

Dynamics of international mission in the Methodist Church Ghana

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ABSTRACT

Christianity is currently coming to terms with the demographic shift of now being primarily a Southern church, and mission is emanating out of its new heartlands. In recent generations, it has not been uncommon to interpret international mission from places like Africa through the paradigmatic thinking of the modern missionary movement. However, missiologists have begun to take note of the ways of thinking in the majority world. Important to missiological conceptualisation of many in the majority world is the role of migration, and it offers perspectives into what may very well be an unfolding mission paradigm.

As a mainline church with strong roots in Ghana, the Methodist Church Ghana gives insights into how a church in a worldwide communion both understands and navigates mission on the world stage. This thesis explores the conceptualisation of international mission in the Methodist Church Ghana. It ascertains the priority the Methodist Church Ghana places on international mission, and it gives identification to the ways in which international mission is conducted.

As demonstrated in the semi-structured interviews, the Methodist Church Ghana has a favourable view of its international mission engagement and the direction with which its mission is headed to in the future. Based on the cultural values of communal responsibility, it employs a missional church ecclesiology as mission occurs collectively through the modality. As its members migrate to lands beyond Ghana with different Methodist narratives, it must negotiate seemingly paradoxical perspectives as it belongs to a larger world communion and lives out its evangelical 'world parish' theology. Through migration and the expressions of mission by and amongst its diaspora communities, differentiating models for interpreting diaspora mission can be identified in the Methodist Church Ghana.

Dynamics of international mission in the Methodist Church Ghana

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DECLARATIONS

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed 

Date 7 December 2015

STATEMENT 1

This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction is clearly marked in a footnote.

Other sources are acknowledged by midnotes or footnotes giving explicit references. A bibliography is appended.

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Date 7 December 2015

STATEMENT 2

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DEDICATION

To Nicole, Aidan, and Eli whose love and support
sustained me through this whole process

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If the African understanding is that it takes a village to raise a child, I would have to say that it takes a village to complete a thesis. I would like to acknowledge some in my ‘village’ who have helped me get to this point.

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ABBREVIATIONS

AACC	All Africa Council of Churches
AIC	African Independent/Instituted/Initiated Churches
AME	African Methodist Episcopal Church
AMEZ	African Methodist Episcopal Zion Church
Benelux	Belgium, The Netherlands, and Luxemburg
BMC	British Methodist Church/ the Methodist Church (Great Britain)
BOM	Board of Ministries in the MCG
BSRRD	Board of Social Responsibility and Rural Development
CoP	Church of Pentecost
CoN	Church of Nigeria (Anglican Communion)
CME	Christian Methodist Episcopal Church
CMS	Church Missionary Society
GBGM	General Board of Global Ministries of the UMC
GMF	Ghanaian Methodist Fellowship in the BMC
ECWA	Evangelical Church of West Africa
EmK	Evangelisch-methodistische Kirche/ the UMC in Germany
EMR	Evangelism, Mission, and Renewal Division of the MCG
Evg.	Evangelist
GMF	Ghana Methodist Fellowship of the BMC
IAMS	International Association of Mission Studies
KS	Kirk Sims
MCCA	Methodist Church in the Caribbean and the Americas
MCG	Methodist Church Ghana
MMM	Modern missionary movement
MOU	Memorandum of understanding
NAM	North American Mission of the MCG
Prof.	Professor
Revd	Reverend (may also be coupled with Very, Rt [right] and Most)
SIM	Sudan Interior Mission/Serving in Mission
SMC	Supervising Missions Coordinator of the NAM
SPG	Society for the Propagation of the Gospel
SUWMA	Susanna Wesley Mission Auxiliary
UCC	United Church of Canada

UK	United Kingdom
UMC	The United Methodist Church
UN	United Nations
US/USA	United States (of America)
WCC	World Council of Churches
WMC	World Methodist Council
WMMS	Wesleyan Methodist Missionary Society

1. MISSION FROM THE MAJORITY WORLD

This last generation has seen a significant shift in World Christianity. The demographic centre of gravity has moved to the global South,¹ and with the new state of Christianity, one reality is that mission has been emanating from the new heartlands of the church. Though it is argued by some that the North still maintains a degree of theological and financial ascendancy in World Christianity,² the growing existence of Christians from the majority world beyond their homelands is having bearing on the nature of the universal church. This presence is being understood in light of Christian mission, and such a perspective challenges some of the missiological understandings of the modern missionary movement (MMM).³

As early as the 1970s, a handful of scholars began to take note of the inchoate actuality of macro-trends in what has emerged as a *kairos*⁴ in the whole of church history.⁵ It was becoming evident that ‘the new chapter of Christian history’, was ‘... a Christianity without Christendom, a Christianity more and more determined by the southern continents.’⁶ Christianity was emerging as a ‘true world faith’ and at the same time ‘becoming a non-Western religion’.⁷ With these different realities come new

¹ John S. Mbiti, 'Theological Impotence and the Universality of the Church', *Lutheran World*, 21/3 (1974), 251-260; Andrew F. Walls, 'Africa in Christian History—Retrospect and Prospect', *Journal of African Christian Thought*, 1/1 (1998), 2-15; Dana L. Robert, 'Shifting Southward: Global Christianity since 1945', *International Bulletin of Missionary Research*, 24/2 (2000), 50-54, 56-58; Philip Jenkins, *The Next Christendom: the Coming of Global Christianity* (Oxford: Oxford University Press, 2002); Center for the Study of Global Christianity, 'Christianity in its Global Context, 1970–2020 Society, Religion, and Mission', in Todd M. Johnson (ed.), (South Hamilton, Massachusetts: Gordon Conwell Theological Seminary, 2013).

² Jehu Hanciles, 'The future of missiology as a discipline: a view from the non-Western world', *Missiology*, 42/2 (2014), 121-138; Andrew F. Walls, 'Structural Problems in Mission Studies', *International Bulletin of Missionary Research* 15/4 (1991), 146-155; Craig Van Gelder, 'The future of the discipline of Missiology: Framing current realities and future possibilities', *Missiology*, 42/1 (2013), 39-56.

³ This term is defined in the appendix and discussed later in this chapter.

⁴ Meaning: ‘opportune moment’.

⁵ Mbiti, 'Theological Impotence and the Universality of the Church', p. 254; Walls was bold enough to say: '*Theology in the Third World is now the only theology worth caring about.*' (italics his) In Andrew F. Walls, 'Towards Understanding Africa's Place in Christian History', in J. S. Pobee (ed.), *Religion in a Pluralistic Society: Essays Presented to Professor C G Baëta in Celebration of his Retirement from the Service of the University of Ghana, September 1971 by Friends and Colleagues Scattered over the Globe* (Studies on Religion in Africa; Leiden: E. J. Brill, 1976), p. 182.

⁶ Andrew F. Walls, 'Christianity in the non-western world: a study in the serial nature of Christian expansion', *Studies in World Christianity*, 1/1 (1995), 1-25, p. 21.

⁷ Kwame Bediako, *Christianity in Africa: the Renewal of a non-Western Religion* (Edinburgh: Edinburgh University Press, 1995), p. 265.

topics to examine, and certainly mission from the majority world is a subject worthy of exploration.

