it is very clear that the cult of ancestors in Northern Ghana is well developed and plays a vital role in the social life of the people. In view of this, the questions that Ela (1988:18) puts so succinctly need an informed answer: "Is there any place in our life in Jesus Christ for maintaining a relationship between the living and the dead? Or must Africans break their relationship with their ancestors if they are converted to the gospel"? The reason is that the "...ancestors have not yet found a secure place within the life of African Christians because missionaries have tended to confuse the ancestors with 'spirits'.

Belief in witchcraft, spirit possession and mystical powers in the universe is not excluded in the primal worldview of the people. Some people, who have knowledge of witchcraft, it is believed, can tap it for good or evil. In a family or community where jealousy, rivalry and hatred exist, accusations of witchcraft are common and the use of its power against another person of the same lineage, even when they are many miles away, can cause sickness and death. In the traditional society, sickness in general was treated using traditional medicine from plants, roots, tree barks, leaves and special kinds of stones or soil.

### **Health and religion**

Traditionally, health and religion are inseparable. In the same way, the religious is not distinguished from the non-religious, the animate from the inanimate, the sacred and the natural from the supernatural. To make such distinctions is not meaningful to the people. This is because the unseen powers are held to be universally active. There is nothing that happens without a cause. In every undertaking, religion is at work.

Disease may be the result of invading bacteria and other micro-organisms, as the western-trained doctor would explain it, just as death of an old person from respiratory disorder may be the result of the weakened body systems being unable to cope with deleterious effects of, say, smog in London or Los Angeles. To the African, diseases and death are caused ultimately by spirit powers. In other words, the Ghanaian predominantly interprets his world *theologically rather than in scientific terms* (Dickson, 1984:50).

From the above reference, it is clear that religion is a unifying element in a Ghanaian life; a life lived religiously; a life not neatly compartmentalised between medicine, science, law or religion. Thus, religion is not merely a religious system, with a creed, a moral code and a liturgy; rather "...it is an institution in which one has one's whole life", to use the language of Baeta (1969:395). One, therefore, is born into a culture that is intensely and pervasively religious and that means, and requires, participating in the religious beliefs and rituals of the community. One cannot detach oneself from the religion of the community, for to do so would be to isolate oneself from the group and to disrupt one's sense of communal membership and security and lose much of the meaning of life. This explains why some few Christians secretly continue traditional practices.

### **Values and etiquette**

This discussion of the traditional life of the people in Northern Ghana is incomplete without the mention of their values and etiquettes. Though the need to promote material and spiritual well-being of a person is the outstanding goal in the people's practice of religion, yet Ghanaians as a whole recognise the need for non-material values such as love, kindness, compassion, generosity, hospitality, greetings, respect for elders and authority, peace and harmony (Sarpong 1974: 64-66). For a Ghanaian such non-material values give meaning to life. Generally, the people's view of religion plays a vital role in the development of the area or its retardation. We shall explore this in detail in the chapters that follow.

It needs to be pointed out that what has been described forms only the basic components of the indigenous worldview of the people of Northern Ghana and, for that matter, the indigenous Ghanaian worldview into which Europeans entered. Much of this social and religious basis still pervades today, but has been affected radically by the impact of Western Civilisation, Christianity and the Islamic religion.

### **3.2.3 Socio-economic and Political Issues**

#### **3.2.3.1 Socio-economic Issues**

The main economic activity in the area is subsistence agriculture, mainly mixed farming and livestock production. The main crops grown in the area are millet, sorghum, maize, rice, groundnut, yam, beans, and soybeans. Recently, cotton farming and production has been introduced in the area as a cash crop. The heavy dependence on rain-fed agriculture is often disappointing, due to the precarious nature of the rainfall pattern. Hence, the area has experienced a number of droughts, which have reduced crop production significantly and the community's economy. In times of flood, crops are washed away or become rotten, roads become impassable and mud-built houses normally are destroyed. Inevitably, these situations have bad effects on the people and therefore, are hindrances to development. It is further observed that non-availability of high-yield seeds, and inadequate rains, as indicated earlier, are some of the major factors that hinder agricultural development.

Farm sizes vary from family to family. The size of a family determines the size of a farm because the unit of production and labour mainly evolves around the family, especially in the rural areas. This has been one of the reasons cited for polygamy by the rural males, who see it as a necessity for ensuring the availability of labour to maintain a stable farm. Farming methods are predominantly traditional with slash and burn being the main means of land clearing. Some families have a pair of bullocks, which they use on larger farms. Although it reduces the problems, difficulties and pain associated with use of the hoe, animal traction is considered a better farming technology; yet the chief farming implement is still the hoe! Most people use the primitive hoe for weeding as often as possible. However hard the people work and however much land they cultivate, the amount of food harvested is governed by the weather. The use of tractors is limited to rich farmers whose farms are mostly where the soils are heavy in nature.

A strategic plan in agricultural development, especially in the Upper East Region, is the provision of dams to rural communities to facilitate crop irrigation during the long, dry season. The major emphasis in this plan is training of farmers through the provision of extension workers. This plan is to benefit the poor farmers, who are in the majority with regards to economic life. But irrigation-farming facilities are still woefully limited in the

Upper East Region and worse still in the other two regions of the Diocese of Tamale. Low productivity, coupled with the fact that farming is seasonal in nature, has brought unemployment in its wake during the long, dry season. Especially among the youth, this causes seasonal migration to the southern parts of the country in search of paid jobs. This regular phenomenon, especially among the male population of the area leaves behind a population made up of women, children and the elderly. It also perpetuates the cycle of rural impoverishment.

The area is noted for its livestock production, especially the Upper East Region. The annual supply of cattle, sheep, goats and poultry to the southern parts of Ghana is in very large quantities. Almost every family keeps livestock, small ruminants and poultry. The rural households depend on these for survival during the lean season, when some are sold out in order to purchase foodstuff. Apart from their use as income, this livestock is also used for traditional religious sacrifices and traditional ceremonies such as marriages and funerals.

Non-farming activities, especially in the rural area, are primarily limited to petty trading and craft production. Craft works include basket weaving, pottery and leather works. Other petty income-generating activities, initiated in order to supplement the family income and food requirements, are sheabutter and groundnut oil extraction, “pito” brewing, “dawadawa” processing, rice parboiling and malt making. People who engage in these income-generating activities are mostly women. It is important to note at this point that apart from NGO’s, the government, through the District Assemblies, provides financial support under the poverty alleviation fund to people, especially the poor, to enable them to embark on activities such as those we have noted above, and to raise income so as to reduce their poverty.

It is important to point out here that feeder roads in the area, as in any part of Ghana, are very poor (Belshaw, 2001:146-147). This has hampered not only the transportation of foodstuff to the urban market centres, but has impacted, too, on the effective delivery of health services. One should note with sadness that roads allocated to contractors for regravelling, rehabilitation and surfacing are poorly completed; yet the estimates for such work are done professionally at a very high cost.

It is to be noted that the official working day in Ghana starts at 8.30am and ends at 5.00pm. Yet some workers intentionally ignore this statutory working time and go to work at their convenience. It is also an observable fact that some government workers spend precious official time doing their private jobs or working out lotto numbers. The number of workers who drink alcoholic beverages during official working hours is increasing. These negative trends limit productivity and retard the development efforts of the nation.

### 3.2.3.2 Socio Political Issues

From civilian regimes to military governments, from one party state to multiparty politics, Ghana has experienced a number of political systems and crises since independence in 1957. We should note that since Nkrumah's overthrow in 1966, until 1992, when the military government of Rawlings eventually gave way to multi-party elections, Ghana has experienced three short-lived civilian governments and five military regimes (Pobee, 1991: 8-10). Anyone acquainted with all the *coup d'etats* knows that the leaders of such regimes justified their actions on the basis of the alleged deteriorating economies under those civilian governments. At this point, another observation thrusts itself upon us: the connection between socio-economic crises and religiosity. To establish further this point, we note that Colonel I. K. Acheampong and Ft. Lt John Rawlings, military leaders of the 1972 and 1979 *coups* respectively were regarded by a cross-section of Ghanaians as 'redeemers' or 'saviours' of the people from socio-economic difficulties. Even Ft Lt. Rawlings received from his admirers the name "Junior Jesus" after his own initials "J. J" John Jerry. One cannot deny that this shady religious motive gave those leaders the much-needed assurance of popular support. Though the dirty liberative motive never dominated, it often became an accessory motive to overthrow elected governments. The one party state and military regimes have faced attacks from dissidents and from some church leaders, who felt that the absence of opposition was responsible both for dictatorship and economic hardships. But one may admit that the prophetic voice of the Church was diminished during the most popular but bloody military regimes of Rawlings. Regarding dehumanisation under the military regime of Rawlings, how can one justify the murder of many Ghanaians, including three High Court Judges and three former Heads of State? Consequently, the national drought and economic crises of 1981 to 1983 was blamed on this regime. Arising

from this, a National Day of Prayer was held in 1995 by all religious bodies in order to intercede for peace, prosperity and reconciliation.

One can note with gratitude to Almighty God, a positive dimension of stable, multiparty, civilian regimes since 1992, with a new political system: the decentralisation concept. This concept has to do with a policy whereby many citizens are involved in the decision making of the government, as well as the fact that development is implemented at grass roots level by the District Assemblies. In the Northern Regions, there are twenty- four (24) districts. Each district is divided into electoral areas and each of these areas elects their representatives to constitute the District Assembly. It is observed that this type of democracy encourages ordinary people to bring about change in their communities and to take full responsibility for the consequences.

Ghana, currently, is blessed with a multiparty parliament. The democratic structure of the parliament, currently composed of 200 elected parliamentarians, is expected to represent the interests of their people in parliament and work for their general well-being. It is hoped that the opposition will provide the necessary checks and balances to ensure that the ruling party uses public funds and national resources for the benefit of every Ghanaian.

Regarding multiparty politics and its attendant elections, one cannot fail to criticise the flaws inherent in this type of democracy in Ghana. From national to local elections - that is multiparty presidential, parliamentary and Assembly - elections are clouded by unhealthy practices. Provocative statements are frequently made against opponents during rallies, to the extent of pronouncing unfounded, damaging and derogatory remarks about a person's integrity. Another prominent, negative ingredient of electioneering periods is the flow of cash and goods to the electorate from politicians or their cronies, with the view of winning the favour of the electorate and, thus, procuring votes. This is not only an insult to democracy, but also, it perpetuates a system where people with integrity, but without the money to bribe, would largely be excluded from the Assemblies and from representing their people in parliament. The opposite of the above statement is equally true and the consequences are that leaders in government tend to misappropriate public funds to make up for the resources used by them in bribing the electorate during the electioneering process. Political injustice in Ghana, and for that matter Africa generally, has many

dimensions, but the Church as the voice of the people needs to be reminded of its prophetic ministry in the face of these grim situations in our multiparty politics.

### **3.2.4 Health, Unemployment and Gender Inequality**

#### **3.2.4.1 Health**

The health institutions in the area are woefully inadequate. Over sixty per cent (60%) of the population live more than twenty kilometres (20km) from a health facility. Safe drinking water sources are not adequate to meet the demands of the population; as a result some rural people resort to drinking from rivers and this has its health-related problems.

The common diseases in the area are malaria, diarrhoea, skin diseases, malnutrition and acute respiratory infections: these diseases are the leading causes of morbidity and mortality. There are also severe periodic outbreaks of Cerebral Spiral Meningitis. In both urban and rural communities there continues to be rapid escalation of HIV and other sexually transmitted diseases. There is wide spread AIDS and stigmatisation of people infected with HIV/AIDS and their families. AIDS victims sometimes are neglected and denied care and support because of the misconception and stigma attached to the disease by society. Society sees them as people who have been cursed and punished by God because of their promiscuous life style: they have enjoyed themselves and should therefore suffer alone. The HIV/AIDS pandemic is a grave concern to the government and NGO's. The government has developed a strategic plan to fight the pandemic, hence the introduction of the Ghana AIDS Commission that provides funds to NGO's and Community Based Organisations (CBO) to fight the menace.

Monitoring rates of growth at most health institutions in the Diocese reveals that 15% of children under five years old and 20% of pregnant women are malnourished. Malnutrition is the result of insufficient or non-availability of food in households, inadequate supply of good drinking water and poor sanitary conditions. For instance, in rural Northern Ghana, most communities lack toilet facilities; as a result the surroundings are often degraded with human waste.

Furthermore, dead relatives and family members are buried close by their houses, as there are no community cemeteries. Polygamy and the love of many children is also a factor influencing malnutrition, since the scanty yield of food cannot suffice a large population and large families. These, invariably, result in diarrhoeal diseases and other nutrition-related diseases. The consequences are that infant mortality is higher in Northern Ghana by comparison with that in the southern parts of Ghana.

Insufficient food is not the only factor responsible for the prevalence of malnutrition. The people of Northern Ghana can boast of protein foods like groundnuts, cowpea, bambara beans, soybean, beans, sweet potatoes and so on, all of which can enrich the diets of the people; but lack of education and ignorance are still responsible for the high rate of malnutrition among children and women. The nutritional foodstuffs are most often sold out in order to purchase cereals and other necessary items and, in certain places, the people lack knowledge of how to combine certain foods in order to produce a good, balanced diet to increase the nutritional status of the people. To address malnutrition, preventive measures have to be emphasised more than the clinical approach, which only addresses the symptoms of the problem. There is, therefore, the need to intensify education on nutrition, health and sanitation, alongside nutritional rehabilitation of severely malnourished people. Community leaders and husbands should be involved in these educational programmes, since they have the final say in the community or the family.

Maternal mortality rates in Northern Ghana remains the highest in the country. However, there is an increase in the number of antenatal and child-welfare services, due to the government's introduction of free exemption policy for pregnant women, children under five years, supervised deliveries and the aged. Ghana is recorded as the second highest in the world with regards to the guinea worm infestation and it is sad to note that this disease is mainly prevalent in Northern Ghana. The health-care system itself is not helpful to the poor. The cash-and-carry system in place now, not only requires that poor people must struggle to foot medical expenses from their meagre family budgets, but also condemns many to die at home because they have no money to pay for medication.

Many government hospitals and clinics in the area are also distribution centres for prescriptions. On admission, sick people have to supply their own medication, if they can find them. Medicines on the market are also priced beyond the reach of many people. It should be noted that it is not just the system that prevents effective response to the needs of the poor, but the very people who are supposed to administer it. This flawed system is in the process of being replaced with the National Health Insurance Scheme which has a vision “to assure equitable universal access for all residents in Ghana to an acceptable quality of a package of essential health services without out of pocket payment being required at the point of service use”. (Ministry of Health Policy Framework for the Establishment of Health Insurance in Ghana, October 2002: 10.)

The key issues facing the Ghana Health Services are challenges in the area of Human resource management and the poor motivation given to medical professionals. Consequently, there is an exodus of skilled health professionals to foreign countries, particularly to the U.K. and the USA. To curb the brain-drain on our human resources, and to retain health professionals, good incentive packages and working conditions among other things should be a pragmatic concern of the government.

Category	1996	1998	2000	2002
Doctors	1,154	1,132	1,015	964
Nurses (including auxiliaries)	14,932	15,046	13,742	11,325
Pharmacists			230	200

**Table 3.3: Trend in loss of trained public sector health staff**

Source: Ministry of health records

The outcomes of overall government spending on health has improved in Ghana recently, which, consequently, has reduced the onset of disease during the productive years of people’s lives.

### 3.2.4.2 Unemployment

The northern regions remain an area of increased urban and rural poverty, with the most vulnerable groups being the youth, women and children. Unemployment has become a widespread and growing problem in the three regions of Northern Ghana (Diocese of Tamale). Youth unemployment is increasing. A section of these are school leavers and dropouts. This unemployment problem has resulted in a significant migration of northerners, especially the young, to the southern parts of the country in search of 'greener pastures', or to places where cash may be obtained. This has caused family stress and division. Apart from that, when northerners migrate to southern cities and towns, such as Accra and Kumasi, they encounter more difficult problems than they experienced habitually in the north. With the exception of Accra, the cities of southern Ghana are not really industrialised, and so it is very difficult to find steady work. Consequently, the northern migrants, especially those who are supposed to be schooling, are engaged in various kinds of menial work, such as carrying on their heads goods for buyers in Accra, Kumasi, and other cities. Some are also involved in taking drugs and in prostitution. Furthermore, there is a dreadful housing problem for migrants in the cities. It is very disturbing to note, also, that there are many street children and prostitutes in the city of Tamale, due to poverty or unemployment. From this, one can expect that the Tamale Municipality will develop into a major urban centre with all the problems that are entailed in urbanisation. It is quite possible that HIV/AIDS will become a significant health problem, as hidden cases are finally manifested at the end of the incubation periods.

Unemployment in Northern Ghana has affected church work. The unemployed church members have difficulty in sustaining their own livelihoods, let alone contributing financially to the mission of the Church. The causes of unemployment in the Tamale Diocese are many. Some of these causes have already been noted earlier in this research. However, the other factors include: lack of industries; rapid population growth in recent years; also, large numbers of school leavers from primary and higher educational institutions remain unemployed, due to an educational system that creates dependency rather than empowerment. Furthermore, corruption, poor governance, tribal and chieftaincy and political conflicts - which usually lead to destruction and mismanagement of resources - are also significant factors. Tribal and chieftaincy conflicts cause severe human suffering

and most of the people affected are women and children, who are always the vulnerable groups. Also, there are inadequate resources to expand employment opportunities in the public and private sectors.

Child labour is one of the many risks faced by children in the area. The presence of needy children on the streets of major towns such as Tamale, Bolgatanga, Bawku and Wa is escalating. These children, below the age of fifteen, stay on the streets temporarily or live permanently as street children begging for food and money to survive. They dress in dirty and torn clothes and walk barefoot, or in worn out footwear. The factors responsible for this social problem are many, but the major one is poverty. As rightly noted by Appiah Adjei (2001:1): "...after almost two decades of adjustments, one out of every three Ghanaians is absolutely poor even by African standards, as the GDP per capita was still below \$400". Thus, children are found on streets, searching for food and clothing because their parents cannot provide these basic necessities of life. It is important to make it clear, too, that some of the children on the streets are there in response to other factors. For example, one of the astonishing facts is that the Islamic religion plays a part in the emergence and increase in the number of alms-seekers among the young people in our towns. To put it differently, they seek for alms to fulfil a religious obligation and such children are known as the koranic pupils (*Almajirai*). Other possible causes of the problem that seems to be promoting street children - though not yet very common in Northern Ghana - are divorce and separation, and the gradual break down of the extended family system. These issues entail no choice of survival other than to resort to the street for food and clothing and to engage in street-related crimes.

The Structural Adjustments Programme (SAP) and the free market theory or liberal economy of the 1980's is also a factor that has induced unemployment in the area. Liberal economy has been described by Todaro (1989:82) as follows:

In the 1980's the political ascendance of conservative governments in the United States, Britain, Canada and West Germany brought with it a neo-classical, free market counter-revolution in economic theory and policy. This counter-revolution took the form of supply side macro-economics and the privatisations of public corporations in developed nations and call

for the dismantling of public ownership, planning, and regulation of economic activities in developing countries.

These issues of development have led many countries in the developing World, including the government of Ghana, to privatise and liberalise some of its economies. Consequently, employers have reduced the number of employees with the aim of maximising productivity and efficiency. This trend towards global economic reforms is greatly affecting the youth. The national minimum wage or pay per month is about US\$37.00. Those working in private homes, as cleaners, sweepers and in restaurant as waiters, are exploited further through underpayment, as well as working seven days a week. Again, it is young people who are most affected. Young people comprise about 60% of the total population, which means that they represent the largest potential human resource for the present and future development process of the area. That is, the young constitute the majority of the area's workforce. It is important, therefore, that every opportunity be given to them to develop their potential to ensure a sustainable human resource base.

#### 3.2.4.3 Gender Inequality

Just like any sub-Saharan African country, there is too much gender inequality. Despite the limitations placed on women by the male dominant culture, women dominate in every aspect of economic production. In agricultural production, women provide about 60% of farm labour and they are also mostly responsible for the marketing of agricultural produce. Women also play leading roles in trading and agro-processing, as well as childcare and upbringing and the reproductive activities of the family. Due to the patriarchal nature of Northern Ghana and the patrilineal system of inheritance, ownership and access to resources and assets are not available largely to women. Their place is restricted to engaging in domestic chores. Thus, ownership by women relates to personal belonging, like clothing, cooking utensils, firewood and stocks of millet for cooking. Apart from these, men virtually own everything, including economic trees. Women's rights to land and access to certain natural resources are weaker than that of men (Belshaw, 2001: 91-92). Women are, therefore, unable to take their destinies into their own hands, as often they do not have control over their own properties.

It is not surprising that more than 60% of the poor in the area are women (Songsore and Denkaba, 1988: 10), who should be the backbone of the region's economy. With a few exceptions, a large proportion of the women are pushed to the margins of economic life and given little support. Women have no direct access to land, as indicated earlier. They acquire land from their male kin. The privileged men often take the best land for cash crops. Women have less access to training and credit, lower average wages and higher unemployment rates than men. Though some women are in senior public offices, they are still under represented. One major factor is that the illiteracy rate among women, as compared with that of their male counterparts in the Diocese, is very high. It is estimated that over 70% of the women in the Diocese are illiterate. This high level of illiteracy among women is a setback in social and economic development, since it limits their exposure to development opportunities both nationally and globally.

Besides these negative, traditional inequalities, women are discriminated against in matters of politics. Women representatives in democratic structures, such as elected government, parliament and District Assemblies are very low, despite women forming the majority of the electorate. It is estimated that ten per cent (10%) of government positions are held by women in Ghana (Belshaw, 2001:121). One key problem is that programmes for economic reform hurt women more than men, since cuts in public sector provision and privatisation of services means that the responsibility for looking after children, sick people and the elderly is transferred to women.

However, the situation of women is gradually improving, due to the influence of the Christian church and the many NGOs in the area, whose provision of intensive gender education, alongside economic empowerment of women to raise their income levels, makes them less dependent on men for their basic necessities.

Though the government's efforts in development are directed towards economic growth, it is wished that equal attention be given to social justice and equity. The issue of equity has received some attention, but the results are not impressive. Concentrated efforts should be made by all Ghanaians to eliminate any socio-political and cultural factors that hinder development. Governments should not use their official power and the state logistics and other resources to dominate their opponents for political gains. Similarly, leaders of

opposition parties should use the respect they command from their followers to help in the process of development, instead of creating political instability and, in so doing, hinder development.

In concluding this section, one needs to understand that it is the 'powerful' people in society who control the market systems in the area, as in other parts of the world. The middle people, those traders operating between the producer and the consumers, dictate the prices of goods and services to their own advantage. Other injustices in the area include the fact that job prospects are not dependent on 'what you know but who you know'. Levied taxes paid by poor people are not used for the benefit of every citizen. Most often they are monopolised by those few who are powerful and used for their own personal and family advantage.

Rural communities in the Diocese are discriminated against in many ways. For instance the poor are taxed on the same terms as urban dwellers, such as in paying the Poll Tax or Value Added Tax (VAT), but in terms of the provision of social amenities they are deprived. They have no access to banking facilities, where loans may be procured to set up small businesses. Infrastructure development in these areas is woefully inadequate. We can say, for example, that Northern Ghana remains a region of increased poverty with the most vulnerable groups being women, children and the handicapped.

It is also worth adding that the causes of poverty go beyond the factors described above, to include international factors. The poorest of the poor in the communities that the Diocese seeks to serve are not only poor because of local factors, but global policies and systems also contribute to their predicament. Major economic decisions that affect communities are made by countries with economic power, by multi-national corporations and by the international monetary institutions that are not accountable to the people of the developing nations (Myers, 1999:73). Sider (1980:125-140) brings this out more clearly when he talks about the ways in which developed countries have developed patterns of trade to their own advantage. According to Balasuriya (1984:34), economic colonisation is still the game of former colonialists. He claims that global, cultural domination further worsens poverty in developing countries, since it is powerful nations that decide and change the policies that

govern us, and that widen the gap between rich and poor nations and communities (1984:41).

It has already been noted that there are climatic and other natural factors that militate or retard development efforts in the Tamale Diocese. However, to facilitate the speedy development of the area, the rich resources of the Diocese in terms of land, manpower and other factors have to be exploited in conjunction with the eradication of negative and unhealthy practices. The current decentralised development practices that are enabled through the District Assemblies should not be jeopardised by any individual or group of people. To do this will mean reverting to the previous centralised and institutionalised type of development at national level, which resulted in little benefit at grass root level.

### **3.3 THE DIOCESAN MISSION CONTEXT: AN HISTORICAL PROFILE**

This section examines the Anglican presence in Northern Ghana and the social development programmes it provides to the communities, as well as highlighting the Researcher's involvement in the mission work of the Diocese.

#### **3.3.1 The Anglican Presence in Northern Ghana**

##### **3.3.1.1 The Early Mission Work**

Reliable insight into the early Anglican presence in Northern Ghana is provided by "The Golden Shores". In one of the booklets it is said that between 1938 and 1948 the Nashdom Benedictine Anglican Monks visited Tamale three times, and engaged in some sparse evangelistic work (The Golden Shore, 1968:1019), but little can be said with confidence about the development of the Church during this period. Strictly speaking, it was the Rev. Canon John Brewer who pioneered the missionary work in the north as soon as he arrived in Kumasi, Ghana, in 1948 (The Golden Shore, 1968:1019).

When Canon Brewer became aware that there were Anglicans from the south working in the north, he tried as much as possible and paid them occasional visits in a year. One of these notable Southerners in Tamale was Mr. Edwin Hayfron, a contact person, who might

have had a burning heart and visionary hope for the missionary work in the north. It would be highly misleading to think that the Bishop at the time, Rt. Rev. Aglionby would be supportive of initiating mission work in the north. Records, however, show that he was very reluctant in this matter. The reason for this attitude was inadequate resources, both financial and in terms of the few clergy. Nevertheless, he allowed Brewer to visit the north three times a year (The Golden Shore, 1968: 1018-1019).

But one wonders why the first Anglican Church building in Northern Ghana should be named in memory of him, rather than of Bishop John Sydney Daly or Bishop Richard Reginald Roseveare, whose foresight and encouragement made missionary work in the north possible (The Golden Shore, 1965: 792) and resulted in the establishment of an autonomous diocese. Brewer's pioneering work made the work of evangelism a permanent task, "in season and out of season" (Thomas, 1995: 164) for the Anglican Diocese of Tamale. There is a radical commitment to make known the gospel of our Lord Jesus Christ to nominal Christians, as well as to the many people who have not yet accepted him as their Lord and Saviour.

Like Paul's missionary journeys, Canon Brewer's periodic missionary visits to the north continued until 1957, when he was permanently stationed in Tamale. Fr. Ben Bewaji joined him as an assistant priest in 1958. With this trend, intentional evangelistic work started, shifting its focal point not only to Anglican Southerners, but also to include the northerners. This development culminated in the baptism of the first northerner into the Anglican Church. The material evidence at hand shows that the first northerner to be baptised by the Church in the north was one Nyk Namiel, a trained teacher from the Konkomba tribe (The Golden Shore, 1968:1019). What can be asserted with some degree of confidence is that Namiel was baptised in the North. What is however not certain is whether or not there were Northerners in the diaspora who might have been baptised in the south, before missionary work in the north even began.

It is important to note that the first church building foundation stone was laid in 1952. The building progressed steadily until 1954, when the builders ran out of money to continue the project. Several appeals for financial assistance were made. An article written by Fr. Edmond Yeboah, the third resident priest in Tamale, indicates that only St. Mary's Church,

Accra, responded positively to the appeal. However, the generosity of St. Mary' Church was not sufficient to meet the cost of completing the project. Consequently, the building was destroyed with the early heavy rains in 1954 (The Golden Shore, 1965: 791). At any rate, the collapse of the building did not kill the determined spirit of the people. The faithful left no stone unturned to raise funds again for the building project. New building plans for the present mission house and the 450 seated church building were designed and in 1960 work began again. In 1963 the buildings were completed and the late Bishop Daly dedicated the church building to the glory of God on the 5<sup>th</sup> December 1964 in memory of the late Bishop Aglionby: it is now Bishop Aglionby Memorial Anglican Cathedral, Tamale, Northern Region.

### 3.3.1.2 Post-pioneer Mission Work in Northern Region

The story of the Anglican presence in the Northern Region is worth completing. The growing Christian community of St. Mathew's Church, Zagyuri was founded in 1965. Among the early converts was one Alexander Alhassan, who upon conversion from Islam to Christianity was highly instrumental in introducing the Christian faith to his Moslem village. Alexander, now a Reverend Minister, is one of the few Christians in the Diocese who tried to articulate the gospel among his own people and environment with a success story. It is in this village that one can say that the Anglican Church has made a slight breakthrough in its missionary work among Moslem communities.

For a very long time St. Mathew's Church, Zagyuri was under the administration of the Cathedral as a 'Daughter Church'. Reading the minutes of the Cathedral Parochial Church Council (PCC) meetings, one gains the impression that much of the support to erect the present church building came from the generosity of members of the Cathedral. The Cathedral had to champion this project partly because it was the 'Mother Church'. Apart from that, the young Christians from the Moslem religion had not yet understood the need to support the work of the Church as one of the signs of the transformed life. St. Mathew's church building was dedicated to the glory of God in September 2002. It was on the same day that it was inaugurated as a parish by Bishop Arongo.

Furthermore, it is gratifying to note that catechist Alexander's missionary task was not limited to his own people at Zagyiri. He championed the establishment of the Church at Cheyohi in 1982. There are quite a number of churches springing up in that area. There is no doubt that, should there be any future consideration of parishes, Cheyohi Church would be raised to the status of a parish.

While focusing on the northern region, it should be noted that there were Anglican Congregations at Yendi and Salaga, both established in the 1970s. In the eyes of older members of the Cathedral, these congregations were short-lived because there were too few clergy at the Cathedral to minister to them.

### 3.3.1.3 Mission in the Wa Area

From Tamale, efforts to minister to the southern Anglicans in Bolga and Wa became the next target areas. This does not mean that the expansion of the Anglican Church was geographically confined to areas where there were southern Anglicans, but they were used as contact persons when entering new mission areas. The Anglican presence in Wa was between 1945 and 1948. There is little information regarding the precise date of the church being founded and dedicated after St Aidan. Mr. Daniel N. Ockiya, who was ordained later into the priesthood, was the first to be appointed a full time catechist of Wa in 1958 (The Golden Shore, 1968: 1021). The mission work in Wa suffered significantly, due to the long absence of resident priests and, as a result, it never expanded. At this juncture it is worth commending Fr. Christopher Atampure, the resident priest of Wa from 1995 to 2002, for his pioneering role in expanding the church beyond Wa township.

There is little comment to be made regarding the historical indications of expanding the evangelistic work of mission beyond the administrative capitals of Tamale and Wa, as has already been noted above. The main reason is that the very strong Muslim presence in these areas does not leave much opportunity for evangelism by the Church. In these places Christians tend to witness through their personal and church life, instead of through active evangelistic activities. This explains why the Church has not expanded rapidly in those areas, as it has done in the Upper East Region of the Diocese.

#### 3.3.1.4 Mission in the Bolgatanga Area

The work of the clergy from Tamale resulted in the establishment of St. Cyprian's Anglican Church at Bolgatanga in 1964. It is intimated that one person, a kind English lady and SPG contributed £10,000 each for the construction of the Bolgatanga mission, which commenced in 1965 (The Golden Shore, 1965: 792-793). The lack of records of local contributions does not suggest that the church members at the time did not add their 'widow's mite' to the work at Bolgatanga. There is no doubt that there was financial commitment by the members in the development of the mission infrastructures.

#### **Fr. Kennedy Tom's Contribution**

In 1965, Fr. Kennedy Tom arrived in Bolgatanga, as the first resident priest. Kennedy's selfless life undoubtedly was seen in his close working relationship with the other churches that already existed in the area, especially the Roman Catholic and the Presbyterian churches. Fr. Kennedy joined his counterparts from the other churches to provide some important social services, such as the school children's feeding programmes, and a hand dug well for a village community near Bolgatanga (The Golden Shore, 1968:1035). The spirit of ecumenical fellowship demonstrates the biblical injunction that we cannot do without the others (Heb.11: 40). Verkuy's comment that if Christians "...do not work together in a worldwide fellowship, they neglect their calling" (1987: 258) is worth noting.

Anglican Christianity in Bolgatanga penetrated into a new area and culture (see map of the Diocese in annexure A). Binaba, a small town in the Kusasi land, became a focal area for mission work. Under the influence of Fr. Kennedy and the discovery of an existing Presbyterian congregation in Binaba, another ecumenical development was set in motion with Rev. Cor B.Bot, the Presbyterian Minister at Garu, in charge of the congregation in Binaba. This new ecumenical development resulted in a gentleman's agreement to restrict the activity of each mission to a specific geographical area. The Presbyterian mission work stretched from Garu to Zebilla and that of the Anglicans covered Widnaba through Tilli to Zongoyeri, with Binaba as its headquarters. The intention of this arrangement was to avoid overlapping and concentration of the evangelistic work of mission in one area. This understanding led to the taking over of the Presbyterian congregation in Binaba by the Anglican Church, under the leadership of Fr. John H. B Rye, in 1969, when he succeeded

Fr. Kennedy with whom he had been working for a year. Fr. Kennedy's own words testify to his pioneering role in bringing the two Churches together, subsequently taken over by the Anglican Church.: "...in the immediate future there looms another trip to Kumasi to discuss Church Union proposals in the Archdeaconry Board, a two-day visit to the annual meeting of the Northern Presbytery of the Presbyterian Church of Ghana" (The Golden Shore, 1968:1033-1035). Here, one should be emphatic in stating that the Anglican Church in Binaba was founded in 1969, with the majority of its founding members being Presbyterians.

The restrictions of polity may no longer exist in the present area, but the present generation is in need of this deep spirit of collaboration and unity to bring the gospel to all people. It should be noted that this is not the only example of Church unity. Confessionally and structurally, the Church of South India, which is a merger of five Churches in 1950, is an inspiring model in this matter. However, one has to be mindful of the spirit of that time, when Church unity dialogues were matters of great concern.

#### **The Missionary Work and Era of Fr. John H. B. Rye**

To keep the evangelistic mission task at Binaba in perspective, John Asaana - the last Presbyterian Evangelist who opted and became the first Anglican Catechist- and Francis Atinga and other catechists, all worked closely with Fr. Rye to expand the Anglican Church in the area. Consequently, St. James Anglican Church was elevated to parish status in 1979, while Fr. Emmanuel Arongo was permanently stationed there in 1977. Together, the Catechists opened many mission stations or 'Daughter Congregations'. Fr. John Rye's ministry of friendship and his keen interest to provide education for underprivileged children, regardless of their religious affiliation, was also responsible for the rapid growth of the Anglican Church in the area. Even now, the membership growth of the Diocese occurs in the area of the northeast, specifically among the Kusasi tribe. Also, during the time of Fr. Rye's missionary work in the Bolgatanga area among the Frafra tribe, St. Paul's Church, Pwalugu and St. Luke's Church, Sherigu, were founded.

The history of the 'mission boys' in the Bolgatanga mission house traces its roots to Rye's human resource development philosophy. The 'mission boys' were students of poor parental background who needed assistance in their education, which Fr. Rye gladly gave within his ability. However, some of the boys wasted the support, but others utilised the opportunity to the maximum. Evidence of those who made good use of his generous support are many, but a few to cite here as examples include the researcher and forty per cent of the current clergy of the Diocese trained for ministry. Some are also in the teaching and medical professions and others have become business and industrial tycoons, as well as Ministers of State. The missionary work of Fr. Rye in Ghana ended in 1983 when he returned to Canada and took up the position of a Desk Officer with the Primate World Relief of the Anglican Church of Canada. This new role gave Fr. Rye further opportunity to support mission work in Africa financially. He died on the 2<sup>nd</sup> August 2002. Fr. Rye's ashes from cremation were flown to Ghana and buried near St. Cyprian's Anglican Church, Bolgatanga, on the 3<sup>rd</sup> January 2003. Fr. Rye's mission legacy is that he never allowed problems to weaken his vision of mission. He was prepared to listen to the needs of people and to learn from others, which won him the respect of the people. He will ever be remembered as a great Anglican missionary of Northern Ghana.

It should be recorded that during the era of Fr. Rye, mixed motives for conversion were experienced, and those motives shaped the questions the people asked even about salvation, which has implications for mission. Their motives were material - reflecting their need of food, clothing and other necessities of life- and were linked with conversion to Christianity. We might say their motives were not right, but this is a necessary feature of poor communities hearing the gospel for the first time. But if this perception is incorrect, where stands the saying of Jesus: "I came that they may have life, and have it abundantly" (John 10:10)? One of the prominent African female theologians comments in her work how Africans are ready to accept Jesus Christ as their Saviour because of their felt needs (Oduyoye, 1990: 99). Furthermore, one notes that hypocrisy was common; maintaining a double standard of attending Church as well as worshipping idols, which Paul vehemently speaks against in his letter to the Christians at Corinth (1Cor. 8& 10), was still practised by some converts to Christianity during this period.

### **The Great Awakening Period of the Anglican Church in Northern Ghana**

A critical development of Christianity in the Diocese was in the late 1980s. It seems clear that this period may be described as the great awakening of the Anglican Church in the Tamale Diocese. Many new churches were planted. This era also produced many catechists, who were committed to living their lives in Christ in a rapidly changing environment. Courageously, they went to the homes of new converts, destroyed their idols, condemned superstitious practices and any other aspects of the traditional religion deemed incompatible with the gospel. It is a period, too, that witnessed the rising interest of indigenous people offering themselves for ministerial formation and training. Eventually, this led to the situation where there is now an understanding that when one is converted to Christianity, one pays no allegiance to the gods of the traditional religion but remains loyal to the Lord Jesus Christ.

### **The Role of the OHP Sisters in the Mission of the Church**

Any study of the history of the Anglican Church in Northern Ghana would be incomplete without reference to the Order of the Holy Paraclete (OHP) Sisters who were based in Bolgatanga from 1976 to 1989. Like the monasticism of the medieval Roman Catholic mission paradigm (Bosch, 1996:231-234), the religious Sisters of the OHP played a vital role in the mission of the Church. The sisters (Dorothy Stella, Moira Austin and Patricia) were highly respected by the people. They undertook journeys to distant places to minister to people. Their first gift to the Diocese was their life of prayer, which is in alignment with St. Benedict's admonition that "...nothing should be preferred to the work of prayer". This advice is relevant today as it ever was, for evangelism that does not spring from a deep life of prayer and sacrament can become little more than social work. They were also very active in a variety of programmes that cared for the poor. Their concern to provide skills to the underprivileged resulted in the establishment in 1983 of two centres for women at Yelwoko and in Sherigu in 1986. Though these projects have expanded beyond their original objectives, yet there is still no doubt of their pioneering role.

The Sisters were also known in educational circles: Bolgatanga Girls Secondary School and Anglican Vocational School, Zuarungu, were deeply influenced by the thoughts of the Sisters. In classroom lectures they sought to project a new ideology that took education and

learning seriously. The legacy of the Sisters on the educational front is the establishment of St. John's Anglican Primary School in 1981 at Yelwoko.

### 3.3.1.5 The Birth of the Anglican Diocese of Tamale

The Diocese of Tamale was part of the Diocese of Sunyani and Tamale, which was established out of the then Diocese of Accra on the 25<sup>th</sup> October 1981. On 22 February 1997, the Diocese of Tamale was created and inaugurated by the Most Reverend Robert Okine. The Diocese completed its move to autonomy on the 26<sup>th</sup> October 1997, with the consecration of the first Bishop of Tamale, Emmanuel Anyindana Arongo, who was elected by the Diocesan Synod of clergy and lay delegates of the various Parishes on 1<sup>st</sup> June 1997. The Diocese of Tamale is one of the eight dioceses within the Anglican Church of Ghana, which is part of the ecclesiastical province of West Africa. The Tamale Diocese is a full member of the world wide Anglican Church, a product of the Elizabethan Settlement (Dickens, 1978: 451) and subscribes to the canons of both the Church of the Province of West Africa and Synod of the Anglican Diocese of Tamale.

### **Institutional and Constitutional Context of the Tamale Diocese**

Although the Tamale Diocese was established in 1997, it had no Constitution of its own. The first Diocesan Synod of 1<sup>st</sup> June 1997 unanimously adopted and adapted the Constitution of the then Sunyani and Tamale Diocese. The third Diocesan Synod that met at Bishop Aglionby Memorial Cathedral from the 11th to 15th February 2004 formally accepted the constitution of the Tamale Diocese. The legal position, structure and the nature of the Church are described in the constitution. The supervisory role of the Synod includes discipline in matter of faith and practice. The powers and functions of different institutions and boards are also outlined in the constitution. For example, in the section of the Diocesan Synod, it is explicit that the highest decision-making body in matters affecting the Diocese is Synod, and that the Bishop should work with the Standing Committee of Synod when it is not in session. This highest representative body of the Diocese works as the legislative, executive and administrative organ of the Church. One should point out that the Tamale Diocese though autonomous, works within the framework of the Constitution of the Church of the Province of West African.