1.1 Aims and objectives

This thesis elucidates some shifts of epic proportions by looking at a particular case study that can be illustrative of some of the mission thinking with provenance on the African continent. The specific church I shall examine is the Methodist Church Ghana (MCG), a denomination that has a long history in its context and has had an increasingly stronger influence beyond the borders of Ghana. From a religious studies perspective, this thesis is theoretically rooted in the missiological discourse on mission from the majority world,⁸ and it is using this solitary case as an example that will add to the broader body of literature on African missiology. This thesis seeks to answer the following research question.

How does the Methodist Church Ghana understand and engage in international mission, and to what extent does it place priority on international mission?

The central research apparatus has been designed to answer this particular question. The data are initially sorted and then assessed through fuzzy sets in chapter four. Further analysis takes place in the subsequent chapters.

This thesis has three central aims:

1. To discover how international mission is conceptualized in the MCG,
2. To ascertain the extent of prioritisation the MCG has for international mission, and
3. To give identification to the ways in which the MCG is involved in international mission.

1.2 Scope

The research presented here is limited to the understanding of international mission among self-identified Ghanaian Methodists. These will be voices from within the Methodist Church Ghana and from Ghanaian Methodists in sister Methodist denominations where Ghanaian Methodism is given a level of formal recognition outside Ghana. This is a contemporary study, with the conclusions based on the

⁸ This term will be discussed later in this chapter, and it is defined in the appendix.

understandings present in the MCG between June of 2011 and October of 2013 when the primary research source materials were collected.

It is also helpful to say what this thesis is not trying to accomplish. By looking at a single denomination, this thesis cannot make universal claims. As a corpus of cases amass, it will give more definition to the broader incipient framework that is taking shape. This case in and of itself cannot define the nascent paradigm, but it can offer additional insights that contribute to the broader discourse. Though migration and diaspora mission are significant themes that emerge in this thesis, it is not simply an addition to 'diaspora missiology' since models not involving migrants are examined and are also a part of the conceptualisation of mission throughout this denomination. Although some history is explored, this work is not an historical examination. Except for raising a few questions for further exploration, it is not a projection of future normative practices. I shall now turn our attention to the broader intellectual setting of this thesis before returning to the specific context of the Methodist Church Ghana.

1.3 Missiological discourse on mission from the majority world

Mission from the majority world is far from being a new thing, yet its incipient prominence is coming more and more to the fore, and it is gaining traction with scholars considering its implications in this epoch of church history. For those in the North, it has been a time of coming to terms with the new reality, but it has been difficult for many to grasp the depth and breadth of the new ways of thinking. Much of the missiological writing on and from the majority world has focused on mission praxis rather than the flows of mission. However, mission from the majority world must be seriously understood as the church in the South will certainly have a growing influence on world mission during the unfolding generations.

1.3.1 Historical expressions

Before this burgeoning epoch, we can see that in previous cycles in the serial nature of church history, it was not uncommon for churches in what is now known as the majority world to have vast reaches in mission.⁹ Majority world mission has been taking place throughout the whole of Christian history, and that is evident in the reality that Christianity did not become primarily a religion centred in the North until around the

⁹ Walls, 'Christianity in the non-western world'.

year 900.¹⁰ Some earlier examples of missionary activity egressing from beyond the West would be the Nestorians from Mesopotamia and Persia who had penetrated into China in the seventh century¹¹ and the interaction between the ‘Thomas Christians’ of India with fellow believers from the Oriental Churches for the better part of the last two millennia.¹² Walls has written on the influence of Sierra Leone which ‘in the second half of the nineteenth century and the early years of the twentieth probably produced more missionaries, ministerial and lay, per head of population than any other country in the world.’¹³ Stories abound about the nineteenth century African, Samuel Ajayi Crowther, who led efforts as ‘bishop of the countries of Western Africa beyond the limits of the Queen’s dominions’¹⁴ to the Karen missionary societies that date to the 1830s¹⁵ or the Jamaicans who laboured alongside the Basel Mission in Ghana during the 1840s.¹⁶ However, statistically, international mission coming out of the majority world after the dawn of the MMM has only begun to gain significant traction within the last couple of generations,¹⁷ and it is growing at a much faster rate than mission from the West.¹⁸

¹⁰ Todd M. Johnson, *The demographics and dynamics of Christian expansion* (Crowther Centre monographs; Oxford: Church Mission Society, 2009), p. 9.

¹¹ Stephen Neill, *A History of Christian Missions* (The Pelican History of the Church; Harmondsworth, Middlesex: Penguin Books, 1964), p. 94.

¹² Kirk S. Sims, 'The Thomas Christians of India: a look into the history of the impact of missions', MDiv paper (Asbury Theological Seminary, 1998).

¹³ Andrew F. Walls, 'Mission and Migration: the Diaspora Factor in Christian History', *Journal of African Christian Thought*, 5/2 (2002a), 3-11, p. 9. Also: Andrew F. Walls, 'The legacy of Samuel Ajayi Crowther', *International Bulletin of Missionary Research*, 16/1 (1992), 15-16, 18-21; Walls, 'Christianity in the non-western world', p. 3.

¹⁴ Walls, 'The Legacy of Samuel Ajayi Crowther'; Stephen Ayodeji A. Fagbemi, 'Territorial Expansionism or Passion for the Lost? A Reflection on 21st-Century Mission with Reference to the Anglican Church of Nigeria', *Transformation*, (2014), 1-10; J. Kofi Agbeti, *West African Church History*, 2 vols. (Leiden: Brill, 1986); E. A. Ayandele, 'The missionary factor in Northern Nigeria 1870-1918', in Ogbu Kalu (ed.), *History of Christianity in West Africa* (New York: Longman, 1980), 133-158; E. P. T. Crampton, 'Christianity in Northern Nigeria', *Christianity in West Africa* (Ibadan, Nigeria: Daystar Pr, 1978).

¹⁵ Peter A. Larson, 'Third World Missionary Agencies: Research in Progress', *Missiology*, 1/2 (1973), 95-111, p. 100.

¹⁶ Daniel Antwi and Paul Jenkins, 'The Moravians, the Basel Mission & the Akuapem State in the Nineteenth Century', in Holger Bernt Hansen and Michael Twaddle (eds.), *Christian missionaries & the state in the Third World* (Oxford: James Currey, 2002), p. 46.

¹⁷ Lawrence E. Keyes, *The Last Age of Missions: a Study of Third World Missionary Societies* (Pasadena, California: William Carey Library, 1983), pp. 8-9; Ralph D. Winter, 'New Missions and the Mission of the Church', *International Review of Mission*, 60/237 (1971), 89-100, p. 90; Jehu Hanciles, 'Migration and Mission: Some Implications for the Twenty-first-Century Church', *International Bulletin of Missionary Research*, 27/4 (2003), 146-150, 152-153, p. 152.

¹⁸ Michael Jaffarian, 'Are There More Non-Western Missionaries than Western Missionaries?', *International Bulletin of Missionary Research*, 28/3 (2004), 131-132, p. 132.

1.3.2 Discourse on the subject

It can easily be argued that the modern missionary movement was a catalyst for great growth in World Christianity. Though much of the mission has been done by Africans, the MMM has had its influence in the numerical increase in places like West Africa. This region saw its Christian population swell from 557,000 to 109,752,000 between the years 1910 and 2010, representing an astounding *annual* growth rate of 5.43 per cent.¹⁹ It was as if a snowball had been started to form and roll, ever so slowly in the nineteenth century until, little by little, this snowball had gained so much momentum that it proportionately became an avalanche. Before they knew it, many in the initiating countries were not quite ready for the momentum of what became the church in Africa.²⁰

The ‘younger churches’ were not very represented at Edinburgh 1910, displaying the general single-directional nature of mission and the notion of who was directing mission efforts. For the better part of the twentieth century, the church in Africa grew steadily and without much fanfare. African evangelists, lay people, and pastors mostly carried out this expansion.²¹ Much of their efforts were in contextualizing and inculturating the Gospel and the faith.

1.3.2.1 The North looking South

As Africans were busy adapting polities from the West in newly independent denominations on their own terms by asking questions of connecting theology to deep questions of life and in trying to keep up with more large numbers of new disciples, some in the North began to take note of new mission activity from the South. Long had voices in the West been calling for robust independent indigenous churches. Henry Venn (Britain), Rufus Anderson (America), and later interpreters had their ideas influence mission leaders, strategists, and practitioners. Their ‘three self’ principles

¹⁹ Johnson, *The demographics and dynamics of Christian expansion*, p. 13.

²⁰ A profound example of this is in the Anglican Communion where leaders in the global South have been brazen in their acknowledgement they are not under the hegemony of the North. E.g.: the Church of Nigeria: Douglas LeBlanc, 'Out of Africa: the Leader of Nearly 18 Million Nigerian Anglicans Challenges the West's Theology and Control', *Christianity Today*, 49/7 (2005), 40-43. See also: Kevin Ward, 'The Empire fights back—the invention of African Anglicanism', in Afeosemime U. Adogame, Roswith I. H. Gerloff, and Klaus Hock (eds.), *Christianity in Africa and the African diaspora: the appropriation of a scattered heritage* (London: Continuum, 2008), 86-96, p. 94.

²¹ Walls, 'Africa in Christian History', p. 7; Jehu Hanciles, *Beyond Christendom: Globalization, African Migration, and the Transformation of the West* (Maryknoll, N.Y.: Orbis Books, 2008a), pp. 128-131.

continue to carry much weight in mission circles.²² However, Pierson posits that Venn and Anderson had not developed an understanding of the independent self-supporting, self-governing, and self-propagating churches becoming mission senders beyond their immediate context.²³

1.3.2.1.1 World Church bodies

At the 1952 Willingen Conference, the International Missionary Council (one of the precursors of the WCC) recognized it was time ‘when some of the younger churchmen [were] sharing with the older churches in their pastoral and evangelistic task in the West, and it [was] hoped that the number of such persons [would] increase.’²⁴ By the 1957/8 Accra Conference, the conversation had evolved to a discussion on sending *and* receiving missionaries between the churches while avoiding the younger/older distinction.²⁵ By the 1963 WCC meeting in Mexico City, it was time to affirm ‘the missionary movement involves Christians in all six continents’ to bring ‘the whole Gospel to the whole world’.²⁶ Formal legitimacy had been given to mission from the majority world, yet very little was done to understand the emerging reality.

Around this same time, the Roman Catholic Church produced *Ad Gentes* as a result of the Second Vatican Council giving theological interpretation and direction to mission.²⁷ As with many of the statements from Vatican II, the Roman Church has been

²² Wilbert R. Shenk, 'Rufus Anderson and Henry Venn: A Special Relationship?', *International Bulletin of Missionary Research*, 5/4 (1981), 168-172. Building on the ideas of Anderson and Venn, J.L. Nevius has had a tremendous influence in the Korean Church. See: Steve (Heung Chan) Kim, 'A Newer Missions Paradigm and Growth of Missions from the Majority World', in Enoch Yee-Nock Wan and Michael Pocock (eds.), *Missions from the Majority World: Progress, Challenges, and Case Studies* (Evangelical Missiological Society; Pasadena, CA: William Carey Library, 2009), 1-34, pp. 20-26.

²³ Paul E. Pierson, 'Non-Western Missions: the Great New Fact of Our Time', in Patrick Sookhdeo (ed.), *New Frontiers in Mission* (Exeter: Paternoster, 1987), 9-15, p. 10.

²⁴ International Missionary Council. Meeting (1952: Willingen Germany), *Missions Under the Cross: Addresses delivered at the Enlarged Meeting of the Committee of the International Missionary Council at Willingen, in Germany, 1952; with Statements issued by the Meeting*, ed. Norman Goodall (London: Edinburgh House Press, 1953), p. 204.

²⁵ International Missionary Council. Meeting (1957-1958: Accra Ghana) and Ronald Kenneth Orchard, *The Ghana Assembly of the International Missionary Council, 28th December, 1957 to 8th January, 1958: Selected Papers, with an Essay on the Role of the I.M.C.* (London: Published for the International Missionary Council by Edinburgh House Press, 1958), p. 182.

²⁶ World Council of Churches Commission on World Mission and Evangelism, *Witness in Six Continents: records of the Meeting of the Commission on World Mission and Evangelism of the World Council of Churches held in Mexico City, December 8th to 19th, 1963*, ed. R. K. Orchard (London: Published for the Division of World Mission and Evangelism of the World Council of Churches by Edinburgh House Press, 1964), p. 175.

²⁷ Roman Catholic Church, 'Decree Ad Gentes: on the Mission Activity of the Church', in 2nd Vatican Council (ed.), (Vatican City, 1965).

giving further theological interpretation and practical application to *Ad Gentes* over the past few decades.²⁸ Affirming mission from the South, Pope John Paul II declared, ‘the church in Africa, having become “a homeland for Christ” is now responsible for the evangelization of the continent and the world.’²⁹

In 1974, representing the Evangelical strain of Christianity, the International Congress on World Evangelization produced the ‘Lausanne Covenant’. In section eight, the movement professed:

The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelise belongs to the whole body of Christ.³⁰

Meeting in Manila, Lausanne II also affirmed: “Mission” is no longer, and can no longer be, a one-way movement from the “older churches”³¹. In essence, the world church organisations had come to recognize the ecclesiastical bodies in the South as peers, and these bodies are still in the process of coming to terms with all of the implications of the new realities.

1.3.2.1.2 In missiological circles

With the theological credibility established by the major church bodies, missiologists began to see the need to study this issue. David Barrett was noticing the macro-level trends in 1970.

It appears, therefore, that concern for world mission as a priority, and the leadership of that mission, are rapidly passing from the Western churches to new and dynamic Third World communities which are unfettered by many of the forces crippling their Western counterparts.³²

However, in looking at the church in Africa, he acknowledged that the church needed to ‘get its house in order’.

The consequences of this for the future influence of Christianity in the world are incalculable. Ninety years after Edinburgh may well see the Church in Africa in a position

²⁸ James Chukwuma Okoye, 'Mutual Exchange of Energies': Mission in a Cross-Cultural Perspective: an African Point of View', *Missiology*, 25/4 (1997), 467-479.

²⁹ Pope John Paul II, 1995 Post-synodal Apostolic Exhortation. *Ecclesia in Africa*. Yaoundé (Cameroon), 14 September 1995 quoted in *ibid.*, p. 470.

³⁰ The International Congress on World Evangelization, *The Lausanne Covenant*, ed. J. D. Douglas (Let the Earth Hear His Voice: Official Reference Volume, Papers and Responses; Minneapolis: World Wide Publications, 1975).

³¹ Quoted in: Peter Vethanayagamony, 'Mission from the Rest to the West', in Ogbu Kalu, Peter Vethanayagamony, and Edmund Chia (eds.), *Mission after Christendom: Emergent Themes in Contemporary Mission* (1st edn.; Louisville, Ky.: Westminster John Knox Press, 2010), p. 131.