One should also note that the constitution states clearly what should be done and what should not be done, but sometimes some practices have not been in line with the requirements of the constitution. For example, the constitution of the then Diocese of Sunyani and Tamale stated that ‘no Archdeaconry shall be formed unless it includes three parishes or mission stations’(Constitution of the Anglican Diocese of Tamale, 2003:14). This constitutional provision was ignored by the then Bishop, Joseph K. Dadson, who created Tamale Archdeaconry and appointed an Archdeacon who had no parishes and clergy to minister. It is like a king without subjects to govern. This administrative aberration was part of the Diocese of Tamale until the Synod of 2004, when the situation was rectified by carving out the Upper West Region of the Archdeaconry of Bolgatnga, Binaba and Wa to form the new Archdeaconry of Tamale and Wa while Bolgatanga and Binaba assumed the ongoing Archdeaconry status.

The Tamale Diocesan Constitution, which is consistent with the constitution of the Church of the Province of West Africa, is very clear about its position on humanity. Preamble article 1 describes this as: “The Diocese of Tamale proclaims in conformity with Christian principles, that all men have equal rights, value and dignity in the sight of God; and, while mindful to provide for the special needs of different people committed to its charge, it shall not allow any discrimination in the membership and government of the Church”. No doubt, this is a summary statement of the purpose of the Church and should therefore be a guide in our practice of mission.

### **The Diocese under the Leadership of Bishop Emmanuel Arongo**

The Diocese under Bishop Arongo has seen some changes. It began with eighteen outstations, of which eight were parishes, and eight clergy including the Bishop. Today, the number of clergy has increased to eighteen and three outstations have been elevated to parishes. In all, the Diocese has twenty-four outstations, of which eleven are parishes. The system of organising the Church on parochial rather than on a congregational basis is a legacy of the early English Church Missionaries, who began work in Ghana in 1752 under the auspices of the Society for the Propagation of the Gospel (SPG) and with the Reverend Thomas Thompson, as the pioneer missionary who established the Anglican Church in Ghana. One needs to be clear that the traditional understanding of a parish church includes its responsibility under God for all the people living in its area. But today, and in our

Ghanaian context - when the Church unfortunately is inward looking, that is it has a tendency to occupy itself more with its own concerns and the concerns of its members - we need to ask, do such concepts and legacies, still make sense?

The Diocese is simultaneously making a transition to the Alternative Service Book (ASB) for worship and it is the first Diocese to accept the ordination of women to the priesthood: a decision on this was taken at the second Diocesan Synod in February 2001. But difficulties were later experienced when the Tamale Diocese's position on the issue was reported to the Joint Anglican Diocesan Council (JADC), a body that brings the Anglican Dioceses of Ghana together under a deed of an agreement. In 1996, Provincial Synod unanimously gave approval in principle for the ordination of women, but asked each Diocesan Synod to decide on the matter. JADC was very uncomfortable with the decision of the Tamale Diocese and so, on three consecutive times at its half yearly meetings, the rights of the Tamale Diocesan Synod were infringed by JADC, with the reason that Tamale Diocese could not go alone on that sensitive matter, since the Church was a national Church. Delegates of the Tamale Diocese on JADC reacted vigorously to the JADC decision on this subject, but those reactions would not be an issue for discussion here. The point that needs stating, however, is that approval was finally given in May 2003, but with a caution that the Tamale Diocese would do well not to impose her decision on the other dioceses. There are no other immediate problems over this issue, as there is already an expatriate woman priest ministering in the Diocese. Bishop Arongo also signed the memorandum of understanding between Ministry of Health and the Diocese for the takeover of the management of the Binaba sub-district health services.

The Diocesan Bishop is committed to his ecumenical theological views. In other words, he is noted for his concern that ecumenical theology should be practical and, in particular, that it should be useful for mission. In the light of that concern and commitment, he has been deeply involved, for example, in ecumenical initiatives aimed at resolving tribal conflicts at Bawku and Yendi. He is also the Chairperson of the Northern Sector Office of the Christian Council of Ghana and that entails much work that is distinctive and effective, in a sense that he is often called to engage in the activities of the Christian Council. From the start, the Bishop expressed his commitment to a shared episcopate in his enthronement sermon, with the text "Let us rise up and build" (Neh 2:18). Apart from his collegiate style of leadership,

he is also grounded in attentive listening and lives out his own baptismal ministry by being a leader who serves his people. He is approachable and so people do not hesitate to send their concerns to him.

The Bishop is noted for his concern for evangelism. In his Charge to the first Diocesan Synod in 1999, he chose the theme “Preach the Word”, taken from 2 Timothy 4:1-2. In the light of that concern, the Bishop intimated, “The Diocese of Tamale was created for no other reason than to evangelise this vast Northern, Upper East and Upper West Regions of Ghana. Our job is to make disciples for our Lord Jesus Christ, as the early Church did” (Arongo, 1999: 2). It is decisive, from this perspective, that every member of the Diocese should understand that evangelism is central to the life of the Church and for that matter we must be proactive in it. In some sections of the Charge, the Bishop pointed out that developing a good prayer life and having a close fellowship with God are key elements of the mission of evangelism; he cited Acts 2:42 as an example to buttress this statement. He noted that the evangelistic effort of the Early Church was rooted in prayer, which underscored growth. He observed that one’s evangelistic appeal is often empty and that unless one realised the indispensability of the role of prayer in the mission of the Church he/she will not succeed.

Furthermore, he identified personal sanctity as the best approach to evangelism. He drew attention to Jesus’ saying, “You are the salt of the earth” (Mt. 5:13), to appeal to the Faithful to avoid the things of impurity that include corruption, sexual immorality, dishonesty, stealing and misappropriation of public funds. Bishop Arongo is not, of course, suggesting perfection, but what is being advocated is that people who profess to do Christ’s work need to live out their baptismal new life, given by the grace of God at Christ’s resurrection. He, therefore, called upon every baptised member of the Diocese, whether trained or untrained to be an evangelist. One should also note that in that report, giving financial assistance to support the work of the Church, is captured as paramount the work of evangelism. Again he cited Act 4:32, to point out that the Early Church succeeded in carrying out evangelism because of their willingness to give and that these are valuable lessons for us.

Bishop Arongo, addressing the second Diocesan Synod in February 2001, chose the theme “Abundant life and the problem of lions”. He used John 10:10 as a reference text to point out that Jesus came to give us good life and he asked a question: ‘What keeps us from having that good life?’ He charged Synod to find answers to this missiological question by reflecting on the things that prevent Christians and all humanity from enjoying the abundant life of Jesus Christ. Whatever may be the arguments for or against the practical value of the theme chosen for that Synod, there need be no doubts about the topic. The problems of the HIV/AIDS pandemic, the periodic out break of Cerebral Spinal Meningitis (CSM), tuberculosis, the rampant armed robbery, global economic imbalances and others were noted as the ‘lions’ of today that served to constrain the good life offered to us by Jesus Christ.

A few of the clergy who have withdrawn their co-operation from the Bishop, for example the recent resignation of one of the clergy from a senior administrative post of the Diocese, undermines the collective efforts of the Diocese to give abundant life to the lifeless. These attitudes have weakened enthusiasm for mission and evangelism. The point to note here is that attention must be paid to passions that lessen brotherly and sisterly love and impede the collective vision and efforts made in proclaiming the mission of the Church. Of course, no one today would like to be a member of a church when the ‘marks’ of the kingdom of God are not influencing the lives of its members. Jesus’ words, “You are the light of the world. A city built on a hill cannot be hidden” (Mt. 8:14), must reflect deeply in people’s lives as they engage in the task of proclaiming the gospel.

The above concerns require the Diocese to renew the call for collective action in key areas of ministry. The unity of both clergy and laity to work with the Bishop in making significant improvement and development is vital. The Charges of the Bishop to Synods, which are always well received, are not yet fully reflected in the lives of some members of the Diocese. These and other concerns present challenges to the Diocese. The spiritual life of the laity can be measured in part by their participation in Sunday services, weekly church programmes and activities and in the charitable and apostolic work of the Church. Some churches, relatively, have very large followers, while others do not. Attendance drops in many rural parishes during the dry season, due to migration of the workforce to the south in order to seek temporary jobs. There are quite a number of organisations in the Diocese, but

the two predominant organisations across the entire Diocese are the Mother's Union and the Anglican Young People's Association (AYPA). Some parishes have their own organisations such as Kingdom Ambassadors and Pathfinders.

This is not the place for full analysis of the financial resources available to the Diocese. In summary, however, mainly parishes paying 40% of their gross income to the Diocese fund the Diocese income. This covers the payment of clergy stipends and the general running of the Diocese. The Diocese is struggling to match income with expenditure and stipends remain woefully insufficient, yet the efforts of the current Bishop to maintain the regular monthly payment of stipends to staff are worth commending.

Generally, the Diocese is conservative in belief and worship, which is true also for the entire Anglican Church of Ghana. This, in part, stems from the conservatism of the theological seminaries where the clergy are trained.

#### 3.3.1.6 The Anglicans of Tamale and Anglicanism Worldwide

The Diocese considers seriously the teachings of the Anglican Church worldwide, especially the Lambeth Quadrilateral (1888). Below are the four articles considered to be vital for the unity of the Church.

- The Holy Scriptures, both Old and New Testaments, are considered to contain all things necessary for salvation.
- The Diocese believes that the Creeds (Apostles' and Nicene), as defined and formulated by the Apostles and the early Church Fathers respectively, are statements of faith of the historic churches. The Apostles' Creed corresponds to the three questions put at baptism in regard to God, Jesus Christ and the Holy Spirit. Because of that, it is regarded as a baptismal symbol. It is also used regularly at morning and evening prayers.

The Nicene Creed is regularly repeated at Eucharistic services. As the name suggests, this Creed was formulated by the Council of Nicea in A.D. 325, in reaction against Arianism; a wrong teaching by Bishop Arius of Alexandria, that the Son of God was made by God the Father, and therefore not equal to the Father.

Hence the Nicene Creed in 325 affirmed that Christ was “begotten, not made, being of one substance with the Father” (Schaff, 1983:28-29). However, it should be noted that the original form of the Nicene Creed was later modified at the Council of Constantinople in A. D. 381, which closed the controversy of Arianism.

In connection with the Nicene Creed, it should be noted that what is known as the ‘filioque’ clause, was a later insertion, in A.D. 589 at a Church Council in Toledo (Spain), into the Nicene Creed. The ‘filioque’ clause states that the Holy Spirit proceeds from the Father ‘*and the Son*’. The additional phrase ‘*and the Son*’, which is known as the ‘filioque’ clause is the cause of the division that exists even today between the Western Church and the Eastern Orthodox Church.

It should be noted that the reader’s attention is drawn to the background of the Nicene Creed and its attendant problem from the point of view of mission studies. However, whatever one may think of such a division, the important question still remains: How can the Church in the West and East share their resources to announce together their common calling and hope in Jesus Christ? Although one may not find the answers this question gives completely satisfying, they are nonetheless valuable and instructive for one who wants to do more than just approach the question from the narrow confines of systematic theology.

- As in any other Anglican diocese, the seven sacraments are very important in the life of the Tamale Anglican Diocese, with emphasis on the Holy Communion and Baptism, which the Church believes to be ordained by Christ himself and, therefore, necessary for salvation. The sacraments, indeed, have been a prominent feature of the churches of the Anglican Diocese of Tamale. They feature prominently in the instruction of candidates for baptism and confirmation. There are Holy Communion services every Sunday in churches that have clergy, to strengthen the faithful and in memory of our Lord Jesus Christ. The practice of the mission churches, Catholic and Protestant, where only the clergy are permitted to officiate at sacramental services - when there are very few of them to officiate at sacramental worship - needs to be looked at. Perhaps the role of the Catechists, who are always leading church services in the absence of the priests or ministers, needs to be re-examined

and to include their empowerment by the Church to administer the reserved sacrament of Holy Communion.

- The Diocese also affirms the apostolic succession of three orders of ministry: Deacons, Priests (Presbyters) and Bishops.

The Diocese of Tamale has gone beyond the missionary era of expatriates, to the current era of local clergy and leadership. It is therefore important for the faithful to be motivated to communicate the gospel in their own environs. The work of mission and preaching the Word should be seen as absolutely crucial and indispensable in the Tamale Anglican Diocese. It should be stated that any action plan must be about priority setting, choosing those things that, after thought and prayer, appear most important for the Diocese now; in confidence that God will give His chosen people the tools they really need for His work.

### **3.3.2 Diocesan Social Services (Diakonia) or Development Programmes**

It has been noted earlier that *diakonia* is generally understood to mean the Church's response to human needs. This has a theological base and has been discussed in the last chapter. However, a brief comment has to be made here to underscore the point that diaconal ministry is not an optional activity for the Church. *Diakonia* belongs to the very essence of the Church. It is one of the elements that gives meaning and makes the Church a *koinonia*. Without 'service' the reality of Jesus Christ's mission and that of the apostolic mission, for which the Church is mandated to continue, will be incomplete. The mission mandate of Luke 4:18-19, declared by Jesus, is the basic reason for the Church's involvement in development work.

An overview of the social programmes in the Tamale Anglican Diocese covers three areas that at this point will be the focus.

- Education
- Health care
- Socio- economic activities or rural development projects

### 3.3.2.1 Education

Education is a development component of the Diocese that is considered vital for the transformation of the area, hence the interest and engagement of the Diocese in establishing schools that are inclusive for children of other faiths. Tishgu Anglican Primary “A” was the first Anglican Church school to be established in Northern Ghana in 1962, to provide the young with the opportunity to be educated in secular subjects as well as gaining knowledge and understanding of Christianity. However, it should be admitted that schools established by mission Churches in those early days were largely for evangelistic purposes, and religious education was mainly Christian, with a clear motive of indoctrination. This situation provoked the adherents of the other two main religions in Ghana - Islam and Traditional Religion- to become conscious of the religious rights of their children in schools. By 1985, a new educational system for schools was introduced with major curriculum changes. One of these was in religions education, which became part of cultural studies; it included aspects of Christianity, Islam and Traditional Religion. The aim is that children should have knowledge of religions and ways of living, so as to broaden their understanding of the world and humanity. It should, however, be pointed out that while some schools are under the Ghana Education Service and their regulations, schools founded by religious institutions have been given certain privileges. One such consideration is that schools with religious foundations have their own management and supervisory units.

The Anglican Diocesan Education Unit, which was created in 1982, is based in the city of Tamale. It is staffed with professional teachers. The Unit Manager is an Anglican and he is responsible for the administration of the Education Unit. It is expected that he will work closely with the Diocesan Board of Education, which is appointed by Synod to provide quality pre-university education for children in the schools of the Diocese and to advise the Diocese on new educational matters. The priests are local managers of the schools in their parishes. The first Unit Manager was Mr. E.K. Kankam, a dynamic teacher. Under his leadership many achievements were made.

Records from the Education Unit office shows that there are eight (8) Day Nurseries, twenty-eight (28) Primary Schools and seven (7) Junior Secondary Schools. These schools are mostly situated in the Northern Region of the Diocese. The Upper East and West

Regions together have only two day nurseries, six primary schools and two junior secondary schools. On education, it is quite evident that the Anglican Diocese of Tamale has no institution of higher education and this has constraining implications for the mission work of the Diocese.

Certain very clear constraints are retarding some aspects of development in the schools. Muslims, who do not share in Christian beliefs and morals, head most of the Diocesan schools. This does not help the Diocese to instil Christian discipline in the schools. For instance, there was a case in one of the schools where a Muslim Head teacher instigated and connived with the Muslim dominated community to build a mosque on the school's premises. Financial constraints have also affected the developments of some of the schools, which are in deplorable conditions and are death traps for both teachers and pupils. It also takes considerable time to educate rural folk to send their children, especially their daughters, to school.

Regarding educational development in Northern Ghana, the role played by the President of the first Republic, Dr. Kwame Nkrumah, should be noted with gratitude. His strategic plan and implementation for a free and compulsory basic education for Northerners has had positive consequences. The socio-economic and political development of Ghana would have been incomplete without the rich input of people of northern extraction. For example, the President of the third Republic of Ghana, Dr. Hilah Liman, a Northerner, would not have been able to contribute to the political development of the nation without Dr. Nkrumah's free education package for the people of Northern Ghana. Similarly, there are other Northerners who occupy very important positions in the country and contribute to national development.

Whatever we want to say about education in Northern Ghana, the fact remains that Nkrumah has played a major role, and that education in Northern Ghana has evolved through several phases of development, just like in any part of the country. Despite the fact that all governments planned effectively, education in Ghana has not yet developed to the extent needed: illiteracy rates are still high and there are many school dropouts. On the whole, the standard of quality education has fallen. This is the result of a decline in the commitment of teachers, indiscipline among pupils and students, inadequate logistics, lack

of equipment and the exodus of trained teachers to other sectors that are more lucrative. However, one cannot dismiss the efforts of the government, religious groups, Non-Governmental Organizations and civil society in addressing the problems, in order to provide quality education. To buttress this point one can cite some District Assemblies that sponsor the training of teachers to meet the additional staffing requirements for the schools in their districts.

Governments have always emphasised and embarked on non-formal education programmes, with funding from donor countries and also from the government. On paper, this functional literacy programme is aimed at reducing adult illiteracy rates. However, rather than eradicating illiteracy, the reality of the programme is that it is a political campaigning instrument used by incumbent governments to get rid of their political opponents during national and local political elections.

It should be noted that for a long time boys outnumbered girls drastically in attending and completing primary and higher education, thus widening the gender gap. But this was not intentional. Differences persisted due to those social and cultural factors that played a stronger role in determining female participation in education. Domestic life, such as caring for younger children, meal preparation, fetching of water and fuel wood, are mainly the responsibility of girls, and are some of the factors that limit their access to schooling. But where this situation is being addressed, through the Girl Child Education Policy and the World Food Programme, which gives home rations to girls of some selected schools in Northern Ghana, there is improvement and thus a narrowing of the gender gap. See the table below.

Category	2000	2001	2002	2003	
Girls	3699	4037	5222	5577	
Boys	4532	4335	5619	5487	

**Table 3.4: Trend in the increase of Girls' education in the Bawku West District**

Source: Bawku West District Education Records.

Education is a right of every child. To use the words of Belshaw: “Basic education is a right of every child in whatever society he or she is born. When a child is denied basic education, that child is denied the chance to reach his or her greatest potential” (Belshaw, 2001: 21). Belshaw further notes that education is a means through which essential values are imparted to children, to help them grow up to be useful citizens in society and, therefore, no child should be denied education. A child can be denied education not necessarily because there is no school structure in the village, but through the parents’ inability to pay school fees for books and uniforms; this is a denial of the child’s education.

The last review of the educational curriculum for Junior and Senior Secondary Schools has identified skills development as paramount in academic achievement, yet the resources needed to support learners and teachers in this programme are woefully inadequate. This, among others, has to be addressed by the government and stakeholders.

### 3.3.2.2 Health Care

Health care delivery by the Church (Diocese of Tamale) dates back to the 1970’s, where a mobile clinic was established at Tilli, about 25 kilometres towards Binaba in the then Bawku District of the Upper East Region. This mobile health service operated under the Ministry of Health. In 1981, the mobile clinic was moved to form part of the Binaba Health Centre, which was taken over from the Ministry of Health for management by the Presbyterian Health Services. The Anglican Church of Canada supported this programme with supplies of vehicles, whilst the Canadian University Service Organization (CUSO) supplied two nurses. The Church also established clinics at Widnaba in 1983 and Yelwoko in 1996, both in the Bawku West District, to respond to the medical needs of the people. A Memorandum of Understanding was signed on the 12<sup>th</sup> November 2001 between the Ministry of Health (MOH) and the Diocese to take over the management of the Binaba Sub-District Health Services, and this included the Binaba Health Centre. During all these years the Church has been providing health services to the people in the Bawku West District. The types of services provided to the various villages within the sub- district are: nutrition, reproductive health, immunisation, child health, curative services, public information and education, prevention, control and management of non-communicable diseases, referral of serious cases to the district hospital etc.

The medical contribution of the Anglican Diocese of Tamale, when compared with other mainline churches, such as the Roman Catholic Church, which has thirty-two health institutions in the area under consideration, is minimal. The same can be said about the educational contribution of the Diocese. The question one may raise here is: Where were the Anglicans? Until the independent era, the Anglican Church was closer to the British Colonial Administration and could have taken advantage of that to expand mission work.

### 3.3.2.3 Rural Development Projects

The first development project of the Anglican Church in Northern Ghana was a dry season irrigation-farming project established in 1971 by Fr. John H. B Rye. This farming project, behind the Binaba dam, was intended to enable the community to produce crops and vegetables during the dry season, so as to improve their standard of living. With this intervention, about 100 acres of land was released and shared among various interested farmers. The Canadian University Service Organisation (CUSO) supplied and trained agriculturists and the Anglican Church of Canada supplied vehicles and funds to the project. In 1975 the project was handed over to the government. Since then the project has undergone a number of transformations to date. It must be noted that the improved condition of the village is partially achieved by the number of houses roofed with corrugated iron sheets. In other words, the project has made an impact on the community, thereby giving the local peasant farmers a new identity.

In 1978 a new development initiative known as Anglican Church Agricultural Project, (ACAP) was launched to meet the socio-economic needs of the poor. The initiators included Fr. Arongo and two expatriate sisters, Dorothy Stella and Moira Austin, who helped in the early implementation and development of the programme. The project started with grant aid from Diakonia to provide poor farmers with farming inputs such as high yielding seeds, fertilizer and bullocks for ploughing farms. By the end of 1990, the programme had expanded to include the provision of corn mills, donkeys and carts, thus helping to support women and to save energy and time for economic ventures and household duties. By this time, there were eight corn mills in eight villages in the Binaba area.

Before the establishment of ACAP, a series of meetings and discussions was held between the two expatriate Religious Sisters, the first indigenous Anglican Priest of the north, now Bishop Arongo, and the communities. The planning took several months and culminated in the establishment of ACAP. That approach was non-directive (Lovell, 1999), linking the interaction of ordinary people, in the neighbourhood in which they lived, worked and worshipped together, with a discovery of their potential as persons.

Though the projects under consideration started well, some challenges were experienced. Some beneficiaries and caretakers were not transparent in their actions, and accountability on incomes from the corn mills most often was difficult. To manage the project effectively, different approaches were adopted by leaders, but proved fruitless. This led to a situation where there was very little money to maintain the corn mills. As a result, the management and ownership of the programme was transferred to local churches, but again it did not yield successful outcomes.

A visit to most of the churches today would provide no trace of the ACAP Programme, but in some few - for example St. Johns' Parish, Yelwoko- it is well demonstrated that they are still benefiting from the project. It is an observable fact, and crucial to note, that the Church there possesses twelve cows from the sale of the four bullocks and plough originally transferred to the Church. Their success story is grounded in honesty, commitment and co-operation among themselves.

But it is worth noting that the work of ACAP gave the Church the opportunity to interact with communities, and made the Church realise that there were greater needs, problems and inequalities in the area. This led to the establishment of more overt community development projects such as these salient ones:

- Agricultural Rehabilitation of the Blind;
- Anglican Women Development Centre, Yelwoko;
- Anglican Women Development Centre, Sherigu;
- Babies' and Mothers' Home (An Orphanage Project), Bolgatanga; and
- Binaba Area Community Health Project.

The aims and objectives of these projects differ, yet a number of them share the same vision. However, their common purpose is to alleviate the suffering of the rural poor. Since their inception, they have undergone a number of changes in terms of objectives or focus, board membership, staffing, resources and strategy.

This new dimension of development projects must not be allowed to be lost in our thinking. To take account of this, a brief account of each project is vital.

- **Agricultural Rehabilitation of the Blind (ARB).**

Fr. Emmanuel Arongo conceived this project in 1979, when he was the Priest in charge of the St. James Parish, Binaba. Fr. Arongo, now Bishop Arongo, pointed out during discussions that his concern to present the gospel to the people at Widnaba was met with a challenge from a blind man. According to him, in the course of ministering to the congregation he stated among other things: "I have come with the good news of Jesus' love to all people". When this statement was made, a blind man became uneasy and challenged his message as worthless and irrelevant to him, by stating that if God loved him he would not be blind. This blind man further explained that one cannot be concerned about spiritual needs which are in the future and discard the physical ones, which he and many others like him are in need of.

From these comments by the blind man, the young and enthusiastic priest began to understand what kind of ministry he was in for. He sought ways to respond to the challenge, which led to the establishment of the project. At this point, the Royal Commonwealth Society for the Blind, now Sight Savers International should be commended for championing the funding of this programme from the very beginning to this date. The name of the project has been changed to Community Integrated Rehabilitation of the Blind (CIRB).

- **Anglican Women Development Centre – Yelwoko.**

As has already been noted, this project started in 1983. It was founded by the Sisters of the Order of the Holy Paraclete as a training centre for women. A letter written in 1989 by Alan John, Executive Director of Sight Savers (Royal Commonwealth Society for the

Blind) to Mother Janet, Prioress of the OHP is indicative of who funded the project initially. According to the Sisters: “Yelwoko was chosen as the centre for the project because of the active cooperation and involvement of the local chief and the elders and the level of understanding displayed by the members of the village and also because of the very active Christian grassroots community, which had evolved there”.

Since the transfer of the project to the local church leadership in 1989, the project has undergone drastic, positive changes that have taken account of current development trends, locally and globally. However, it should be noted that the withdrawal of the OHP Sisters from Ghana nearly caused the collapse of the projects they initiated. The reasons are that funds from their home churches and friends stopped coming when they departed. Also, they did not inform the diocesan leadership of the contact addresses of the people and organisations abroad that had supported their mission efforts. These attitudes are not unusual in Christian mission. Missionaries from Europe and North America receive the necessary financial and other assistance when working in ‘mission lands’ to raise the social and economic levels, as well as the spiritual level of the populace. But usually, this assistance- from rich churches, organisations, countries and individuals overseas - stops with the departure of the expatriate missionaries. In this regard, the issues of transparency, accountability, ethnicity or nationalism, and discrimination, need to be explored and defined to enable one to show compassion in action towards the underprivileged people and nations.

In the area of funding, Diakonia, a Swedish Organization, needs to be applauded for funding all the development activities of the project since 1991. Its timely intervention and continuous financial funding of the development work of the Tamale Diocese in general, no doubt, are the best Christian ways of shaping the future. In the changing circumstances - especially with donor fatigue setting in and the emergence of new players in the development field - Diakonia has demonstrated that partnership with implementing NGOs in the developing countries can be faithful and that the local people can be trusted.

- **Anglican Women Development Centre, Sherigu**

Again, this project was an initiative of the OHP Sisters in 1986. It is a replica of the Yelwoko Anglican Women Development Centre.

- **The Anglican Mother and Baby Home:** The Sisters of the OHP conceived this project in 1986 to cater for motherless babies within the region. Just like the other projects started by the sisters, it has expanded beyond its original goals and objectives, which we shall explore in the next chapter.

- **Binaba Area Community Health Project (BACH)**

This project was established in 1987 to address the socio-economic problems facing women, as well as health problems in the area.

Before this section is concluded, a brief comment is needed about diocesan development programmes. From the brief overview presented of the development programmes, it is obvious that they started as individual or parish initiatives. They functioned as such for a long time, until 2000, when they were officially considered diocesan projects. What is important now for the projects is how to face the challenges of carrying out the work of social change from a conceptual viewpoint and in a holistic manner, and this concern will form the basis of the discussions in the next chapter.

From the above discussions, it is obvious that these projects are aimed at reducing poverty among the rural poor. To this end the question is asked: What is poverty? A clear understanding of this term is very important in the context of Christian development work. In other words, we have to understand the nature of poverty in order to mitigate its effects on the lives of the poor.

In the early days of development, poverty was viewed as the absence of material things, such as food, shelter and clothing (Myers, 1999:65-66). This understanding of poverty seeks to provide missing things. In addition to economic poverty, a Christian's understanding of poverty includes the powerless, the physically weak, the vulnerable in society (Chambers, 1983: 103-131), and those lacking freedom and any knowledge of the gospel (Myers, 1999:12). As rightly pointed out by Bosch, poverty is really a comprehensive term, which embraces the spiritual, material and social aspects (Bosch,

1996:84). Any consideration of Christian development work must incorporate and try to deal with all of these concerns in some pragmatic way.

Beset with many problems such as soil erosion, desertification, loss of tress, and a wide range of problems related to extreme poverty, Northern Ghana, as the poorest part of Ghana, faces a tough battle in blending environmental and developmental concerns. Yet despite these situations, the area has grounds for hope because the north has yet to benefit fully from the resources of its vast land, creativity, and the perseverance of its people. If effectively harnessed, their knowledge in traditional productive practices could contribute greatly towards a new development approach, which in turn will improve economic opportunities and living standards.

### **3.3.3 The Researcher's Involvement**

Following the Researcher's ordination to the priesthood in 1989, he spent ten (10) years (1989 – 1999) at St. John's Parish, Yelwoko, which was established in 1976 by Catechist Joseph Alalbilla. When he arrived there, the need was very plain. The whole Church, so to speak, needed transformation. The transformations under his administration moved the Church into action in mission and evangelism. It is gratifying therefore, to intimate that the researcher's intense concern for the mission and the growth of the Church resulted in the elevation of St. John's Provisional Parish to full parish status in 1992, and the establishment of a health clinic in 1996. The elevation was not given to the faithful on a silver platter. In those days of very few literates in the congregation, the writer proposed to the Standing Committee of the Diocese, a resolution stating concrete reasons for the elevation of the Church. The Standing Committee made it clear that a construction of a mission house/vicarage was a condition for upgrading a congregation to a parish status. So sweeping was the Diocesan Standing Committee's challenge to the congregation of peasant farmers that the news was received with mixed feelings. However, there was a growing number of members who were ready and desirous to offer their 'widow's mite' in the form of financial contribution and labour.

The pursuit of mobilising local funds for building the mission house was further strengthened with an appeal made by the researcher to the Anglican Church of Canada. It is right here that tribute must be rendered to the Primate World Relief of the Anglican Church of Canada for a positive response to the appeal with a grant of \$2,000.00 for the construction of the mission house, which was completed before the next standing committee meeting. The point to note here is that the generous intervention of the Anglican Church of Canada undoubtedly helped the congregation to achieve parish status, as well as a decent residence for incumbent priests of St. John's Church.

The Researcher was always on the look out for mission opportunities to expand the work beyond Yelwoko to the evangelisation of areas in which the Anglican Church did not exist. Indeed, in 1991 he founded St. Stephen's Church, Zebilla, Holy Trinity Church, Tanga and in 1993 the Sapeliga congregation was established. Today, St. Stephen and Holy Trinity Churches are autonomous parishes with their own clergy ministering to them. The Researcher's friends in the UK assisted in the construction of the two parish church buildings. The Rt. Rev. Joseph Dadson dedicated the St. Stephen's church building on the 12th December 1995 and Bishop Arongo dedicated that of Holy Trinity on the 28<sup>th</sup> March 2004.

The story of the writer's ministry in that area is incomplete without mentioning the Catechists, who in the words of Pobee (1988:66): "...have been the cutting edge of mission" in Africa. In spite of their limited training, they still contributed to the spread of Christianity in the diocese as a whole. They have been faithful to the gospel message, disseminating the Word to as many villages and people as possible and grounding the people in the faith through catechism. The writer also utilised some of his friends and relatives as contact persons in announcing the Good News in the areas where he planted new churches. These facts have made the writer salute them for their role in fulfilling the mission of the Church.

The Researcher was greatly committed to reaching out to both non-Christians as well as to establishing the churches in the Yelwoko area. When he and his family bade farewell to St. John's parish, to take up his present ministry, the parish organised a wonderful send-off party for them.

The Researcher has also pioneered the establishment of some development institutions in the Diocese. The Gozesi Anglican primary School, that was officially absorbed into the public system and recognised by Ghana Education Service in December 1995, is one example. A letter from the then District Director of Education to the Researcher reads: "I am happy to inform you that the Regional Director has highly recommended the facility at Gozisi Anglican Primary School. Approval has therefore been given for the official opening of the school with effect from the 1995/1996 academic year. Please accept our congratulations".

The reason for citing the School at Gozesi is obvious. The illiteracy rate in that community was very high, which the Chief of the village observed was hindering development in the place, as well as being the reason for them being despised by other communities and marginalised from the mainstream of social life. When the Researcher challenged the Chief and his people to put up a mud structure as a night school, as the first measure to rise up from the bottom of the social scale, it was received with great joy and enthusiasm. This type of informal education went on for two years, until finally the Researcher approached Diakonia, a Swedish Funding Donor, for an amount of \$1,075 and thereby constructed the present classroom block in July 1995.

One other institution that is a major component of development work and initiated by the Researcher, needs to be defined here. The writer conceived and established the Yelwoko Anglican clinic when he was the parish priest of St. John's Church. Access to overseas grants from agencies like Diakonia in Sweden and MIMESA in the Netherlands, were used to put up the structures. The community offered labour and moral support. The clinic started in 1996 to provide medical care and treatment to the people of the area. Ruth Lamisi, a medical Assistant and first nurse of the institution, was invited from the Presbyterian hospital, Bawku, to help set up the place and to minister to the sick. Since then the facility has expanded in scope, service and personnel. The curative medicine operating in the clinic has included activities aimed at preventive medicine. For the past two years, due to the AIDS pandemic, there has been more awareness of preventive medicine. Presently, there are a number of outreach services in the surrounding villages, with the

support of the Village Health Committees and the Traditional Birth Attendants to emphasise preventive medicine.

The writer is at the moment the Dean of the Bishop Aglionby Memorial Cathedral, Tamale. He has been in this post since July 1999. He came to minister to a congregation with dwindling membership. To move the congregation beyond the stage in which he found it, and to remove obstructions to the development of the Church, it was necessary to find a new common vision. The congregation was challenged to explore the questions:

- What is the Church?
- What is the nature of the Church to which we belong?
- What is God's purpose for the Cathedral at this time?

As part of that process, the Parochial Church Council (PCC) was encouraged and guided to agree on a set of biblically based values, and from those values to produce a parish purpose. The values and the purpose were discussed thoroughly and eventually the P.C.C members carved out a mission statement, which they own.

The Parish purpose/mission statement is: "In the power of the Holy Spirit, to glory God in our lives and through worship and prayer, to be obedient to the authority of Christ as revealed in scripture; to share the good news of Jesus Christ; to reach out to all people in love and care, and to build up our Christian life together?" Subsequently a shorter, more memorable and cogent summary was agreed, which reads: "To know Jesus and to make Jesus known", which emphasises both relationship and mission. This statement informs all deliberations of the Church and has been instrumental in greatly widening the horizons of the church members, creating a new vision and providing the basis for whatever is being done. Although the structure has been and still is hierarchical to some extent, there have been considerable moves to extend lay participation. A key priority is to help lay people to understand the essence of the Priesthood of All Believers (1 Peter 2:9). The concept of the Priesthood of All Believers calls for the recognition of the diverse ministries and gifts of every Christian. Making good use of those gifts, which God has given to each individual for the service of others, is a vehicle of evangelism. If, for instance, a Christian is endowed with the gift of administration and that person uses it well in public life, that person honours Christ and is doing evangelistic work.

One's baptism means that he/she shares Jesus' acceptance of solidarity with sinners that led him on the path of self-giving on behalf of the world. Through baptism, every Christian, lay and ordained, should reflect the shared love of the Godhead for the world. That is done by telling the world how one lives in one's workplace, among one's friends, in ordinary everyday life; that truth, honesty, reverence and compassion are true reflections of Christ. Thus, one lives the Christ-like life by offering oneself as a living sacrifice, so that one can be a personal witness to Christ.

To facilitate the understanding that mission is mandatory for all Christians (Mt. 28:19-20) (Luke 4:18-19), bible study features prominently in the church's programme of activities. This has helped some contemporary members of the congregation to discard the idea that evangelism is a voluntary activity, to be pursued only by people who have the interest or the resources for it. As Stott (1992:184) rightly noted:

...there is no chance of the Church taking its evangelistic task seriously unless it first recovers its confidence in the truth, relevance and power of the Gospel, and begins to get excited about it again. For this reason, however, it will have to return to the Bible in which the Gospel has been revealed.

Furthermore, by helping and challenging the congregation to develop a true biblical understanding of evangelism, respect for other people's cultures will be taken seriously in our evangelistic efforts and being sensitive towards other tribal cultures. In this way the best of the rich heritage of the indigenous life and culture of the people, which serves as a vehicle for evangelism, can be perceived.

Evangelism, it must be indicated, does not end by attracting people who want to say "yes or no". It is about helping people to realise who it is that they have turned to, what it is they have joined and how it is that they should live. In other words, nurture is central to completing the evangelisation process. Hence, considerable teaching has taken place on the issues raised and, in some areas of activity, lay initiatives are beginning to take place.

In addition to the work in the Cathedral, the Researcher is a member of most Diocesan Boards and Committees, such as Diocesan Board of Education, Finance and Standing Committee. The rights and duties of the various Board members are outlined in the Diocesan Constitution. Without denying individual responsibility and accountability, the establishment of Diocesan Boards and other bodies are considered vital for the “effective management and governance of the Diocese consistent with the provincial and Diocesan Constitution” (Anglican Diocese of Tamale Constitution, 2005: 4). But do such appointments and elections of people to serve on the various boards and committees take into consideration the individual gifts and ministries recorded by St. Paul in 1 Corinthians 12: 28? Most members on the various Boards are there by virtue of their status, such as the Dean, Archdeacons, Chancellor etc. The problem with this arrangement is that sometimes board members who appear to be devoid of ability serve on the board, while those evidently gifted to serve on such boards are sometimes unrecognised. But there is no such dualism in the New Testament. When the need arose in the Early Church to set up a welfare committee for the poor (Acts 6:1f), the apostles counselled the Church to appoint among themselves: “Seven men of good standing, full of the Holy Spirit and of wisdom, whom we may appoint to this task” (Acts 6:3). Here, it is very clear that they were already qualified and gifted for the work before they were set apart. There are wide varieties of gifts in members of the Diocese, and therefore, there is need to recommend people to serve on boards and committees on the basis of their interest and abilities.

Similarly, it should be pointed out here that the writer also served on various Secular Boards that included being a Board Chairman of a Rural Bank and a Community Secondary School, as well as serving as a government appointee on the Bawku West District Assembly – the local parliament. Though this appointment is non-partisan, some people think that the offer should have been turned down. The reason for their stand revolves around the question of the Church’s involvement in politics, which sometimes is polarised into two apparently extreme and contradictory positions. But the Writer deeply believes that one cannot separate politics from religion. The Church is empowered effectively to continue the ministry and mission that Jesus modelled, and to proclaim God’s Kingdom and salvation to all (Mt. 28:18-20, Acts 1:8, 2:1-4, Luke 4:188). Through discovering the mission theology of people like Bosch, one began to realise that it was possible to leave behind the unhelpful and unbiblical segregation of proclamation and social action.

To conclude this section it must be pointed out that the Diocese of Tamale still faces social problems that are not necessary evils, but are often marked by unfair systems of exploitation, which must be transformed. Against this background, the Church should not only be interested in numbers attending church services on Sundays but also be concerned with new disciples being transformed into the likeness of Christ, and using their gifts for the benefit of others in service, ministry and mission.

### **3.4 Summary**

The chapter defined the research question, which culminated in the use of two research methods and five data-collection strategies. In order to best summarise the mission contexts of the Anglicans of Tamale Diocese, this chapter focused on issues of a geographical, socio-economic and political nature, together with health, unemployment and gender inequality with their attendant problems,. The traditional worldview of the people of northern Ghana, with its complex social system, was taken into account and it was concluded that this can either hasten or retard development and mission work. The Ghanaian understanding of the human being as a social being has significant implications for the very individualistic way in which the gospel is often preached.

Poverty, perceived as a major issue confronting the Diocese, remained central to the discussions in this chapter. Combined with several other reasons, poverty, it was noted, emanated from unfavourable climatic conditions, negative human practices and attitudes. To this end, the study has identified poverty and its effects as major issues facing the people of northern Ghana and that these issues have implications for the mission of the church.

It was also noted that, in spite of the intensive gender awareness initiatives and the tremendous roles played by them in development programmes, discrimination against women remains widespread in the Diocese. This is attributed to the culture of the people of Northern Ghana. It was gratifying, however, to note that gender inequality in Ghana, a matter of great concern for this study, is being addressed by a strategic policy and programme in the Primary and Junior Secondary Schools.

The study also examined the historical background of the Diocese and noted the strengths and weaknesses of the early missionary enterprise, and confirmed them as key elements for the mission of evangelisation, church planting and growth:

- good prayer life
- personal sanctity;
- a good and dynamic administrative system of government; and
- an ecumenical spirit.

The Diocesan development programmes, which include education, health, and socio-economic activities, were areas that the study examined. It was realised, however, that the main motivation of the development programmes of the Diocese is not for evangelisation, but to improve the living standards of the people.

The different definitions given to poverty were highlighted, with various views noted. These views variously serve as a basis for the understanding and good practice of mission. The chapter concludes by examining the researcher's contribution to the Diocesan mission activities. From an overview of the researcher's work, it became evident that there are elements that are essential for Church growth. These are:

- commitment to present an holistic gospel;
- mission work as a shared responsibility;
- lay involvement in the mission of the church, for example, Catechists;
- a clear vision and mission statements;
- the ability of Church leaders to tap the diverse gifts of their members;
- study of scriptures;
- church members should be transformed disciples.

## **CHAPTER 4: PRESENTATION AND ANALYSIS OF RESULTS**

This chapter focuses on the presentation and analysis of results and recommendations for holistic mission work. In order to pay attention to the contemporary practice of mission in the Anglican Diocese of Tamale, the discussions will focus on the various questionnaires and interview responses, as well as relevant allusions to the issues emerging. These will be organised under two sub-headings:

- the life of the churches/ Diocese and
- the Diocesan social services and their impact on the beneficiaries.

In view of the significant volume of response to be processed, this approach provides a more meaningful analytical appraisal. As mentioned earlier, the actual questions put to the various people in this study are presented in Annexures B, C, D and E.

### **4.1 THE LIFE OF THE CHURCHES/DIOCESE.**

Under this subheading, issues related to the general life of the Diocese will be dealt with, apart from those on the social responsibilities of the Diocese. In other words, it covers those things that the churches should be doing in order to help members of the congregations not only to demonstrate discipleship in their personal lives, but also to play a practical part in the visible ministry of the Church. That is, the focus here would be the proclamation of the good news of Jesus Christ through evangelistic preaching, as an invitation to outsiders to conversion and to personal faith in Jesus Christ. This focus on evangelism would also occur through the liturgical life of the congregations, which includes reading of the Scriptures and their exposition in sermons, the citation of the Creeds in the course of worship, as well as the Eucharistic remembrance (*kerygma*). Responses related to the relationship of the faithful members of the Diocese to one another (*koinonia*) will also be a focus,

#### 4.1.1 Responses To Vision and Mission Statements

When participants were asked whether their churches had vision and mission statements or not, differences were apparent (see table 4.1).

Vision &mission statements responses	Participants	Percentage
positive responses	4	4.2 %
Negative responses	92	95.8%
Total responses	96	100%

**Table 4.1: Churches that operate with/without vision and mission statements**

Evidence from the table shows that, in order to accomplish their mission objectives very few churches had vision statements, mission statements, and strategic plans. The contrary was also true; that is, churches operate without a mission statement and without specific strategies. However, it cannot also be stated conclusively that those churches are not vision based because, when one of the priests was interviewed as to why a strategic plan to guide them in their mission work did not exist, he stated this: “I think that we have them, except that they are not written down as a document for everyone to read”. He added, “We know the importance of these things but we don’t have the experience to develop our plans. However, in the absence of exact operational statements and objectives for mission, we have freedom to explore methods that help the congregation to be on the move”. In the same church, when the Wardens were interviewed on this subject, they declared: “We haven’t heard of a vision or mission statement in this church. We leave that to the priests who are trained for it.”

#### **Reflections**

In situations where there are no clear mission and vision statements, research suggests that in those churches the approach to mission is solely in the hands of the clergy and on an ‘ad hoc’ basis, rather than part of a strategic plan. But it is to be noted that mission is a collective effort, demanding a strategic plan in order to identify the collective vision, the mission of churches or diocese and to establish the direction in which these are heading.

This research seeks to acknowledge that a strategic plan:

- establishes the programmes of activities;
- allocates human and financial resources to accomplish those activities;
- assesses whether or not those objectives are being met; and
- evaluates programmes, staff and resources.

In other words, a strategic plan is a tool to guide decision-making and to inform all members of the church: “This is who we are and who we want to be, and here is how we plan to fulfil the mission of God”.

The churches’ strategic plans for mission should be centred on the New Testament mandate for mission, to cover: *kerygma*; *diakonia*; and *koinonia*; which, in turn, should be guided by clear visions of what the future states of those churches could be. By doing this, churches would avoid dealing with day-to-day problems to the extent that they have little time, energy or ability to plan for future needs. The example of Joseph - who planned very well against the future famine in Egypt (Genesis 41:39-40) - should draw the churches’ attention to this important strategy.

Accepting the principles of divine sovereignty and human responsibility, the scriptural warrant for careful planning (Proverbs 16:1, 9; 22:3; 23:23) denotes that planning and the implementation of plans are expressions of faith. It is, therefore, important to note that vision for change and planning for future interventions may come from God through prayer and the study of His Word. It may, also, be the result of looking at what others are doing, or it may emerge from a study of the challenges and the needs in the community. Whatever the source, mission implementers must be visionaries, since their task is to make things happen.

One issue presents itself to us: the danger of sacrificing people to pursue a vision. In other words, should we be vision orientated or people orientated? How do we reconcile the vision we believe God has given us for His Church and the people for whom Christ died? Which is more critical, to undermine God’s purpose or alienate one person for the good of the whole? In pursuit of its vision, the church should be people-centred rather than

programme-centred, for a church which finds difficulty creating space for people will find it hard to leave space for God.

#### **4.1.2 Responses to Worship**

The question of whether or not the liturgical life of the Tamale Diocesan Churches can be both effective in worship and evangelism received 65% affirming responses from ninety-six (96) participants. Those participants recognised that evangelism cannot be separated from worship. But 35% of the people in the study were of the view that the liturgical life of their congregations could only be effective in worship and evangelism when the liturgy is indigenised and when members are prepared to accept liturgical innovations. The people who responded negatively to the question under consideration perceived this view. The following are typical of their comments:

- *“No, the liturgy is not spiritually motivating as it is pre-dominantly a translation of the Church of England liturgy confined to books and also insensitive to the Ghanaian traditional cultural practices.”*
- *“No, because the congregation does not have much opportunity to communicate with God. They follow what has already been written down.”*
- *“No, the liturgy of my Church is a bit detached from the community as it is mostly in English and still British in content.”*
- *“The liturgy is too sanctimonious and needs to be changed for active participation in the activities of the Church and the growth of it.”*

#### **Reflections**

From these statements one is led to believe that, in those churches where the aforementioned comments were made, the concepts of ‘worship’ and ‘evangelism’ have been divorced. This attitude may have been fostered by the great missionary explosion of the eighteenth and nineteenth centuries whereby, simplistically, mission and evangelism became something ‘done’ by those sent out, whereas worship was attended by those at home. In other words, the spread of Christianity in the 19<sup>th</sup> century missionary endeavour to new areas like Ghana involved the export of western culture. The gospel was exported with all the trappings of western culture. Hence, the indigenous culture made little impact on the self-consciousness of the liturgy and the church as a whole.

In the Orthodox and Roman Catholic traditions, the leadership has always regarded worship and evangelism as integrated aspects of the liturgy. The word 'orthodox' itself signifies right belief and right worship and the liturgy is revered as the place where earth and heaven meet – for the liturgy is the work of all the people of God, priests and laity together. Hence, the liturgy is intrinsically evangelism, a 'de facto' presentation of the whole gospel. Thus, it must be as beautiful in art, music and architecture as man can possibly achieve (Ware, 1993:270). So the church itself, in worship through the liturgy, is the agent of evangelisation. The Anglican Church and especially the Roman Catholic Church traditionally held similar views and, though historically this resulted in empty ritual as a substitute for true evangelism, the documents from post Vatican II have attempted to restore true value to the liturgy as a vehicle for both worship and evangelism. However, in practice, many Roman Catholic and Anglican congregations perceive the priest as the agent of the Holy Mysteries, which are observed rather than experienced during worship as a corporate act. Moreover, failure to relate faith and practice to culture still hinders the effectiveness of Anglican Churches in many places, such as the Anglican Diocese of Tamale and for that matter the Anglican Church of Ghana. It is in areas like Ghana that Pentecostalism is expanding particularly rapidly. The Church of Pentecost, with no written liturgy or hymnal is growing because its worship attracts people and relates to their needs and aspirations. From the church growth perspective, their form of worship seems to operate effectively both as worship and evangelism, in a way that the Anglican Church fails to achieve.

We might understand what is at stake here by looking at Duffy's arguments on the subject, as noted by Regis (1994). The idea of worship as evangelism, developed by Duffy, suggests that the 'remembering' element in the liturgy, particularly the Eucharistic liturgy, is more than commemoration and is akin to the Hebrew concept of 'zakar', a recalling of salvation history and a participation in it at the present (Regis, 1994: 230-231). The liturgy has an eschatological dimension, taking communications into a 'zakar' experience of Christ's death and resurrection. As with the Orthodox concept, such an event is by its very nature evangelistic. Duffy argues that, since the central facet of Jesus' preaching was the announcement of the coming Kingdom of God - which would profoundly effect the lifestyle of his follows, involving them in promoting unity, peace, justice and true worship - a genuine participation in the liturgy not only moves people to sincere worship, but also to

socio-religious action, which results in evangelising not only individuals but all society: this should be seen as part of the nature of the Mission Dei.

Peter Price (1987) develops this idea within the Anglican tradition, suggesting that the liturgy should be truly a work of the people, bringing all their creative gifts together in living worship. "There is a wealth of liturgy hidden within the experience of God's people. Our Church environment rarely reveals it. There is the need to free all that experience in our worship. Liturgy springs out of a sense of history and a sense of belonging" (1987:106). Such liturgy can become overt evangelism when simple acts of worship are taken out into the community as deliberate pilgrimages to reach out and to meet its real needs with the gospel. A liturgy, which is the worship of the whole people, is not only effective worship but also effective evangelism, as it faces the pain of division from the world as well as the celebration of unity in Christ. The liturgy of the Eucharist is an instrument, which expresses both; sympathetically and creatively interpreted it can be effective, in Price's view, both as worship and evangelism.

Michael Marshall (1996) points out that it was in worship that Isaiah received the revelation of the holiness of God, which resulted in his subsequent mission. He stresses that the liturgy, to enable genuine worship, must engender a sense of awe and wonder, love and praise, that it should be an expression not only of intellect but also of experience and emotion and that "...if the services of the Church can connect with this (modern humanity's) frustrated capacity for worship and wonder, it will be meeting people where they are and helping to bring them to that place which God has prepared for them" (Marshall, 1996:6).

A liturgy that stimulates *metanoia* (repentance) and reveals the saving acts of God in Jesus Christ must be both intrinsically evangelistic and inspire genuine worship, and should incorporate the proper use of words and music as well as of space, stillness and movement. Worship involves the body and spirit as well as the brain. People generally seek more than the rational in their quest for fulfilment; hence liturgy should include meaningful ritual, giving worship movement, shape, poise and rhythm. Moreover, the worship of the church as expressed in the liturgy should be genuinely corporate, not merely collective. Only in corporate worship can liturgy be effectively evangelistic. To fail to be truly corporate is to

be exclusive and to fall foul of post modernity's obsession with individuality. Christians worship the one God who is objective, truthful and a reality, not the mere sum of the subjective conceptualisations of individuals. In developing such a liturgy to be instrumental in reshaping the future, churches need to be aware of the indecisiveness of an age that is post-Christendom, post-enlightenment, post-modern and speak decisively into the vacuum.

The reconciliation God offers is for all people, and the liturgy the Church offers should express this truth. It should not be either culturally irrelevant or culturally dominated but should both challenge and liberate those taking part. It is an evangelistic activity only if it proclaims and celebrates the whole gospel, reproducing the pattern of the incarnation of Christ. This incarnational liturgy must be rooted in the thought forms and culture of the indigenous community in order to bring redemption not only to the individual but also to the culture in which he or she lives. Such liturgy becomes real worship, real evangelism. The church should be the body of Christ in every community and its worship, as expressed through its liturgy, should be Spirit filled, invoking mystery as well as understanding, apprehended rather than comprehended.

We should not underestimate the sheer power of good worship to meet people, to touch and to move them, precisely because, like some peers claim to do, it most certainly can reach the parts that so many messages cannot reach – those very parts of our make-up which are starved and neglected in a world of more and more information and less and less communication. In this sense it is possible for good worship to commend the gospel experience (and not just the idea) and to reach and refresh not only regular worshippers but also the uninitiated and the enquirer (Marshall, 1996:75.).

Congregations have to be aware of the importance of the use of imagination, emotive expression, sermon climax and celebration to involve the congregation in a live participation in the liturgy of the word. Such 'real' worship can be more effective evangelism than so called 'seeker services', but it must be remembered that, currently, Eucharistic worship involving both the preaching of the Word and the sacrament, reaches only a small sector of the community. However, those in church are actively seeking deliverance, and worship must go deep to meet their needs. The liturgy, written or implied,

may be informal but must never be trivial. It must preserve the sense of God's presence. It is an encounter with the God who is not only immanent but also transcendent, whose challenge and revelation in Christ, as expressed through the liturgy, embraces and cuts across all cultures and creeds. It is this encounter with God through the work of the Holy Spirit that makes liturgy effective both as worship or evangelism.

In the light of all these factors, it does seem that the liturgical life of a local church can be effective as worship and as evangelism. If so, what are we to make of this account of worship as evangelism in the Diocese of Tamale, where this research shows that the styles of worship in some churches have less impact on church growth and therefore are not evangelistic?

- Do we need to re-examine the pattern of our worship services?
- Does the Sunday pattern of services provide something for all people and satisfy none?
- What provision can we make?
- How may we better enable people to worship in Spirit and in truth?

For a church built upon 'sound teaching' this involves some hard questions. In moving in the direction we have discussed, there is need in the Anglican Diocese of Tamale for liturgy to be indigenised. This is relevant because indigenisation helps people to appreciate their own cultural values, traditions and customs; and to incorporate them into the text and rites of worship in order to bring the liturgy closer to the cultural experience of Ghanaian Anglican worshippers.

This research recommends that specific areas of the Anglican Diocese of Tamale liturgy in need of indigenisation should include the following:

#### 4.1.2.1 Prayer

The prayers of the people should contain ingredients necessary for interaction with their culture. For active participation in the mystery, recitation of ready-made prayers translated into the vernacular should be discarded. Instead, prayers should be extemporary and spontaneous, so that worshippers can express feelings of joy and sadness to the creator who

knows their daily needs. However, the prayers should not be seen merely as private prayers. They should embrace the needs of the church, the nation, the world and the community at large, and include the use of biddings when they are written.

The structure of the liturgy should also take into consideration the African beliefs that the ancestors are always in relationship with the living: the belief is that ancestors remain part of the family and closer to God, as we have already noted in chapter 2. In worship therefore, worshippers should be encouraged in their intercessions to ask God to inspire them to follow the lives and good examples of their ancestors, who have the same remarkable qualities as Christian saints. In this way, the problem facing Christian families- of having to break their relationship with their ancestors when they become Christians- will not emerge.

#### 4.1.2.2 Baptism, Marriage and Funeral Rites

Baptism should also reflect the traditional initiation rites. The traditional practice of naming a child at home and later proceeding to the Church for baptism and naming gives the impression that they are two separate entities, putting the newly baptised into two worlds, traditional and Christian. Since both rites are ways of initiating a child into the family and society, the Church should develop a liturgy that will incorporate the traditional elements, such as the ritual bath by immersion, which is symbolic and gives the person a cultural definition.

There should also be integration of customary and Christian marriage rites. The prevailing practice, where marriage is first performed in the traditional way before the marriage service in church, is a mockery and wastes resources and time. Both rites emphasise the dignity of marriage as a life-long union between a man and a woman. The need for a single, liturgical rite embracing the best traditional marriage customs - the dowry, the role of the families, traditional symbols replacing the wedding rings - cannot be over-emphasised.

Similarly, the liturgy for funerals and burials has to be indigenised. The Church's teaching on death confirms the traditional belief that death is not an end but a gateway to another world. The traditional ritual may contain certain elements that are questionable but there are many elements that can be integrated into one single Christian liturgy.

#### 4.1.2.3 The Eucharist and Liturgical Colours

Furthermore, the Eucharistic elements should be made locally in celebration of the Eucharist. The bread and wine which Jesus used and commands us "to do likewise in remembrance of me", were made from grain and grapes available in a particular geographical location – Palestine. Nowhere did Jesus teach that the elements have to be made out of wheat and grapes for communion to be authentic. If God understands and accepts our prayers in our Ghanaian languages, why should He absent Himself from the Eucharist when the food and drink are locally made? The God who sends rain to Palestine for the land to yield its harvest of wheat and grapes is the same who gives us millet and yam. St. Paul declares: "I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean" (Rom 14:14). And in Timothy 4: 4&5, Paul again made it clear that everything created by God is good and should not be rejected if it is consecrated by the Word of God and prayer and received with thanksgiving.

Hence, using indigenous food and drink produced from the fruits of our land, points to the fact that the Church recognises these gifts of God as valid for the celebration of life in the Church and within the community. In addition, the difficulties in getting the equivalent words for bread (wafer) and wine in the local languages, as well as the problem of foreign exchange for importation of these elements, will be overcome.

In furtherance to the African concept and value of leadership and solicitude, the President/Celebrant of the Eucharist should be the last person to receive the communion. Traditionally, out of concern for the welfare of their children, parents take their meals after their children have had their fill, and the host eats after the guests because the host is expected to serve and move around.

Perhaps liturgical colours need examination and indigenisation. In Europe and North America life revolves around four seasons – winter, spring, summer and autumn - around which the liturgical seasons and colours are based. But in tropical areas, like Ghana, where people organise their lives around the dry and rainy seasons, liturgical colours should reflect these seasons and the distinct nature of other festivals and Holy Days. In all this the Ghanaian understanding and interpretation of colours should be taken into consideration. For instance, the traditional colour for funerals is black instead of white. This is indisputably evident from the clothing people wear at funeral gatherings. Therefore, it seems to the researcher that clergy and lay ministers wearing white robes on such occasions do not identify with the people or the culture and make a mockery of themselves.

#### 4.1.2.4 Music and Festivals

Other areas of current worship that need indigenisation include the use of traditional music and instruments. To truly express one's spirituality as a Ghanaian, the Church has to stop translating from Hymns Ancient and Modern, from English into the local languages. In the process of translation, these hymns lose their meaning and vigour. Ghanaian tunes do not fit the English language because these tunes change the stress and tone, which are necessary to convey the meaning of the words. What is needed is to produce Ghanaian hymns/songs with Ghanaian words and tunes. Every culture has its own musical language, just as it has its own language of words.

A search for an indigenous liturgy that will speak to Ghanaians should also take into account the traditional festivals. These festivals, apart from reflecting on the people's gratitude to unseen forces for their active participation and ordering of community life, focus equally on the unity and solidarity of the community. No matter where people work, whatever their social status or religious affiliation, members go home for these tribal festivals. Development of an acculturated liturgy should therefore recognise the role played by these festivals in the religious and social-economic development of our Ghanaian society.

It must be pointed out that liturgical indigenisation has its weaknesses too.

- First, it poses questions of identity with the larger Anglican Communion. Primarily, the unity of the Anglican Church worldwide is maintained through the use of a common text and rite. Even in Ghana it raises the problem of a national liturgy, as Ghana is not one ethnic group, but a multi-tribal country with each tribe having its own cultural patterns.
- Second, some Ghanaians, particularly among the elite, have come to love things as they are. These people have drawn near to God over many years, through familiar patterns of words and ceremonies, and are resistant to change or may even lose touch with God when the liturgy is transformed.
- Third, there is also the problem of scholarship. The Church lacks liturgists who will make a thorough study of the traditional culture and liturgical traditions in order to develop an authentic and acceptable liturgy for worshippers in the Anglican Diocese of Tamale.

Thus, given the conservatism of the hierarchy and the elite, such a liturgy may be frowned upon, creating a discrepancy between what is permitted and what is practised at the grass roots. However, the Church has to remember the problems this also creates for the majority, who advocate a more culturally expressive liturgy, as has been noted earlier. Though there are a few problems with indigenisation, the desire for it cannot be over-emphasised if the Anglican Diocese of Tamale and, for that matter, the Anglican Church of Ghana is to be alive in its worship.

The Church in Ghana can be successful if it can provide potential liturgists with further education, theologically and liturgically. In this way, there would be a scholarly investigation into all aspects of the existing cultural practices and beliefs of the people, to ensure that no elements that are offensive to the gospel of Jesus Christ are contained in the liturgy that will be produced. Furthermore, they will gain a deeper understanding of the principles applied by the liturgists of the Church throughout history, and provide a liturgy that is truly Ghanaian, truly Anglican and truly Christian.

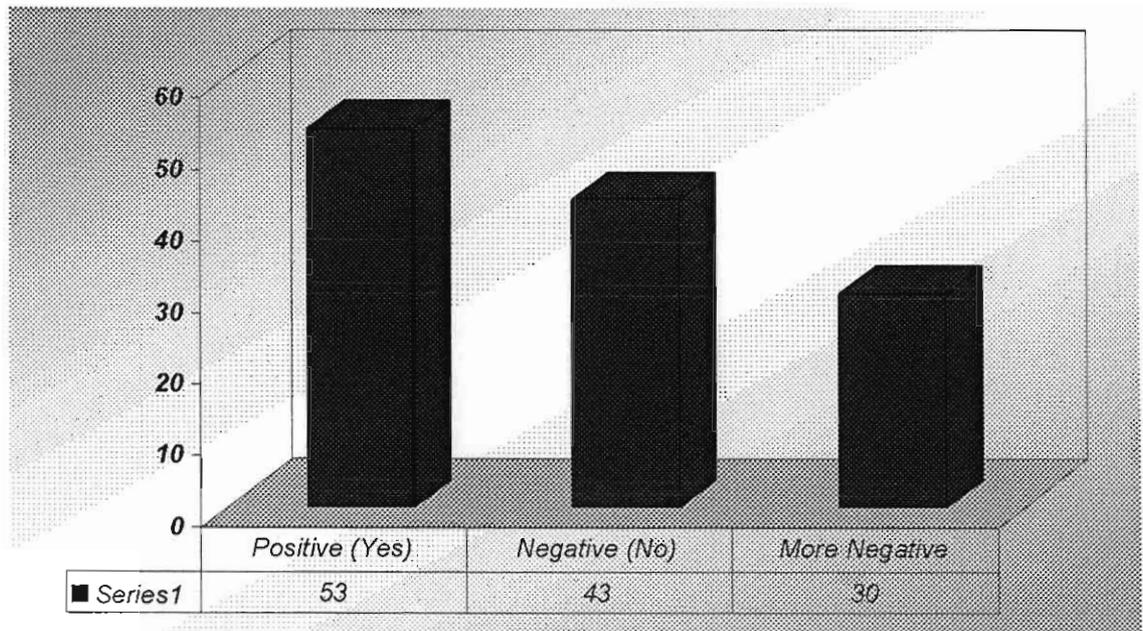
Finally, it must be understood that the drive for liturgical indigenisation is not in any way a movement to break away from Christian tradition, but to enrich it. Incorporating traditional practices, customs, and values into the text and rites of worship will bring the liturgy closer to the cultural experiences of Ghanaian Anglican worshippers, thereby making authentic worship crucial to evangelism.

#### **4.1.3 Evangelism, Conversion and Church Growth**

##### **4.1.3.1 Responses to Evangelism**

On the question of the churches' /Diocese's involvement in any evangelistic project over the last five years the study noted that there were varied responses, as seen in figure 1.

Fifty- three (53) responded positively while forty-three (43) answered 'no'. More negatively, thirty (30) people from the forty-three expressed feelings that to embark on evangelistic projects is not Anglican. Some even went further, to attribute such methods of evangelism to Pentecostalism. Not surprisingly, when a cross section of people with this view was interviewed later on the subject, they were emphatic that evangelistic projects are big events that demand significant time and resources. One of them was quick to state: "... evangelistic projects are for trained Evangelists like Billy Graham and his friends and we don't belong to that class".



**Figure 1: How Participants Described Their Churches' Involvement In Evangelistic Projects In The Last Five Years**

### **Reflections**

Obviously, the remarks and views of these thirty (30) people are essentially negative in character and present a weak conception of evangelistic projects or events. They tend to begin from the premise of professionalism, which we should not allow. Rather we need to understand the issue as a call of the whole Church to spread the good news of Jesus Christ by word (*kerygma*) and deed (*diakonia*), which should be permanent features for every Christian. Therefore Christ's explicit mandate of offering salvation to all, as a gift of God's grace and mercy should not be the sole responsibility of professionals. From the perspective of the Priesthood of All Believers, every Christian is priest to a brother or sister, engaged in telling the story of Jesus' ministry, death and resurrection one to another and to the world. From the foregoing, it can be said that any Christian can enter into evangelistic events, devoid of traditional barriers or professionalism. Apart from that, one must be prepared to offer time and resources to satisfy certain needs in evangelistic events. To reject the need for this, for whatever reason, is to be selective and self-serving in one's approach to evangelism, which tends to foster an attitude of laziness, apathy or arrogance. Such an approach fails to comprehend what the Church actually exists for.

If we understand evangelistic projects along the lines laid out above, we need to look at some of the ways to evangelise. Of course, there are many strategies of evangelism that Christians may explore. Many Christians today will think of 'friendship evangelism' as one of the best and more effective means of evangelism. The driving force of this type of evangelism is that it inculcates trust and trust could well lead to a readiness to accept what the proclaimer of the good news has to say. In 'friendship evangelism' there is no room for an excuse from any Christian not to evangelise. A very important and distinctive aspect of 'friendship evangelism' is that every Christian is called to witness to the amazing love of God in Jesus Christ. It is therefore odd to attempt to classify Christians as trained and non-trained evangelists, with the view that the trained evangelists only are to engage in evangelism. What is needed in this type of evangelism is respect for human beings as people, created in the image and likeness of God, as well as creating the right atmosphere of comfort and relaxation for people of other faiths and those of no faith. People want to experience how Christian love really works in practice, in terms of fellowship, hospitality, *agape and koinonia*. The key to retaining new members is in helping them to develop friendships within the church, for relationships are important in keeping a church together. The environment, the welcome, and the reception are important for newcomers, for first impressions are difficult to change.

One further point that deserves particular attention is the fact that many churches today are too busy with their own internal activities, to an extent that their members do not have time to create an environment of friendship. However striking a worship service may be, if seekers are not given the necessary help they need at church and are not given the 'safe' environment to explore, which could lead them to profess their faith in Jesus Christ; they will simply not come back to that church. From this perspective, it seems clear that every Christian needs to examine the time given to establishing friendship with others and accepting them as they are, without being judgemental. Indeed, we should be encouraging our members to make their presence visible in their work places and during other secular activities. To this end, the responses to the questions on lay Christian witnesses at their work places show that there are no obstacles for Christians in the Diocese to witness in their work places. This means that in the Anglican Diocese of Tamale context, work places should be perceived as opportunities for evangelism and attention should be given to

devising ways in which lay people can be strengthened to make full use of the opportunities in their work places.

The question we need to consider here is, does the church target specific groups of people, or is their evangelism applied more generally? As we have already noted, one approach is to rely upon 'friendship evangelism', especially among young families and students. The other is to approach all sections of the community, and in so doing to identify specific needs that ought to be addressed. New people tend to come from specific social networks that will bridge and develop into new social networks, thus creating a new potential for extended mission. Any evangelistic strategy must begin with positive recognition that building bridges to people by expressing an interest in them, listening to them, helping them to share their felt needs, and seeking to understand their problems, provides a first tentative step towards a new relationship.

### **Responses**

The question about standards for judging a successful evangelistic project produced three sets of responses (see figure 2). Figure 2 shows that forty (40) of the respondents perceived this question in terms of establishing new churches as a result of non-Christians converting to Christianity, as well as an acceptably changed lifestyle, or behavioural change as a standard of evaluating an evangelistic project. For example, one of the respondents intimated: "... when there are more converts and when a church is able to open more outstations, as well as an acceptable behavioural changed there is bound to be successful evangelism". By contrast, ten (10) participants' responses to the question were centred on the benefits that a congregation would derive from the project. One of them stated: "The standard of judging a successful evangelistic project is when the project begins to yield dividends for the congregation to see or benefit". Forty-six (46) of the participants never made any attempt to answer the question; neither did they give reasons for their failure to identify themselves with the question.

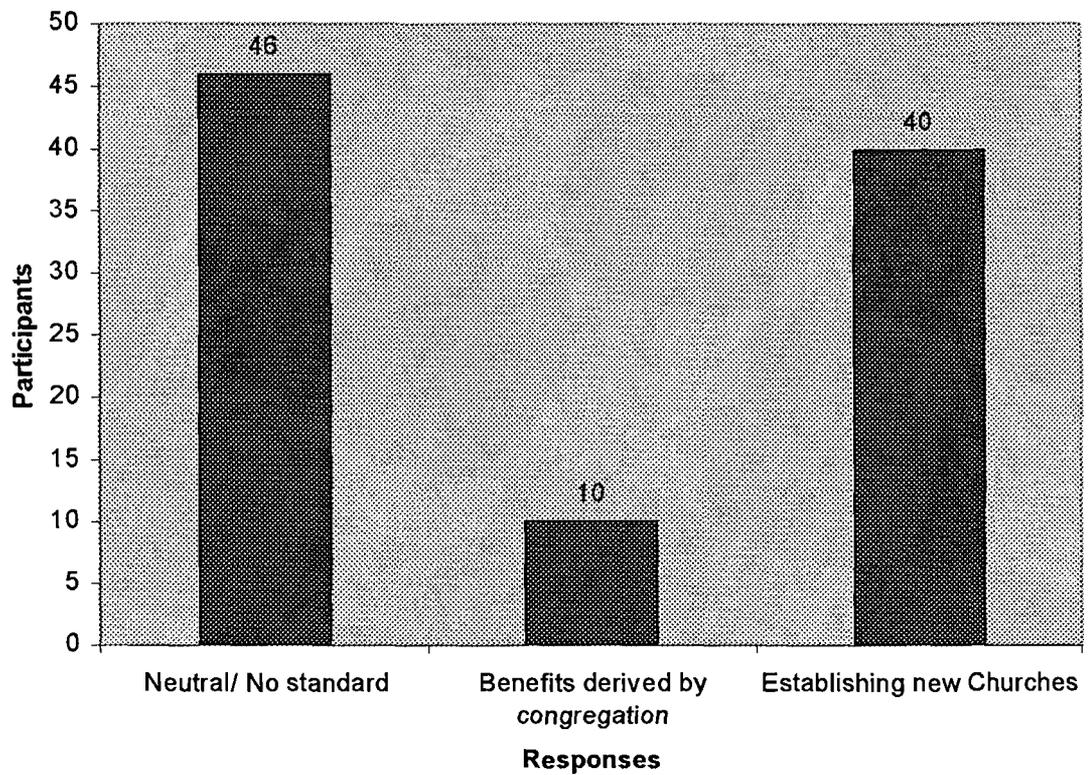


Figure 2: **Opinion on standards of judging a successful evangelistic project**

### **Reflections**

From the above presentations, the study emerges with a normative conviction that the question of standards for judging or evaluating a successful evangelistic project has no easy answer. The immediate questions are as follows.

- Can there be such a thing as an evangelistic project?
- Can evangelism be separated from the whole life of the Church?
- Is not the liturgical life of the Church itself, the celebration of the Eucharist, evangelism?
- Do not these and many other activities of the Church play a part in reaching out with the love of Christ and integrating non-Christians into the community of faith?

The difficulties are three-fold.

- The first is that evangelism is ultimately the work of God the Holy Spirit in the lives of people. Human beings are only vehicles that God uses in evangelism, but conversion or the giving of faith is the outcome of divine grace. If so, how do human beings evaluate the works of God? On the contrary, it is God who is the best judge of the success of any human evangelistic endeavour (Gibbs, 1981:179).
- The second difficulty is this: can the success of evangelism be judged by the number of new people who have turned to Christ? Many mission agencies and local churches have attempted to measure and evaluate success by the number of “baptisms of confessions and of communion” or churches planted (Bosch, 1991: 414), as perceived by some of the respondents in this study. Yet evangelism is larger than all these activities. It is, therefore, unhealthy to define evangelism solely in terms of “results or effectiveness, as though evangelism only occurs where there are converts” (Bosch, 1991:412).
- The third difficulty is that the knowledge that measurement will take place may undermine the whole process of evangelism. A statement made by William Abraham (1989:77) lends evidence to this concern in the context of Church growth. “In itself there is nothing at all wrong with a healthy commitment to develop policies and practices in evangelism that really do achieve intentionally adopted goals. What is at stake is the way this spirit begins to corrupt various aspects of evangelism”. Abraham is particularly concerned that a “fierce pragmatism” should not turn such delicate matters as “friendship and love” into “tools” to boost statistics.

With some people perceiving numbers as a clear measure of effectiveness, this question needs to be raised: Ought the evangelist to be evaluated rather the evangelised, in order to meet set objectives by indirect means? Evidence from scripture shows that the most reliable and effective evangelist is Jesus Christ. Indeed, he is the absolute standard or criterion for the evaluation of individuals or groups engaged in evangelistic projects. Furthermore, it is the visible fruit of Christ-likeness that needs to be measured. The characteristics of Christ are sufficiently measurable and meaningful to be a practical standard.

Despite the difficulties noted above, Schwartz (1997) does provide an inkling of how the criteria of evaluating evangelistic projects can be selected. Schwartz's study concerns what makes churches grow in quantity and quality, based on an in-depth analysis of over one thousand churches worldwide. 'Quality' here refers to the Christ-likeness of those congregations. He notes that quality and quantity are neither the same, nor necessarily mutually dependent. Thus, some lower quality churches grow fast, and some higher quality churches decline. Two other conclusions in Schwartz's book are relevant. They are:

- that all the aspects of Christ-likeness he lists are important, none of them can be ignored;
- that when the combination of these different aspects reaches a certain critical level numerical growth inevitably occurs.

Some of Schwartz's tools for evaluating an evangelistic project will be noted here, while others are noted in other parts of the chapter. His headings are used for convenience, but this does not infer uncritical acceptance of their validity, and their order does not denote priority.

**Criteria 1: Relationships.** According to Schwartz, the family of God needs loving relationships among themselves if the Church is to grow, which means the ability of members to express and demonstrate mutual love for one another in practical ways (1997:36). Again, Schwartz's data demonstrates that this is much more significant for growth than seeker services or evangelistic crusades. Caring deeply for one another, no doubt, inspires all who belong to it. Green (1979: 25) notes: "The World has to see in Christian circles a warmer, more accepting and caring fellowship than they can find anywhere else - and until they see that, they are not going to be interested or impressed with God talks". Schwartz's data on this criterion shows that relationships contribute more to growth than other methods, such as evangelistic rallies and conventions. Also, Nazir-Ali (1990:187) is prepared to argue that when a Christian home becomes a focus for befriending people, a place of warm hospitality, it can become an occasion to evangelise non-Christians. The point to note about this criterion is that when Christians commit

themselves to meaningful relationships, non-Christians experience the love and the reality of Christ and gain understanding of life in the Kingdom.

It is important to note that the discussions here clearly indicate that Christian *koinonia* is a key aspect of Christian life, where love, faith and encouragement are put into practice. Relationships are vital means of keeping a Church together; this also expresses the corporate nature of the Christian life. It is obvious; therefore, that Christian *koinonia* may be the most effective way to grow large and strong churches. However, it has to be recognised that without Jesus and the word of God, all human fellowships, and for that matter relationships, will fail.

**Criteria 2: Leadership.** A church with a leader who is empowering his/her members for ministry, according to Schwartz, is also a criterion for evaluating an evangelistic project (Schwartz, 1997:22). Such leaders are able to get things done by making use of their God-given skills.

In his examination of growing American churches, one writer places the role of the Minister at the top of his seven vital signs of growth. He states that one of the signs of a 'healthy, growing Church is a Pastor who is a possibility thinker and whose dynamic leadership has been used to catalyse the entire Church into action for growth' (Pointer, 1984:79). From this quotation, it is clear that an empowering leader plays a vital role in Church growth.

**Criteria 3: Spirituality.** Churches need passionate spirituality, that is Christians who are living committed lives in faith, with joy and enthusiasm, having rejected 'performing one's duty' and similar attitudes (Schwartz, 1997: 26).

'I believe there is no single lesson we need to learn more earnestly in the work of evangelism than prayer' (Green, 1979:44). The point here is that prayer affects every dimension of the Church's activities. That means it is an essential sign of growth in every growing church and for that matter it is an essential criterion for measuring evangelistic projects (Hunter, 1987:36). As Pointer (1984: 71) noted, "...the evangelist or church planter who fails to pray and seek the prayer support of others, has forgotten the source of

his power and effectiveness and will only experience failure". Jesus himself, when he prayed for more workers to send into the harvest field, demonstrated in his own ministry how important prayer is for the growth of the Church (Matthew 9:38).

**Criteria 4: Evangelism.** As already noted, any church that fails to put in place the appropriate mechanism for continuous evangelism fails to grow. However, according to Schwartz, one of the criteria for evaluating an evangelistic project is to focus on the evangelism itself. It is therefore imperative and crucial for the church to carry out needs-oriented evangelism, focusing on the needs and questions of non-Christians, as noted by Schwartz (Schwartz, 1997:34); this conforms to Hunters (1987: 32) and Reid (1987: 45). The last writer (Reid, 1987: 156) adds that any evangelistic project analysis should begin from the potential convert backwards. A complementary mirror image of 'needs orientation' is the identification of receptive groups, and this is a fundamental criterion of USA Church Growth theory.

In his application of needs-oriented evangelism, Thone noted that when subcultural Christian groups are allowed to attend heterogeneous churches, they usually become homogeneous churches (Hunter, 1987:36). Thus, the needs orientation here has led to a homogeneous congregation. Such homogeneity is opposed (King, 1987: 44), questioned (Abraham, 1988:30) and approved (McGavran and Wagner, 1990:292). If evangelism is to be needs oriented, it must also be recognised that the greatest need of people is to hear and experience the gospel.

**Criteria 5: The Church.** This topic cannot be exhausted without talking about the church itself: its structures, training programmes and its vision for evangelism. In post-modern culture, our criteria for evaluating any enterprise are subtly and subconsciously changing, with a shift away from objective analysis toward a more subjective assessment. It is important that people outside and within the Church can see that an evangelistic project stands up to evaluation. Is it well organised and efficiently structured and administered? According to Schwartz, functional church structures are very important features for the continuous evaluation of the Church itself (Schwartz, 1997:28). Furthermore, are its personnel well trained? Training of clergy and church workers in appropriate knowledge

and skills will help them to engage in Jesus' mission and become responsible members of his Church.

It is also crucial to ask the question: Is the membership of the Church faithfully and regularly paying tithes and offerings to further the mission of God? A church that is self-financing will be effective in God's mission. Members of the Diocese should be educated to give graciously to further the work of mission. Again, is there willingness to change? Growing churches are open to change, as well as having the ability to manage all the necessary changes. Is the gospel conceptualised (Newbigin, 1997:141-144)? In addition, has the Church made home visits its priority? Green (1970: 179) points out that home visits "have permanent importance for any church, which is concerned to grow". People generally need care and support in times of need; for that matter, home visits should be part of a permanent pastoral ministry.

In the charter for evangelism in Matthew's Gospel, the Apostles were told to make disciples of all nations (Matthew 28:19 – 20) who will imitate Jesus Christ and struggle to be formed into the image and holiness of God through Jesus Christ (1 Thessalonians 1:6, Matthew 5:48). This means that successful evangelism is not just helping people to respond to the call of God, in order to become members of the body of Christ - that is, making converts - but inspiring others to live the life of truth, freedom, peace and justice as demonstrated by Jesus in his life (Bosch, 1996:81). Similarly, the evangelistic activity of a church is not only directed towards outsiders but also to the baptised because "...all Christians need continually to be formed by the Gospel and its challenges and its comfort until they have attained 'the mind of Christ' (Nazir-Ali, 1990:193).

Finally, all that the Church is and does has significance for evangelism. The worship services, the sacramental life and experience, social action, the readable literature, the content and context of our message, the willingness to yield to the Holy Spirit, and the exercise of Christian hospitality are all criteria that will bring individuals closer to God. All these activities performed by the Church have evangelistic dimension because they bring the gospel to the individuals and communities, therefore making them criteria for evaluating evangelistic projects.

#### 4.1.3.2 Responses to Conversion

As would be expected, there was a wide range of deferring answers to the question on conversion (see figure 3). Twenty (20) participants were clearer in their understanding of the meaning of conversion, either because of their theological training, or because of their deep commitment to understanding Christian life. Such participants understood conversion in terms of Sinners turning to God and in terms of a process that could be a gradual or sudden experience of God. But forty-eight (48) respondents were very ordinary in their understanding of the subject and described it as 'born again' while twenty-eight (28) had inadequate views. "Conversion is an appeal to non-Christians to join the Christian faith" is one of the responses among many that show a weak understanding of conversion.