³² David B. Barrett, 'AD 2000: 350 Million Christians in Africa', *International Review of Mission*, 59/233 (1970), 39-54, p. 52.

to pioneer a quite new and authentic phase in world mission, provided it can somehow manage to solve its own internal problems first.³³

Beyond Clara Orr's initial survey of 'missions from the younger churches' in 1962,³⁴ some of the earliest extensive studies of the topic emerged out of those related to Fuller Theological Seminary. James Wong, Peter Larson, and Edward Pentecost made the first known comprehensive survey of mission from the majority world.³⁵ It described a mission movement in its infancy in South Korea (38 missionaries) and one emerging in Africa, with a large number of those being related to the Evangelical Church of West Africa. Their survey revealed no known international missionaries coming out of Ghana.³⁶ That project did bring awareness that 'the stereotyped image of a missionary as a "white-man" from the U.S., England, Europe and Australia cannot hold any longer'.³⁷

Over the succeeding generation, similar surveys were conducted.³⁸ In addition to these surveys, others wrote generalities about majority world mission from vantage points in the global North,³⁹ while some writers chose to expound on local expressions.⁴⁰

³³ Ibid., p. 52.

³⁴ Clara E. Orr, 'Missionaries from the Younger Churches', *Occasional Bulletin from the Missionary Research Library*, XIII/1 (1962), 1-12, p. 1.

³⁵ They saw themselves as pioneers. Larson, 'Third World Missionary Agencies: Research in Progress', p. 99.

³⁶ It should be noted that this was a season of turmoil in Ghana after the wave of idealism had stymied after two coups when this survey was made. J. S. Pobee, *Religion and Politics in Ghana* (Studia Missionalia Upsaliensia; Accra: Asempa Publishers, Christian Council of Ghana, 1991), p. 131.

³⁷ James Y. K. Wong, Peter Larson, and Edward C. Pentecost, *Missions from the Third World: a World Survey of Non-Western Missions in Asia, Africa, and Latin America* (Singapore: Church Growth Study Center, 1973), p. v.

³⁸ Marlin L. Nelson, *The How and Why of Third World Missions: an Asian Case Study* (South Pasadena, Calif.: William Carey Library, 1976); Lawrence E. Keyes, 'The New Age of Missions a study of Third World Missionary Societies', DMiss (Fuller Theological Seminary, 1981); Keyes, *The Last Age of Missions: a Study of Third World Missionary Societies*; Larry D. Pate, *From Every People: A Handbook of Two-Thirds world missions with directory/histories/analysis* (Monrovia, California: MARC, 1989).

³⁹ Winter, 'New Missions and the Mission of the Church', pp. 89-10089-100); Ralph D. Winter, 'Third World Missions', in Arthur F. Glasser (ed.), *Crucial Dimensions in World Evangelization* (South Pasadena, California: William Carey Library, 1976), 309-396; Stephen Neill, 'The Third World and Mission', *Review & Expositor*, 74/2 (1977), 135-148, pp. 135-148; Pierson, 'Non-Western Missions: The Great New Fact of our Time', Paul E. Pierson, 'A North American Missionary Trainer Responds to Two-Thirds World concerns', in William David Taylor (ed.), *Internationalizing Missionary Training: a Global Perspective* (Exeter: Paternoster, 1991), 193-202; Arthur F. Glasser, 'Mission in the 1990s: Two Views', *International Bulletin of Missionary Research*, 13/1 (1989), 2-8; Luis Bush, *Funding Third World Missions: the pursuit of true Christian partnership* (Singapore: World Evangelical Fellowship Missions Commission, 1990); Wade T. Coggins, 'God at Work Around the World', *Missiology*, 12/1 (1984), 75-79; Larry D. Pate and Lawrence E. Keyes, 'Emerging Missions in a Global Church', *International Bulletin of Missionary Research*, 10/4 (1986), 156-161; Lawrence E. Keyes and Larry D. Pate, 'Two-Thirds World Missions: The Next 100 Years', *Missiology*, 21/2 (1993), 187-206; Steven Kaplan, 'The Africanization of Missionary Christianity: History and Typology', in Steven Kaplan (ed.), *Indigenous Responses to Western*

Conference proceedings occasionally entered the discussion.⁴¹ The surveys and generalities were often written from the perspectives of people influenced by the North American school of thought. Broadly speaking, the North American church became the primary inheritor of the MMM in the second half of the twentieth century,⁴² and the American adaptation of the MMM was often expressed through a 'managerial missiology'. According to Escobar, managerial missiology sought 'to reduce Christian mission to a manageable enterprise' and where a task-oriented 'quantitative approach is predominant and the pragmatic orientation well defined.'⁴³

A managerial missiology does seem to come through in the writers who wrote broad-brush surveys about majority world mission. Implicit to some and explicit with others, the South was seen potentially as a means to accomplish the work and agenda of 'finishing the task' of world evangelisation the North had not been able to accomplish on its own. The ways they approached their subject matter reveal the cultural biases of their paradigmatic framework. Pate and Keyes offer a quote that can serve as a starting point.

Christianity (New York: New York University Press, 1995); Joseph G. Healey, 'Now it's your turn: East Africans go into Mission', *African Ecclesial Review*, 43/3 (2001), 134-149; Wilbert R. Shenk, 'Recasting Theology of Mission: Impulses from the Non-Western World', *International Bulletin of Missionary Research*, 25/3 (2001), 98-107; David Smith, *Mission After Christendom* (London: Darton, Longman and Todd, 2003); D. Preman Niles, *From East and West: Rethinking Christian Mission* (St. Louis, Mo.: Chalice Press, 2004); Mark Laing, 'The Changing Face of Mission: Implications for the Southern Shift in Christianity', *Missiology*, 34/2 (2006), 165-179; Roar G. Fotland, 'The Southern Phase of Christianity: the Contribution of the Global South to the Church in the Global North', in Knud Jørgensen et al. (eds.), *Mission to the World: Communicating the Gospel in the 21st Century: Essays in Honour of Knud Jørgensen* (Regnum studies in mission; Oxford: Regnum, 2008), 215-229; Enoch Yee-Nock Wan and Michael Pocock, *Missions from the Majority World: Progress, Challenges, and Case Studies* (Evangelical Missiological Society series; Pasadena, CA: William Carey Library, 2009); David Killingray, 'Passing on the Gospel: Indigenous Mission in Africa', *Transformation*, 28/2 (2011), 93-102.

⁴⁰ Church of Nigeria (Anglican Communion), 'History', <http://www.anglican-nig.org/main.php?k_j=24>, accessed 26 November 2010, archived at <http://anglican-nig.org/about-us/>, verified active 16 April 2016; Lois Fuller, 'Nigeria Evangelical Missionary Institute: A Case Study', in William David Taylor (ed.), *Internationalizing Missionary Training: a Global Perspective* (Exeter: Paternoster, 1991); Walls, 'The Legacy of Samuel Ajayi Crowther', pp 15-16, 18-21; Several cases are found in Wan and Pocock, *Missions from the Majority World: Progress, Challenges, and Case Studies*; Daniel Okyere Walker, 'The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost', PhD (University of Birmingham, 2010).