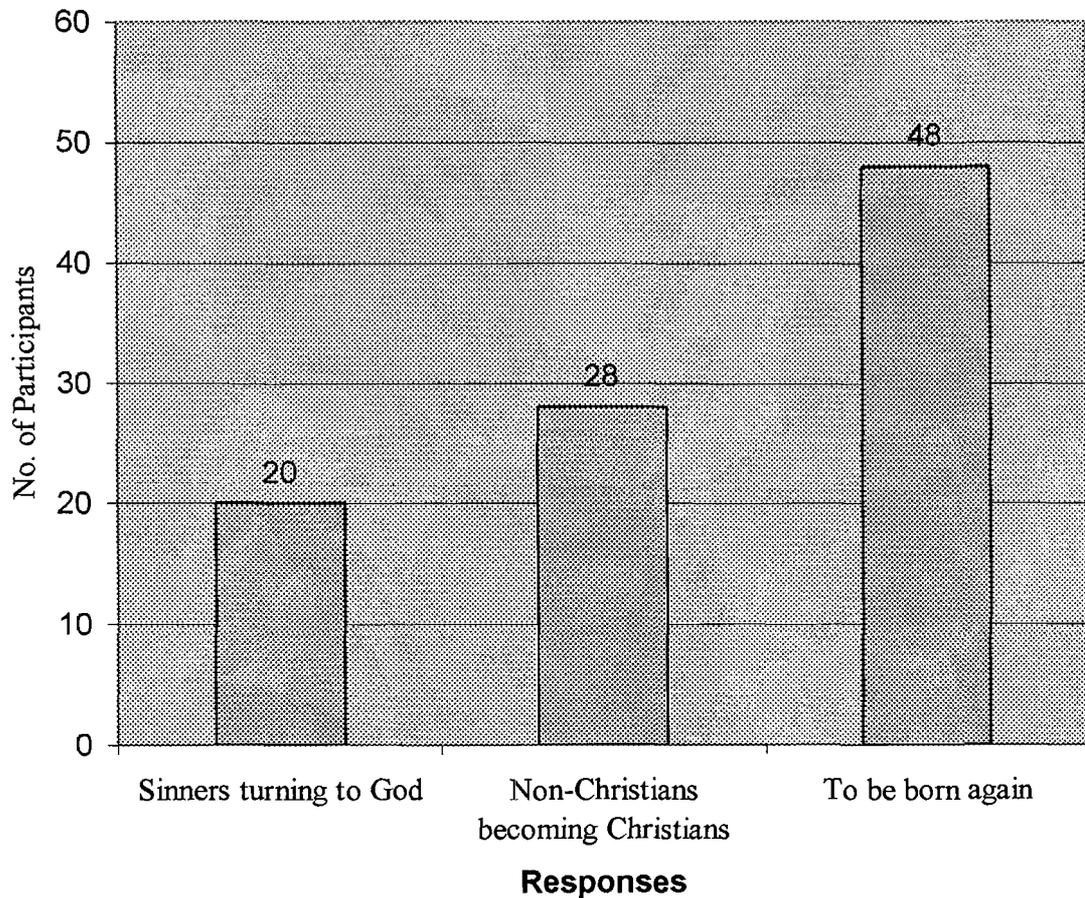


Figure 3: Participants' views on conversion

## Reflections

Since conversion has been a central feature of the Church's mission, our conceptions of it have a profound effect or implications for our mission practices. For that matter it is fundamental for the study to provide a holistic understanding of the subject.

The study believes that the concept of 'turning' is at the heart of the meaning of conversion, as shown both in the Old and New Testaments. According to Morris, conversion is derived mainly from three biblical words: the Old Testament Hebrew word *shubh*; and the New Testament Greek words *Epistrephein* and *metanoein* (Morris, 1981:32). *Shubh* (conversion) means "turning back" to God and the covenant established between God and the people of Israel (Morris, 1981:32). The promise was that if Israel turned again to God, He will bless them (Packer, 1980:312). Here, it is a change of action and not just ideas. "It points to a turning away from injustice towards justice, from inhumanity to humanity, from idols to God" (Morris, 1981:33). Similarly, the Greek word *Epistrephein* implies a turning of the whole human being to God (Morris, 1981: 33) and that of *metanoein* (repent), is to "change one's mind" (Morris, 1981: 34). However, *metanoein* means much more than this. "It involves a whole reorientation of the personality, a conversion" (Morris, 1981:35). These conversion words refer only to that decisive turning to God whereby, through faith in Christ, a sinner, Jew or Gentle, receives present entry into the eschatological kingdom of God and receives the eschatological blessing of forgiveness of sin (Mt. 18:3; Acts 3:10; 26;18).

There is no term in the Bible for repentance without conversion. The essence of conversion is a turn towards God, which includes a turning away from idols (I Thess 1:19), from darkness and the power of Satan (Acts 26; 18), and from evil. It is important to realise that the Greek verbs translated *convert* and *repent* as active words and not passive as the Authorised Version of the Bible often translates them. Therefore, in Matthew 18:2-3, it is the people who have to change and become like little children rather than they be changed. In Luke 22:31ff, it is Simon Peter who has to turn back to strengthen his brothers after his denial rather than his being converted. Similarly, in Acts 3:19 in his sermon at the Beautiful Gate of the Temple, it is the hearers who have to repent and turn to God. One further example among many is found in Acts 14:15 where, in his sermon at Athens, Paul calls upon his hearers to turn from worthless things to the living God. David Pawson (1989:81)

is correct, therefore, in saying that it is the sinner who is the subject of conversion and not God, yet, as Morris writes: “From beginning to end biblical conversion is a response to the initiative of God. It is an act of the human being, which is possible only because of a previous act of God” (1981:37). The response called for, is to transform one’s life in commitment to Jesus Christ (Toon, 1987:59). In fact: “Christian conversion is conversion to Christ and the kingdom, and this means to bring one’s total life and culture under the authority of the living God and into conformity with God’s kingdom” (Morris, 1981:40).

William Abraham sees conversion, first, as the entrance into the Kingdom of God and then into the community of the Church. For him, “... the language of conversion and new birth stands for a crucial personal and experiential dimension of entry into the dynamic rule of God” (Abraham, 1989: 123). It is from this kingdom horizon that, “...we then proceed to articulate what it is to be initiated into the community of the Kingdom, that is, the church” (Abraham, 1989: 98). Conversion comes as a result of the work of the Holy Spirit (Abraham, 1989:121), convicting people of their sins, revealing God’s passion and facing people with making a decision. For Abraham, therefore, conversion is the first, though essential step in the fulfilment of God’s purpose for the whole cosmos.

All these different understandings of conversion have implications for the practice of mission and evangelism in today’s world. The traditional evangelical models remind us that the Holy Spirit is already preparing the ground in the hearts of people before the message is brought to them. Therefore, the evangelist should seek to discern what God has already been doing in a person’s life. There must be awareness that, for many people, conversion is an ongoing process. It is important, however, to show that the human response, in turning from sins towards Christ and receiving the Holy Spirit, has to be made. The convert, though, must not be allowed to see conversion as an end in itself, but rather as an entrance into the Kingdom of God and into the Church, the community of the Kingdom.

However, the Holy Spirit does not work in a vacuum, but engages with people in their environment and according to their ability to understand. Therefore, some understanding of the psychology of human development is important if the Diocese is to provide the atmosphere and teaching appropriate to people at the different stages of their life. Children under three years need to experience the prayerful warmth and affection of parental love in

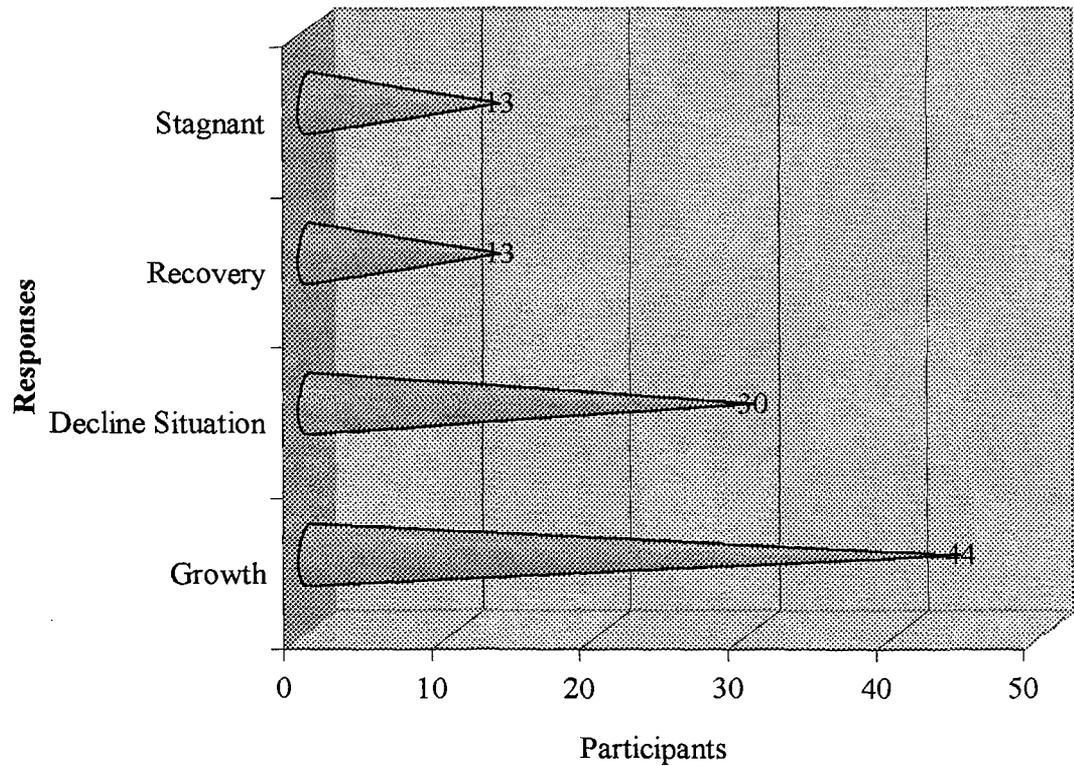
order for the development of pre-images of God. Bible stories are important in stimulating faith in all the stages of human development, but during the first twelve years, especially. They must be told in an imaginative way. The under sevens will assimilate images of God whereas those older will be able to separate facts from fiction. The seven to twelve years old will ask many questions about God and, although we may not know the answers, we can promise to help them find these. For, "...it is in the relationship between us during our shared quest that God is revealed" (Westerhoff 111, 1980: 50). They should be encouraged, too, to identify with Bible characters and tell their stories in their own words. The ages from twelve to eighteen are when deep personal relationships are made and, through them, a discovering of a new humanity under one head, namely the new Adam, the man Jesus Christ.

However, in proclaiming this, we must show that the new Adam, "...is not only a so-called corporate personality that covers a community as one abstract body" (Spindler, 1997:300). There has to be a personal conversion, which amounts to the birth of the new Adam in the human individual. Loffler notes: "...fellowship minus the passion for conversion leads to ghettoism; service minus the call to conversion is a gesture without hope; Christian education minus conversion is religiosity without decision; and dialogue without challenge to conversion remains sterile talk" (1975: 42). Anthropology shows that it is in upholding the prestige of the elders of the tribe and communicating the gospel to them in their mother tongue that will lead to their conversion, and to the very real possibility of the youth following (Elkins, 1994: 176). It is a lesson worth learning in evangelising people of different cultures in this Diocese and the world as a whole. Conversion understood from the perspective we have defined and discussed is holistic and thereby would guide our mission practitioners.

#### 4.1.3.3 Responses to Church Growth or Decline

On the questions of Church growth, or decline, opinions were divided, as we can see in figure 4. Forty-four (44) of the respondents in the study saw their churches in a growth situation, whilst thirty (30) were of the opinion that their churches were in a stagnant situation. The recovery and decline situations had a response of thirteen (13) people each.

Indeed, held by both clergy and laity, these views represented what people saw in their various churches.



**Figure 4: Opinions on church growth**

From the data for church attendance registers that were available in the various churches, and from the diocesan statistical office, it was possible, also, to look at church growth/stagnation/decline and recovery over four years and in more detail. From the same records and statistics, it was noted that more people attend Church on given occasions such as Christmas, New Year and Easter than the usual Sunday attendances. The likely impact of this on the statistics is that a few churches would move up one category, such as from 'stagnant' to 'growth'. A random sample of the 'growth or decline' situations of the Tamale Churches is indicated in table 4.2.

Name of Parish	Year			
	2000	2001	2002	2003
Cathedral	168	182	178	180
St. Cyprian's	82	86	79	76
St. Aidan's	66	69	72	75
St. John's	120	146	165	189
St. James	126	101	81	76

**Table 4.2: Perspective on church growth or decline**

### **Reflections**

From the table above, three parishes managed to grow consistently over the last four years. While one parish declined consistently over the entire period. Just as an abnormal temperature indicates to doctors that there are health problems, but does not tell them what is wrong, so consistent decline suggest there may well be a problem in the Parish/church that has not been addressed. More often, a continual decline is the result of a combination of factors that include the following.

- Unwillingness to change on the part of response to new initiatives.
- Congregation hardly welcomes new members, and visitors.
- Worship services are not attractive and inspirational.
- Unresolved conflicts within the church.
- Clergy do not adapt to the culture of the parish.
- Clergy are authoritarian in an age where other leaders hold organisations together through shared values and participation in decision-making process.
- Clergy who have unresolved personal problems that make them difficult with church members.
- Clergy spend considerable time on committee meetings.
- The fact of declining church attendance also suggests that either Christians fail to invite the unchurched, or the unchurched refuse to go to Church.

The reverse of the above points is true in a growing church. In addition, other factors at work in a growing church include the following.

- Offering Eucharistic and non-Eucharistic, formal and informal worship provides genuine options for church members.
- In addition to the normal general evangelism, churches need to target specific groups of people to yield rapid results, especially young families and students. In doing so, the church would be able to identify the specific needs of the targeted group and seek ways to address them.
- Growth also flows from a fresh leadership dynamic that comes as a result of giving specific training to incumbents. To some extent this has not been the practice in the Anglican Diocese of Tamale, as shown by the responses to the questions related to leadership and training, which will be examined in the section below.

When considering how well clergy felt their training prepared them for the practice of mission, four (4) of the clergy were of the view that their three years' theological training was enough for them to be effective in the practice of mission and ministry. However, twelve (12) clergy indicated that in their three years' ministerial formation and training, mission studies was seen as a discrete concern, alongside a number of other subjects which were emphasised, like Old and New Testaments and church history. Those who held this view indicated that more pragmatic training in mission would further enhance their work.

### **Responses**

On the question of post-ordination training, opinions were not sharply divided. Seventy five per cent (75%) of the clergy said they were yet to experience any further training after ordination. In contrast to the above position, only 25% (4 clergy) answered in the affirmative. In the opinion of those clergy, further training exposed them to new knowledge and skills, which reinforced their ministry.

## **Reflections**

Here, it is obvious and arguable that the Diocese needs to strengthen its ministry by taking leadership training seriously, as an important factor in church growth, as well as equipping leaders to cope with the cultural transformation that is taking place. The Church, renewed in mission, needs renewed leaders who are able, together with others, to develop and communicate a vision and release resources to strategise, plan and fulfil that vision. The urgent need for retraining of serving clergy seems to be sporadic and left to the initiative of a small minority of individual clergy. This does not encourage self-motivation, so that clergy are able to serve the mission of the Church with maximum effectiveness at any time and place.

Particular care must also be taken to avoid posting to a parish a priest whose leadership style creates tension. It is very important that leadership style fits a parish, as well as the size of the congregation. A traditional leadership style, for example, is a viable model in villages where expectations are traditional. Similarly, in small congregations personal relationships between the pastor and the members are important and contribute to the growth of the church. Generally, for a church to clear the barrier it has reached, Wimber has looked at several levels of 'glass ceiling' (stagnant level), where there is the need to be a change of leadership style (Gibbs, 1981:38); for example, for a church with a 'glass ceiling' of 65 plus membership, Wimber suggests that the leadership style has to be changed from that of 'foreman', the one who does everything, to 'supervisor'. A supervisor shows people what to do and constantly watches them. In this scenario, a lot of decisions are referred to the Priest/Minister, who consequently finds it quicker to do things himself. Similarly, a church with a glass ceiling of 150, changes from 'supervisor' to 'middle management'. This involves delegation with accountability. It is helpful to have a job description, which identifies those decisions that the jobholder can take and those that need to be referred to the Priest/Minister, or to a committee. Wimber goes further to suggest that as a church grows significantly above 150 members it will need to consider paid administrative support.

Other areas of life style that need to be changed when a church goes through the barrier of 150 plus include the following.

- The priest no longer does the visiting, but makes sure people are visited and the congregation learns to accept it.
- There is a plan for welcoming and integrating new members.
- There is a change of worship pattern.

Churches find it very difficult to break through the barriers of 150 to 210 members. This does seem to be related directly to leadership style and to the willingness or otherwise of both the priest and congregation to make the necessary changes. Indeed, from the study, it is doubtful whether or not those churches that clear the barrier, but later decline in numbers following a change in leadership, were able to articulate to their new priest the different style needed in a larger church; and, too, if the new priest, perhaps coming from a smaller church, was conscious of the need for a different leadership style.

A further factor that contributes to church growth is openness to appropriate changes, as noted earlier, which the participants from the growing churches in the Diocese confirmed by indicating that their churches were willing to try new things. However, it is also important to recognise what 'change' means to some of the people concerned. It has to take into account the feelings and the morale of the people that the change will affect. The Parish Priest or advocates for change have no right to introduce new things without explaining the purpose of the changes to the people. Traditionalists prefer that the familiar aspects, which mean so much to them in their faith journey, remain as they are; in this situation, the priest must patiently and prayerfully work to open the eyes of his people, so that they may see the new demands for themselves.

### **Responses**

On the question of the importance of lay formation, the clergy in the study overwhelmingly felt that it was essential for church growth. They produced a rich store of comments such as:

- "Lay formation is the life line of the Church".
- "It is important for the survival and growth of the Church".

The role of lay formation for church growth appears like a refrain in all the responses. The answer did not vary at all on the question of, “What policy do you have on lay ministry?” . Surprisingly, all sixteen (16) clergy said they had no policy yet. Furthermore, when a random sample of the laity was interviewed, they expressed the need for the church to empower them for the practice of mission and evangelism. An honest comment from a retired Warden deserves to be included here. “To develop adult formation courses/study programmes to empower members for mission, ministry and discipleship is very essential in this Diocese”

### **Reflections**

Generally, this research reveals across all the parishes that clergy-centred ministry continues strongly, with a high level of lay dependency. But if it is through the greater involvement of the priesthood of all believers that the church may once again become a contagious movement, what is preventing this from happening? Partly, it could be due to the unwillingness of the laity to be involved, but the potential of many churches is more frustrated by the clergy’s inability to tap the gifts of the laity. If evangelism is seen as “...that set of intentional activities which is governed by the goal of initiating people into the kingdom of God” (Abraham, 1989:95), the consequence of that process should be seen as discipleship’s involvement in the *missio Dei*. The implications are immense for this foundational ministry of the church; it moves the believer from spectator and consumer to participator and worker in God’s mission in the world. It is in its corporate nature that the priesthood of all believers needs to be recovered in the missionary Diocese of Tamale. To bring this into being, a collaborative ministry rooted in the understanding of the Trinity as a community in mission needs to be developed. Hunter’s research (1987:213) has confirmed what our common sense tells us, and that is “... people who are involved in some ministry, for which they are gifted, who sometimes experience God working through their ministry, or see fruits from their ministry, are enormously more likely than mere pew sitters to share their faith and invite people to involvement in the church”. The greatest strength within a church is the treasure of spiritual gifts that God gives to members of a Christian congregation and, if all God’s people are encouraged and supported to exercise their gifts, the church will experience an explosion of diverse ministries.

In the light of the changing context of ministry, the challenge for the Diocese is to recover the essential missionary nature of the church, which will empower and equip church members for their life and work outside the organisation and structure of the local church. This new way for the church entails a major shift from a church life focus to whole life focus. This is represented as: *church equal to building plus Priest plus stipend* to *Church equal to Community plus Faith and Action*. Adapting to these transforming initiatives to move the Diocese from a clerical church to a baptismal community, the clergy should aim to inspire, equip and empower their members to live out their baptismal covenant by making prayer, worship and study of the scriptures primary events. Adult formation courses or study programmes should be developed and taught to empower the members for mission, ministry and discipleship. Again, exciting educational programmes for young, and adults who work with them, will increase youth participation in the life of the church. Making the young visible in church programmes and activities, such as committees, reading in church, leading intercessions and so on, are ways of equipping them for ministry, which the Church must pay attention to.

This research recognises that there is no simple success-guarantee formula for church growth. The interrelated factors that contribute to the growth of any church are frequently too complex to be transferred, in the belief that they will automatically achieve similar results in another locality. However, it must be acknowledged that church growth is dependent upon a dynamic interaction of a multiplicity of features, as noted above, and is a process of multiple stages.

#### **4.1.4 Responses to the Church and Community**

With reference to the question of whether or not the Church has a social responsibility, two different positions were identified among the people in this study (see figure 5). Twenty-six (26) of the respondents, who responded negatively, thought that the Church should concern itself with evangelism and the spiritual growth of its members. On the other hand, seventy (70) respondents showed that the church has a social responsibility to the community in which it exists.

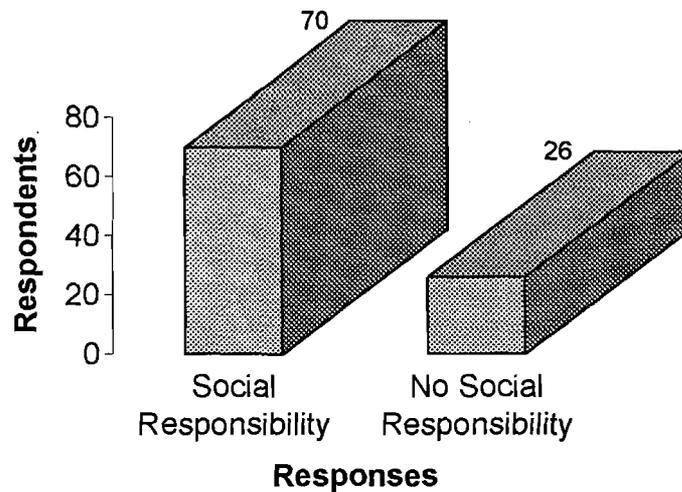


Figure 5: **Opinions on the Churches Social Responsibility**

### **Reflections**

The revelation that the Church should concern itself with evangelism is not strange in the history of Christianity. Scholars, like Bloesch, happen to be proponents of this view (1978:156). This tendency to emphasise one aspect of the Church's concern, to the exclusion of the other dimensions, is inadequate because Jesus' ministry was an embodiment of evangelism and social action, as was noted earlier in Chapter 2. This leaves the Church in absolutely no doubt that the physical part of humanity, that is the social needs of people, is inextricably linked to the spiritual (evangelism). The stories of the Early Church recorded in Acts show that the early Christians understood and lived out the notion of holistic ministry. They were engaged in proclaiming the good news and in meeting each other's needs.

### **Responses**

On the other questions related to the churches' involvement in certain social issues such as politics, pursuit of social justices, the fight against poverty, corruption and unemployment, there were differences in the levels of involvement, as indicated in table 4.3.

Level of involvement	Very active	Active	Little	Very Little	Inactive
Pursuit of Social Justice	22	16	33	14	11
Poverty	30	16	24	13	13
Corruption	24	19	21	16	16
Unemployment	19	17	17	24	14
Political issues	0	20	25	31	16

**Table 4.3: The pattern of the Churches involvement in social issues**

While there is some evidence from the table that some of the churches are not actively involved in addressing the social issues of poverty, and corruption, as well as in the pursuit of social justice, a majority of the participants in the study subscribe to a view that the Diocese's involvement in these matters tends to be active rather than passive. The study sheds light on the fact that churches with this pattern of involvement approach the issues - particularly social injustice and corruption - as part of their regular worship through Bible studies, sermons and prayer, with the hope that members will be inspired and equipped to be catalysts of change in their communities. On the other hand, poverty as a social malaise perceived as an unmet need (material poverty), such as hunger, was being addressed by the Diocese: through its socio-economic development projects involving the church members' personal donations of money and foodstuffs; as well as through short term emergency relief programmes run by the Diocesan Development and Relief Office.

It may be readily observed from the same table 4.3 that the Diocese appears largely reluctant to fight against unemployment. A majority of the laity in this study blamed the Diocese for not creating employment for the young. Some explained that the Diocese must not isolate herself from this issue, for it was pressure from mainline denominations that led to much of the great social welfare provision now available in the country. However, the clergy, in particular, was of the opinion that the Diocese is a major player in reducing unemployment, by virtue of her message and responsibility in establishing social institutions such as schools, clinics and development projects. Despite these few differences of opinion on the extent of the churches' involvement in combating the social malaise

under review, the overall perspective showed that the Diocese is not an advocate against unemployment.

### Responses

On the question of political involvement of the Diocesan Churches, two differing views were expressed. As shown in figure 6, many people indicated that the churches' participation in politics was minimal, while a few recorded the 'active involvement' of the Diocese. Confirming that the churches' involvement in politics is minimal, one of the respondents who volunteered an opinion mentioned, "... politics is not a clean business and the Church must be prepared for the rough and tumble moments if she is to be involved". From this perspective, a majority of the churches is seen to be careful about being labelled 'political'. People with this perspective do not ascribe blame to the Church, but perceived it as unfortunate.

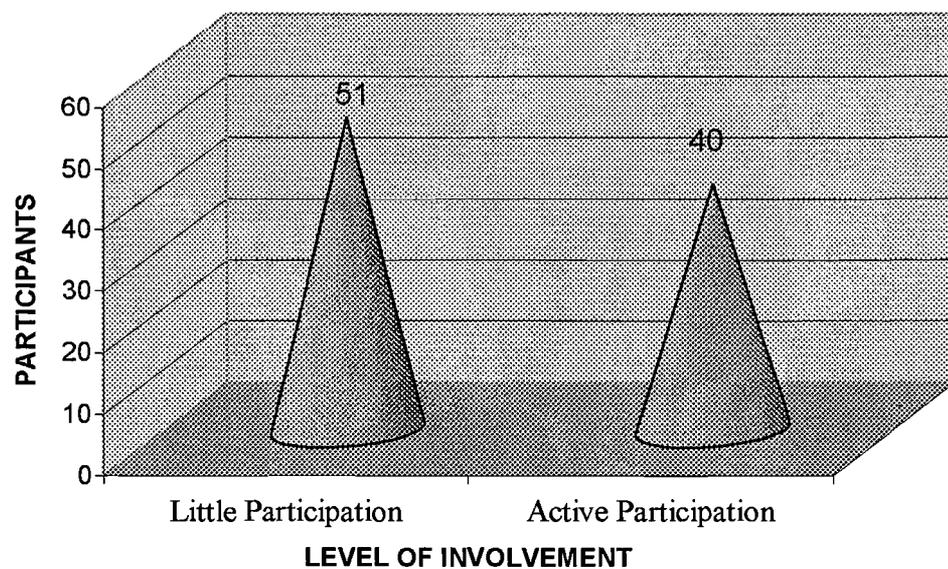


Figure 6: Perspective on the Diocesan Churches involvement in political issues

### Reflections

The passive position of the churches in matters related to unemployment and political issues are unreflective of the Church's mission and task, as presented in St. Luke's Gospel. The malaise of unemployment and the reluctance of the churches in the Tamale Diocese to

be involved actively in political actions should be matters for concern. The Diocese must meet today's mission context with a strategy that deals with issues. It must give people the means to lift themselves out of poverty, as well as enabling individual church members to make a political contribution through practical and active involvement.

#### 4.1.5 Responses to the Priority of the Churches/ Diocese

The results to the question: "What should be the priority of the mission of your Church or Diocese?" received contrasting views. As figure 7 shows, many of the participants in the study felt that the Church's mission and task should focus on *kerygma* whilst a few advocated for social *diakonia*. Others favoured charitable *diakonia* and some preferred a combination of proclamation, social justice and social services as a priority of the Diocese. People with this view were found mostly among the clergy in the study. In some respect, this position has much in common with some of the first perspectives described, in terms of a passive response to social services and justice.

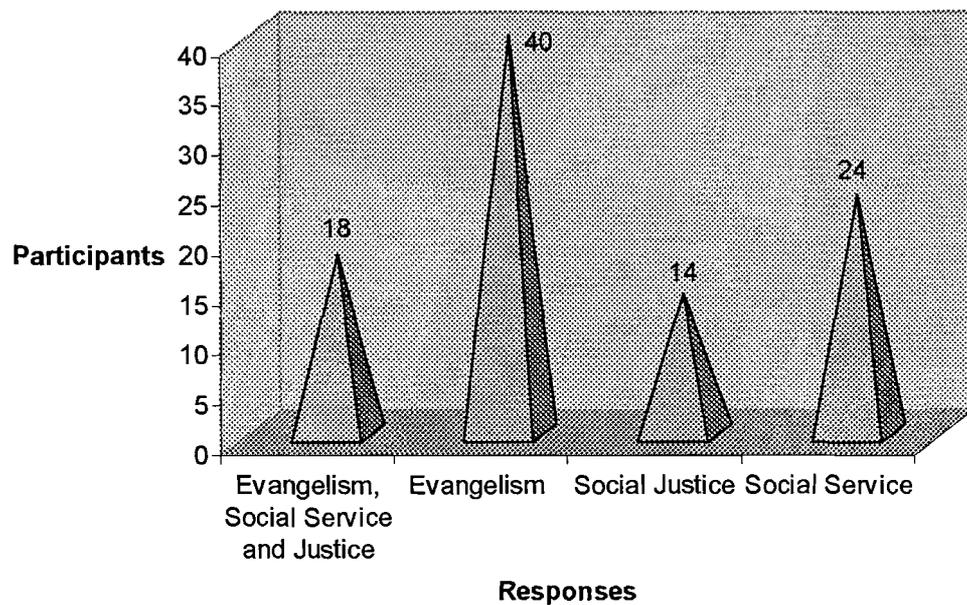


Figure 7: Participants perspectives on the Diocesan mission priority

## **Reflections**

Generally, the pattern of responses appears to create a dichotomy between evangelism and social action, which does not present a holistic understanding of mission for the Church to proclaim.

In general, the findings reflect an understanding of the Church as a body of local Christians who have a responsibility to the community. We have noted, also, that the role of the Church in the community is to witness and promote the values of the kingdom of God. It should address larger community issues of justice as its mission and task because to isolate and alienate any social malaise undermines the holistic nature of the Gospel that she is called to proclaim. This means that the Church must move from maintaining the status quo to being the voice of the voiceless. It must also move from supporting an institution to supporting risk-taking disciples. For a church whose priority is to focus on its own existence and rituals is still in its infancy.

### **4.1.6 Responses to Ethical Problems in the Church**

The results showed that out of the ninety- two (92) people who responded to this section, only twenty four (24) indicated that there were ethical problems confronting the Church locally and globally. This group of people was quite diverse in their location, membership and education. Indeed the differences in their socio-educational backgrounds tended to reflect differences in their level of exposure to the issues affecting the Diocese.

By inference from some of the responses, the problems identified by twenty-four (24) individuals can be divided broadly into three categories.

- **Homosexuality.** The controversy surrounding the issue of homosexuality, especially the consecration of a gay Bishop, proves to be a contentious issue. Though this is not yet a big problem in the Anglican Church of Ghana, the position of the Episcopal Church on the issue is affecting us here.
- **Cohabitation.** Others, however, felt cohabitation to be a potential problem in the Diocese. “One of the problems in the Diocese is unmarried, heterosexual

couples who constantly share a common abode and engage in sexual intercourse”.

- **Drinking Alcohol.** Some also mentioned clergy drinking alcoholic beverages in public as an ethical problem of the Diocese. “Some of the clergy whose habit it is to drink alcoholic beverages in public places should stop. The clergy should be committed to maintaining their integrity”.

The remaining sixty-four (64) people indicated that there were no ethical problems in their congregations. However, it was later realised from the interviews that some of the people within this group did not really understand the question and its attendants. This was evident from the fact that, when some of them were interviewed later, they cited as issues especially confronting the Anglican Communion, similar problems to the ones mentioned above. However, a significant number, especially among the laity, maintained that their congregations were not confronted with any ethical issues.

With regards to the responses to the sub questions, the respondents tended to favour Biblical teaching, sermons, prayer and advocacy as solutions to the problems identified. The commonest of these was Biblical teaching, where holism can be found.

### **Reflections**

It may be relevant to examine theologically two of the problems: homosexuality and cohabitation. Homosexuality in particular is a contentious issue in the Anglican Communion and, since the Anglican Diocese of Tamale is part of that Communion and for that matter the ‘catholic’ church, it cannot stay aloof even if the issue is not yet a big problem in the Anglican Church of Ghana. The second reason is that the Church in Africa has not yet completely absorbed the good in foreign cultures. The danger is there, to accept uncritically what the more enlightened elements of the West have rejected, or what they are wrestling with. On these bases, the researcher thinks it is good and appropriate to create space here to think theologically and pastorally on the issues and to see how the Anglican Diocese of Tamale, and for that matter the Anglican Church of Ghana, may respond to them holistically. It is important, too, because the effectiveness of holistic mission always comes down to the life style, character and qualities of those who carry out the work of

mission. In other words, the transformation of a mission practitioner is a critical and crucial factor in mission.

#### 4.1.6.1 Homosexuality

'Homosexual' means to have a sexual tendency for the same sex, from the Greek word '*Homo*' meaning 'same' and thus it can be applied to either sex. However, with the self-designation 'gay', some people argue that it is a sexist and rather misleading term since female homosexuals are not always included when the word 'homosexual' is used. To avoid any confusion, this study will use 'homosexual' or 'gay' to refer to both male and female homosexuals, male homosexuals to mean only males, and female homosexuals or lesbians to mean only females.

The history of Christianity shows that, traditionally, homosexuality has been seen as sinful. Homosexual desires have been seen as sinful lust that needs to be confessed and penance performed, and likewise homosexual genital acts. The growth of psychiatry in the last two centuries has changed attitudes slightly however, and homosexuality was perceived as more of a disease than as something sinful. It was seen as a psychiatric disorder. The Sacred Congregation for the Doctrine of the Faith informed Catholic Bishops that: "Although the particular inclination of a homosexual person is not a sin, it is a more or less strong tendency ordered towards an intrinsic, moral evil: and thus the inclination itself must be seen as an objective disorder" (The Doctrine of Faith Letters, 1986, para 3).

This kind of thinking draws a sharp distinction between the homosexual condition and homosexual genital acts. Homosexuality is given, whether caused by genetic disorder, a biological deformity or upbringing. Those with homosexual feelings cannot, therefore, be condemned. It would be sinful, however, to put those feelings into practice. This latter sentence is the main issue surrounding the debate on homosexuality. A clear advocate of this kind of thinking in the last century is the Christian psychiatrist Elizabeth Moberly (1983). Moberly believes that homosexuality is the result of deficiencies in the parent – child relationship. She believes that the homosexual has suffered some deficit in the relationship with the parent of the same sex. So there is a "...corresponding drive to make good this deficit through homosexual relationships" (1983:19). Homosexuality is, for

Moberly, a kind of psychological immaturity, which ceased at maturity. Thus, for Moberly, healing for the homosexual is possible. Some Christians also tend to argue similarly, that with prayer and love, support and care, homosexuals can be helped to be heterosexuals; since it is seen as an illness or disorder, it can be 'cured'.

However, some people do not see homosexual tendencies as something 'given', whether genetic, psychological, an illness, or sexual preference. They see it as a choice. Ambrose (1987:257) writes: "... behaviours, which have been learned, can be unlearned.....It is my conviction that any woman with lesbian behaviour can, if she desires, be changed through the healing power of Jesus". In other words, people can be influenced by others to become homosexuals and this can be stopped.

Radical lesbian feminists have identified feminism with lesbianism, especially during the 1970's. A woman was encouraged to adopt a lesbian lifestyle as an expression of her feminist principles. A feminist who is or was serious about feminism must choose lesbianism to make a political statement and in order to escape patriarchy. A woman could not be a feminist if she is or was sleeping with a man and, therefore, co-operating secretly with patriarchy, with heterosexuals, with the normal. Some even identified each act of sexual intercourse as an act of rape, as a violation of a woman, as an act of domination by a man over the woman. Contemporary feminism is still struggling with this issue. Even if women accept that heterosexual activity is not oppressive, many feminists would say that women should look for emotional support, economic strength and sexual enjoyment in other women or in themselves.

Today, the attitude of Western Society towards marriage has changed drastically. Many Christians in the West have argued that sexual relations are not primarily for procreation, but mutual joy, love, support and delight. Hence Scanzoni and Mollenkott (1979: 130) argue:

Once sex is no longer confined to procreative genital acts, and masculinity and femininity are exposed as social ideologies, then it is no longer possible to argue that sex/love between two persons of the same sex cannot be a valid embrace of bodily selves expressing love. If sex/love is centred primarily on communion between two persons

rather than on a biological concept of procreative complementary, then the love of two persons of the same sex should not be frowned upon. Nor need their experience of ecstatic bodily communion be less valuable.

With the several different views, one needs to ask the question: "What does the Bible say about homosexuality?" The influence of the Bible on people's attitudes towards homosexuality, before this century, was generally accepted in the view that it condemned homosexuality. Now, however, there is much more debate about the interpretation of certain passages of scripture that are thought to condemn homosexuality (Vasey, 1995: 112-140). There are some Christians who are of the view that even if it is accepted that some scriptural verses forbid homosexual practices, what bearing this has on Christian life today is also in doubt. This is because the scriptures, which some Christians today will not regard, equally condemn masturbation and oral sex as sinful.

The model of Adam and Eve has been a basis of the Christian theology of marriage and heterosexuality. It was not good that man should be alone, and so woman was made as a companion (Gen. 2:5-25). Moberly stresses that God created us to be heterosexual, man with woman: "God's image 'is displayed...not in man with man or woman with woman, but in man and woman in Community'". He further writes (1983: 136) that: "Biologically, we are either male or female...and it is together, male and female, that we exhibit the image of God."

However, proponents of homosexuality argue that this does not necessarily show that exclusive heterosexuality is the only Christian option. The church has often portrayed celibacy as the highest calling of a Christian. Rather, the co-operation of Adam and Eve, and the creation of humanity as female and male reflects God's image in the other creation strand (Gen. 1:26-2:8), which speaks more of the inner nature of God as something reflected by female and male together, and the necessity of the interdependence of men and women. It speaks against separatism, hatred of women and hatred of men, but it does not rule out homosexuality. For proponents, Adam and Eve do not give us a sexual role model. It is argued that it is still possible to be a Christian and to be single, divorced, widowed or celibate.

It is the story of Sodom and Gomorra (Gen. 19:4-11) that has been the main passage of scripture to be used against homosexuality. Here, it seems God destroyed those two ancient cities in judgement for their sin of sexual perversion. However, in recent times, some scholars have argued that the story is not about homosexuality, but about being inhospitable. In the story, the crowd asked 'to know' the divine visitors, but are offered Lot's two daughters instead. According to some scholars, the words 'to know' can mean 'to know sexually' or merely 'to be familiar with'. And so, when Jesus mentions Sodom, it is either homosexuality or inhospitality he condemns (Luke 10:10-13, Mt. 10:15, 11:21-22).

Some Leviticus passages however, can be interpreted as clearly forbidding male homosexual behaviour. The holiness code includes two references to sexual relations between men. Leviticus 18:22 asserts: "You shall not lie with a male as with a woman; it is an abomination". Here, it is expressly forbidden for a man to lie with another man; in the event of disobedience there is an appropriate punishment: "If a man lies with a man as with a woman both of them have committed an abomination, they shall be put to death, their blood is upon them" (Lev. 20:13).

Some scholars have suggested that these refer to ritual male prostitution, but this seems unlikely in the context, although injunctions not to lie with a relative's or a neighbour's wife, or an animal, do exist. Rather, they are intended to regulate the behaviour of the community and to make the Israelites stand out from their pagan neighbours: "You shall not do as they do in the land of Egypt where they lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not follow their statutes" (Lev. 18:3).

Romans 1:26-27 is the Pauline passage that has been used against homosexuality. Paul condemns idolatrous behaviour and, in the context of that, condemns those who, "God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, and in the same way also the men, gave up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the penalty for their error".

The translation of this passage is also much disputed; the Greek is very confused and vague. Woman “exchanging natural relations for unnatural” has been seen by many as the only biblical reference to lesbianism. Others have suggested that women had heterosexual anal or oral sex, which Paul may have viewed as unnatural. The reference to the men is fairly clear, however; they gave up relations with women and were “consumed with passion for one another”. Since we are told that this was “in the same way” with women, it seems reasonable to infer that this is what women had also done. Bailey (1955:39-40) argues, however, that Paul is condemning heterosexuals who become involved in orgies of some kind, rather than what he terms as “true inverts”.

From the above arguments one may say it is difficult to use the Bible unproblematically in contemporary ethics. However, this study thinks Genesis 2 and Romans 1:26f have the answers to the problem and, therefore, should not be dismissed with the idea that they are different from the context of our society. The arguments for the acceptance of homosexuality are that it is the nature of love expressed which is important. If the relationship is a loving one and not exploitative, the gender of the participants does not matter; this seems, to the researcher, a denial of the basic element of God creating humanity – male and female. If sexual relations do not involve procreation, but are only for mutual love, joy, support and delight, then God would have made another man for Adam as procreation would not be necessary. Life comes first, before any virtue, and without procreation the human race would become extinct. In other words, the continuity of the family or passing life on to other generations and, indeed, of the human species, would be seriously affected if large numbers of people were engaged in homosexual practices. God commanded Noah to fill the ark with a pair of every animal and seven pairs of the birds of the air, male and female (Genesis 7: 1ff), to keep their kind alive on earth. This does not imply that singleness and barrenness is morally evil. No, these are different subjects and may be out of context to discuss here.

#### 4.1.6.1.1 Pastoral Care of Homosexual People

Since the official position of the Anglican Church of Ghana on homosexuality at the moment is - that homosexual relationships fall short of the ideal, and therefore cannot be accorded the same rights as heterosexual marriage relationships - the question of what is the proper Christian attitude towards homosexuals should be addressed.

It is important to state that Christians should always show love, patience and compassion to people involved in certain practices thought to be incompatible with Christian tradition. Therefore, the church should accept homosexuals as human beings and offer them help in the name of God, who first loved and accepted us. Pastoral care of homosexuals may include helping them to 'come out', to accept themselves publicly and openly as homosexuals, and to share the knowledge with friends and family. This can happen if the church is accepting, preaching the compassionate love of Jesus; and who can say to the woman caught in adultery: "Neither do I condemn you; go your way, and from now on do not sin again" (John 8:11). To keep the knowledge secret increases any feeling of guilt and isolation. Some Gay people fear to tell others because of a possible hostile reaction and rejection from the church. It is also said that males under the age of twenty-one are criminals if they are practising homosexuals. It can be difficult for young homosexuals who, on becoming aware of their sexual inclinations, are confused, upset and unable to share the information with anybody else. In the context of AIDS, feelings of fear, anger, frustration, despair, isolation and shame have deepened, as homosexuals, particularly men, and especially those infected with the virus, face rejection from family and friends. The pastoral care of the church ought not to be condemning, but endeavouring to show the love, acceptance, forgiveness and compassion of Jesus Christ. This is because the church must accept the homosexual as 'a human being created in the image of God' who should be given the same friendship as a heterosexual. For we have a calling to proclaim the good news of God's forgiveness in Christ to all people, including homosexuals.

#### 4.1.6.2 Cohabitation

The issue of cohabitation has raised serious questions about marriage. The question at the heart of the debate is: "Is cohabitation equal to marriage?" The Church's view on marriage is that couples are only really married if they have been through a wedding ceremony of

some kind. With this understanding, the Church's response to cohabitation has been to affirm that it is morally wrong; cohabitation is not recognised as marriage. In the same way, this researcher would like to believe that cohabitation, because it undermines the values of marriage and family life, cannot and must not be regarded as marriage. As pointed out in the article "Bishops Bid to Defend Marriage" (*Church Times, London: 17 October 1997*), it is stated, among other things, that to condone cohabitation is to endorse living in sin. In that article the Bishops strongly object to blessing cohabiting couples because they believe that to do so would be contrary to the Church's centuries-old prohibition on living in sin. The Bishops further assert that if marriage is ideal, then anything short of that must be to one degree or another regarded as sinful. Accordingly, sexual activity outside marriage is inherently sinful.

But supporters of cohabitation contend that the approach to marriage offered by the Church suffers a number of limitations. One of its limitations is its concern as to the status of marriage. The Church has been very much concerned with segregating relationships into those that have the status of marriage and those that do not. Supporters of cohabitation seem to accuse the Church of paying little attention to the inner dynamics of relationship.

Another area of defence often given by cohabiting couples is that what is most important in every relationship is love. They seem to argue that if love is present in any relationship, nothing else matters. They would want to maintain that if a couple truly love each other, there is no need for the legal validation of a marriage certificate. But this is a misunderstanding of love, as given by God and taught by the Church. Schilibeek contends that by: "...revealing his covenant through the medium of human marriage, God simultaneously revealed to man a meaning of marriage, which they had not hitherto expected" (Jenkins, 1992:11). The love God demands in marriage is sacrificial. It gives everything, even life itself, for the benefit of the spouse. It is a costly, self-sacrificial love. It is a steadfast love, faithful and unconditional. This sort of love is often lacking in cohabitation relationships. Theirs is often selfish and, also, not a long-term relationship. That is why this study perceives the relationship of cohabiting couples as inspired by desire. You cannot love for a day or one year. Love is steady, abiding. Lust is gradual desire. The former is what takes place in marriage and why the Church encourages

cohabiting couples to marry because, in marriage, love compels you to suffer with your spouse, not to run away when the 'going gets tough', as is often the case with cohabitation. It is true that some marriages celebrated in the Church end up in divorce. However, this seems to be a weak defence of cohabitation. The fact that legally or publicly recognised marriages has been found wanting should not be an argument for cohabitation. When married couples fail to live up to expectation, it does not mean that marriage, as an institution, has failed.

Also, marriage, as opposed to cohabitation, is a creational norm that has been held from time immemorial. Even people without Christian commitment respect them and live by them. In other words, marriage occurs between two people, their families and members in the communities in which the couple are, rather than being merely a private agreement between two individuals. Cohabitation lacks the community and public dimension of love, which the Creator intends marriage relationships to make evident; thus, cohabiting couples see fewer barriers to a termination of the relationship. And so, to ignore the creational norm of marriage is to find oneself reacting against created reality.

Another dimension of the problem relates to sexual behaviour. Sexual behaviour is one of God's gifts to humankind. It is both good and Holy (*Gen 1:31; Heb 13:4*), pleasurable and the means of bringing children into the world. Based on these Biblical evidences, the church teaches that sexual intercourse should be linked with the idea of becoming 'one flesh' and therefore regards sex outside wedlock as fornication (*Eph 5:3*). This means that if a cohabiting couple are engaged in anything less than a full, life-long, exclusive union of their whole lives, then it is not appropriate for them to engage in sexual intercourse. Copulation without marriage undermines the value of sexual intercourse. Sexual intercourse on its own does not unite a man and woman; rather it is marriage that sexual relations are meant to signify. As argued by St Paul in 1 Corinthians 6, sex is more than a physical union; there is a spiritual union, which is experienced through marriage and which is one of the mysteries of life. Therefore, cohabitating couples need to understand that sexual intercourse is intended as an expression of a committed union and not as a means for obtaining such a union.

It is very important that the overall argument here is not misunderstood. The point is that there are no theological bases for the Church to respond positively to the issue of cohabitation. To endorse it would mean aiding the devaluation of the sacrament of marriage, God's plan for people and all cultures in the world (*Gen 2:24, Mt 19:3-9*). However, in a pastoral context, the church must find a way of dealing with it. The Church should deal with each relationship on its merits, since people enter these relationships for a range of different reasons. The church offering practical help, such as giving a listening ear to their stories, offering friendship and prayer, would help Christians in such relationships to feel that the church does not reject them. In this way, cohabiting couples may come to accept the Biblical teaching of marriage. By listening to their stories, it also helps the church to identify the factors against getting married. For instance, the high cost of modern weddings is a factor. In African societies, the dowry (bridal price) is the objective instrument by which a 'legal' or community marriage is established. Cohabitation occurs when the lineage family of the man fails to fulfil the payment of the bride price. In such cases, the church should be more concerned with these factors rather than the outcome, so that marriage, as God intended it to be – public, permanent and life-long – should be seen in our heterosexual relationships.

As the thesis has noted, each problem presented above is unique, representing the experience and perspective of the particular individuals involved. Yet they have one thing in common: the tendency to undermine Biblical teaching and thus weaken holistic ministry and mission. The exemplary, good moral standards of many Christians have helped to draw many Muslims and non-Christians to the kingdom of God and some have come to accept Jesus Christ as their personal saviour and Lord. The church should remember this, and not allow the modern world-view that separates the physical from the spiritual, ethics from morality, to infect the Church's understanding of the liberating mission of Jesus Christ, as presented in Luke's gospel. Thus, any church or congregation in the Diocese that wishes to communicate the gospel effectively and to bring transformational developments into the lives of people must take account of these issues as presented here.

#### **4.1.7 Responses to Groups/Organisations in the Diocese**

There seems to be not much difference in the responses to the questions related to the main groups in the churches, their involvement in the mission of the church, and the question of who leads those groups. First, it was found that there were at least one or two groups in all the churches of the Diocese; for example, the Mothers Union, Anglican Young People's Association (AYPA), Men's Fellowship, Women's fellowship, Kingdom Ambassadors, Sunday School and the Choir/ Singing Group. Among all these groups it was evident that the AYPA exists in all the Churches. It is the key point of contact with youngsters outside the church and a number of people have become established members of the congregations as a result of their membership of this group. It is one of the most successful groups existing in the Diocese. With regards to the areas of their involvement in the mission of the Church, evidence from the study showed that Bible study, prayer meeting, visitations and social events formed the area of the group's activities. One interviewee describes the importance of social events in the mission of the Church as:

The social events which we organize as a congregation are aimed at strengthening our own fellowship for mission. They are, nevertheless, valuable points of contact with those outside the Church and through these groups it can be demonstrated that Christians are less threatening and not as inward looking as non- Christians may want to believe.

In terms of the question about leadership of the groups, there were variations (see figure 8). From the figure, it is evident that a majority of the people contacted by the study reported that the laity leads the groups they belong to. Some said it was a mixture of both the clergy and lay people. Very few people, particularly the elderly, mentioned that only clergy led the groups they attended. One person remarked: "I enjoyed every moment with my Priest and I am sure that without their instruction I would not have been a Christian today." Apart from three churches that had more than three groups, evidence from the responses showed that the remainder of the churches had between one and three groups. There were also churches that had no established groups, but some of their church members - who had heard about active groups elsewhere - expressed an interest in establishing some groups themselves. The extent to which those groups were integrated into the life and the work of the Church varied from church to church and from group to group. Indeed, in most of the churches,

members were aware of the existence of such groups and their activities were appreciated. But in certain churches, some members were unaware of the existence of some groups.

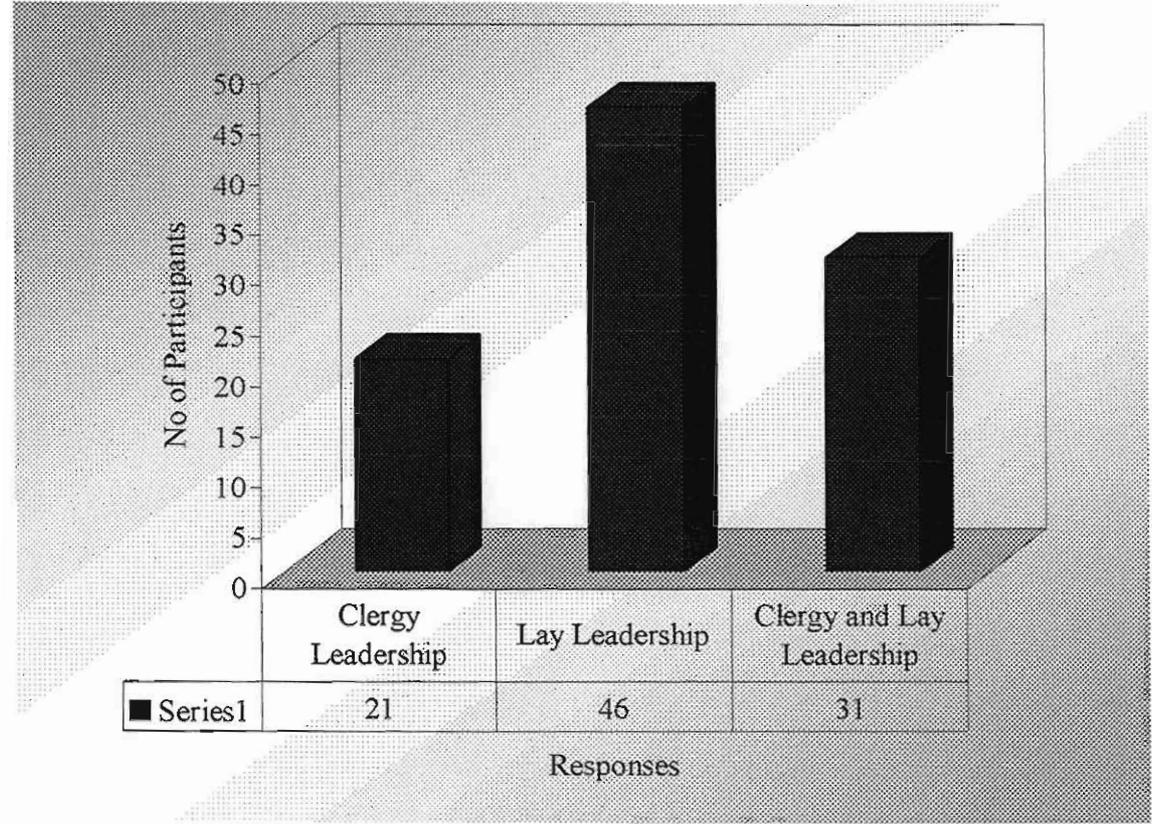


Figure 8: Opinions on who leads Diocesan groups

**Reflections**

Generally, the formation or establishment of small groups has been insufficiently attended to in the Tamale Anglican Diocese, as we have noted above. But it should be recognised that small groups have always played a very significant role in the life of the Church. Abraham (1996: 129) correctly asserts: “This explains a salient feature of the history of evangelism, namely, the pivotal role played by small groups in the assimilation of Christians into the central privileges and responsibilities of the faith”. According to Schwartz (1997:32), when small groups emerge from a cell division, it is the most significant factor in Church growth, but cannot be taken out of the context of the other criteria. A congregation divided into small groups makes it easier for them to be in regular contact with their neighbours or people of the same interest, making it easy to invite non-

Christians to the church. The groups should not only provide social activities to encourage one another but also, they should see themselves as vehicles by which the gospel is carried to the parish as a whole. Furthermore, small groups within a church help some to feel secure, particularly when they feel threatened by a growing church. It is in the small groups that gifts may be discovered, encouraged, nurtured and released. It is in small groups that people may learn how to pray and to minister. In many churches the practical, pastoral, caring work takes place through the groups, releasing ministers for missionary endeavour.

In concluding this section, we have to recognise that, clearly, there is need to engage the church membership in the discovery of other groups, especially groups of people with special needs. However, when they seek to care for the widely different needs of the different groups, congregations are in danger of overlooking the holistic principles of being one in Christ (Ephesians 4:15-16). Will the Church, in offering various worship styles within its multiple and differing congregations, reflect the fragmentation already seen in society, or are there other ways in which it may model a community dynamic that is counter-cultural? Although there are no easy answers to these proposals, nevertheless, they are relevant to group formation in a congregation.

It is noted that some organisations, for example those involved in youth work, need the leadership of a full time Diocesan Youth Coordinator. This is vital, to enable the coordinator to have opportunity and enough time to sensitise the youth to a greater understanding of their role in the mission of the church and to develop and plan activities for them.

#### **4.2 DIOCESAN SOCIAL SERVICES (*DIAKONIA*)**

The focus here will be the diaconal ministry of the Diocese of Tamale and to provide some perspective for these discussions, the section will include three areas:

- examining responses on Diocesan Schools;
- health service provision; and
- presentation and analysis of the results on the rural development projects.

#### 4.2.1 Responses to Diocesan Schools

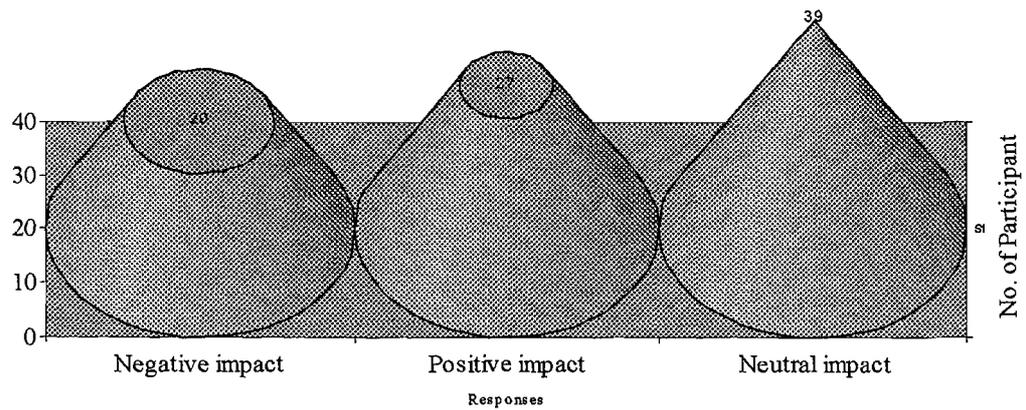
The question asked, regarding the existence of church schools in the various parishes, revealed that there were only six parishes with Schools. Thirty eight (38) people who responded to the questions on education thought that much stress was put on Christianity in the diocesan schools but fifty one (51) had a contrary view, whilst seven (7) did not respond at all (see table 4.4).

Pattern of responses	Respondents	Percentage
Emphasis on Christianity	38	39.6%
No emphasis on Christianity	51	53.1%
Neutral	7	7.3%
Total	96	92.7%

**Table 4.4: Views about Christianity in Diocesan Schools**

The older people in the study who had attended Church Schools claimed, when they were interviewed later, that during their time more emphasis was put on religious education than is the case today. They went on to point out that the impact of attending Church Schools led them to profess the Christian faith. One person remarked: “Church Schools encouraged us towards the Christian faith and church schools seem to do better in final examinations and moral discipline than state Schools”.

The findings on the questions regarding the extent to which participants see religious education in the Diocesan schools as an educational and school nurturing activity, as well as an opportunity for evangelism, give expression to different views on each of the questions. As seen in figure 9, thirty-nine (39) of the participants did not answer the question. But twenty- seven (29) participants who answered the question were very optimistic that religious education has impacted positively on the above activities. Contrarily, twenty (20) of the participants adopted a very negative position.



**Figure 9: Views on the impact of Religious Education on Diocesan Schools**

### **Reflections**

The reservation expressed by some participants that religious education in the Tamale Anglican Diocesan School is not an educational and school-nurturing activity, as well as an opportunity for evangelism, calls for discussion of the issues surrounding the holistic perspective of religious education in the Diocesan Schools. But before we proceed to do so, the term ‘religious education’ needs to be defined because it has a wide range of meaning. In its ecclesiastical usage, it usually refers to Christian education or Catechesis. Here, it denotes the formative activities of the church in developing Christian beliefs, attitudes and overt behaviour; a conception in which Christian values and beliefs are given absolute status and which provides a norm against which other values and beliefs are to be assessed. Though it can be critical of the traditional and open to other views during the process of learning and growing, the approach is faith-based.

However, in its normal use, it denotes a general educational activity, usually treated as part of secular schooling. Here it extends beyond the Parish and Christian communities into the larger social and public context of education, without negating the ecclesiastical community. The teaching process is based on educational principles rather than ecclesiastical ones. What is most important here is the learning outcome of gaining knowledge and understanding of religions and the religious person’s life, as opposed to

teaching the subject with the sole aim of the pupil adopting that faith. Thus, religious education in schools has the purpose of providing opportunities for young people to explore the nature of religions in general.

#### 4.2.1.1 Religious Education as an Educational Activity

For religious education to be an educational activity, as with other subjects, it should provide facts and information, sound teaching methods and presentation. However, it is important to consider, first, how different concepts of knowledge have implications for the form and content of religious education and for the role of the teacher.

There are many approaches to understanding knowledge. But here, consideration is given to two different conceptions of knowledge defined by Michael Grimmitt (1987). He sees knowledge as

- both objectively existent – philosophical approach
- and knowledge as a social construct – sociological approach.

The philosophical approach to knowledge takes the view that knowledge/truth is objective, impersonal and unchanging. The idea advanced here is that this type of knowledge exists outside the knower. It is between the mind and experience that the world of ideas can be understood. This type of knowledge is derived from the Idealist, Rationalist and Empiricist tradition. These have had tremendous impact on the western conception of education and still do.

However, at this point, we are considering the influence of the Rationalist theory of knowledge: on our thinking about education; on the curriculum; and in relation to religious education. This theory takes the view that there are basic, distinct forms of knowledge/truth by which the mind is constituted and developed through its engagement with the forms of knowledge. Proponents of this theory understand education as an initiation of pupils into these forms of knowledge. It suffices therefore to apply this theory - of the structure and organisation of knowledge - to the selection of the curriculum in terms of limited objectives derived from the forms of knowledge aforementioned. With this theory, a subject-based

timetable is likely to be the most efficient method of organising content to meet the objectives.

With the sociological approach, the social phenomenologists are not so much concerned with theoretical knowledge as with 'everyday' knowledge. Their concern is how human beings create meaning/reality out of an apparently meaningless universe. They draw our attention to the sociological fact that it is our location within a particular social culture that provides our life with shape and meaning. The slogan here is, "... we are not born human, we are made human." With this theory, the way in which meanings are given to a common 'objective' world is through a common interpretational system. The theory advances the idea of how to cope with many different views.

Though both philosophical and sociological conceptions of knowledge have their critics, nevertheless they give us the context for thinking about the content and method of teaching religious education and indeed education in general. As rightly pointed out by Grimmit (1987:29): "An educational process which isolates or segregates 'academic knowledge' or 'truth' from the social 'life-world' of the pupil does not assist them in valuing that world or reappraising it but expects them to abandon it for an alternative social 'life-world'. He argues that education is concerned to bring "... the barbarian outside the gates ... inside the citadel of civilization".

The syllabus and or content of religious education should include the study of the Sacred Books, basic doctrine (beliefs) of the various religions and history. For Christianity, the study of the Bible is central. Biblical studies will expose children to the historical, cultural and literary values, which can influence one's way of thinking, and its metaphors can be adapted to one's speech. In addition, it can influence one's literature, both in ideas and expression. For instance: "Shakespeare appears to have been influenced by the closing chapters of 1 Samuel when writing Macbeth and the final scenes of Julius Caesar" (Cox, 1966:59).

From the above quotation, it is clear that religion(s) has contributed significantly to our culture(s) in literature, art, music and architecture. From this perspective, it is clear that to understand much of our cultural life, it is important to know something of its religious origin and inspiration. Religious education, therefore, should aim to help young people to understand and react to that culture as deeply as they are able. As an educational activity, religious education should make use of sound teaching methods. Such methods should include project work, individual and group work, visits to worship and sacred places, music, indeed any method that will bring about understanding of the subject and open up experiences, encourage discovery and stimulate empathy and awareness should be explored. Free and open discussion plays an important role in religious knowledge and should be encouraged. For, as young people engage in religious debate, they express their opinions: an important step towards conscious examination of their personal beliefs and values.

Even when pupils are aware of their own values and beliefs, religious education should not only support them but also, should provide them with an opportunity to assess the value of these by encouraging critical reflection. Thus, by strengthening young people's capacity to choose, and to take responsibility for their own beliefs and development as humans, religious education further equips learners to interpret their own experiences. This is not to make them religious, but rather to make available to them a way of understanding their experiences in religious terms, just as other subjects make available to them a way of understanding their experiences, for instance, in scientific or historic terms.

#### 4.2.1.2 Religious Education as a School Nurturing Activity

The religious education process, no doubt, does contribute to a School's nurturing process. In seeking to promote its educational value, multi-religious education is not value-neutral. Rather it is a 'common culture', where common or core values are produced through the dissemination of the different beliefs and values held by pupils. The core values transcend cultural and religious boundaries. For example, the value of human life, justice, the value of order and purpose (harmony and wholeness), love, humanity, and charity all transcend cultural and religious boundaries. These common values unite human beings in so far as they are values that cannot be ignored and demand to be interpreted. They divide human

beings, for they give rise, also, to alternative interpretations. For instance, the three religions in Ghana – Christianity, Islam and traditional religions – teach that human life has value, or that it is sacred. The reasons each will give for holding this view may be different or the same, but the point they make is that people are equally valuable. Converging in a classroom setting these commonly held values, and those they disagree about, create a situation where adolescents of different religious backgrounds have to learn the art of conversation, so that they can both explain their values to others and listen to and learn from each other. From the foregoing, learning from and about different religions breaks down barriers in communication between children of different faiths and offers an opportunity for mutual respect and good relationships, thus creating a positive atmosphere for learning and living in a school.

Astley and Day (1992:156) expressed this as follows:

Learning about religions has more than intellectual and practical applications. For the stability of our society, and the maintaining of good personal relationships and behaviour toward each other, it is vital that through the increased understanding of beliefs and practices, our children come to respect the rights of others who hold beliefs different from their own, and both accept and value the many cultures, religions and traditions evident around them while remaining secure of their own.

#### 4.2.1.3 Religious Education – an Opportunity for Evangelism?

Before proceeding further with this question, we have to acknowledge that the word ‘evangelism’ has already been defined for us. However, in translating those definitions into the context of religious education in schools, evangelism can be described as: “Christian witness that testifies to the whole activity of God in creation and preservation of the world, and His mighty acts in the history of Israel, the cross and the resurrection”. Beginning with this basic Christian premise, religious education in schools can be an opportunity for evangelism.

In the first place, the study of Christianity in religious education is in itself a means of proclaiming Jesus Christ as the founder of the Christian religion. As Christians and non-Christians engage in the study of the Christian tradition, the chances are that: "Whoever is not against you is for you" (Luke 9:50), as Jesus puts it. It is God's power, not ours, which brings people to accept Christianity. The Bible is not just an ordinary book for studies but the inspired word of God: "... living and active, sharper than any two edge sword, piercing to the division of soul, and spirit, of joints and marrow and discerning the thoughts and intentions of the heart" (Hebrew 4:12).

Christian teachers and students play a central role in promoting evangelism. Their convictions, challenged and respectfully expressed within the educational context, provide an opportunity for young people to tell their story implicitly or explicitly. Teachers though have the responsibility not to indoctrinate. If a Christian teacher believes that a Christian explanation of life is the most comprehensive and satisfactory, he/she will be content to direct his/her pupils in the Christian way. By doing so, the Christian teacher is advancing the Christian cause without the unfairness of educational principles.

Furthermore, when a teacher is asked philosophical religious questions, it demands that he/she states his/her views. Not to do so would suggest that the teacher does not think them worth seeking, and so encourages children to dismiss religious questions as irrelevant. As pointed out by Trevor Cooling: "The challenge for secular religious education in its quest for fairness is not, then, to pursue some alchemist's quest for an objective, non-confessional rationale, but it is rather to develop strategies for dealing with the inevitable confessional aspirations of teachers" (Astley, 1994: 160). Thus, if critical open-minded, religious education involves free expression of students' opinions, it also gives the teacher some right to express his/her opinions freely, provided he/she does so tactfully and with respect for other religious traditions.

Also, in contemporary society, where success in examinations determines one's social status, examination in the subject itself, though in crisis, has led many non-Christians in the Ghanaian culture to develop Christian responses. Such responses include prayer requests from Christians and, occasionally, attending church services during the period of examination.

In concluding this section, it is noted that religious education in Schools promotes the search for knowledge and understanding of the meaning of life, truth and religious identity. It not only fulfils the intention of informing pupils about religious beliefs and values but, also, that of helping young people to use religious beliefs and values as instruments for critical evaluation of their own beliefs and values. In all these, one may reasonably hope that some of the learners from non-Christian backgrounds would be led to discipleship.

What is the Diocese of Tamale to make of this account of religious education as an educational and nurturing activity, as well as an evangelistic activity? It would be unwise to dismiss the proposals above. The Diocesan Schools are wrestling with some crucial issues, as expressed by the respondents to the questions related to education, and the Diocese needs therefore to put in place a religious education transformation strategy that the researcher believes integral to the Christian faith and holistic in its approach.

#### **4.2.2 Responses to Health Services**

The questions relating to health services did not receive any response from the participants. However, the interview responses by some staff from the two clinics are worthy of comment. The interviewee indicated that from 1990 to 2002 the Health clinics worked on the pattern of the World Health Organisation (WHO) and emphasised preventive more than curative medicine. They also indicated that the focus of the centres from 2003 to the present time was on curative medicine and that there has always been an unmet need for in-patient facilities. They reported that a serious evaluation of the centres has not been implemented. A report in 1999 by the new Diocesan Medical Assistant of the Binaba Health Centre said that:

- the centre was now overshadowed by other competing services and philosophies;
- facilities at the centre were not very advanced; and
- medical care provided by nurses did not fulfil the required needs of the people.

### **Reflections**

Despite a certain amount of biased opinion, there is some truth in these views that the facilities at the health centre remain very limited. The need for doctors and the provision of medical care at a relatively advanced level are urgent matters that have not been addressed. There are resources available in terms of buildings, drugs, vehicles and staff.

In order that the clinics are holistic in their services, the need for both curative and preventive medicine is great. Because of low levels of literacy, poor access to knowledge about health, and the cultural habit of ignoring the seriousness of illness, there is a great need amongst local people for preventive medicine. On the other hand, with people facing the difficulties of distance from a good hospital, inability to buy expensive medicines and to pay the consultation fees of doctors in the cities, curative medicine has always been a need. The original objectives of the clinics included curative medicine, as well as basic preventive medical care. Therefore, a balance between both these medical approaches needs to be achieved at the clinics. It is suggested that in order to match the challenge of sustainability, local resources could be generated to lower the level of subsidies to the Health Centres. In the midst of massive rural poverty, it is not always easy to increase the prescription fee for the patients; therefore, alternative ways to raise income and reduce running expenses could be looked at. Thinking along these lines, what is important from the diaconal mission perspective is that the Diocese should ensure the affordability, accessibility and availability of health services to most people.

In the diaconal ministry of the Church we need to respond to the HIV/AIDS scourge. The spread of HIV/AIDS across the globe and even to the remotest parts of Northern Ghana is a very serious health and social problem. It is of such a magnitude that it challenges the very mission of the Church. HIV/AIDS tends to affect young people, the generation that is essential to ensure the economic growth and social activity of every nation. In other words, those infected and affected are in the prime of their productive and reproductive years and sadly, in most cases, they are the breadwinners of their families. The pandemic has and is impacting negatively on individuals, families and communities, thus affecting national growth and development. For instance, the loss of family members to HIV/AIDS has led to loss of income for children's education and consequently, it has increased the necessity for child labour, which no doubt will have terrible consequences and implications for the

holistic development of the country. It is therefore imperative for every religious body, including political leaders and non-governmental organisations, to strive to do their part to change the course of this debilitating pandemic.

The Diocese plays her part in stemming the spread of HIV/AIDS, but there is urgent need for the Diocese and, for that matter, the Anglican Church of Ghana to formulate a common strategic action plan to reverse the trend of the HIV/AIDS pandemic within and outside the Church. In other words, controlling the spread of HIV/AIDS must be given priority attention in the Diocese if we are to see meaningful developments in the area and the country as a whole. To ensure that developmental goals are achieved, there is need for measures to be put in place to halt the spread of HIV/AIDS.

The Church has immense influence on the life of people and must play an active role to halt the spread of HIV/AIDS. In this context, the Diocese should respond by coming out with a Diocesan strategic policy and framework, which should aim at creating a favourable environment for HIV/AIDS prevention and mitigating its impact on the life of the people. The Diocesan fight against the pandemic may be fashioned to include providing services in both the areas of prevention and of care and treatment of the disease. If measures are firmly put in place in these directions, the disease will be controlled. In concluding this section, the Diocesan Health Board should identify important health issues and strategise, in order to provide quality health services to the people because good health is both a means of achieving development, as well as an end in itself. The HIV/AIDS pandemic is an acute problem of our time and must be approached realistically otherwise the Ghanaian population will be wiped out without a bow and arrow. Until the Church takes up the challenge, the fight against HIV/AIDS will remain a nightmare and congregations will continue whispering about it from the pew. The time of talking is long gone and it is now time for the Diocese to act.

The study recognises that the issues of HIV/AIDS and ways of dealing with it have been, for obvious reasons, very difficult for the Church. But throughout history, the Church has demonstrated its experience, its wisdom and its capacity to adapt to reality and deal with very complex problems that humanity has faced. It is the hope of this study that the Diocese will do the same to fight the HIV/AIDS scourge.

### **4.2.3 Rural Development Projects**

The study of the rural development projects was based on the Anglican Women Development Centre (ANWOC) – Yelwoko, Sherigu, Anglican Women Development Centre (SAWC), Binaba Areas Community Health Project (BACH) and Community Integrated Rehabilitation of the Blind (CIRB) Project. Yet the issues raised in this section have a wider bearing on other projects not mentioned here.

#### **4.2.3.1 Projects' Objectives, Structure and Control**

The projects support all people irrespective of their religious and tribal affiliations.

Their primary aim is to support those who want to support themselves in addressing the issues of poverty and its effects on their lives. As indicated in Section One of this chapter, none of these projects has a vision and mission statement stating the purpose and direction of the life of the projects. However, in terms of development processes and the viability of economic activities, all the projects had at least formulated a two-year plan, where objectives were clearly stated. Below are the objectives for each project.

#### **Anglican Women Development Centre (ANWOC)**

- i. To empower women economically through training, credit support for economic activities, and access to market.
- ii. To assist rural communities to increase their agricultural production and productivity.
- iii. To create general awareness in the rural communities about gender, social and other issues that affect their health, environment and general well being, such as HIV/AIDS.
- iv. To improve the efficiency of staff through training and logistical support.

### **Binaba Area Community Health Project (BACH)**

- i. To provide opportunities for rural women to engage in economic activities as a means of increasing family incomes and standards of living.
- ii. To empower the women groups to take responsibility for the administration of credit by improving their participation in the management of the credit programme.
- iii. To increase the access of women, individually or in groups, to markets outside their immediate locality.
- iv. To develop an effective monitoring and evaluation system of a project, as a means of improving impact and delivery of project services.

### **Sherigu Anglican Development Centre (SAWC)**

- i. To enable women to engage in income earning activities through training and provision of credit facilities.
- ii. To improve project financial sustainability by engaging in income generating projects.
- iii. To strengthen the capacity of staff to effectively implement project activities.
- iv. To strengthen the capacity of Beneficiaries to properly manage their business and assume leadership roles.
- v. To institute effective monitoring mechanisms for assessing the performance of the women's groups.

### **Community Integrated Rehabilitation the Blind (CIRB)**

- i. To reduce the incidence of preventable blindness through awareness creation.
- ii. To assist the reversible blind regain their sight, through surgery.
- iii. To give the irreversible blind the skills of independent mobility and economic empowerment through training and credit support.
- iv. To bring the good news of Christ to the affected by helping them to understand the message in the Bible.

In terms of the structure and control of the projects, there are a number of good things worthy of praise, as the minutes of the projects reveal. In each of the projects there is a Management Board made up of people from different walks of life with different expertise. Boards meet between three to four times a year to brainstorm ideas and suggestions that will inform future intervention strategies and assist projects to become sustainable. Reading through the minutes of one of the project's Board Meeting, held in June 2003, the Chairman of the project in his welcome address to Board members gave me more insight into their role. He indicated, among other things, that: "Yes, I think it is important to remind you that we are to provide administrative, mobilisation and organisational assistance and supervise the projects through the project coordinator". In the light of this, project co-coordinators are always required to submit quarterly written reports on projects' activities, including finances.

#### 4.2.3.2 Responses to Religious Affiliation and Numerical Growth Of Projects

The response to the question on religious affiliations revealed that 79 %( 124) of the Beneficiaries are non-Christians as shown in table 4.5.

Religion	Number	Percentage
Christian	52	21.4%
Islam	45	8.9%
Africa traditional religion	79	69.7%

**Table 4.5: Patterns of Beneficiaries Religious affiliation**

The research also revealed that most of the project staff is not Anglican. Of the eighteen workers interviewed, only four are Anglicans. The remaining twelve belong to other denominations. The selected projects show a year on year numerical growth as depicted in table 4.6.

PROJECT	2000	2001	2002	2003	TOTAL
ANWOC	98	112	138	152	500
BACH	87	145	148	152	532
BARB	120	138	146	147	551
SAWC	68	78	93	107	346

**Table 4.6: Membership growth of projects**

## Reflections

The explanation for this high percentage of traditional religion beneficiaries (see table 4.5) had nothing to do with project strategy to invite the *unchurch* (Hunter, 1992: 167) into the Church of God. The high percentage confirms the story that the church in the north of Ghana is in a missionary situation. The dramatic increases in the number of beneficiaries over the years suggest some kind of impact. However, increase in the utilisation of projects' activities may not be a measure of holism.

### 4.2.3.3 Responses to Projects' Impact On Beneficiaries – Economically, Spiritually and Politically

On the socio-economic side, the Diocesan Development Projects under review have made a partial mark on communities and individuals through their economic activities. Sixty-five (65) out of the seventy five (75) beneficiaries contacted, indicate that their economic life has improved. For instance, twenty-nine beneficiaries of the groundnut-farming group indicate that the provision of oxen has enabled them to plough their fields and to plant their crops on time. According to them, this has helped them to grow enough food relatively to feed their families and to have access to markets to sell their produce whenever the need arises. They further report that the setting up of corn mills and donkey carts has helped them save energy, time and money.

However, sixty eight (48) out of seventy five (75) women beneficiaries in this study complain that the lands given to them for farming are not fertile. They explain that they have to spend part of their precious time in compost making for use on their farms. They also indicate that, initially, they were discouraged by their male counterparts and by some of their own women colleagues when they proposed to ask for assistance in bullock traction. They maintain that only after hearing stories of how other women used and benefited from bullock traction did they venture into the activity. They remark that the beginning was difficult, as they are not traditionally used to handling cattle, but with determination they were trained in the use and management of the bullocks. The rest of the seven (27) women reported that land released to them was fertile for farming.

In addition, the abundant production of Soya beans, which was not common in the communities before the establishment of the projects, is now a major contributor to family diet and also a cash crop for the beneficiaries. Consequently, many of the beneficiaries in the farming groups report that they are able to care for basic family needs, such as payment of medical bills, school fees, and the ability to provide their own soup ingredients. Furthermore, they disclose that those children under five years, who were fed on Soya bean products since infancy, have had a steady weight gain and they have experienced less childhood disease. They maintain that, as a result of the better health condition of their children, they are able to perform their daily businesses better. They further explain that the use of Soya beans in the meal system has not only improved the health of children but that of adults as well, especially during the dry season when there is always shortage of food, and cereal-based dishes are the only option. Friendly interaction with the groups revealed that Soya bean production and utilisation is on the increase in the communities. The reasons given for this are that its production does not require the use of chemical fertilisers, its home consumption rate is high and as a result it is marketable.

Also, one hundred and fifty eight (158) out of the one hundred and seventy six (176) beneficiaries interviewed confirmed that the construction of pit latrines for waste disposal, and hand dug wells to provide good drinking water, has improved the overall health of the communities in which these facilities are sited.

Examining the responses from those who participated in the study there were divergent views on the subject of spirituality/evangelism. One hundred and thirty four (134) beneficiaries said there is nothing wrong in spreading Christian values in the face of falling moral standards. However, all the eighteen (18) projects' implementers/ workers felt that they are not equipped with evangelism skills. "Evangelism is important as long as you understand what evangelism is: we are trained to be social workers not evangelists". This was a remark made by one of the staff. But the sixteen (16) clergy were of the view that the involvement of the Church in the areas of justice, poverty reduction and peace is, in effect, evangelism. They stated: "We have to be aware that the church is not just there for worship. It has a part in the daily life of people. The church involvement in social service delivery is evangelism." They also said that although material poverty was the major focus

of the projects, they acknowledge that other dimensions such as spiritual poverty need to be addressed for holistic development.

The response to the political question was very discouraging. Though they themselves were active in politics, the project workers who were contacted had little evidence from the projects that the structural evils of society were being addressed. The responses also indicated that 68 out of 75 of the beneficiaries contacted were inactive in politics. This was the case despite the fact that, in discussing holistic development, political action was frequently cited as an area in which the projects could possibly exert more influence. This apparent reluctance is related to the wrong notion that it is inappropriate for the church to engage in political activities. One of the beneficiaries remarked, "... the church should remove itself from politics and not to be involved in aspects that are not spiritual". Some said church leaders should only speak when they think the government policies are not favourable with regards to spiritual matters.