⁴¹ Raymond V. J. Windsor, 'The Manila Consultation and the Missions Commission International Missionary Training Project: Report and Projection', in William David Taylor (ed.), *Internationalizing Missionary Training: a Global Perspective* (Exeter: Paternoster, 1991); Lausanne Committee for World Evangelization Group on the Two Thirds World Church, 'The Two Thirds World Church: A New Vision, a New Heart, a Renewed Call', in David D. Ruiz (ed.), (Lausanne Occasional Paper No. 44; Pattaya, Thailand: Lausanne Committee for World Evangelization, 2004).

⁴² Van Gelder, 'The future of the discipline of Missiology: Framing current realities and future possibilities', p. 48.

⁴³ Samuel Escobar, 'A Movement Divided: Three approaches to world evangelization stand in tension with one another', *Transformation: An International Journal of Holistic Mission Studies*, 8/4 (October 1, 1991), 7-13, p. 11.

We agree that the Great Commission is task-oriented and that the task of reaching every people with a viable witness must take precedence. However, every missionary is not a pioneer and every missionary task is not evangelism. Researching the harvest fields, organizing good strategies, building support structures, training effective missionaries—these are also important elements that comprise the task.⁴⁴

As mission strategists, their theological starting point is the Great Commission,⁴⁵ which was a great motivator of the MMM.⁴⁶ What does this foundation say about the Great Commandment or the call to do justice or to have mercy? According to Pate and Keyes, mission is ‘task-oriented’, a value held highly in the West,⁴⁷ but at times this task takes a secondary priority to relationships in the majority world. Their notion of mission is about going to the ‘harvest [mission] fields’, which is reminiscent of unidirectional mission. Mission includes ‘strategies’, but must it? To Pate and Keyes, it requires ‘support structures’ which were typical of missionary societies in the age after Carey and during the age of mercantile activity of corporations at the height of colonial expansion. They also say that mission must have training, but does that imply that the undertrained or untrained are not capable of being engaged in mission? According to Pate and Keyes, if all these elements are present, missionaries will be effective at the task.

Perhaps what has been emerging from the majority world, and specifically West Africa is grounded in a new paradigm. Maybe this pattern is one where missionaries are not simply people born in the global South wearing northern clothing. It is conceivable that they look, act, are funded, and even perceive the world in radically different ways from their predecessors (from the North) who laboured among them and their ancestors.

Reinforcing these western ideas, Korean missiologist Sung Sam Kang attempted to look for themes in training of non-western missionaries in his 1995 comparative case study approach to four contrasting programmes of training non-western missionaries. Looking at examples in Korea and Africa, Kang clearly placed his research on the foundations laid by Pate and others. He was investigating the specialised ministry of

⁴⁴ Pate and Keyes, 'Emerging Missions in a Global Church', p. 159.

⁴⁵ Matthew 28:18-20.

⁴⁶ David Jacobus Bosch, *Transforming mission: paradigm shifts in theology of mission* (American Society of Missiology; Maryknoll, N.Y.: Orbis Books, 1991), pp. 73-83.

⁴⁷ Sherwood G. Lingenfelter and Marvin Keene Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (2nd edn.; Grand Rapids, Mich.: Baker Academic, 2003), pp. 77-85.

cross-cultural missionary work where such individuals 'should' be trained.⁴⁸

Some of the northern writers appear to have a high regard, if not going so far as to say that mission must occur within the confines of highly organized missionary societies, a concept which was defended and justified by Ralph Winter in what he called a 'sodality'.⁴⁹ Winter reveals the perspective of his school of thought.

The question we must ask is how long it will be before the younger churches of the so-called mission territories of the non-Western world come to that epochal conclusion ... namely, that there needs to be sodality structures, such as William Carey's 'use of means,' in order for church people to reach out in vital initiatives in mission, especially cross-cultural mission.⁵⁰

It seems that unless such structures are put in place, mission will not emanate from the global South. Winter is not alone in this perspective. Luis Bush asserted that without the proper organisation, and 'unless this enterprise is adequately funded, the whole opportunity could be lost.'⁵¹

Some have seen it as a means to accomplish their own goals. As one reads through Luis Bush, it appears as if the 'task' cannot be accomplished unless it is funded. Perhaps this 'cheap labour' could accomplish the unfinished business of the North with financial resources from the North.⁵² However, Bush takes a more empathetic approach in later years. He seems to reflect on the need to listen and inform the question rather than simply giving answers and direction to church leaders from the global South.⁵³

In looking at the more recent discussion on majority world mission, Howard Brant described seven 'essentials of Majority World emerging mission movements'. These include: (1) called individuals; (2) visionary leaders; (3) missional churches; (4) appropriate training; (5) flexible structures; (6) sustainable finances; and (7) powerful prayer movements.⁵⁴ It could be argued that Brant is looking from the outside with

⁴⁸ Sung Sam Kang, 'Development of Non-Western Missionaries: Characteristics of Four Contrasting Programs', PhD (Trinity Evangelical Divinity School, 1995), p. 2.

⁴⁹ Winter gives definitions this way: 'A modality is a structured fellowship in which there is no distinction of sex or age, while a sodality is a structured fellowship in which membership involves an adult second decision beyond modality membership, and is limited by either age or sex or marital status. In this use of these terms, both the denomination and the local congregation are Modalities, while a mission agency or a local men's club are Sodalities.' Ralph D. Winter, 'The Two Structures of God's Redemptive Mission', *Missiology*, 2/1 (1974), 121-139.

⁵⁰ *Ibid.*, p. 135.

⁵¹ Bush, *Funding Third World Missions*, p. 9.

⁵² *Ibid.*

⁵³ Luis Bush, 'The Power of Listening', *Missiology*, 33/1 (2005), 17-28, p. 20.

⁵⁴ Howard Brant, 'Seven Essentials of Majority World Emerging Mission Movements', in Enoch Yee-Nock Wan and Michael Pocock (eds.), *Missions from the Majority World: Progress, Challenges, and*

northern values to interpret what he perceives as success. Does mission take place without ‘called individuals? Will it only happen with visionary leaders? If a congregation is not missional, will mission not take place? Can mission occur without appropriate training? What if there are not structures to organize the movement? Will mission take place without sustainable money? It may be these are not *essentials*, but rather elements fitting the western projection of its own definition of successful mission.

Korean-born Steve Kim, who has served as a missionary in Latin America, seems to depart somewhat from simply writing through the perspectives of the MMM. He describes characteristics of regional and national mission associations. They have (1) local bases with direct relationships with missionaries; (2) focus on church planting and evangelism; (3) long-term commitments from the missionaries; (4) growth of the missionary force; and (5) South-South relationships.⁵⁵ These associations are collaborative bodies composed of missionary societies, the key characteristic of the modern missionary movement.

1.3.2.2 Southern theologians have focused on *missio ad intra*

Over the last few decades, western missiologists were beginning to come to terms with mission activities from the South. However, their colleagues in the South, particularly in Africa, were busy theologically interpreting and contextualizing this faith in their own settings. Missiology in the South has been more concerned with *missio ad intra* than *missio ad extra*.⁵⁶ With the massive thrust of mission over the last century, the MMM had produced quite a few offspring who have needed to take time to ‘self-theologize’.⁵⁷ It is understandable that the book edited by Nasimiyyu and Waruta, *Mission in African Christianity: critical essays in missiology*, is filled with essays on local interpretation.⁵⁸ When looking at perspectives in the African church, David Bosch

Case Studies (Evangelical Missiological Society series; Pasadena, CA: William Carey Library, 2009), 35-58.

⁵⁵ Steve (Heung Chan) Kim, 'A Newer Missions Paradigm and Growth of Missions from the Majority World', *ibid.* (Evangelical Missiological Society), 1-34, pp. 11-12.