#### 4.2.3.4 Response to Training, Sustainability and Networking

The question asked in order to ascertain whether or not training was a need for project staff, received a one hundred percent (100%) affirmative response. Though the projects' objectives reflect the need for training, a majority of the workers in this study have never attended a training course that exposed them to new ideas, techniques and skills. Consequently, most workers are not equipped to cope with the new cultural transformation taking place in development work.

Turning to the responses from the beneficiaries on this subject of training, 43 out of 50 respondents confirmed that they needed training to develop skills to be more effective in their businesses. Yet 7 people inferred that the major problem is that of insufficient funds to expand beyond the present scope of trade/activity. One beneficiary intimated: "I think, to be honest, our income levels would rise to about 70% if we were given additional funding support." The assessment also shows that some of the activities embarked upon by beneficiaries were not in response to their choice but due to lack of options available. A beneficiary indicated, "We who are poor are poor because we live in the north, we haven't got the facilities, we haven't got the opportunity, we haven't got the education and we

haven't got the options as our sisters and brothers in the southern parts of the country". This was seen as an underlying cause for poverty in northern Ghana. Social and moral decline were also mentioned as causes of poverty in the communities. Gradual destruction of the social fibre was seen as responsible for the breakdown in family support networks, which itself was viewed as playing a part in the creation of poverty. A psychological contribution to poverty may be inferred from some of the remarks made by certain beneficiaries in this study. One beneficiary indicated for example: "I am born into a poor family and there is nothing I can do about it." Statements such as these do not motivate others to work harder in order to liberate themselves from poverty.

It is pleasing to note that on the questions related to sustainability the beneficiaries indicated that their "susu" contribution is aimed at making them self-supporting in the future. Though it was recognised that the "susu" contribution makes a valuable contribution in the direction of sustainability, 88% felt it was not adequate enough. They wished that projects could include programmes that would draw the attention of traditional banks to micro credit schemes for women. They were very optimistic that extending credit, with low interest rates from the banks, in addition to the "Susu" savings, could be powerful tools for sustainability and would go a long way to reducing their poverty.

The research also revealed a lack of periodic evaluation of project activities. Information received from the staff indicated that apart from the Binaba Area Community Health Project (BACH) and the Community Integrated Rehabilitation of the Blind (CIRB) projects, the other Diocesan projects in this study have not experienced an evaluation exercise since their inception. Thus, projects and beneficiaries keep repeating their activities every year with very little new direction. On the question of ecumenical response to poverty alleviation, whereas ten (10) of the project workers were aware of a number of local initiatives and were optimistic about projects working together, the other eight (8) indicated that there was no networking among projects in the areas of sharing information, experiences and to encourage one another.

#### 4.2.3.5 Responses Working in Groups

Fifty-five (55) out of sixty (60) beneficiaries interviewed were very positive about working in groups, indicating that this approach to development promoted communal life and co-operation rather than individualism and competitiveness. For example, it was evident from the shea butter extraction group that they offer practical support, such as equipment, to one another.

As far as working in groups is concerned, the three women projects in this study have an extensive network of small groups. According to beneficiaries in these projects, this practice has helped them to withstand pressures from their relatives to use the initial capital sum of money received from the projects on family needs. In addition, group ownership of project property, such as cooking pots, has limited people's opportunity to exploit others. Again, the groups not only provide social activities to encourage one another in their businesses, but they indicated that they also provide counselling and care for one another in times of crisis. This is a step in the process of holism. In this way, we can say that the church, through her development projects, is working to "maintain the unity of the spirit in the bond of peace" (Ephesians 4:3ff).

The projects also adopted a one-to-one model of involvement, to enable the few beneficiaries who felt uncomfortable working in groups to embark on income - generating ventures on their own. In this context, beneficiaries accepted responsibility or blame when the expectations of project workers were not met.

Eight out of eleven (8/11) women in the sheabutter processing group 2, reported that they have been using sheanuts for sheabutter (oil) for more than ten years. When the women were asked why they chose to use sheanuts for the extraction of oil, the main reason cited was that it was traditional and that the oil is very good by comparison with other types of oil. Asked from where they received information on the use of sheanut for processing oil, traditional sources ranked higher than other extension organisations. This suggests that information on sheabutter extraction in the rural communities has been conveyed to women passively, rather than being actively promoted.

The sheabutter group was asked what were the constraints in using sheanut for making oil. The most frequently cited constraint was the fact that the oil preparation is time consuming. Ninety-six percent (96%) of those interviewed in this group felt that there is the need to improve their equipment for extracting oil from sheanuts.

#### 4.2.3.6 Responding to Other Issues

Responding to the question of empowering beneficiaries to work for positive changes in communities, project workers in the study identified a number of ways in which beneficiaries have been empowered.

- Confidence has increased as beneficiaries have discovered that they have skills, knowledge and abilities, which are of value to others.
- As they gained confidence they were enabled to go on to learn new skills. “Farming groups, for instance, have learnt new techniques through contacts with extension workers.”
- Attitudes and values have begun to change, particularly with regard to the situation of women. “There is still a very long way to go but oppressive practices are beginning to be recognized and changed”, one of the workers concluded.

As far as professionalism in development work is concerned, seven (7) out of eighteen (18) of the project staff in this study are professionals whilst the others are people from middle and working class backgrounds. A summary of the findings on the staff response to this question is presented in table 4.6.

Professional	Agric extension Officer =1 worker, Accountants =2 workers
None – Professional	Trained in Vocational Skills = 3 workers
Professional	Trained in income generation and Credit management = 2 workers
Semi-Professional	Trained as a classroom teacher = 2 workers
Professional	Trained at the School of Social works/ development studies = 2 workers
None – Profession	Secondary School education = 6 workers

**Table 4.7: Profile of Development Workers**

The clergy on the other hand recognised that their formal training had provided them with some perspectives and insight into the nature of poverty and the Church’s response to poverty, but did not associate themselves with the word ‘professional’ in this context.

Through informal discussions, the clergy revealed that there was insufficient awareness of the contribution of women to the economy in the context of sustainable development; and insufficient promotion of community members to participate in finding solutions for themselves.

**Defining ‘development’:** As figure 10 shows, in trying to define the word ‘development’, there were differences in perception. According to one perspective, development is whatever is necessary to sustain life, including food, shelter and provision of health services. This explanation merited 45%. In other words, explanations of the word had to do with people having the ability to make choices about their lives and having some control over their circumstances. The participants with this perspective were 20% of the ninety-six (96) people who took part in the study. In the third, whilst the word ‘modernisation’ was not mentioned explicitly, others assumed the existence of certain entitlements, which merited 35%.

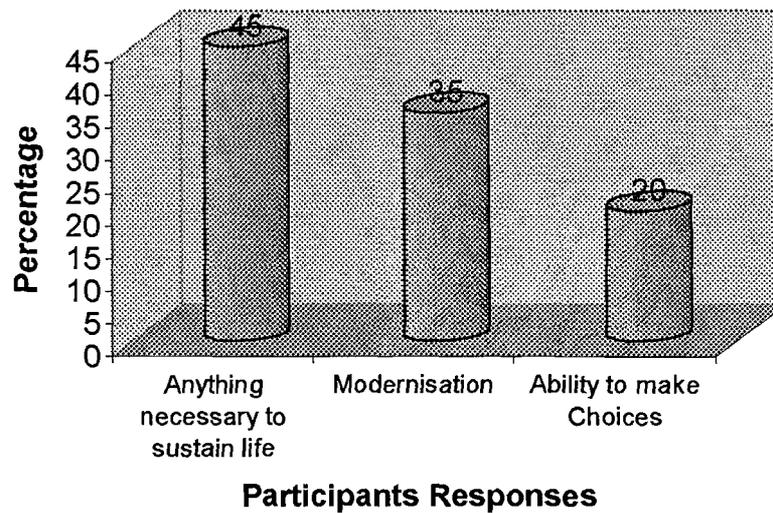


Figure10: Participants' Perception of Development

**Poverty: its nature and origin.** In terms of people's views about the nature and origin of poverty, the clergy and laity in this study expressed rather different views. The clergy tended to make a distinction between material and spiritual poverty. They also held different views about their causes and character. The laity, for their part, did not make any distinction between the two. Their views on the matter were exclusively material. The clergy explained spiritual poverty in terms of unrecognised spiritual needs and values. However, they recognised that this definition of spiritual poverty was not yet a big issue associated with the rural communities, as material poverty was not emphasised over spiritual values.

On material poverty, both clergy and laity viewed it in terms of unmet needs for food, shelter, health and lack of education. Material poverty was also attributed to human weakness, such as mismanagement of resources, or lack of skills, and population growth. Natural disasters such as drought or floods were also considered to be factors.

These different perspectives on the nature and origin of poverty included no profound structural definitions such as corrupt governments, government/political instability and unfair trade practices locally, nationally and internationally. In addition, those involved in the research work did not see the poor as people who are denied choices and power, and

who have little control over their circumstances. Instead, they saw the poor as people lacking material things.

To focus on the symptoms or manifestation of poverty without reference to the underlying structures and systems that cause and perpetuate poverty is not a holistic approach in dealing with the problem.

#### **Differing growth for ANWOC and SAWC dress-making groups**

Information on the dress-making sectors of the two Women's Centres revealed that SAWC was achieving a more modest growth than ANWOC. Statistical information on these sectors reveals that trainees recruited during the last five years were 60 and 52 respectively. Of these numbers, 41 and 39 respectively were successful in completing their courses. The reasons for the differing growth rates are based on a range of different factors. For example, the stability of trainees in SAWC is attributed to leadership dynamics, willingness to change, trainees' responses to new initiatives, as well as to the location of the project. Whilst these factors were mentioned exclusively in relation to numerical growth or to the stability of the trainees in the SAWC project, good and trusting relationships between the tutors and the trainees is a factor as well.

#### **4.2.3.7 Reflections on emerging issues**

From the results that have been presented in this section, some key issues have emerged. Consequently, it seems important to deal with them here, in order to shape the overall activities of the Tamale Diocesan Projects for holistic development and sustainability. To do this with authenticity, a number of embracing major themes have been identified, which are grouped into eight sub-headings or areas. A series of issues will be highlighted in each of these areas.

##### **i. Empowering Development**

We must start with the recognition that whenever the church realises that it needs to be involved in uplifting the poor from socio-economic and political factors, it has often pursued this in a paternalistic way. The church has often concentrated on doing things for the vulnerable and needy rather than raising the consciousness of the people for

empowerment. The reasons for this may be lack of trust in the beneficiaries to contribute and find solutions to their own problems. But Jesus' method of working with the people is noteworthy. He did not always do things **for** the people. But he often allowed the potential within them to be revealed. The story of the feeding of the multitude is a good example (Mark 8:1-10, Matthew 15:32-39). Jesus enabled the multitude to discover the resources within themselves so that they could feed themselves. From this perspective, the church is called to adopt a model of development where it becomes a catalyst for empowering the poor towards initiating, owning, and running their own programmes. In view of this, one of the aims of holistic development is not to continue giving handouts, which creates dependency, but to bring the beneficiary communities to a point where they are productive and can sustain themselves.

Economically, the projects under review can be said to be examples of an approach towards self-sufficiency to some extent. The available evidence of the projects' activities points to a significant increase in cash to fill gaps in financial needs and the growth in health of beneficiary families as a result of, for example, the contribution of Soya beans to diet. However, productivity must also be experienced spiritually, in terms of enhancing Christian values and encouraging the many non-Christian beneficiaries of our projects to practise Christian values, which may facilitate their conversion to Christianity. Exploring some programmes, to identify where factors are lacking and/or needing to be intensified, enables the development of projects for holistic empowerment.

Capacity building The research findings reveal that building the capacity of both project staff and beneficiaries must be an intentional part of the project's strategy. As indicated earlier, most beneficiaries have few of the skills required to enter into local markets, where there is increased competitiveness. It is only a few beneficiaries with entrepreneurial skills who can influence the sales of their products effectively and profitably. Therefore, investment in skill development and training is vital for sustaining participation, as well as project benefits. The kind of skills required should be geared towards practical learning as against traditional oral learning. Practical learning will not only help beneficiaries to acquire skills that are relevant, but will also provide avenues for self-employment and reliance. One cannot talk of empowering beneficiaries without talking of literacy. If people cannot read and write, their participation in the development process will be limited to

some degree. The projects are aware that most of the beneficiaries who participated in this study are not eligible for loans from banks because they cannot read and write and may not have collateral. To address these needs, adult literacy services are vital as projects that focus their training activities on understanding savings, on credit concepts and on the importance of attending literacy classes. The Women Development Centre of Yelwoko has taken note of the importance of adult literacy by including such a programme in its dress-making sector. This needs to be strengthened and even expanded to other sectors of the projects' programmes.

All our development workers, also, need the 'empowering' approach in terms of capacity building or training. The implementers of projects should be individuals who have a basic knowledge of the job, at least. This will include understanding the nature and causes of poverty and knowledge of the local socio-economic, political, religious and cultural situations and how these affect the people. The ability to identify, harmonise and harness the local community's natural and material resources and knowledge, in order to achieve speedy development, is part of professionalism. This empowering approach is well brought out by the Community Integrated Rehabilitation of the Blind (CIRB) project, which has employed a Co-coordinator and his Assistant; both are professionals or are trained in their fields. We can attribute some of the successes of this project to such professional skill. Yet the study recognises that care should be taken to guard against pride associated with professionalism. Jesus' words: "The son of man came not to be served but to serve" (Mark 10:45), reinforces the role of a Christian development worker, or a non-Christian working in a Christian set-up, as a servant not a master. To achieve this, some normal tendencies in professionalism, such as domination, standardisation, control and being too driven by programmes, should give room to people-centred, shared, diversified action at many levels (Chambers, 1997: 204).

In designing any capacity building or training programme for the project staff, the diversity of the workers, as we have seen in the findings on professionalism, should be taken into consideration. However, this study reveals that most workers need to be trained in the following areas.

- Organisational and small group management
- Social analysis and community organisation
- Communicable and managerial skills
- Project proposal and report writing

Training and re-training development workers in holistic education, such as in the areas recommended above, can be done through workshops, led by good facilitators. In addition, the study believes that development workers need sabbatical opportunities to enable them to interact with those academics who are engaged in the ongoing development of ideas and approaches on the subject of holistic development. This will keep project personnel not only abreast of current trends in development but, also, will enable them to research the problems of development contextualisation.

There is no doubt that one cannot talk of human development without talking of the provision of an appropriate infrastructure, such as staff accommodation and equipment. Apart from the Sherigu Anglican Women Centre (SAWC), which has provided workers with two motorbikes, the other projects are doing well in this matter. It is worthy of note that in addition to motorbikes, the other projects have been able to provide pick-up trucks and free staff accommodation for their workers, thereby contributing to the effectiveness of their programmes.

It is recommended that each project should retain valid information relating to staff utilisation to support effective administration. Some of these information items include:

- Training needs of each worker and the cost involved
- Workload statistics
- Personnel remuneration cost and
- Human resource utilisation indicators.

As much as there is the need to put programmes in place to motivate workers to be stable and effective, the study at the same time believes that performance assessments and monitoring should form the basis for staff career development and salary increase. Salary levels should be determined by the Diocesan Development Board, according to managerial

or administrative responsibility, workload in relation to skills, and period of appointment. All appointments, especially managerial appointments, need to be contracted for specified periods with clear performance objectives. Permanent employment should be subject to renewal, based on meeting the performance objectives that have been set. The purpose of these points is for good management of human resources, planning information, and for effective delivery of project activity.

What seems to be very clear is the attention Jesus and Paul gave to leadership training. Jesus for instance called the twelve apostles and trained them to carry out the ministry on their own. Before he gave them authority to carry out their duties on their own, Paul ensured that people like Timothy and Titus were carefully instructed. In view of this, capacity building/training programmes in the projects under review have to be intensified.

The research also recognises that spiritual development requires training, just as any other development activity, if training is to be approached holistically. Both beneficiaries and staff cannot be expected to grow in their faith and learn to share their faith without training. When these people are helped to reflect theologically on their work, they will be led to a fuller understanding of the task in a holistic way. To be spiritual, but ignorant, leads to the perversion of truth, and to be academically qualified (professional) and yet lacking in permanent communication links with the source of life can lead to idolatry. Needless to say, "idolatry defrauds God, denying him his proper honours and conferring them upon others" (Koyama, 1985: 48). We shall explore more of this spiritual empowerment in the next section.

Political Empowerment As much as the projects want to empower beneficiaries economically, political empowerment is equally important to holistic development. From the results, it can be inferred that there are no programmes about political empowerment, or any action plan to lobby local authorities in the development of government plans and programmes that will benefit all people, or programmes that will address the structural cause of poverty. In addition, there is the unfortunate notion among most of the beneficiaries, as indicated in the results, that politics is a 'dirty game'. How are we to eradicate this misconception of politics in the development ministries under review? The experience of other organisations suggests that change involves challenging any system or

structure that increases inequalities in our society (Balasuriya, 1984: 102); that provision is needed to help people to understand and be involved in democratic processes and with issues of human rights. Given the low level of development in this area of the projects, democratisation programmes to balance the situation should be the focus. These programmes would include education on civil rights and responsibility, and active participation in democratic processes to elect the right people to office. Also, they should include information aimed at increasing social awareness about political issues, as well as increasing self-confidence and competence.

Advocacy and lobby are also essential in this context, as they are aimed at creating public awareness for a more just world and they should be part of the strategy for Christian development projects. Lobbying is a key ingredient in fostering the exchange of ideas and strategies between the poor and government groups. In the Tamale Diocesan Development context, lobbying for the elimination of middle traders in our local markets would have facilitated good trading practices in the local markets. Lobbying for the disapproval of the cash and carry system in our health services would have encouraged the poor to bring their sick to hospitals for treatment. Lobbying for the amendments to the District Assemblies Constitution, to reserve one third of the seats for women, would have brought many women into the political process at local level. To integrate this to be part of the Diocesan development policy will reflect the total needs of the poor. While there is need for advocacy in all forms of transformational development, efforts should be made to avoid a situation of dependency, where the poor become voiceless, (Myers, 1999: 124) thus distorting efforts to achieve the desired development agenda.

#### ii. Christian witness and spiritual dimensions

The apparent lack of Christian spiritual development activities in the selected projects for this research work, as indicated earlier, should not limit the recommendations and conclusions being made from the people's perspective on this matter to Christian development projects. From the information gathered it is gratifying to note that the projects are not donor-driven, a situation that arises when donors establish them with their own agenda. Fortunately, Diakonia, the major funding partner of the projects, is a Christian organisation. The Diakonia's policy book (Karlsson, 1988: 12-15) makes it clear that it originated from the Christians' understanding of the teaching of scripture, as exemplified

by Jesus. From this point of view, Diakonia would not interfere with the projects' spiritual development activities. Why then are the projects, as already noted, concerned only with the social and economic development of the people? This may be attributed to lack of committed Christian development workers. Also, the absence of a spiritual dimension may be explained as limited understanding of evangelism, which project workers associate with overt conversion. But if evangelism is seen as "...that set of intentional activities which is governed by the goal of initiating people into the kingdom of God" (Abraham, 1989:95), then our development programmes should embrace all aspects of life.

It is important for projects to understand that prayer and the study of God's Word play a crucial role in the commencement and execution of development programmes in Christian projects. A visit to Manna mission hospital suggests that any Christian project that takes on the challenge of working for social transformation in a religiously pluralistic culture should see prayer as one of the non-threatening ways that provides opportunities for the expression of the Christian gospel. Prayer reminds people that God is the source of anything good emerging from a community. It also provides opportunities to witness to the Christian faith.

As we noted earlier, this element of prayer has not been made explicit in the projects. One exception is the dressmaking sector of the two Women Development Centres. The beneficiaries/trainees are accommodated, which makes it possible for occasional morning devotion. This is a healthy acknowledgement that mission is indeed *Mission Dei*. In this context, praying with beneficiaries before and after meetings should be a fundamental project policy. Apart from that, short worship services for project staff, once a month, would help staff to draw closer to God. Retreats will also enable them to reflect theologically on their work, as well as improving spiritual renewal and for physical rest (Myers, 1999: 165-166).

Helping project workers to grow spiritually also requires studying the Bible to understand the true story of God for humanity. As Myers (1999: 225) helps us to understand: "... seeking the truth from the Bible story is the beginning of transformation in our lives and our relationship". Apart from that, the Bible is a universal book where the past, present and the future experiences of humanity meet. One scholar (Walls, 1999: 50) points out that the

Bible is "...a dynamic, developing, growing, creative factor in the mind, ever fresh, ever bringing out new things, never getting stuck in the past, and never getting stale or out of date". This implies that the Bible speaks to every human situation wherever and whenever. As a book of everyone's past and future it should be a framework in our development efforts as it provides explanation and meaning about the world in which we "live, move and have our being" (Acts 17:28).

The development projects under review need to be aware that their development programmes are incomplete without addressing spiritual concerns as one of the thrusts. Fear and adherence to local beliefs, that can prevent the acceptance of the most basic and necessary changes, must be addressed spiritually. For instance, some people believe that their conditions are a result of a curse by an ancestor and that this is so whatever they do; their situation will not improve. This unhealthy belief is an obstacle to the work of holistic development and mission. Similarly, the prevalence of witchcraft as a socio-cultural habit of mind in the context is identified as an obstacle. For example, most of the workers attribute poor harvests to inadequate soil fertility or inadequate rains, while others of the beneficiaries attribute it to witchcraft. Such beliefs need a spiritual solution before an economic remedy. In these contexts, prayer and spiritual discernment become critical tools for problem analysis and solution identification. In situations like these it is also necessary for development workers to acquire basic counselling skills, since they have more contact with people who carry certain social stigmas. The non-directiveness and lack of judgmental counselling may not commend itself to some development workers, yet it is essential for the beneficiaries to be allowed to discover their own development activity or their own morality, free from assertive guidance. Whilst recognising that there are various differing emphases contained within counselling, this study believes that some attempt must be made to bridge the gap. The emergence of the psychosomatic approach to illness has helped highlight the interrelatedness of the emotional, social and physical aspects of ill health. This has engendered an interest, especially among doctors, in what is best described as holistic medicine, which demands that all aspects of living must be studied before deciding on the most effective form of treatment. In the same way, development practitioners must learn how to guide and sustain those who are receiving help from their project.

What great opportunity can there be for a Christian development worker to extend the love of God, which is vital to the therapeutic process? Often beneficiaries feel the need to off-load their burden on to someone who has the time and the will to listen thoughtfully, to hear the worst they have to offer and still have the capacity to love them. The point stressed is that a society where belief in evil forces still controls soil fertility, rains and agriculture, demands that the community's views and stories of the spirit world be part of any planned development agenda. In other words the whole story of the community, material and spiritual, should be a focus of Christian development work. Again, the spiritual dimension is necessary in order to maintain the distinction between our community projects and secular projects that also provide social services to those in need. In other words, people must be able to see the difference between Christian projects and any other agency that provides the same services.

The projects under review have a good working relationship with their donor-partners, although other Christian projects sometimes face wrong accusations of proselytism by their donors, due to the additional activities on spirituality. But Christian development projects should take consolation from the fact that: "...proselytism is not confined to religious organisations but is practised by movements which actively work to impose their secular, materialistic and modern value systems on people with whom they worked" (Sugden, 1997: 334). Responding to spiritual concerns within the projects under consideration should, therefore, be seen as part of the broader mission of the church to address the social and political needs of human beings.

### iii. The Projects' Implementers

Our findings reveal that the project workers or implementers themselves comprise one of the critical components: they can either be obstacles to or promoters of holism. For example, the findings demonstrate that if the programme implementer is not a Christian, full commitment to the project's vision, values and ethos, from a Christian perspective, will not follow. Consequently, there is ineffective Christian witness and spiritual development in our projects.

If the project implementers are the main people responsible for promoting holistic development in Christian projects, they should be helped to understand that they are involved in a ministry, not just a job. This demands that development workers of the Diocesan development projects must possess certain qualities and qualifications. In this context the ideal staff must:

- have basic knowledge and skills in development work;
- be committed Christians or sympathetic to the Christian Vision and goals;
- be honest and transparent;
- respectful and culturally sensitive;
- possess other qualities that include such things as reliability and ability to establish good relationships with the people they serve (Myers, 1999: 154).

In addition, the virtue of humility should be a quality in their lifestyle. The Christian responsibility to 'love your neighbour' and care for others is essential and indispensable to holistic development more so than any good development ideas. People want to experience how Christian love really works in practice: in terms of friendship, hospitality and fellowship. Jesus' words: "Let your light so shine before others so that they will see your good works and give glory to your father in heaven" (Matthew 5:16) is a mandate to the church and Para-church organisations to articulate the gospel in a personal lifestyle. In other words, Jesus wants us to let our light shine before other people if we cannot be part of proclaiming the gospel verbally.

Whilst these qualities can be identified in some of the staff, the lack of them in other facilitators has resulted in ineffective witnessing and lack of empathy for Christian moral values in the projects considered for this research, as noted in the previous sections. This study recommends that the various project Management Boards should avoid using only paper qualifications as requirements in employing potential workers. If the projects are to be true to biblical understanding of development, the employing authorities must "...pay special attention to the characters of holistic practitioners" (Myers, 1999: 153). What would happen if, alongside technical knowledge and experience, they include in the process of recruiting new staff a demonstration of some of the fruits of the Holy Spirit in their lives, as presented by Paul in his letter to the Galatians (Galatians 5:22ff)?

This study recognises that if there is anything that can become and does become an obstacle to true development, from a Christian point of view, it is our lives. Our lives, more often than not repel people, instead of challenging them to ask questions about our God. The reasons are obvious: for instance, access to more money can lead to an attitude of superiority; womanising and excessive drinking are both obstacles to Christian witnessing. But a change of attitude towards these and other immoral behaviour is a path to holism. It should be stressed that, in order to witness effectively by lifestyle, the project staff should receive the Good News themselves and be transformed. To be more precise, "...it takes transformed people to transform society" (Myers, 1999: 213). We must remind ourselves that it is the person of Jesus in whom we find our model for holism, not just his activity.

This study also believes that the Beneficiaries must see holistic development as holistic. But how will the projects know whether they are holistic or not from the community's perspective? For the projects to know whether they are holistic or not, they must be able to see the service they provide from within the knowledge system of the people they serve. Gaining this knowledge requires a new way of relating to the Beneficiary communities, whereby they become partners in the development drive, and this helps to inform project staff about the realities of life from the Beneficiaries' point of view. In other words, development workers should allow themselves to be taught by the people we call 'Beneficiaries'. Where the workers are willing to do this, they should not do it just because it makes it easier for them to carry out their projects and programmes, but they should do it because it helps them to learn and grow and become better development implementers.

#### **4. Community participation**

Beneficiary community participation, in assessing needs and in planning development initiatives, is vital for an effective local response to such initiatives, as well as for holistic development. But our findings reflect that some beneficiaries are not always given the opportunity to be involved in choosing their businesses. The ultimate effect is to hinder rather than stimulate development. This needs to be redressed because any development activity makes demands on its beneficiaries and should, therefore, allow the beneficiary to decide whether or not it is appropriate for his/her circumstances and needs. To address this, two possible ways have been identified.

- In the first place, the use of organic methods of organisation that involve the community in planning and in decision-making cannot be ignored. This means that potential beneficiaries of the development projects under review should be helped to make appropriate choices, rather than imposing choice upon them. Choice of activity begins with information. An informed decision demands: an understanding of the activities that the projects intend to serve; knowledge of the options available; as well as the skills and techniques necessary for adoption. Furthermore, the choice of activity implies access to working tools and the organisational capacity required. We see some evidence of beneficiaries having access to working equipment for the sheabutter extraction group in the Anglican Women Development Centre – Yelwoko. This approach, facilitating beneficiaries' participation in development activities, must be recognised by the other two development projects for women, in order to assist their beneficiaries to be more productive in similar businesses. However, it is important to note that the provision of such working equipment was based on the needs expressed by the beneficiaries themselves. The story of ANWOC in this matter demonstrates that, for any appropriate choice of activity, a process of consultation, identification of needs, exploration of options and information on working equipment is vital and should be primary in the animation process. No matter how poor they are, if beneficiaries are given this opportunity, they will make a choice of development activity that will be both beneficial and sustainable. They would also participate actively in defining problems and examining and identifying appropriate solutions to the problems.
- Secondly, it is best to identify and start with community strengths. It has been observed that where project activities began with the ideas of the local people, instead of those imposed by the staff, there was greater impact. The activities of bullock traction and the production of Soya beans are excellent examples of this. The projects report an increase in the area under cultivation, as well as an increase in yield per area as a result of the provision of oxen for ploughing. The production of Soya beans is contributing to family diet, as well as bringing in more cash to fill gaps in financial needs.

No matter how poor people are, projects must focus on what people can do for themselves, however little that may be. Starting with the ideas of potential beneficiary communities also communicates respect for them and it puts the project implementers in a learning position. All the available evidence from the projects under review points to the need for recognising that, within the context of their own environment and circumstances, poor beneficiaries do make rational decisions. Their willingness to adopt new practices depends on their assessment of risks and possible rewards, which are based on very pragmatic considerations that outside facilitators often misunderstand. Their involvement at the initial planning stage can identify information from their point of view that facilitators outside such communities cannot easily perceive.

## **5. Vision and Goals**

The research results reflect successful efforts by the projects' leadership in spelling out their projects' objectives. This is an important dimension of effective, creative management. Another is the effort made by the implementers to achieve the objectives. For example, all the projects are reported to be making an economic impact on the beneficiaries, thus fulfilling their objective of improving the living standards of the rural community. Yet, it is also true that some of the objectives identified in the preceding section are not pursued. In the Community Integrated Rehabilitation of the Blind project, for example, there is an objective to lead people to a personal knowledge of Christ. But there are no evangelistic activities in its programmes and no Christian commitment on the ground for personal evangelism.

## **6. Social and Cultural Issues**

The model of our projects' programmes needs to be reassessed. It is recognised that the present model has not taken into consideration seriously the existence of social or cultural barriers to development work in poor communities. A number of such barriers can be cited:

- The attitude of the poor toward themselves is negative. They see themselves as worthless or valueless with nothing to contribute to development.
- The tradition of large families is now culturally inappropriate.

- Expensive funeral practices continue to drain the income of the beneficiaries.
- Domination of men over women is still prevalent in the communities in which the selected projects are sited. Consequently, women are excluded from most decision-making processes because they are considered inferior to men. This makes it difficult for women to have access to the use of fertile land in agricultural development. Apart from this, the women's contributions are often not accepted by the men, as has been indicated already in the previous sections.

Generally speaking, this issue of domination of men over women has been an historical problem even in the church. "Woman, when she is referred to separately is not in the image of God, but with regard to the man alone, he is in the image of God as fully and completely as when the woman is joined to him as one" (Simon and Schuster, 1974: 156). These words of St. Augustine, a prominent Christian Theologian and Church Father have perpetuated an imperial male ideology. But the disciple's reaction to the crucifixion and resurrection makes it clear that we are all one in Christ Jesus (Galatians 4:28). Throughout his ministry, Jesus radicalised the Jewish messianic and apocalyptic hope by deliberately divesting it of militarism. He announces the Kingdom of God as a time when the poor, the sick, the religious and social outcasts, the physically poor, women, children and so on are truly vindicated by God's justice. We see Jesus subversive of everything that maintains an oppressive or domineering culture.

How can we give attention, for example, to the 'women' issues referred to above in the projects' programmes and implementation? For instance, how can we give attention to the value of women's knowledge, as a sphere of knowledge in its own right? The challenge to the projects is to develop sound views on women's issues. It might be an eye opener to help women to understand that the Bible does not put them in second place, but sees them as people made in the image of God and equal to man. Also, the projects must get involved in land reforms in the villages. Without land reforms, women involved in agricultural development will not achieve full economic growth.

If development projects' programmes are to make a greater impact on beneficiaries, then development practitioners have to look out for what Ruether (1983:21) calls usable tradition. To put it in another way, traditions that liberate from race, sexism, political poverty or any other kind of oppression, domination and retardation.

The projects are also challenged in respect of population growth. In this context, it should be recognised that priority should be given to educational programmes to control the growth of population. In addition, educational programmes should be put in place where the poor can be encouraged to see that "... their human dignity and identity are intrinsically related to God in Christ through his redemptive purpose in salvation history" (Bediako, 1991: 8). In other words, they should be encouraged to see that they are created in the image of God just as the non-poor, who possess gifts to be used for personal as well as community benefits. If they are helped to understand themselves in this way, they will change their attitude about themselves as "worthless" or "valueless".

To be able to make any impact in their educational drive, the projects have to recognise that to reach everyone in the community is impossible, but when the beneficiaries are targeted, they can be used in the education of other groups and individuals. This subject of education must be considered carefully and supported with positive proposals and concrete programmes. Genuine education must be seen as fundamental for accomplishing its development goals; therefore, it will do all that it can to see that genuine transformational education occurs.

As there are certain aspects of culture that retard development, there are also certain aspects of culture that facilitate development. The social structure of the beneficiary communities, such as the extended family, the clan, and communal values such as collaboration, solidarity and mutual sharing, equally provide strong bases for promoting development. For instance, mutual sharing and obligation within the Ghanaian family concepts provided the strong, sharing spirit in the sheanut butter extraction group, as reported earlier. In times of crisis and problems, the group members are always at hand to counsel or to patch up quarrels and to help bring harmony back to the group. The social pattern of working in groups, as characterised in the projects, is Ghanaian, or the communities' traditional worldview. As noted above, the benefits of working in groups are enormous, for that

matter it needs to be maintained and strengthened for community organisation and capacity building towards self-development.

Views on what 'development' is provide an impression of modernisation, which can be a positive thing. On the other hand, modernisation can lead to rejection of any method of development that is indigenous or a destruction of good cultural values as discussed above. But how can modernisation be implemented without threatening the good values that exist in the culture and traditions of the people? How can it be made something that will eventually bring transformation? And what elements in culture do we affirm in our development work?

It is difficult to make cultural generalisations within the beneficiary communities because of the different ethnic groups within those communities. However, Walls' (1996: 7-8) *indigenizing* and *pilgrim* principles advocate critical contextualisation, where good cultural elements are affirmed and those that are evil are transformed; this could be a guide to how development workers should view and use the cultural values of the communities in which they work. The development facilitators, who have the potential for transplanting the systems of donor countries, should also make a critical review of their development culture from the perspective of the gospel. This will allow them to be critical of what they are importing into the communities.

Contextualisation is not a model confined to development, but it is applicable to other human endeavours. It is a dynamic process whereby messages and activities must relate specifically to the human situations where they are proclaimed or carried out. There may be a universal method of doing things but the contexts to which they relate are different and always changing. Jesus, for example, related to his recipients' experience in everyday life by using parables to communicate his message, so that his hearers would understand. Paul wrote: "To the Jews I became like a Jew, to win the Jews. To those under the law I became like the one under the law..." (1 Corinthians 9:20-22). These examples suggest that development must relate to the context of beneficiary communities. This means that basic knowledge in sociology and new technologies is important, in order to understand the worldview of people. Development workers should be capable of discerning facts about the people and the structure of their community before setting up any development project.

It is important to know, for example, how many clans make up a community? What do people do for a living? What is the religious background of people? What is the local system of government? It is only when cultural/sociological knowledge of a community is obtained that the Diocesan development workers can explore the best strategy for implementing their programmes. Knowledge of cultural structure will further help the workers to appreciate the problems and be able to distinguish the important issues from the trivial matters (Cheyne, 1996: 25). Failure by project leaders to accept indigenous knowledge and methods in development programmes, will lead to passive community participation.

Contextualisation is also very important in the area of sustainability because "...if the community were not sustainable before the development agency came, it could not exist" (Myers, 1999: 128). Stressing this point, Jayakaran points out that poor communities, using their indigenous knowledge, have always developed sustainable development strategies for their survival (Myers, 1999: 7).

The cultural changes and the change of attitude and values, as discussed above, can only be valid when the Gospel is placed at the centre of Christian development work. The Gospel is needed because it is the power of Jesus that brings about a holistic worldview transformation (Walls, 1996: 150). As noted earlier "...working for worldview changes requires sensitivity, skills and openness to change on both sides" (Myers, 1999: 239). The culture of the facilitator and that of the beneficiary have to be open to the gospel and the work of the Holy Spirit.

## **7. Collaborative Links**

It was not surprising that lack of close networking among the Diocesan projects themselves and with other Non-Governmental Organisations and Government has resulted in duplication of services. Some evidence of this is seen in some communities. The ANWOC and the BACH sheanut oil processing groups at Kukori are examples of this. These projects are providing economic support to groups of women in the same community. Analyses of this situation provide a picture of rivalry. But the Lausanne covenant states: "We affirm the urgent need for churches, mission agencies and other Christian

Organisations to Co-operate in evangelism and social action repudiating competition and avoiding duplication” (Mission Review bulletin, Volume 40, 1988:46). Biblical stories also stress the need for strong relationship-building skills for cooperative efforts. The example of Nehemiah (Nehemiah 1-3) is instructive. In that account Nehemiah gained governmental, community and religious support for the rebuilding of the broken walls of Jerusalem. This provides some basic principles of teamwork, which allows people to share their gifts, skill, and experience more effectively with the acknowledgement that one individual or project cannot do it alone. From this point of view, the Diocesan development projects should always take into consideration the general planning of government, other non-governmental organisations and local efforts. Networking in the areas of information sharing, sharing of resources and advocacy on the issues of peace and justice should not be ignored, but should be part of development project planning. A critical part of the subject is the need for the projects to be more aware of each other’s activities and abilities and to look for ways of working together for the benefit of the poor communities. In this way poor relationships, which retard development efforts will not be experienced in the Diocesan projects (Myers, 1999: 119).

### **8. Monitoring and Evaluation**

The activity of ANWOC, SAWC and BACH projects, in giving cash loans to beneficiaries, is one of the ways of empowering the beneficiaries economically. However, reports of Board meetings recorded in minutes, report with disappointment that some beneficiaries have delayed, failed or refused to repay their loans. This suggests that there was no careful monitoring of the use of the funds. In the case of delay or default in repayment of a loan, an immediate investigation should always be carried out. If the reasons for non-payment are established, then appropriate help can be given. Assistance could be encouraging and supportive of beneficiaries to embark on new trade or, if it is considered that the original loan was insufficient, additional cash could be loaned to stimulate growth.

This research also affirms the need for periodic evaluation of most of the projects to determine whether the programmes are proceeding as planned, as well as focusing on the improvement required for greater effectiveness and efficiency. Apart from that, there are other important benefits, which include control of programmes and levels of accountability

by various leaders within the projects. Flexibility of purpose and content, timing and development of new methods are vital.

In the CIRB project we saw the benefits of evaluation contributing to the development process. The evaluation of this project not only led to better practices but also to the decision to have three distinct project managers in each of the districts in the coverage area. Yet the weakness of that evaluation cannot be over looked. An examination of the evaluation report shows that this was focused on assessing the technical side of the work. But it is extremely important that evaluation be holistic, that it should go beyond solely the technical side of the work, to include assessment, also, of whether or not our transforming development has political and spiritual dimensions.

The experiences of CIRB suggest that experts should be invited to carry out evaluation. Beneficiaries who are directly involved in the activities should also participate in evaluation. In this way lessons may be learned as the projects proceed and could be used to inform future decisions and programmes for which there will be changes and improvements. Beneficiaries involved at all levels of the development process would enable people to reach an understanding of owning their development endeavour. Without ownership the chances of sustainability are very slim because the necessary mechanisms for continuity most often are not put in place. Whatever we say about evaluation, it is important to understand that it originates from God himself and therefore has a biblical foundation. The creation story with the seven-repeated phrase: "And God saw that it was good" (Genesis 1) shows that God constantly evaluated His work during and at the end of creation. From this perspective, evaluation is not only a necessity but also a mandate.

To conclude this chapter, we note that all the churches of the Diocese have a responsibility to search for and implement activities and structures by which they can effectively minister to the totality of the human person. Theological understanding and common experience both show clearly that the effectiveness of a minister or a church in mission is intimately linked to the development of spirituality in private prayer and public worship. This development of spirituality is essential not only for mission but, also, to ensure that relationships are centred on our relationship to God as Father, Son and Holy Spirit. But the churches' spirituality must be empowered by the Holy Spirit, centred on the person and

work of Jesus Christ, immersed in scriptural truth, and open to faith. And as already noted, growth is generally found where members live committed lives; practice their faith with joy; and where prayer and Bible study is experienced as inspiring.

The study has also noticed that empowering leadership requires relationship-orientated leaders who are able to discern potential leaders and equip, support and motivate them, so that they attain the spiritual potential God has for them. A critically important task for leaders is to equip all members for engagement in the mission task.

If it is to survive, to arrest decline and be the instrument of the Kingdom of God, the Diocese has urgent need to rediscover its apostolic and missionary calling, expressing a concern to communicate the gospel at every level in what it does and says. However, there is evidence that some evangelistic energy is being released, but insufficient to suggest that a paradigm change is gathering momentum. In order to have some structure to its evangelistic endeavours, the Diocese needs an easily understood framework within which strategies can be formulated. One such useful framework is shown in figure 11.

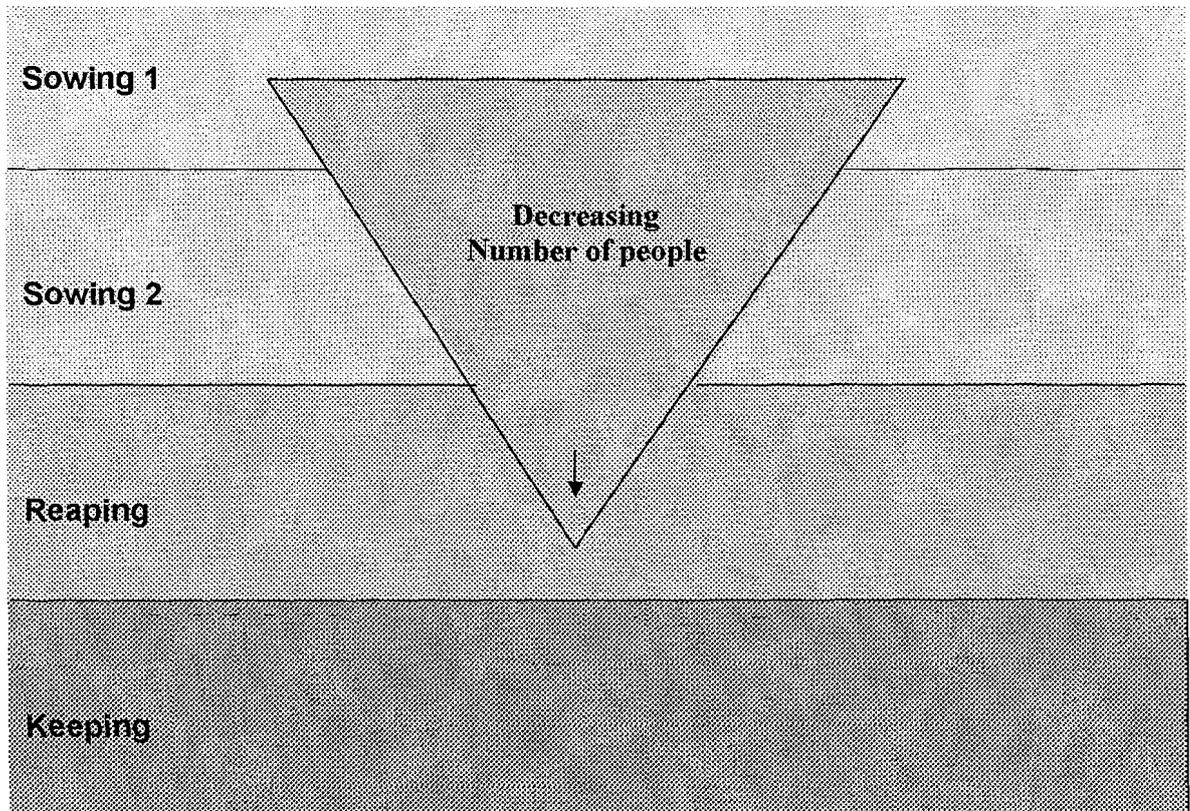


Figure 11: Evangelism strategy framework

From the diagram, it is recognised that to be successful in evangelism we need to understand that it is a process and that, as more and more of the Gospel content is included, the numbers of people showing interest will decrease – hence the inverted triangle. If we had a series of clearly defined stepping stones for people to use, as their faith increased and as their needs changed, then this would be a great benefit. It would also enable those who are involved in ‘sowing’ to feel just as involved. This framework is not a substitute for prayer, nor does it deny that God can act with sovereignty, but we need to co-operate with God!

- **Sowing 1:** aim is for people to come to the point of knowing that ‘God is good’ and ‘Christians are OK’.
- **Sowing 2:** aim is for people to understand the content of the Gospel.
- **Reaping:** aim is to provide an opportunity for people to respond to the Gospel in a personal way.
- **Keeping:** aim is to nurture new Christians, build and equip Christians so that they can go and sow, reap and keep.

#### **4. 3 Summary**

Presentation and analysis of results, as well as the researcher’s reflections, highlight the discussions in this chapter. Our attention was first focussed on various themes related to the life of the Church. It was noticed that where the churches in the diocese presented the liturgy in the language of the congregation, the liturgical life of the Church proved more effective in terms of both effective worship and evangelism. An examination on the themes - evangelism, conversion and church growth - stated the obvious: love is the best way to draw non-Christians into the kingdom of God and that when non-Christians experience the love of the Church, which is rooted in the pain of God, He Himself will do the conversion. A hint was also given to the effect that the steady growth of the Tamale Diocese is constrained by an almost total lack of training and post-ordination training of clergy in mission studies, as well as by certain public conduct by some members of the clergy. Another setback has to do with the fact that the laity is sometimes not committed to the mission of evangelisation.

The Church and its relationship with the community are also discussed in this chapter. It was noted from the diversity of perspectives that certain social issues are concerns, while other issues receive less attention from the diocese. In addition, moral and health issues confronting the diocese were noted and discussed at length.

Attention was also drawn to the projects' objectives, which are well defined and pursued; however, a strategic diocesan plan for effective mission and evangelism is a vital and urgent need. Whilst a strategic plan is important for holistic mission, it was realised too, that in order to avoid a situation where development implementers might not be committed to pursuing that strategic development plan from a Christian perspective, they should be committed Christians, exhibiting the teachings of Jesus and having the ability to work professionally.

In reviewing the Diocesan development programme activities in general, it has been noted that awareness has been created of the importance of the diaconal mission of the Church. But, a special and distinct education programme needs to be started. This is in the context of creating more awareness of injustice in the communities, as well as countering the prevailing negative attitude of people towards development, health and educational activities. In this way, the Diocese must be the voice for the voiceless and call to account those in positions of leadership and authority in economic and government sectors, who make and implement laws and policies that abuse, ignore, or take advantage of the poor and vulnerable in the communities.

The chapter concludes with reflection on various emerging issues. Here, it was noticed that a sustaining development process has not followed fully the Diocesan Development Projects. The programmes have focused on a 'growth orientated' process of development and have not been supplemented with a changed attitude in the areas of social justice and fairer income distribution and markets. In addition, the projects have tended to focus on development as a secular discipline and have paid very little attention in development to the role of religion. But it is when the social and spiritual are properly integrated that we can say the mission of the Church is holistic.

## **CHAPTER 5: CONCLUSION: FINDINGS AND CONTRIBUTIONS**

### **5.1 INTRODUCTION**

Each chapter of this study has addressed a different aspect of mission in the life and work of the Anglicans of Tamale. This final chapter sets out to summarise the main findings of the research and to make contributions for a better understanding of mission. This is significant, as it provides a holistic perspective for understanding mission and helps the Anglicans of Tamale to identify their role in that mission. The contents of this chapter are organised under two main headings:

- the major findings of the study; and
- towards a new understanding of mission among the Anglicans of Tamale.

### **5.2 THE MAJOR FINDINGS OF THE STUDY**

Under this heading, there will be highlights and a summary of the most profound findings of the study.

#### **5.2.1 Chapter 3**

In exploring the area background of the Diocese, it was found that a diminished prophetic voice within the Church is a factor that perpetuates the circle of poverty, dehumanisation, as well as murder of innocent people during military regimes. This positive correlation with the central theoretical argument needs to be looked at seriously if mission is to be practised in conformity with the ministry of Jesus. It is expected that the Diocese will renew its prophetic role as part of the mission and task of the Church. In other words, the Diocese has to come to an understanding that it is appropriate for her to engage in political activities and that those political activities should stand alongside other activities as part of a comprehensive mission task of the Diocese. Anything that is less than this is a caricature of holistic mission.

Integration of curative and preventive medicine in the Diocesan health institutions was noted to be in place. However, the research discovered that the Diocese attention to the HIV/ AIDS scourge appears to be very weak, showing a positive correlation with the central theoretical argument. This positive association with the thesis hypothesis suggests that the Diocese has not integrated the concerns of contemporary acute health

issues and, for that matter, tends to be dormant in its response to the stigma of HIV/AIDS and the discrimination against those who are patients. These are major obstacles to effective HIV/AIDS prevention and care. To live out the wholeness of the gospel in its culture and context, the Diocesan response to the HIV/AIDS scourge should not be seen to be one of complacency. The Diocese in its diaconal ministry must be proactive in the prevention of the HIV/AIDS pandemic. In addition, it should adopt a model of caring through hospitality in the congregations. Christian hospitality should be seen as a key aspect of congregational ministry towards people living with HIV/AIDS and their loved ones. When congregations reach out and embrace all people, including those affected by HIV/AIDS, healing happens, not only among individuals but within the church community as a whole.

Jesus' story of the sheep and the goats (Matthew 25:31-46) suggests that it is foolish for us to define and treat others as either strangers or neighbours, as belonging or not belonging to God. Faithful people simply practise hospitality, particularly towards those who are in need of food, drink, clothing, shelter and respect. We are to treat the "least of these" with the utmost hospitality as if they were the "greatest of these," says Jesus (Matthew 25:45). We are to do what is righteous ourselves and not to judge others in terms of whether or not they deserve hospitality. When Jesus came down from the mountain, great crowds followed him; and there was a leper who came to him and knelt before him, saying, "Lord, if you choose, you can make me clean." He stretched out his hand and touched him, saying, "I do choose. Be made clean!" Immediately his leprosy was cleansed (Matthew 8:1-3). Jesus reached out and embraced not only lepers and other outcasts, but the whole world. He demonstrated that afflictions were opportunities to glorify God and to receive divine healing (John 9:1-13) and he showed that holiness was expressed through acts of love and hospitality, not by stigma and rejection.

In today's world, the Divine Healer brings the same gospel message of compassion, love, forgiveness, and justice as he did two thousand and six years ago. Jesus reaches out and embraces not only people with AIDS but also the whole world. He invites the Diocese of Tamale to join the household of God to offer hospitality to all who need food and shelter, including people with AIDS. The one who is the Resurrection and the Life shows the Church how to live and to help others to live. The Diocese of Tamale is not an exception in this matter.

## 5.2.2 Chapter 4

It emerges from the research that the Diocese of Tamale has no strategic plan to direct her mission activities in a systematic way, rather than on the ad hoc basis reported in the previous chapter, where 92 out of 96 respondents were affirmative on the subject. The discovery strengthens the position of the central theoretical argument. This positive association of the finding with the central proposition suggests that the Diocese is not treading the path of the new millennium theology of mission, which sees planning as an indispensable tool for effective and holistic management of any organisation, including the Church. The absence of strategic planning does not help the Church to focus on mission and to alleviate some of the chaos associated with doing things without planning. The old saying resounds: “failure to plan is a plan for failure”. In this context, planning should not be seen as an optional activity for the Church but must be understood from the context that God is a planner, as clearly indicated in the book of Jeremiah, “For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and hope” (29: 11). Jesus also affirmed this element of planning with the parable of the tower and of the King going to war. “For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, saying, ‘This man began to build, and was not able to finish’. Or what King, going to encounter another King in war, will not sit down first and take counsel whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace” (Luke 14:28-32). From these biblical injunctions, the Church should have a strategic plan to promote effective mission practice.

With regard to worship, the research shows that many churches in the Diocese were comfortable with their ways of worship and that only a few were not really satisfied. The first finding here is contrary to the predictions from the central theoretical argument, but it is consistent with the mode of holism because worshippers are able to relate faith to practice. On the other hand, the latter finding - that a few churches, particularly those in the urban areas, where worship assumes the pattern of western liturgy, expressed the need for an indigenous liturgy- conforms to the theoretical expectations that the Diocese has a language of holism but practices dualism. The positive correlation of the two suggests that worship is divorced from evangelism, due

to the fact that those churches in the Diocese accepted the liturgy, together with Western cultural wrappings and that failure to relate faith and practice to culture has, to some extent, hindered the effectiveness of the Anglican Diocese of Tamale in this context. The positive connection between the thesis proposition and this finding indicates that there is urgent need for a new liturgy in those churches; a liturgy that should be neither culturally irrelevant nor culturally dominated, but should both challenge and liberate those taking part, if worship is to be holistic. This incarnational liturgy, as Donovan (1982) would argue, must be rooted in the thought forms and culture of the indigenous community, in order to bring redemption to bear not only on the individual, but also on the culture in which he or she lives. In other words, the liturgy should seek the active participation of the people and be spirit-filled, as well as preserving the sense of God's presence as indicated in our discussion on worship in chapter 4. From this perspective, such a liturgy becomes real worship, as well as real evangelism.

We found from the diversity of perspectives that poverty and corruption are major concerns of the Diocese. Several churches in the sample appeared largely reluctant to engage in political activities and these churches, also, adopted a passive approach towards the issue of unemployment and the pursuit of social justice. These findings have been explicitly portrayed in chapter 4. Although some of these findings are contrary to the thesis predictions, they show some level of Diocesan concern in the context of holistic mission and task of the church. All these are aspects of Christian mission, rather than discrete issues competing for attention alongside other priorities. On the other hand, the latter findings support the claims of the central theoretical argument. Attitudes to political activity, unemployment and the pursuit of social justice - widely viewed as discrete issues within the Church's mission and task - reveal that the understanding and practice of mission in the Diocese is weak. However, the mission work of the Diocese could be considered successful with regards to holism if she involved herself actively in tackling the issue of unemployment, as well as speaking out prophetically against inequality and injustice, as mentioned earlier in the previous chapter.

On the subject of evangelism, there was ample evidence showing that the faithful of the Diocese are involved in evangelistic activities. The results indicate the establishment of new churches, since many people convert to salvation in Jesus Christ. This affirms the stance of Gaventa (1986) who indicates that conversion is not an end in itself, but

enables the growth of the gospel. In other words, holistic evangelism, from the perspective of the respondents, includes repentance and conversion: a complete and sincere adherence to Christ and his Gospel through faith, which is a gift of God and is joined to baptism not only because of the Church's practice, but also by the will of Christ himself. It is to be noted that, as well as the intrinsic need to receive the fullness of new life in Christ (John 3:5), the apostles were sent to make disciples of all nations and to baptise them (Matt 28:19). From the foregoing, it is clear that this finding bears a negative association with the central theoretical argument because repentance and conversion are linked to holistic mission practice in the Diocese of Tamale. But there is also very strong evidence that a majority of the implementers of the Diocesan social activities do not feel comfortable at being associated with evangelistic activities. To them, evangelistic activities are the work of trained/professional people equipped to do that task. This finding is congruent with the thesis proposition, which underscores the need for increased understanding that evangelism should not be the work of only professionals but that all Christians are expected to take the gospel into the community in which they work. The Early Church experienced her mission as a community task, while acknowledging in her midst certain individuals with their gifts and special responsibilities, such as Barnabas and Paul. A typical example is the local Church of Antioch; after being evangelised, it became an evangelising community, which sent missionaries to other communities (Acts 13:2-3). This notion of mission as a community task, must give fresh impetus to missionary activities in the Diocese. This should not be considered as a marginal task for the Church, but central to its life, a fundamental commitment of the whole people of God.

The study presents overwhelming evidence that the Church has a track record in diakonia ministry, primarily geared towards social service or poverty alleviation, with very little attention on social action as well as evangelistic and spiritual activities; thus, confirming the assertion of the research that the Diocese's practice of mission is dualistic. The reason for this is that the efforts of the Diocese to reduce poverty are not linked to addressing the root causes of poverty. A concern to meet the physical needs of the poor and vulnerable should make reference to exploitative systems, in which the poor are seen as economically poor. It is not enough for the Church to pray about poverty and to raise money and set up projects for the poor. There must be awareness creation amongst the poor about the nature and extent of poverty; and vital for holistic social services is the lobbying of government to include in its budgets issues that favour

the poor. In general, the prophetic voice of the Church must be heard in all the areas of the Church's mission. To this end, the Church and its development projects should seek to build the capacity of its members, development workers and beneficiaries of the development programmes, to understand that the struggle for social justice is biblical. Jesus in his ministry refused to encourage the prevailing system that played down any struggle to establish justice for the poor and to end exploitation (John 2:13-18, Mark 7:2-7). Jesus spoke against the injustice of the system with the hope of restoring a rightful communion between brothers and sisters.

Also, one cannot expect Christian intervention to be holistic when there are no spiritual/evangelistic activities to facilitate the Lordship of Christ. Spiritual poverty is a distinct and an important form of impoverishment and should be the concern of the Church's diaconal ministry. Though evangelism is vital in the mission of the Church, yet it should be seen as an integral part of the Diocese's total response to human need. The Church, in its social concern, must become involved in acts and/ or activities that provide an opportunity to point to the source of that concern. That is, the social services should open the way to sharing Christ, as Christians interact with beneficiary communities. The movement here is from service to the question of life. Here, *diakonia* and *kerygma* merge. In this context, the Diocesan mission focus should be on Christ's life – affirming ministry. Witnessing to the fullness of life in Christ leads the church to consider the whole of the horizon of mission. The Church and its development projects and programmes should preach the gospel, and emphasise Christian values and responsibilities as the best route for alleviating poverty.

One surprising finding of this research is that the Implementers of the Diocesan social service activities are mostly non-Christians and Christians from other denominations who do not share the Diocesan vision of transformational mission. This finding is consistent with the central theoretical argument but inconsistent with the notion of holism; holism is found primarily in those people who carry out the social services but not in the programme. The effectiveness of holistic work comes down to the character, qualities and skills of those who carry out the development programmes. The point of all this regarding the subject at hand is this: Social service implementers must be committed to sharing their faith in Christ as they respond to the beneficiary community in their social needs. Apart from that, in biblical perspective the Church is the primary agent of God's activity in the world, which means that holistic mission is not simply a

supplier of spiritual or physical goods, but that the relationship between programmes and the Church is of fundamental theological importance. Non-Christians have their own values that often are inconsistent with the values that the church holds. In other words, there are certain aspects of the traditional culture that have been recognised as obstacles to mission. For instance, in the traditional Ghanaian world-view described in chapter 3, non-Christians have strong beliefs that illness and other misfortunes are the result of curses placed by other people and implemented by ancestral spirits, as well as the belief that a poor harvest is caused by witchcraft, or the ancestors. These and many other beliefs are deeply ingrained in the traditional religion to which non-Christians are adherents. From a Christian perspective, these issues are obstacles to development, to prosperity and the well-being of the country. In this context, should the Diocese continue to employ non-Christians to provide social services to the poor and vulnerable, when their cultural habits of thought, behaviour and practice show that those features are being kept independent of the Lordship of Christ?

Christian implementers, whose attitude and conduct are inconsistent with the Diocesan vision of transformational mission, should be a cause of serious concern. Commitment is required from the Diocese in emphasising the importance of the Christian lifestyle of the implementers themselves, as discussed in chapter 4.

In support of the central theoretical argument, the study also revealed that the steady growth of the Tamale Diocese is constrained by an almost total lack of training and post-ordination training of clergy in mission studies. Here, there is a positive correlation between the predicted claim of the thesis and this finding; the latter has a negative effect on the mission of the Church, which as the primary agent of God's mission exists for that. The absence of education in mission studies does not help clergy to be able to deal with post-modern scepticism and the explanations about God and His creation. In other words, the lack of training in missiology does not help the clergy to understand the role of mission in contemporary life. On the other hand, an insight of mission would give the clergy the capacity for hearing today's questions more profoundly and this can help them in their search for a faithful enculturation and the necessary paradigms in mission.

What seems clear from this research is that formation of holistic practitioners begins with developing a clear understanding of mission because it is only holistic disciples who can participate in holistic transformation. Hence, to promote the study of mission as a recognised and integral discipline of theological training for clergy, every college

design its curriculum so as to reflect the theology of mission. The theology of mission should not be seen as being an arm of church activity, but the heart of Christian faith (Bosch, 1991: 89-96). This is absolutely essential because missiology questions all theological discourse or studies. No biblical interpretation should ignore the missionary motives that shape biblical faith. Similarly, no history of Christianity should omit the expansion of Christianity across cultural, social, and religious frontiers. All pastoral theology should seriously consider the mandate to communicate the Gospel fully and to the heart of the concrete situations of daily life. By fulfilling such a critical task, missiology also enriches theology because it places theology in contact with the worldwide Church with all its cultural and theological diversity (Padilla, 1988: 15). The study of mission is a subject that crosses theological and academic boundaries in its reflection on the mission of God to the world and, as such, implementers should not be ignorant about it; otherwise, there cannot be holistic mission practice in the Diocese.

A sense of relevance is indispensable for today's mission practice and continuing theological education. Generally, post-ordination education is relevant for the promotion of mental health of the clergy and should focus on the relational needs of the clergy; their capacities for personal and interpersonal relationships are indispensable for ministry. In other words, post-ordination education should focus on the subject matter of competence within mission studies, so that clergy are enabled to know what they are supposed to know and to have the ability to correlate their theological training with other fields of human knowledge. As people who work on the front line, clergy ought to be aware that they do not know all they need to know and that the Church must help them to become learners, always seeking new insight and guidance from Scripture in the task and the mission of the Church within contemporary culture.

The clergy by virtue of the sacrament of ordination are given a higher responsibility in the Church's mission. The spiritual gifts that they receive at ordination are not for any narrow mission, but for the universal and all-inclusive mission of salvation to all people of the world. For this reason, the training of candidates for the ordained ministry must be geared at giving them the true universal spirit, whereby they will be ready and willing to preach the gospel anywhere in the world apart from their own Dioceses and parishes.

In support of the central theoretical expectation, the study further discovered that the establishment of fellowship groups appears to be insufficiently attended to in the Diocese. This finding is consistent with the central theoretical argument. But as we noted earlier, any approach to holistic mission practice should include: *kerygma* (proclamation); *diakonia* (service); and *koinonia* (Christian fellowship). To under-emphasise the formation of fellowship groups suggest that the congregations in the Diocese are not inclined to support one another physically and spiritually, to live in harmony with one another and to encourage one another, key aspects of the Christian life.

The mission entrusted by the Father to Jesus Christ has its continuity in the Church as a whole and, more effectively, through fellowship groups. Indeed, a true Christian fellowship is committed to distributing earthly goods, so that no one is in want, and all can receive such goods "as they had need" (Acts 2:45; 4:35). The first communities, made up of "glad and generous hearts" (Acts 2:46), were open and missionary: they enjoyed "praising God and having favour with all the people" (Acts 2:47). Even before activity, mission means witness and a way of life that shines out to others. Fellowship groups should therefore be understood and treated as responsible agents of the Church's mission to transform the human relationships that grow gradually as people learn to love, forgive and serve one another.

Regarding Christian education in the Diocesan Schools, it was found to be very weak. One reason for this is that Christian education has been integrated into the social studies curriculum, thus making it difficult for Christian witness and also, for pupils to identify themselves with Christianity. Table 4.4 in chapter 4 illustrates these perceptions. From this perspective, it is evident that the finding bears a positive association with the central theoretical argument of the thesis. By this finding, it appears that Christian education has no valuable part to play in Diocesan Schools. But this is a contradiction to the holistic ministry of the Church for which the Schools were founded. Hence, the finding invites the Diocese to re-think and reflect not only on the role of Christian education as an educational and school-nurturing activity, but also as an opportunity for evangelism, as presented in our reflections on Diocesan Schools in the previous chapter. Our reflections underscore the need for Christian education in Diocesan Schools to be separated from Social Studies and taught only by Christians; this may enable Christian teachers to express their religious convictions with open-mindedness and should lead to

a sharing of the values of the Kingdom of God with students of other religious traditions.

Consistent with the predicted hypothesis, the research revealed that there are occurrences of rivalry, competition and duplication of services and efforts among some of the projects. Due to lack of effective collaboration and networking to promote such communal values as solidarity, co-operation and reciprocal obligations, these negative elements persist within the Diocesan development projects. This finding concurs with the hypothesis because it is contradictory to Christian witness to the Gospel and to transformational development. It is well-known that divisions and rivalry within Christianity have been a scandal to non-Christians and a serious obstacle to credible evangelisation. In the New Testament, evangelism and unity are closely related. Jesus prayed that his people's oneness might reflect his own oneness with the Father, in order that the world might believe in him, and Paul exhorted the Philippians to “contend as one person for the faith of the Gospel”. Hence, in contrast to these biblical visions, the *diakonia* ministry of the Church need to be devoid of the suspicions and rivalries, power-struggles and empire building that spoil our evangelistic witness and deny the unity that should exist in *konionia*.

### **5.3 TOWARDS A NEW UNDERSTANDING OF MISSION AMONG THE ANGLICANS OF TAMALE**

This section focuses on the following:

- the dichotomy between mission as evangelism and mission as social action;
- the definition of mission in the 21<sup>st</sup> century;
- the practice of mission in the 21<sup>st</sup> century Tamale Diocese.

This section provides the contribution of this research.

### 5.3.1 **The Dichotomy Between Mission as Evangelism and Mission As Social Service**

Mission as evangelism and mission as social action are both distinct aspects of mission, influenced by a paradigm shift during the Enlightenment that considered the physical and the spiritual as quite separate and distinct entities. Mission as evangelism may be defined as the Christian response to proclaiming the Gospel by converting non-Christians to Christianity. Here, the emphasis is on the redemption of their souls for Heaven from this world of corruption. Sin is viewed without the social dimension, as a personal issue, and salvation is personal. People with this view see salvation chiefly in spiritual and futuristic terms. But one scholar notes "... the human future cannot be separated from being in the present" (Cone, 1984:138). Social action may be described as the engagement of the Church in liberating people from the political, economic and social systems that cause injustice in society. Here, efforts are directed towards meeting the physical needs of people without much concern for personal sin and salvation. With these definitions, the tendency is to emphasise one dimension of the Church's concern to the exclusion of others and without connecting with the mission of God, which is a whole. Holism implies the identity and distinctiveness of the various parts, their relationship to the whole and, at the same time, their relationally inseparable nature.

The idea of holistic mission has deep biblical roots, both in the Old and New Testaments. In the New Testament, for example, we see from the Gospel of Luke that Jesus' personal example and teaching creates no dichotomy between the religious, political and economic life, which modernity has created. Luke's description of Jesus' development in boyhood includes the view that Jesus was growing physically, spiritually, mentally and socially (Luke 2:52). This should be a model of development for all people.

There are other images of Jesus in the New Testament, which portray him as someone concerned about the wholeness of life. The image of the Good Shepherd is instructive in this regard: "The thief comes only to steal and kill and destroy; I came that you may have life, and have it abundantly" (John 15:10-11). This quotation describes Jesus' intention to give life in abundance to people and it should be a mission paradigm. These verses, and many others in the New Testament, provide a clear picture that Jesus is the liberator of the world from all evil of exploitation and oppression. Describing Jesus Christ as liberator of the human condition, Leonard Boff writes: "In the Jewish religion

at the time of Jesus, everything was prescribed and determined, first relations with God and then relations among human beings. Conscience felt itself oppressed by insupportable legal prescriptions. Jesus raises an impressive protest against all such human enslavement in the name of law” (1980: 63).

John Stott writes about holistic mission of the church as: “Authentic mission is a comprehensive activity which embraces evangelism and social action, and refuses to let them be divorced” (1992: 337). Stott’s concern to bring evangelism and social action together as equal parts of mission has been influential. He believes that Christ sends the Church into the world to witness and to serve and therefore the mission of the church cannot be limited to proclamation evangelism. Similarly, Norman Thomas (1995: 144) states that Christian service is not optional. It is not something we can do if we want to. It is the mark of the new life. So to discuss whether we should evangelise or promote social action is worthless. They go together. They are inseparable. One without the other is evidence of a deficient Christian life. So we should try to justify service for our neighbour by claiming that it will ‘help us’ in our evangelism. One other scholar has argued the same, stating that there is little dispute over the place of evangelism and social responsibility in the mission of the Church (Sugden, 1997: 338).

From the above explanations, it is vital that the Tamale Diocese projects a holistic view of mission, one that sees positive social changes in meeting the needs of the poor, so that they can play their intended role before God and in society. From this, it should be noted that there no room exists for the idea that one can be concerned about spiritual needs and discard the material ones, or that God is interested in evangelism but not in social responsibility. On the whole, then, one needs to live life with this in mind. This holistic approach to mission should be fully conceived in the practice of mission in the Tamale Diocese. That is, shaped by this understanding of the nature and work of God, its members should experience full communion with God and with each other, and should seek to serve the world with a ministry of reconciliation and love. It should stimulate its members to commit themselves to action in matters of poverty, hunger, human rights violation, discrimination, unemployment, injustice, immorality and so on. Jesus’ mission is a mission to life in totality. Thus, any Christian understanding of holistic mission should keep the person and work of Jesus central to the hope of that “...better future we are working for and for choosing the means of getting there”(Myers, 1999: 49).

### 5.3.2 Mission in the 21<sup>st</sup> Century

Mission in the 21<sup>st</sup> century should be defined as God's activity through the Church in the establishment of His Kingdom and in bringing wholeness and life in abundance to all persons. Mission from this perspective should be understood as the calling and the empowerment of all the Faithful to communicate and live by the gospel, which affirms the seamless spiritual and physical understanding of holistic mission. This definition gives rise to seven major areas of consideration.

- The mission of God (*missio Dei*)
- The mission of the Church (*mission Ecclesiae*)
- Mission in partnership
- Empowerment
- Transformation
- Humanity as the primary object of *missio Dei*
- Glorification of God

#### 5.3.2.1 The Mission of God

Mission in the 21<sup>st</sup> century should be understood as originating in God or from the love of God (John 3:16). Mission is His and it is His prerogative. Everything comes under the rubric of the *missio Dei* (God's Mission), which recognises that mission only makes sense because God, who exists as Father, Son and Holy Spirit, is a missionary God. The Church is in mission only because God is in mission to establish His divine rule and to effect the total salvation of humanity. It was Barth who was among the first theologians to regard mission in this way, understanding it as "...being derived from the very nature of God. It was therefore, put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology" (Bosch, 1996: 390).

#### 5.3.2.2 The Mission of the Church

On the night of his arrest Jesus prayed to his Father: "As you sent me into the World, I have sent them into the world...As the Father has sent me, I am sending you" (John 20:18-21). These words from John's Gospel represent the simplest form of the Great Commission, yet they are the most profound and most challenging. The picture here is that the Church is not the sender, but is the one sent to partner with God in His mission. The Church exists in being sent out for the sake of mission. In consequence, mission in

and through the Church is essential because the Church only finds its purpose and meaning in the world by discerning and participating in God's mission. With this mandate given to the divine institution, mission should not be confined to 'missionaries' or to some experts, but is demanded of all followers of Christ. In other words, every baptised member of the Church has a mission field and a calling from God.

#### 5.3.2.3 Mission in Partnership

One of the key features of 21<sup>st</sup> century mission should be 'partnership', which should be understood from the biblical perspective. The Doctrine of the Trinity also provides this model of mission in partnership. It allows the Church to see God as three in one and one in three, perfect in unity, a community of love. Moltmann describes God's loving nature in Trinity very clearly: "God cannot find bliss in eternal self-love if selflessness is part of love's very nature. God is in all eternity self-communicating love". In order to be active and creative, this love within the Trinity needs to interact with the other, its opposite: "Does it not seek its 'image', which is to say its response and therefore its bliss in men and women"? (1981: 106.) God's nature and work as Trinity is to 'be' love in relationship both within the Godhead and, outside it, with humanity. If the Church, in its mission work, truly sought to express love in relationship, it could be said that it is shaped by the nature and work of God. Mission in the 21<sup>st</sup> century should start with an acknowledgement that one individual or Church cannot do it alone. This, in its essence, is an ecumenical Church in mission. Important factors of this understanding of mission as partnership should include complementarity, loyalty and commitment, unity, transparency and respect.

Partnership should also be understood from the relationship between the donor and the development-implementers and the relationship between the implementers and the beneficiary-community.

#### 5.3.2.4 Empowerment

The word 'empowerment', in missiological terms, should be the indissoluble link between mission and the Holy Spirit. If God the Father is the source of mission, the Holy Spirit is God's power and implementer of God's mission through the Church. The Church should always stress the missionary dimension of the Holy Spirit. During the days immediately following the resurrection of Jesus Christ, the disciples were told to

wait for power from on high before engaging in the task of mission. Jesus said: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8). The work of the Holy Spirit is related to initiating and guiding mission, as well as creating the response to mission (Acts 13:2, 16:9, 16:14).

The issue of power from on high is vital in the practice of mission because, in establishing the Kingdom of God in a world dominated by Satan, there is bound to be a power encounter. As people come to know Jesus, Satan has a vested interest to resist the expansion of the Kingdom of God. There is therefore the need to engage Satan in spiritual warfare for the realisation of God's rule here on earth. Thus, the Diocese should provide an atmosphere where the Holy Spirit can move unrestricted in deliverance, salvation, healing, miracles and empowerment. In this context, the Diocese of Tamale should initiate programmes that will minister to and develop a strong group of people filled with the Holy Ghost, on fire, and in love with God.

#### 5.3.2.5 Transformational Mission or Mission as Transformation

Mission in the 21<sup>st</sup> century should be about wholeness and life in abundance. Transformational mission should begin with the vision of transforming individuals and the communities in all areas of life. It should be helping people to recover their true identity, which originates in God through the redemptive work of Jesus Christ, as well as helping them to restore their true dignity. It should also focus on the restoration of just and peaceful relationships with God, with oneself, with one's community, one's neighbour, as well as with one's environment. Transformational mission should be about changing people's attitude, behaviour, values and beliefs to improve the quality of life of the people involved. Any Christian understanding of transformation should take into account all the elements of the gospel message of the Kingdom of God. In other words, transformational mission should be shaped by the biblical theme of the Kingdom of God. This means that the engagement with the biblical story is vital and central to the practice of transformational mission. It should also be noted that transformational mission is a lifelong journey by all those who wish to be on it: the poor and non-poor, the expert and the non-expert, development facilitators as well as evangelists.

### 5.3.2.6 Humanity the Primary Objective of *Missio Dei*

The primary objective of God's mission is directed to humanity and not the cosmic world. Humankind, created in the image of God and yet corrupted by sin, is the primary missionary concern of God. But this is not to ignore the cosmological world, for human beings are the stewards of God's creation. Besides that, God is working to redeem creation itself through humanity: "For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God" (Romans 8:20-21). Human beings are vested with the responsibility of caring for the earth and making it productive. That is why Binaba Area Community Health Project (BACH) is to be commended for including environmental concerns as one of its objectives.

The idea that God's mission is primarily directed towards the human race should be understood in its total context, to include addressing physical, spiritual and social needs. The whole of the human person needs gospel salvation. Here, salvation should be understood from the perspective of Luke's Gospel, where it encompasses the physical, spiritual, social, psychological and economic aspects. Luke makes it clear that the total ministry of Jesus includes teaching, preaching, healing and feeding. In other words it is a ministry that embodies evangelism and social action. This understanding of salvation should be a warning to the Church to avoid the two extreme concepts of salvation that are too connected to the idea of saving the soul; this often leads people to retreat into 'spiritual ghettos' or socio-economic and political salvation, which eventually strips the Gospel of its Divine power.

### 5.3.2.7 The Glory of God

Our greatest motivation for mission should be our desire for the glory of God; our lives, service and our witness must all point to the glory of God (1 Corinthians 10:31). Furthermore, our motive for mission today should be to glorify God and, therefore, should not be wedded to other motives, such as compassion, human needs and aspirations. Paul speaks of both his faithfulness to the truth of the gospel and his sufferings in the work of sharing it with others. He declares: "All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God" (2 Corinthians 4:15).

### 5.3.3 Christian Mission in the 21<sup>st</sup> Century Tamale Diocese

The question we should ask is: what should be the form and focus of mission in the Tamale Diocese today, in the light of the redefinition of mission and the principles deduced from St. Luke's gospel?

Mission in the 21<sup>st</sup> century Tamale Diocese should be motivated not by what we can do for God, but by what He is doing for us. To focus on the Kingdom of God should help orientate members of the Tamale Diocese to God's mission rather than to our interpretation of it; and attention to the guidance of the Holy Spirit will help the Church's mission become what God wants it to be. Not only does the perspective of the Kingdom of God put an end to the evangelism versus social action dichotomy, it also counters the dualism between the 'spiritual' and the 'physical', which apparently exists in the Diocese of Tamale. Furthermore, the Kingdom explicates the Church's place in the world as a vehicle of God's mission, impels us to mission, and has the power to break down all barriers to carrying out the task.

There are other important implications concerning God as the source of mission. The very fact that God Himself is the source of mission challenges the Church to humble itself and look to God's mission, which is wider than the Church's historical view of it, and requires it to equip all its members for that mission. It also challenges us to discern the will of God in any project or activity that we intend to embark upon. This is to ensure that such activities are not carried out on the basis our own agenda or that of donors, but from the sense of a call from God. It is gratifying to note that most of the development projects of the Tamale Diocese under review make it clear that they originate from the Christian's understanding of Scripture. They are not donor-driven and do not exist as a result of mere need, but came into existence out of prayerful conviction that God is sending the Church to meet such needs: this warrants the establishment of these projects. However, the element of conviction born out of prayer has not been made explicit in most of the projects.

It is also evident from the research that there is no church in the Diocese that is a self-proclaimed church or imposed by somebody; instead, existence arose out of the conviction of the Faithful that the Church is a co-worker with God in mission. This is a healthy acknowledgement that the projects and the diocesan churches owe their

existence to God and not to any human institution or organisation. Therefore, they are accountable to God through people here on earth.

If mission originates from the love of God, this implies that love should characterise our mission work, be it development work or church planting. Jesus calls us to identify with those who we are called to serve. We are called to identify with people in their hopes and fears and, when called to do so, to share their physical conditions. Paul's letter to the Church at Corinth (1 Corinthians 9:19-23) is a good example. Furthermore, some of the findings on the establishment of the Tamale Diocesan development projects are examples of this principle. For example, the Binaba Agricultural Rehabilitation of the Blind Project (now CIRB) has a biblical justification for its existence as carrying God's love to blind persons and their families through counselling, mobility and orientation training, economic empowerment, eye screening and surgery, when the need arises.

As we have already noted, the Church is the primary agent of God's activity in the world. From this perspective, it is absolutely vital that the Diocese should be a missionary Church. Some of our churches should change from the present traditional inherited model to an apostolic or missionary model. For many, the concept of a missionary Church challenges the very nature of how churches seek to be 'Church'. It requires a paradigm shift - as its members are called to participate in God's mission in every aspect of their lives - and also, the development of a renewed theology of Church. Without mission there is no Church because it is a prerequisite of a living Church. In Emil Brunner's often-quoted phrase: "The Church exists by mission, as fire exists by burning".

In mission work the Church should be conscious of taking the 'the whole Gospel' to the people, with the view of impacting the communities with the values of the kingdom of God, as well as its spiritual challenges. Christ was sent by the Father to minister to both our physical and spiritual needs. And so, the Church in her practice of mission should never become enthused about arguments as to which should have priority, evangelism or ministering to people's physical and emotional needs. Jesus did both. He healed the sick, the disabled and the demon-possessed, fed the hungry, as well as preaching about the Kingdom of God whenever provided with the opportunity. He "...went around teaching from village to village..." and he "... went around doing good and healing" (Mark 6:6, Acts 10:38). He sent out his disciples to do the same (Matthew

10: 7, 8). In his commitment to marrying the spiritual and the physical, Jesus forgave a thief his sins in the midst of his suffering on the cross and offered practical care for his mother. Not only in his actions, but also in his teachings he gave this double emphasis. The parable of the Prodigal Son, which highlights conversion and the parable of the Good Samaritan, which highlights social action, are examples.

Though the Tamale Diocese is concerned with all the dimensions of humanity there should be more evidence, in the Diocesan work of evangelism and the rural development activities, of addressing the structural evils of society. Rather than addressing the symptoms of evil, the evil itself should be addressed.

The understanding that the Church is closely related to the God of mission has missiological implications for our consideration. The first implication is that the primary agent of mission is the Church and this means that diocesan parachurch organisations should facilitate the work of the Diocese and be accountable to them for what they do. The Diocesan projects reviewed in this study have no conceptual problems in this regard, due to the management structures put in place by the Diocesan Synod. However, the problem of the projects is that there is a dominance of non-Christian and non-Anglican implementers in the projects, who do not think they have a link with the Diocese. The associated issues, in this regard, are that a project's activities do not facilitate the possibility of planting a new Church, or of working with the Church as a means of transforming the beneficiary communities' value systems, for them to experience the Kingdom of God. This should be addressed, to include the possibility of providing basic theological training for Diocesan development practitioners. This is vital because the effectiveness of Christian holistic mission comes down to the faith, character, qualities and skills of those who carry it out.