⁵⁶ In other words, helping the Gospel take deep roots among Christianized peoples rather than major cross-cultural efforts of mission amongst unevangelized peoples.

⁵⁷ Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, Mich.: Baker Book House, 1985), pp. 195-196.

⁵⁸ Anne J. Nasimiyyu and D. W. Waruta, *Mission in African Christianity: critical essays in missiology* (2nd edn., African Christianity series; Nairobi: Acton Publishers, 2000). Various chapters deal with matters left incomplete by the western missionaries of previous generations, such as angels, demons, and spirits; mission in a post-Cold War reality; the voices of African women; and African interpretations of ecology, education, and urbanisation.

stated in 1984 ‘South Africans are virtually the only ones who write on what one might call theology of mission proper.’⁵⁹ What one does not see in this book is any grand scheme of ‘reaching the nations’ as would have been typical of the western mission thinkers in the generations following William Carey⁶⁰ and currently has traction among those ascribing to a managerial missiology.

In Africa, the church had been asking for space in this post-colonial period, and some in fact requested a moratorium of western missionaries and the unrestrained money flow of money into Africa. At the behest of the All Africa Conference of Churches in 1974, it appeared as if it was time to respond to the ‘paternalism, racism, and cultural imperialism’ perceived of the church during the season of western ecclesiastical hegemony.⁶¹ One can see western writers trying to correct the injustices done during the colonial period, going so far as to say that ‘the missionary period in Africa, as elsewhere, ha[d] come to an end.’⁶² However, while affirming the three-self principles of Venn and Anderson (by way of Roland Allen), John Pobee recognized that this coming to terms should not theologically be done in complete isolation.⁶³

In 1986, John Mbiti, the eminent African theologian who has had a great grasp of what has been written from African interpreters, declared: ‘Up to the present, there is virtually nothing published by African theologians on the mission of the church in Africa.’⁶⁴ At that point, there were plenty of articles and books critically looking at the activities of foreign missionaries working *in* Africa, but a paucity of works about

Showing the priorities of African theologians, Bediako states ‘African theology in the post-missionary era, therefore, is as much a response to [western] missionary underestimation of the value of African pre-Christian religious tradition, as it is an *African* theological response to the specific and more enduring issues of how the Christian Gospel relates to African culture. Kwame Bediako, *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and in Modern Africa* (Regnum Studies in Mission; Oxford: Regnum Books, 1992), p. xvii.

⁵⁹ David Jacobus Bosch, ‘Missionary Theology in Africa’, *Journal of Theology for Southern Africa*, 49 (1984), 14–37, quoted in Hanciles, ‘The future of missiology as a discipline: a view from the non-Western world’, p. 128.

⁶⁰ William Carey, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings, are Considered* (Leicester: Printed and sold by Ann Ireland, and the other Booksellers in Leicester; J. Johnson, St. Paul’s Church yard; T. Knott, Lombard Street; R. Dilly in the Poultry, London; and Smith at Sheffield, 1792).

⁶¹ Robert, ‘Shifting Southward: Global Christianity Since 1945’, p. 52. Westerners found ways to justify their domination. See: R. Elliott Kendall, ‘On the Sending of Missionaries: A Call for Restraint’, *International Review of Mission*, 64/253 (1975), 62–66, pp. 64–66.

⁶² R. Elliott Kendall, *The End of an Era: Africa and the Missionary* (London: S.P.C.K., 1978), p. 1.

⁶³ J. S. Pobee, ‘Moratorium Revisited’, *The Ghana Bulletin of Theology*, 4/9 (1975), 57–67, p. 65.

⁶⁴ John S. Mbiti, *Bible and Theology in African Christianity* (Nairobi: Oxford University Press, 1986), p. 177.

Africans in mission *out of* Africa. Over the last few decades, a growing cache of works encouraging international mission has appeared in Africa. In West Africa, some have been more popular works, such as those written by those connected to the Nigerian Evangelical Mission Association.⁶⁵ Yet in Ghana, not much has been written about sending missionaries beyond Ghana. Showing some of the perspectives of academic missiology in Ghana, the main emphasis of Kpobi's 2008 book, *Mission in Ghana*, was about the ecumenical relations between Christians within Ghana.⁶⁶

Lamin Sanneh has been a voice challenging the simple exportation of forms that are foreign in new contexts. Seeing a move from a 'top-down culture of Christendom', Sanneh has given a challenge to those from the global South not to replicate some of the attitudes from the North as he posits that some perspectives are being replaced with a 'bottom up shakedown'.⁶⁷ Kwame Bediako has also written about the shift in the centre of gravity. 'African Christianity has not attracted as much attention as its massive presence in Africa would appear to require.'⁶⁸

1.3.2.3 Migration and diaspora discussions

One means of mission that has been gaining traction in regards to explaining mission with provenance in Africa is through migration. The interdisciplinary field of migration studies pulls from a wide range of disciplines that address the multifaceted dimensions of the movement of peoples around the world. Rather than engaging the broader discussions on migration that may focus on economic or political issues, in this thesis, from a religious studies perspective, I primarily delve into the nascent and growing body of literature found in missiology and its related field of World Christianity. In these circles, a more specific grounding is found in the voices addressing specifically the African Christian migrant communities. Although some of the voices cited in this thesis are writing from a missiological perspective, others are not. However, for those who are beyond the confines of missiology, it is essential to note that their works are being read by missiologists.

⁶⁵ For example: Timothy O. Olonade, *Battle Cry for the Nations: Rekindling the Flames of World Evangelization* (Jos, Nigeria: CAPRO Media, 1995); Timothy O. Olonade, *Motivation for World Missions* (Jos, Nigeria: CAPRO, 1997); Peter Ozodo, *Discipling the Nations: Acting on Jesus' Last Command* (Jos, Nigeria: CAPRO Media Books, 1997).

⁶⁶ David Nii Anum Kpobi, *Mission in Ghana: the Ecumenical Heritage* (Accra: Asempa Publishers, Christian Council of Ghana, 2008).

⁶⁷ Lamin O. Sanneh, *Whose Religion Is Christianity? The Gospel Beyond the West* (Grand Rapids, Michigan: William B. Eerdmans, 2003), pp. 87-88.

⁶⁸ Bediako, *Christianity in Africa: the renewal of a non-Western religion*, p. 263.

One significant sign of the growing importance of migration in missiology is the fact that the theme of the most recent quadrennial meeting of the International Association of Mission Studies (IAMS) was ‘Migration, human dislocation, and the Good News: margins as the center in Christian mission.’⁶⁹ IAMS is a worldwide society of missiologists and is also a consortium of missiological associations from various regions and countries around the world. Because the science of mission can employ levels of critical distance inherent to religious studies,⁷⁰ the subject matter dealing with the intersection of migration and mission also has overlap with migration studies and World Christianity.

Among the earliest voices identifying and looking at the phenomenon of African Christian migrant were Roswith Gerloff and Gerrie ter Haar. Gerloff focused primarily on the Black Church in Britain, but also brought dimensions from the continent as well.⁷¹ Gerrie ter Haar focused on the Ghanaians in The Netherlands who found themselves ‘halfway to paradise’.⁷²

Taking up the mantle in the next generation have been voices who have devoted substantial parts of their research to the African Christian migrant communities. Afe Adogame has written extensively on the West African presence in Europe and North America.⁷³ Hanciles has also written widely, particularly with a focal destination

⁶⁹ Gerald H. Anderson et al., *Witness to World Christianity: the International Association for Mission Studies, 1972-2012* (New Haven, Conn.: OMSC Publications, 2012), p. 197.

⁷⁰ For Jongeneel, mission history is a sub-category of the science of mission. J.A.B. Jongeneel, 'Is missiology an academic discipline?', *Transformation*, 15/JI-S (1998), 27-32.

⁷¹ Roswith I. H. Gerloff, *A Plea for British Black Theologies: The Black Church Movement in Britain in its Transatlantic Cultural and Theological Interaction: With Special Reference to the Pentecostal Oneness (Apostolic) and Sabbatarian Movements*, 2 vols. (Studien zur interkulturellen Geschichte des Christentums,; Frankfurt am Main: P. Lang, 1992), Roswith Gerloff, 'The Significance of the African Christian Diaspora in Europe', *International Review of Mission*, 89/354 (2000a), 281-290; Roswith Gerloff, 'Editorial', *International Review of Mission*, 89/354 (2000b), 275-280; Roswith Gerloff, 'Africa as the Laboratory of the World: The African Christian Diaspora in Europe, Pentecostalism, and the Challenge to Mission and Ecumenical Relations', *Society for Pentecostal Studies Thirty-first Annual Meeting* (Lakeland, Florida, 2002); Roswith Gerloff, 'The African Diaspora and the Shaping of Christianity in Africa: Perspectives on religion, migration, identity and collaboration', (Geneva: World Council of Churches, 2009).

⁷² Most chiefly: Gerrie ter Haar, *Strangers and sojourners: religious communities in the diaspora* (Leuven: Peeters, 1998b); Gerrie ter Haar, *Halfway to Paradise: African Christians in Europe* (Cardiff: Cardiff Academic Press, 1998a).

⁷³ A sample would be: Afe Adogame, 'Mission from Africa: The Case of the Celestial Church of Christ in Europe', *Zeitschrift für Missionswissenschaft und Religionswissenschaft*, 84/1 (2000), 29-44; Afe Adogame and Ezra Chitando, 'Moving among Those Moved by the Spirit: Conducting Fieldwork within the New African Religious Diaspora', *Fieldwork in Religion*, 1/3 (2005), 253-270; Afeosemime U. Adogame, 'Who do they think they are? Mental images and the unfolding of an African Diaspora in Germany', in Afeosemime U. Adogame, Roswith I. H. Gerloff, and Klaus Hock (eds.), *Christianity in Africa and the African diaspora: the appropriation of a scattered heritage* (London: Continuum, 2008b), 248-264; Afe Adogame, 'Globalization and African New Religious Movements in Europe', in Ogbu Kalu

context of North America.⁷⁴ Casely Essamuah and David Ngaruiya have edited a book with relevant chapters.⁷⁵

Looking more at specific groups, Moses Biney studied the Presbyterian Ghanaian diaspora presence in New York.⁷⁶ Asonzeh F. K. Ukah wrote an article on the Nigerian presence in Europe.⁷⁷ Elucidating West African Pentecostalism and AICs diasporism, Rijk van Dijk⁷⁸ has weighed in, Kwabena Asamoah-Gyadu has produced several works,⁷⁹ and Daniel Walker incorporated elements of it as part of his thesis.⁸⁰

Mission historian Andrew Walls wrote an influential article that appeared in the *Journal of African Christian Thought* on the 'diaspora factor', and migration is a theme in a number of his works that place epochs in historical context.⁸¹ Johannes Reimer,⁸²

and Alaine M. Low (eds.), *Interpreting Contemporary Christianity: Global Processes and Local Identities* (Grand Rapids, Mich.; Cambridge: William B. Eerdmans Pub. Co., 2008a), 296-316; Afe Adogame, *The African Christian Diaspora: New Currents and Emerging Trends in World Christianity* (London, New York: Bloomsbury Academic, 2013).

⁷⁴ Hanciles, 'Migration and mission'; Jehu Hanciles, 'New wine in Old Wineskins: Critical Reflections on Writing and Teaching a Global Christian History', *Missiology*, 34/3 (2006), 361-382; Jehu Hanciles, 'Migration, Diaspora Communities, and the New Missionary Encounter with Western Society', <<http://www.lausanneworldpulse.com/themedarticles.php/975/07-2008?pg=1>>, accessed 9 February 2012, verified active 13 April 2016; Hanciles, *Beyond Christendom*; Jehu Hanciles, 'Migration and the Globalization of Christianity', in William R. Burrows, Mark R. Gornik, and Janice A. Mclean (eds.), *Understanding World Christianity: The Vision and Work of Andrew F Walls* (New York; Edinburgh: Orbis; Alban distributor, 2011), 227-241.

⁷⁵ Casely B. Essamuah and David K. Ngaruiya, *Communities of Faith in Africa and the African Diaspora: In Honor of Dr. Tite Tiénou with Additional Essays on World Christianity* (Eugene, Oregon: Pickwick Publications, 2013).

⁷⁶ Moses O. Biney, *From Africa to America: Religion and Adaptation Among Ghanaian Immigrants in New York* (Religion, Race, and Ethnicity; New York: New York University Press, 2011).

⁷⁷ Asonzeh F. K. Ukah, 'Reverse Mission or Asylum Christianity: A Nigerian Church in Europe', in Toyin Falola and Augustine Agwuele (eds.), *Africans and the Politics of Popular Culture* (Rochester Studies in African History and the Diaspora; Rochester, N.Y.; Woodbridge: University of Rochester Press; Boydell & Brewer, 2009).

⁷⁸ Rijk van Dijk, 'The Ghanaian Pentecostal Diaspora', in Andre Corten and Ruth Marshall (eds.), *Between Babel and Pentecost: Transnational Pentecostalism in Africa and Latin America* (London: Hurst, 2001), 222-234.

⁷⁹ J. Kwabena Asamoah-Gyadu, 'African Initiated Christianity in Eastern Europe: Church of the "Embassy of God" in Ukraine', *International Bulletin of Missionary Research*, 30/2 (2006), 73-75; J. Kwabena Asamoah-Gyadu, 'Pentecostalism and the Missiological Significance of Religious Experience in Africa', *Trinity Journal of Church and Theology*, 12/1 & 2 (2002), 30-57; J. Kwabena Asamoah-Gyadu, 'African Reformation', in Academy of Mission International Consultation, Hamburg, 17th-23rd January 2011, (ed.), *Encounter beyond routine: Cultural roots, cultural transition, understanding of faith and cooperation in development* (Hamburg: Evangelisches Missionswerk in Deutschland e.V. 2011a), 25-31; J. Kwabena Asamoah-Gyadu, "'Get Up...Take the Child...and Escape to Egypt!': Transforming Christianity into a Non-Western Religion in Africa', *International Review of Mission*, 100/2 (2011b), 337-354.

⁸⁰ Walker, 'The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost'.

⁸¹ Walls, 'Mission and Migration'; Andrew F. Walls, 'Afterword: Christian mission in a Five-hundred year Context', in Andrew F. Walls and Cathy Ross (eds.), *Mission in the Twenty-first Century: Exploring the Five Marks of Global Mission* (London: Darton Longman & Todd, 2008), 193-204.