The second implication relates to the fact that the role of the Church goes beyond being the agent of mission, to being the message itself. In other words, the Church should exhibit the very values it is preaching, if that preaching is to effect any impact. The Tamale Diocesan churches and para-church organisations give high priority to exemplifying the gospel in a life of holiness and love. However, there are a few disturbing issues that seem to be inconsistent with the values that the Church must uphold. These, as the study noted, include cohabitation, excessive womanising and alcoholism.

In respect of God as Trinity, the Church in mission should try to reflect the relationship of the Trinity. This is the model for human community, to live in loving equality, caring and supporting one another. The “Trinitarian vision produces a vision of a Church that is more communion than hierarchy, more service than power, more circular than pyramidal, more love embracing than bending the knee to authority” (Boff, 1988: 154). Mission in partnership should seek to build good relationships and create cooperative efforts with other people and churches in mission. This is an important dimension of effective mission, as it challenges denominationalism, separatism, doctrinal controversies and superiority and inferiority complexes.

The role of the Spirit should not receive less attention in the 21<sup>st</sup> century mission of Tamale Diocese. Its role in mission work relates to cultural encounter and social transformation. Cultural encounter because, as we noted earlier, the problems of the community or the poor are sometimes attributed within the culture to demonic forces. This demands spiritual warfare to cleanse the culture and empower the people to develop. The intervention of the Holy Spirit leads, also, to a hunger for the Word, which may eventually lead to conversion. Recognition of the central role of the Holy Spirit in mission means that professionalism and human management skills, which are emphasised so much today in every human endeavour, should not inhibit the free operation of the Holy Spirit. In the same way, the presence of the Holy Spirit in professional management activities should not be overlooked. Mission that is not guided and empowered by the Holy Spirit cannot be effective, transformative and sustainable. In other words, mission that is shaped and empowered by the Holy Spirit will be holistic.

It has been established throughout this chapter that Jesus is our role model for mission. This understanding that Jesus is the role model for mission work has particular implications for the methodology of mission, which we will explore as follows.

#### 5.3.3.1 Contextualisation of Mission

Contextualisation, as we noted in the previous chapter, is a dynamic process where the gospel message should relate specifically to the context wherein it is proclaimed or carried out. Jesus ministered to people in their concrete situation and in terms that his hearers could understand and appreciate. As Christ’s apostles, a people called and commissioned to be bearers of the good news of the Kingdom of God, the Diocese

should manifest the power and goodness of God as vividly and concretely as possible. The mission of the Diocese should be concrete and real, dealing with down-to-earth issues through which the Kingdom of God is built day by day. The hope of the new age should be built, here and now, in the framework of justice, peace and freedom, which is at the heart of the message of St. Luke's Gospel.

Northern Ghana with its many painful situations, such as poverty, tribalism, nepotism, ethnic conflicts, corruption and sickness - all resulting from unjust structures put in place by the minority in power, for their own security and prosperity - condemns many poor people to death, and some, in an attempt to escape from the oppressive mechanisms of unemployment and poverty, seek refuge in prostitution and drug abuse and trafficking. If the gospel is to be meaningful, faithfulness to the gospel requires the Anglican Diocese of Tamale to be concerned with justice and peace. The Tamale Diocese should commit itself to action in matters of poverty, hunger, tribalism, human rights violation, discrimination, unemployment and dictatorship among many vices. Passive acceptance of injustice, generated by unjust socio-economic and political systems, is incompatible with the Gospel and with the true worship of God. If the Diocese really believes that God was made human in Jesus, then it should demonstrate that it is still happening.

This should be done through a complete solidarity that offers many things:

- offering financial assistance;
- embarking on more development programmes in deprived areas;
- petitioning against the withdrawal of services for a deprived people;
- urging the government to increase the budget to provide some services to the rural poor.

In this way the Tamale Diocese will be associating itself with the 1982 Mission and Evangelism Conference document, which states in part that:

There is no evangelism without solidarity; there is no Christian solidarity that does not involve sharing the knowledge of the Kingdom, which is God's promise to the poor of the earth. There is here a double credibility test: a proclamation that does not hold forth the promises of the justice of the Kingdom to the poor of the earth is a caricature of the

Gospel; but Christian participation in the struggles for justice which does not point towards the promises of the Kingdom also makes a caricature of the Christian understanding of justice (Bosch, 1996:408).

The fact to state here is that the many development activities initiated by the clergy are based on pre-defined theological convictions that overlook the socio-political realities faced by people at grass-roots level. The impact of this is that Diocesan development projects tend to pursue economic growth, which tends to ignore the structural context of poverty and injustice that increases dependency and inequality. Moreover, the Diocesan faithful sometimes are faced with the choice either of speaking out openly against social evil or not speaking out publicly at all. But today the Church cannot afford to remain silent and deny its prophetic calling and the wholeness of the gospel. The churches of the Diocese should address issues of social evil and injustice in their localities and in the wider society, if the message of the gospel is to be credible. Local churches are vehicles for communicating the Gospel of Jesus Christ both in word and deed and they should be sensitive and responsive to the needs of the people within the locality. Ministry to the poor, to widows, prisoners, the weak and powerless who are outside the Church, should also include people in similar situations who are inside the Church; this, in order to balance the extreme outward looking of the Diocese in the provision of its socio-economic services.

We should note that theologising alone would not help much with the Great Commission. In the present Diocesan situation where illiteracy, poverty, injustice are high, the Diocese is unlikely to provide any evidential theological material that will travel very far into the Kingdom. Taking Jesus with us to be visible in our lives, our work, our leisure places, in the dark places in our communities and being a neighbour to our communities will have much more impact. This, however, is demanding because it requires us to be sacrificial in our relationships and be committed to the long-term aspirations of people.

#### 5.3.3.2 Sustainable Mission

The concept of sustainable mission can be perceived from the ministry of Jesus. To ensure sustainability of his ministry, Jesus developed three strategic approaches:

- he discipled his followers;
- he trained the leaders;

- he entrusted the work to them.

The redefinition of mission also embodies this concept of sustainability.

Jesus sent his disciples out after knowledge and skills had been imparted to them. These same skills were passed on to others who came in contact with the disciples. Paul articulates this process well when he states: “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Timothy 2:2). The whole concept is that other people should be able to reproduce the imparted knowledge and skills after the outside facilitators have gone.

Today’s phenomenon of globalisation and urbanisation, and a changing religious climate within northern Ghana where the Islamic religion is growing rapidly, presents the need to make some changes in the study and practice of mission in the Diocese of Tamale. Our present situation demands that we learn and understand the beliefs and practices of the other religions that have become our neighbours. What the Diocese should do is to make the study of mission, and the major religions in the area, part of the theological courses offered at the theological Seminary. In this way the clergy will be better equipped to lead their parishioners to share in the mission of God and to live out a transformational theology.

The 21<sup>st</sup> century definitely belongs to people with knowledge. This realisation demands that the Diocese of Tamale should focus on transferring the appropriate knowledge to its mission practitioners. The question is: does the Diocese of Tamale have strategic plans or programmes to facilitate building up the capacities of church members and workers? The faithful cannot be expected to grow in their faith, learn to share it and teach others, without themselves being trained. Empowering church members and workers through education, training and imparting skills should be an intentional part of the Diocesan mission and development strategic plan. Building the capacity for development workers to plan and manage the development projects should not be left in individual hands but should be planned strategically. Those involved in theological education should also provide, as a priority, proper preparation of students theologically, to equip them to engage actively in mission.

Though today's demand is for professionalism to prevail in all spheres of our ministry, as it gives assurance of quality and success of work, care should be taken not to deny God's sovereignty through the work of the Holy Spirit. The tendency of professionalism to focus on the academic and technical requirements of work, at the expense of focusing on people and building relationships, should be avoided. In recruiting personnel for the Diocesan development projects, management should not place academic qualification over and above a commitment and call to ministry. The Diocese needs workers who will be concerned with well-defined development strategies, good methodology and indicators, as well as people who are able to establish loving relationships and to be open to the unexpected serendipities of God at work in the situation. We also need to wed professional knowledge with lay participation. To do this we need servant leaders at all levels in any of the Diocesan vocational field.

In talking about professionalism, the word empowerment emerges. In previous chapters the study noted the disparity that exists between men and women in the Tamale Diocese. Relegation of women does not only limit their participation in development, but undermines their identity as people created in the image of God and with the same potential as men. This should not be allowed to continue. The challenge for the Diocese is to advocate the empowerment of women. Promoting women's rights in an integral manner (spiritually, economically, socially, and educationally) should not be optional for the Diocese.

The task of mission in the 21<sup>st</sup> century should not be focused on a particular group of people or generation, but on the complex human organism made up of individuals, groups, tribes and nations. This should be linked to the fact that the focus of mission is not ours to determine, but God's. The oneness of the *missio Dei* is the defining characteristic of this new century, which the people of the Tamale Diocese should be helped to understand. But it seems that for many people in the Diocese, the practice of mission is for the 'big' evangelists. The notion is that if you are involved in doing the work of mission you must be a wonderful speaker to bring in the harvest. But we should be reminded that this contradicts Jesus' call to ministry. We should move from this notion that the evangelist is the implementer of mission, to an understanding that the only way in which we can fulfil the call and mandate of Jesus Christ is through the ministry of every member of the Diocese. In other words, the Tamale diocese should be a church where ministry is recognised not as a privilege of the few, but as the divine call

for all to invest themselves, fully and joyfully, in the work of the kingdom. In the light of this, the congregations of the Tamale Diocese are called to develop consistent strategies of giving time, talent and treasure for the care, concern and nurture of their neighbours; and to allocate for mission and ministry resources that reflect the abundant grace of God.

Furthermore, the Diocese's structure should be welcoming, so that evangelisation will not appear as mere rhetoric of the Church. That is, the Church leaders and workers should be approachable to ordinary Christians and to people outside the community. Evangelisation, which professes God's love and the Church's commitment to work for the extension of God's Kingdom of love and caring, demands a ministry of word and deed by the Church. It is not what the Church **says** but what the Church **does** that the people hear and accept.

In terms of integrity, the area of finances and the use of authority are crucial. In the midst of general corruption there is an immense challenge for those in any position of authority in the Tamale Diocese. This is important within the context of having a distinct set of values by contrast to the exploiters, in order to maintain witness to the gospel truth of service and sacrifice.

In the 21<sup>st</sup> century, the Church's global engagement in mission is central to our identity as Christians and should focus on partnership as a paradigm for mission. Partnership emphasises listening to one another and opening ourselves to discovering Christ in the experience of other Christians in the mission field. The task of mission is too great and complex for one single group of people to handle alone. The call for partnership is not to compete with each other in the same ministry or to promote a successful mentality that forgets God's special concern for the weak and unsuccessful (Gal. 2:10), but should rather complement the efforts of others. We should continually review our actions to ensure biblical integrity and genuine partnership with churches and other agencies. But it should also be noted that partnership presents the challenge of working with agencies and organisations that may not share Christian values. In this context, the Diocese of Tamale should pay special attention to preserving the values of the kingdom of God so that the opportunity for ministry will not be lost. The issue of shared ministry is also significant because it avoids the risks of an authoritarian and elite culture, to which the Diocese of Tamale's hierarchy is not a stranger.

### 5.3.3.3 Incarnational Mission

Since God's mission is inclusive and universal, mission in the 21<sup>st</sup> century Tamale Diocese should present the gospel within the cultural context of the area, to provide the conditions in which ordinary people's experience of faith can become more significant for theological reflection. There are good morals and values in the culture of the people of northern Ghana that should be respected, and which members of the Diocese need to have knowledge of in order to promote effective communication. In the incarnation (John 1:14), Christ took on human flesh and blood and became a real person, affirming God's identification with human culture. Similarly, the thrust of Paul's mission was basically one of identification. He sees the effectiveness of this method of mission when he describes himself as becoming all things to all people that he may save some (1Corinthians 9:19-23). This incarnational approach should inform the people of the Tamale Diocese in their practice of mission today. The incarnational approach should help the Diocese to understand the language, philosophy, psychology, politics, economics of each situation and generation, before it can boldly and meaningfully communicate the gospel to those outside the Church. It should also be noted that in the incarnation, Christ stands in judgement of those things that diminish people and make them less powerful than God intended them to be. This becomes true when the lifestyle of the Church is distinct and she witnesses to the values of the gospel

Leadership is the most important factor in every human institution and the Church is not exempt from this. But Christian leadership is fundamentally different because it should follow the kind of leadership that Jesus requires of his disciples and followers. Christ-centred servant leadership is what is required of the Church today. It may be slow and painful, yet it is the most transforming. And so as a Church sent to engage in mission, we should go as servants and stewards characterised by love, humility and meekness and we should work together with other churches in the places where we go.

As noted above, transformation should be the goal in the practice of mission in the Diocese of Tamale. Transformation of society and of individuals should be about maintaining positive values; and it should be promoting peace among the several tribes in the area, eradicating prejudices, fears, and preconceived ideas about other tribes; meeting the needs of the poor and vulnerable, healing the sick and casting out demonic forces; facilitating active participation in decision making on issues that affect the lives

of the powerless and the poor; reducing inequality; and committing one's life to Christ's family by the work of the Holy Spirit.

Before concluding this study, the research has identified those who carry out mission work as the primary agents to holistic mission. In view of this, the personnel of the various social service programmes and indeed, all the faithful of the Diocese, should do their work and live their lives consistent with Jesus' teaching, as well as accepting the responsibility of aspiring to the image of God. Their role creates expectation of good moral behaviour, which ought to be honoured unless they want to become 'saltless' in the communities. They should also respect the autonomy of the poor in a powerless situation. In this way they would be speaking strongly against giving other people more power over them. In this and many other ways the commandment to love our neighbour as ourselves is kept. But this is too general to be followed automatically. The gift of discernment which the Holy Spirit bestows (1 Corinthians 12:10) is needed to help us see what this means in any given situation, for we are "...ministers of a new covenant, not in a written code but in the Spirit, for the written code kills but the Spirit gives life" (2 Corinthians 3:6). Since the Spirit and the commandments both proceed from God, there should generally be agreement between the guidance they offer. The prompting of the Holy Spirit will transform what would be a mere act of obedience into an act of love.

As Jean-Marc Ela (1989: 8) points out, "...our mission must stimulate the people's ability to act and struggle against misery, ignorance and injustice. Its primary task is to develop communities that will shoulder the distress of other people who search for more in life". We are to restore the identity of the poor as "...children of God with a gift to share" (Sugden, 1997: 187).

This work will be incomplete if we fail to mention that some of the strategies recommended for implementation for successful holistic mission involve pain. There may be opposition from Government, from traditional rulers, and even among existing Church and project workers, for people generally fear change. Apart from that, it has been made clear in this thesis that Christian social involvement must go beyond charity and relief and towards empowerment. This is threatening to those who exploit the system. For instance, the new idea that women should become leaders is a change in most communities. Those who always had power, such as community leaders and

husbands will feel that their authority and control is threatened. This point is well presented by Bosch: "...when I build houses for the poor, they call me a saint. But when I try to help the poor by calling by name the injustice, which have made them poor, they call me subversive, a Marxist" (1996: 440). Nevertheless, without the cross mission fails, since it is not rooted in real life. No genuine Christian mission work can avoid confronting the sin of the world that Jesus struggled against and laid down his life for. It is therefore imperative for the Diocese to fight against the forces that prevent the will of God from being done 'on earth as it is in heaven' (Matthew 6:10). To avoid pain in the pursuit of holistic mission is to avoid the strategy and methodology of the kingdom of God.

In conclusion, the question should always be asked: "Why mission"? "And how can mission be holistic"? The reply should be; mission is an issue of faith, an accurate indicator of faith in Christ and his love for us. This is why the Church's mission is not only a mandate from Christ but also from the profound demands of God's life within us.

On the question of how can mission be holistic, the inkling has been provided by Luke's gospel. Thus, in seeking holism in mission, the Diocese needs a clear understanding of the linkage that exists between holism and the themes we have identified in Luke's gospel. The theme of the universality of salvation, as presented in Luke's gospel, affirms that mission is not complete until the Diocese of Tamale, in communion with the universal Church, strives to establish more Christian communities. There is still much to be done in implanting and developing the Church in the three regions of Northern Ghana because there are large areas where there are no Christian churches; and areas where the Christian population is small as compared to the vastness of the Diocese and the population density.

This universal mission that was given to the apostles knows no boundaries, but involves the communication of salvation in its integrity and according to that fullness of life, which Christ came to bring (cf. John 10:10). The Church was sent by Christ to reveal and communicate the love of God to all people and nations. The whole people of God and the faithful of the Tamale Diocese are given this responsibility because the gospel has not yet being "preached to the end of the earth". The mission activity, in proclaiming Christ by word and deed in the local community and elsewhere as part of the Church's universal mission, is the clearest sign of a mature faith.

The mission mandate: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, and lo, I am with you always, to the close of the age" (Mt 28:18-20; cf. Mk 16:15-18; Lk 24:46-49; Jn 20:21-23), is a sending forth in the Spirit. For his part, Luke closely links the witness given by the apostles to Christ with the working of the Spirit, which will enable them to fulfil the mandate they have received. Hence, in seeking holism in mission, the Holy Spirit should direct the mission of the Church because it is the principal agent of mission. The Spirit gives the human race the light and strength to respond to its highest calling. Again, it is the Spirit who sows the "seeds of the Word" present in various customs and cultures, preparing them for full maturity in Christ. It should be understood, too, that the Holy Spirit's presence and activity are universal; limited neither by space nor time. This presence and activity affects individuals, but also society and history, peoples, cultures and religions. Indeed, it is always the Spirit who is at work, both when life is given to the Church, impelling her to proclaim Christ, and when gifts are implanted and developed in all individuals and peoples, guiding the Church to discover these gifts, to foster them and to receive them through dialogue. Hence, the Diocese should depend solely on the Holy Spirit in her practice of mission, if that mission is to be holistic.

As mentioned earlier, the Church exists because of mission and therefore it should contribute to humankind's journey of conversion to God's plan, through her witness and through such activities as dialogue, human promotion, commitment to justice and peace, education, the care of the sick, aid to the poor and to children. In carrying out these activities, however, she should not lose sight of the transcendent and spiritual realities, which are premises of eschatological salvation. In other words, the Diocese should continue to commit itself wholeheartedly to the Kerygmatic work entrusted to the Church alongside its social responsibility. To this end, the Bishop and the clergy who are supposed to be arousing, fostering and directing mission work in the Diocese should make visible the mission spirit and zeal of the people. We are too accustomed to the shortage of priests and inadequate finances in this Diocese, but these should not be barriers to wholehearted commitment to holistic mission work, as modelled by Jesus Christ for his Church. The driving force that should urge the Diocese forward in mission should be the love of Christ.

These holistic activities, though difficult and involving suffering, should not make us inactive or pessimistic. What is important is for us to understand that we are only co-workers with Christ and the Holy Spirit, who are the principal agents of the Church's mission. And when we cooperate with them in the mission of God and do what we are able to do, we must say: "We are unworthy servants; we have only done what was our duty" (Luke 17:10).

Again, as is noted in Luke's gospel, a holistic view of Christian witness (Luke 24:48, Acts 1:8) is centred especially on the resurrection (cf. Acts 1:22). Apart from that, it requires that we tell the whole story. From this perspective, the Diocese should not reduce the good news simply to the account of Jesus in the gospels. It should avoid the risk that the central part of the story will be unintelligible without hearing the biblical story as a whole. To link the gospel to the process of development, the people need to hear about the God who created the world and their culture; the God who wants human beings to worship Him, love their neighbour and be stewards of creation. We need to tell the whole story, so that the gospel account makes full sense.

What remains as a hope and a challenge is the prospect of our common witness. We see the communities of faith, to which we belong, as set apart and anointed for mission. The Diocese should be concerned about the growing secularisation of the world and efforts to marginalise Christian values. It is therefore urgent that Christians should witness together for mission to be more effective. In this context, the first form of witness is the very life of the missionary, of the Christian family, and of the ecclesia community, which should follow the model of Christ's life.

The evangelical witness that the world finds most appealing is that of concern for people, of charity toward the poor, the weak and those who suffer. The complete generosity that underlies this attitude and these actions stands in marked contrast to human selfishness. It raises precise questions, which lead to God and to the Gospel. A commitment to peace, justice, human rights and human promotion is also a witness to the Gospel, when it is a sign of concern for persons and is directed toward integral human development. In addition, the Church is called to bear witness to Christ: by taking courageous and prophetic stands in the face of the corruption of political or economic power; by not seeking her own glory and material wealth; by using her

resources to serve the poorest of the poor; and by imitating Christ's own simplicity of life.

In addition to the above, the subject of holism compels the Diocese to believe in the transforming power of the Gospel and to proclaim what Luke presents so well, that is repentance and conversion to God's love and mercy, and the experience of a complete liberation which tackles the root of all evil, namely sin.

Again, Luke's understanding of the gospel as the good news of jubilee requires the Diocese to continue in the footsteps of Jesus, who brought the good news of jubilee where people in captivity start anew with release, where blind people start anew with recovered sight, and where oppressed people start anew with freedom. A motivation for responding to the poor should come from Christian love, rather than from a humanitarian base.

As we indicated earlier, the role of pervasive evil and the deception of the principalities and powers are some of the elements creating and sustaining poverty and other social malaises. No doubt, they impede the work of holistic mission and demand spiritual confrontation through prayer, an element presented in Luke's gospel as the lifeblood of mission. Elliott (1985) in his effort to helping us understand the role of prayer in the emergence of the Kingdom of God in the world, noted that praying for the Kingdom means praying for restored identity and for recovered vocation, knowing that at the most fundamental level these are things that only God can do. In praying for the kingdom we are asking for God's action in exposing the god-complexes of the non-poor, and in the even more difficult challenge of seeking repentance by them, for having assumed roles that only God should play. Praying for the kingdom reminds us that bringing the kingdom is God's business; and that the kingdom will come down from heaven to earth when Jesus comes. We must not assume the burden for something we cannot do. When we do, we are suffering from a god-complex of our own, and it will crush us. From these perspectives, praying has the consequence of healing the dichotomy between the physical and spiritual realms, and should be seen to be what it should be: not only a tool for personal piety, but also a tool for social action.

Finally, the ultimate purpose for mission is to bring glory to God, so that a multitude from every nation, tribe, people, and language might declare the praise and honour and glory and power of God for all eternity (Rev.7:9ff). Consequently, mission should not be undertaken if the aim is to glorify the missionaries rather than God, to whom is the glory forever (Rom. 11:36).

If the chief end of mission is the glory of God, the means of mission must reflect this priority. The Church, which exists "...for the sake of the glory of God" (Bosch 1991:168), should therefore concentrate on increasing His glory. The manner in which to do this is not by highlighting what human beings can do for one another, but by proclaiming what Christ has done for them, so that they "...might glorify God for His mercy" (Rom. 15:9). This obliges the Church in mission to come to an understanding that the Trinitarian plan of salvation, which may be expressed in the New Testament language of *kerygma*, *diakonia* and *koinonia*, is foundational to holistic mission. This should give fresh impetus to the Diocese of Tamale's understanding and practice of mission. Mission understood in the way that we have articulated it in this thesis is both a gift and a task for the Diocese of Tamale. Whether the Diocese is ready and willing to accept this gift and meet this challenge remains to be seen. But there is little doubt that if the mission of the Church is to flourish in this new millennium, it must tread the path that the new theology of mission has outlined.

#### **5.4 Summary**

In summary, the findings from this study, regarding the understanding of mission and its current practice in the Tamale Diocese, are largely in harmony with the central theoretical argument, thus hindering the accomplishment of holistic mission. In this regard, in concert with Luke's understanding of mission, the study highlights important issues for the Diocese to be Jesus to people of the 21<sup>st</sup> century. The study concluded that to be Jesus to the people of today, we should enter into their lives and demonstrate a proper expression of reality; we should become the hands and feet of Jesus to them.

Jesus, according to the study:

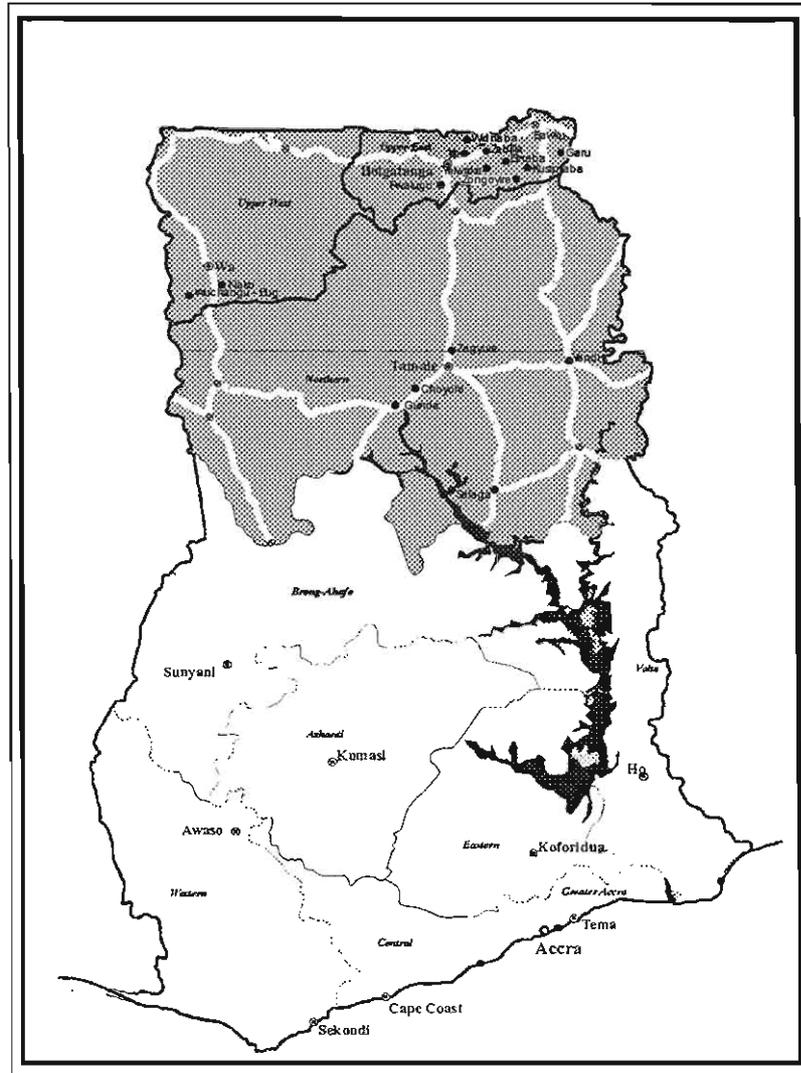
- probed hearts;
- challenged his followers toward mission,
- counted the cost of his ministry,
- asked direct questions,

- rebuked when necessary,
- was honest in all he said and did,
- warned against following selfishness and evil desires,
- protected the weak, and
- showed deep concern for the poor.

As bearers of his image our mandate is to do the same, for mission to be holistic.

# ANNEXURE A

MAP OF GHANA: SHADED SECTION IS THE ANGLICAN DIOCESE OF TAMALE



## ANNEXURE B

### QUESTIONNAIRE TO CLERGY AND PARISHIONERS OF THE ANGLICAN DIOCESE OF TAMALE

#### INTRODUCTION

As you may be aware, I am undertaking research into the subject of "*The Liberating Mission Of Jesus And The Anglicans Of The Tamale Diocese With Special Reference To St. Luke's Gospel*". The purpose of this research is to help the Diocese become more effective in its mission and ministries. To help do this, you have been identified to participate in the study by completing this questionnaire.

Please note that your participation in this study is completely voluntary but vital to the study because it will be incomplete without your input.

I would be most grateful if you could return your completed questionnaire to me by the 8<sup>th</sup> July 2004.

Please be as honest and open as you can.

Thank you.

1. Name of your Church \_\_\_\_\_

2. How long have you been in this Church? \_\_\_\_\_

3 (a) Has your church or Diocese a clear vision and mission statement?

Yes  No

3 (b) If yes, do you have a strategic plan?  Yes  No

4. What does "being a Christian" mean to you? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

5. What kind of behaviour and practices are associated with being a Christian? \_\_\_\_\_

---

---

6 Has your church or Diocese been involved in a specific evangelistic project in the last five years? Yes  No

7. What standards would you use to judge the success of an evangelistic project?

---

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---

8 (a) Would you be happy to take your non- Christian friend to Sunday worship in your church? Yes  No

8 (b) Give reasons for your choice \_\_\_\_\_

---

9. How would you describe your Sunday worship services to your non-Christian friend?

Very attractive and inspirational  Quite attractive and inspirational

Unattractive and inspirational  Other (specify)

10 (a) Can the liturgical life of your church or Diocese be both effective worship and effective evangelism?  Yes  No

10 (b) Give reasons for your choice. \_\_\_\_\_

---

11. Conversion has been a central feature of the church's mission. What is your Understanding of it? \_\_\_\_\_

---



Others (specify) \_\_\_\_\_

17 To what extent would you say that there is a spirit of cooperation and a shared responsibility for ministry in your church or Diocese?

1 2 3 4 5  
Weak Strong

18. Where do you think most energy goes in your church or Diocese? (Tick 3 boxes)

- |  |  |  |
|--|--|--|
| <input type="checkbox"/> Worship   | <input type="checkbox"/> Finances            | <input type="checkbox"/> Ecumenism         |
| <input type="checkbox"/> Serving neighbours                              | <input type="checkbox"/> Supporting families | <input type="checkbox"/> Learning together |
| <input type="checkbox"/> Pastoral care                                   |  |  |
| <input type="checkbox"/> Teaching the faith                              |  |  |
| <input type="checkbox"/> Parish/community schools                        |  |  |
| <input type="checkbox"/> Sharing the faith                               |  |  |
| <input type="checkbox"/> Community engagement                            |  |  |
| <input type="checkbox"/> Confronting injustice/working for social change |  |  |
| <input type="checkbox"/> Other (specify) _____                           |  |  |

19. To what extent is your church or Diocese willing to try new things?

1 2 3 4 5  
Not willing Willing

20 List **three** major changes you will like to see happen in your church or Diocese and state your reasons. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

21 Choose **one** ministry in your church to which you would like to see more time given and **one** ministry where you feel that too much time is given. Give reasons for your choice. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

22 How would you describe the level of financial giving in your church or Diocese?

Very Positive     Quite Positive     Poor Negative

23 To what extent does your church cooperate with other churches in the area?

Very little     Little     Very much     Much     None at all

24 Give reasons for your choice. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

25 Does your church have a responsibility to the local community?

Yes     No

26 What are the main social problems in your community, if any?

- Socio-economic \_\_\_\_\_
- Socio-political \_\_\_\_\_
- Environmental \_\_\_\_\_
- Others \_\_\_\_\_

27 Among the problems you have listed above, how many of them is your church or Diocese responding to and how? \_\_\_\_\_  
\_\_\_\_\_

28 How would you define your church's or Diocese's involvement in political issues?

Very active     Active     Little     Very Little     Inactive

29 How would you define your church's involvement in the pursuit of social justice?

Very active     Active     Little     Very Little     Inactive

30 How would you define your church's or Diocese's involvement in fighting against poverty?

Very active     Active     Little     Very Little     Inactive

31 How would you define your church's involvement in fighting against corruption?

Very active     Active     Little     Very little     Inactive

32 How would you define your church's involvement in fighting against unemployment?  
 Very active  Active  Little  Very Little  Inactive

33 Do you have an Anglican school(s) in your parish or Diocese?  Yes  No

34 How much emphasis is put on Christianity in your school (s)?  
 Very much  Much  Little  Very little  None

35 To what extent do you see religious education in our church Schools as an educational activity?  
1 2 3 4 5  
Not at all Very much so

36 To what extent do you see religious education in our church schools as a School nurturing activity?  
1 2 3 4 5  
Not at all Very much so

37 To what extent do you see religious education in our church Schools as an opportunity for evangelism?  
1 2 3 4 5  
Not at all Very much

38 What have been the major set backs in your School(s)? \_\_\_\_\_  
\_\_\_\_\_

39 Do you have an Anglican health institution or programme in your parish or Diocese?  Yes  No

40 To what extent do you see our health services fulfilling the healing ministry of Jesus Christ? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



**LAITY ONLY:**

47. To what extent are you able to present Christian witness at your work? (Tick one)

Very little       Little       Very much       Much       Not at all

48 (a) What do you consider to be the strengths of your church?-

\_\_\_\_\_

\_\_\_\_\_

48(b) What are you doing to sustain them? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

49 (a) What do you consider to be the weakness of your church? \_\_\_\_\_

\_\_\_\_\_

49(b) What are you doing to overcome them?

\_\_\_\_\_

\_\_\_\_\_

50. In your opinion what are the main barriers to mission work in your church or diocese? \_\_\_\_\_

\_\_\_\_\_

51. What could be done to foster mission work in your parish or Diocese?

\_\_\_\_\_

\_\_\_\_\_

52 (a) Is there any main ethical problem in your church or Diocese that is a concern for your church members?  Yes  No

52 (b) List **three main** ones if any? \_\_\_\_\_

52 (c). How are you responding to them ? \_\_\_\_\_

\_\_\_\_\_

53. In your opinion, what should be the priority of your church or Diocese? (pick one)

Evangelism (conversion)

Social services

Pursuit of social justice

Combination (specify) \_\_\_\_\_

54. Is there any relevant information you want to comment about your church or Diocese?

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By Very Rev. Jacob Ayeebo  
(Researcher)

## **ANNEXURE C**

### **QUESTIONNAIRE TO DIOCESAN DEVELOPMENT PROJECT WORKERS AND CLERGY INVOLVED IN COMMUNITY DEVELOPMENT WORK.**

#### **INTRODUCTION**

As you may be aware, I am doing a research into the subject of: “The liberating mission of Jesus and the Anglicans of the Tamale Diocese with special reference to St. Luke’s Gospel.” The purpose of this research is to help the Diocese become more effective in its mission and ministries. To help do this, you have been identified to participate in the study by completing this questionnaire.

Please note that your participation in this study is completely voluntary but vital to the study because it will be incomplete without your input.

I would be most grateful if you could return your questionnaire to me by the 8<sup>th</sup> July 2004.

Please be as honest and open as you can.

Thank you.

1. What is the name of your project? \_\_\_\_\_  
\_\_\_\_\_
2. When and how did the project begin? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. What work does your project do? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. What are the goals of your project? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. What methods have you put in place to achieve the goals of your project? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. What impact has your project made on the Community or Beneficiaries? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. What structures do your projects have to facilitate your work? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
8. For how long do you support a Beneficiary group financial? \_\_\_\_\_  
\_\_\_\_\_
9. What happens to a group when it is withdrawn from your project support? \_\_\_\_\_  
\_\_\_\_\_
10. (a) What do you think are the real problems and opportunities, which lie before you in

your work?

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---

10 (b) What do you think are the real problems and opportunities, which lie before you in your work?

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11. In your work do you regard yourself as

- Professional     Semi-professional     Non Professional     Other

(specify) \_\_\_\_\_

12. Over the last three years what have been the most difficult obstacles or challenges you had to face? \_\_\_\_\_

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13. How would you define your leadership style? \_\_\_\_\_

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14. What are the key things that have helped you as a leader?

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---

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15. How will you define your involvement in politics?

Very active    Active    Very little    Little    Inactive

16. How often do you attend political rallies/meetings?

Seldom    Often    Occasionally    Always

17. How many training courses have you attended since you became involved in development work?    Several    few    None

18. How much emphasis is put on religion at your project?

None    Very little    Little    Great deal    Quite a lot

19. How often does your staff meet to pray?

Seldom    Often    Occasionally    Never

20. How often does the staff meet to reflect on the word of God? \_\_\_\_\_

\_\_\_\_\_

21. How does your project help the beneficiaries to develop their relationship with God? \_\_\_\_\_

\_\_\_\_\_

22 (a). What resource does your project have? \_\_\_\_\_

\_\_\_\_\_

22 (b). Are they sustainable?    Yes    No

23. Can the project be maintained and continue to function when funds from outside Donors are withdrawn?   Yes/No. If Yes, how? \_\_\_\_\_

\_\_\_\_\_

24. How do you empower beneficiaries to work for good changes within the community?

\_\_\_\_\_

\_\_\_\_\_

25. What staff training programme does your project have? \_\_\_\_\_  
\_\_\_\_\_

26 (a). How will you measure the percentage of success of your project:

Economically? 5% ----- 100%

Spiritually? 5% ----- 100%

Politically? 5% ----- 100%

26 (b). What are you doing to maintain the success if any? \_\_\_\_\_  
\_\_\_\_\_

26 (c). What are the **main** things that need to be changed in order for you to be successful?  
\_\_\_\_\_  
\_\_\_\_\_

27. What type of training will you need to be more effective in your work?  
\_\_\_\_\_  
\_\_\_\_\_

28. List the major change you will like to see happen in the project?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

29 (a). Has your Diocese/Project/Office a mission statement  Yes  No

29 (b) If yes what does it say? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

30 Are there inter-projects workshops/seminars in your Diocesan development plan?

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31. What type of leadership training programmes do you have in your project?

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32. Is your funding partner Christian or non-Christian? \_\_\_\_\_

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33. What is your job title? \_\_\_\_\_

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34.If you are a Christian to what extend are you able to witness at your work side?

Little    Very Little    Much    Very Much    None

35. How many people were supported by your project in

1999      2000      2001      2002      2003 ?

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36. In what ways does your project promote teamwork? \_\_\_\_\_

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37. How are new ideas welcome in your project? \_\_\_\_\_

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38. Do men and women receive equal wages for work of equal value and the same qualification? \_\_\_\_\_ Why? \_\_\_\_\_

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39. What in your opinion are the major causes of poverty?

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40. To what extent is the culture of the beneficiary communities an obstacle or promoter of your development efforts?

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## ANNEXURE D

### QUESTIONNAIRE TO DIOCESAN PROJECTS BENEFICIARIES

#### INTRODUCTION

As you may be aware, I am doing a research into the subject of: “The Liberating Mission of Jesus and the Anglicans of the Tamale Diocese with Special Reference to St. Luke’s Gospel”. The purpose of this research is to help the Diocese become more effective in its mission and ministries. To help do this, you have been identified to participate in the study by completing this questionnaire.

Please note that your participation in this study is completely voluntary but vital to the study because it will be incomplete without your input.

I would be most grateful if you could return your questionnaire to me by the 8<sup>th</sup> July 2004.

Please be as honest and open as you can.

Thank you.

1. How did you get to know about the project? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

2. What type of business or activity are you doing? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

3. What religion/faith do you belong to?

Traditional     Christian     Moslem     Other (specify).

If you are not a Christian, tell me how you feel working with a Christian project?

\_\_\_\_\_

---

4. Which Christian denomination do you belong?  Anglican  Catholic  
 Assemblies of God  Presbyterian  Methodist  Other (specify)

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5. How long have you been a Beneficiary of this project? \_\_\_\_\_

---

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6. How was your economic situation/position before the support from the project?  
 Very poor  Poor  OK  Other (specify) \_\_\_\_\_

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7. How would you describe your economic situation now?  No different  
 Worse than before  Better  Good  Other (specify)

8. What are the changes in your living condition if any? \_\_\_\_\_

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9. How will you define your involvement in politics?  Active  Very active  
 Inactive  Little  Very Little

10. How often do you attend political rallies/meetings?  Seldom  Often  
 Occasionally  Other (specify) \_\_\_\_\_

11. How do you choose your political party? \_\_\_\_\_

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---

12. How many training sessions have you attended since becoming a beneficiary of the project? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

13. Apart from the project workers, has any church official talked to you about the project?  Yes  No. If yes, who?  Lay member  Catechist

Minister/Priest  Bishop  Church Committee

14. Do you have the opportunity to share your experiences of God through testimonies with your group members?

Explain \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

15. To what degree were you involved in deciding the programme or activity you are doing now?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

16. How did you decide on the activity you are doing now? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

17. How would you assess the impact of the project?

On your economic life? 1%-----100%

On your spiritual life? 1%-----100%

On your political life? 1%-----100%

18. List the major changes you will like to see happen in the project \_\_\_\_\_

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19. Do you feel removed from the management Board decisions?

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20. How do you define the relationship between you and the project workers?

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21. How will you continue with your present business or activity when you are withdrawn from the project? \_\_\_\_\_

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22. To what extent is the project willing to change to new activities/programme?

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Very Rev. Jacob Ayeebo  
(Researcher)

## **ANNEXURE E**

### **SUPPLEMENTARY QUESTIONS**

1. In what ways do your organisations promote team work?
2. Are new ideas welcome in your organisation?
3. Do men and women receive equal wages for work of equal value and the same qualification?
4. What are the origins of poverty?
5. What is your understanding about holistic development?
6. To what extent is the culture of the beneficiary communities an obstacle or promoter of your development efforts?

Rev. Jacob Ayeebo  
(Researcher)

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