Werner Kahl,⁸³ and Claudia Währisch-Oblau⁸⁴ have all written on the migrant church and its interplay in the religious landscape of Germany, as have Jan Jongeneel,⁸⁵ Gerrit Noort,⁸⁶ Martha Frederiks, and Nienke Pruiksma⁸⁷ for the Dutch context. Representing history, sociology, and anthropology respectively, David Killingray,⁸⁸ Grace Davie,⁸⁹ and Mattia Fumanti⁹⁰ have also produced relevant works in the British academy about African Christian migration. Wijzen looks at the matter from a larger European perspective.⁹¹

A few of macrolevel works have appeared. One may point to Ludwig and Asamoah-Gyadu's *African Christian presence in the west: new immigrant congregations and transnational networks in North America and Europe*,⁹² Kwiyani's

⁸² Johannes Reimer, 'They come with a message: The gospel of missionaries from the Two-Thirds World in old Europe', *Missionalia*, 35/2 (2007), 3-17.

⁸³ Werner Kahl, 'A Theological Perspective: the Common Missionary Vocation of Mainline and Migrant Churches', *International Review of Mission*, 91/362 (2002), 328-341; Werner Kahl, 'Encounters with Migrant Churches: Models for Growing Together', *The Ecumenical Review*, 61/4 (2009), 400-412; Werner Kahl, 'Reverse Mission and Social Integration: the Challenge of Non-Denominational Migrant Churches from sub-Saharan Africa', in Academy of Mission International Consultation, Hamburg, 17th-23rd January 2011, (ed.), *Encounter beyond routine: Cultural roots, cultural transition, understanding of faith and cooperation in development* (Hamburg: Evangelisches Missionswerk in Deutschland e.V. 2011), 107-113.

⁸⁴ Claudia Währisch-Oblau, 'From Reverse Mission to Common Mission...We Hope', *International Review of Mission*, 89/354 (2000), 467-483; Claudia Währisch-Oblau, 'Getting Ready to Receive? German Churches and the "New Mission" from the South', <<http://www.lausanneworldpulse.com/themedarticles.php/971/?pg=1>>, accessed 9 February 2012, verified active 16 April 2016; Claudia Währisch-Oblau, 'Mission and Church Unity: Migrant Churches in Germany as a Challenge to the *Landeskirchen*', in Claudia Währisch-Oblau and Fidon Mwombeki (eds.), *Mission continues: global impulses for the 21st century* (Regnum Edinburgh 2010 series; Oxford: Regnum Books, 2010).

⁸⁵ J.A.B. Jongeneel, 'The Mission of Migrant Churches in Europe', *Missiology*, 31/1 (2003), 29-33.

⁸⁶ Gerrit Noort, 'Emerging Migrant Churches in the Netherlands: Missiological challenges and mission frontiers', *International Review of Mission*, 100/1 (2011), 4-16.

⁸⁷ Martha Th Frederiks and Nienke Pruiksma, 'Journeying Towards Multiculturalism? The Relationship between Immigrant Christians and Dutch Indigenous Churches', *Journal of Religion in Europe*, 3/1 (2010), 125-154.

⁸⁸ Killingray, 'Passing on the Gospel: Indigenous Mission in Africa'

⁸⁹ Grace Davie, *Europe: The Exceptional Case: Parameters of Faith in the Modern World* (Sarum Theological Lectures; London: Darton Longman & Todd, 2002), Grace Davie, *Religion in Modern Europe: A Memory Mutates* (Oxford: Oxford University Press, 2000).

⁹⁰ Mattia Fumanti, "'Virtuous Citizenship': Ethnicity and Encapsulation among Akan-speaking Ghanaian Methodists in London', *African Diaspora*, 3/1 (2010a), 14-42; Mattia Fumanti, "'A light-hearted bunch of ladies": gendered power and irreverent piety in the Ghanaian Methodist diaspora', *Africa: The Journal of the International African Institute*, 80/2 (2010b), 200-223.

⁹¹ Frans Wijzen, 'Global Christianity: A European Perspective', *Exchange*, 38/2 (2009), 147-160.

⁹² Frieder Ludwig and J. Kwabena Asamoah-Gyadu, *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe* (Trenton: Africa World Press, 2011).

Sent forth: African missionary work in the west,⁹³ Hanciles's *Beyond Christendom*,⁹⁴ or either Adogame's *Religion on the move!: new dynamics of religious expansion in a globalizing world*⁹⁵ or (with Shankar) *The African Christian diaspora: new currents and emerging trends in World Christianity*.⁹⁶ These mostly deal with South-North flows of mission. Currently a paucity of general works on African mission through South-South migration exists.

1.3.2.4 Something all together new is emerging

Some scholars have been bold enough to state that an all-together new paradigm that differs from one based on mobilizing professional missionaries through mission agencies and boards may be emerging. Mission historian Andrew Walls hinted to a new era in his framework of the serial nature of Christianity.⁹⁷ However, in historical terms, he also documents the 'old age' of the missionary movement.⁹⁸ Perhaps what is emerging concurrently during this geriatric season of the MMM is one where mission is conceptualized through migration. Killingray raises some fundamental questions about the divergent nature of mission coming out of Africa.⁹⁹ Bediako and Hanciles (both incidentally former students of Walls) offer their own vantage points for a new paradigm. As Bediako looks at the theological implications of African Christianity, he argues it has become a non-western religion and a Christianity that is quite different from the sort endemic to the West.¹⁰⁰ Hanciles contends more directly about mission from Africa in juxtaposition to the 'Western Missionary Movement'.¹⁰¹ If mission is the 'mother of theology',¹⁰² the missional activities of believers from the majority world will be shaping the new textbooks. Speaking from a German perspective, Werner Kahl

⁹³ Harvey C. Kwiyan, *Sent Forth: African Missionary Work in the West* (American Society of Missiology series, 2014).

⁹⁴ Hanciles, *Beyond Christendom*.

⁹⁵ Afeosemime U. Adogame and Shobana Shankar (eds.), *Religion on the Move!: New Dynamics of Religious Expansion in a Globalizing World* (International studies in religion and society, Leiden; Boston, Mass.: Brill, 2013).

⁹⁶ Adogame, *The African Christian Diaspora*.

⁹⁷ Walls, 'Christianity in the non-western world'; Andrew F. Walls, 'The Old Age of the Missionary Movement', *International Review of Mission*, 76/301 (1987), 26-32.

⁹⁸ Walls, 'The Old Age of the Missionary Movement'.

⁹⁹ Killingray, 'Passing on the Gospel: Indigenous Mission in Africa'.

¹⁰⁰ Bediako, *Christianity in Africa: the renewal of a non-Western religion*.

¹⁰¹ Hanciles, *Beyond Christendom*.

¹⁰² Bosch quotes Martin Kahler, *Schriften zur Christologie und Mission* (Munich: Chr. Kaiser Verlag, 1971) In Bosch, *Transforming Mission*, p. 16.

sees the writing on the wall. ‘If one wants to apply the category “mainline” at all to churches, it has to be conceded that, from a contemporary global perspective, European churches are anything but mainline.’¹⁰³ He goes on to say:

It seems to me that we are faced today with a remarkable parallel development. We are witnessing the unfolding of a particular paradigm that has repeatedly occurred in church history from its earliest times, viz. the reversal of the powerful and marginalized within Christianity.¹⁰⁴

1.4 Signs of a paradigm shift

As the evidence mounts, it does indeed appear as a paradigm shift departing from the MMM may be underway, and some writers are indeed pointing to this shift. Hanciles has stated the whole approach to mission is in its infancy.

The long-term significance and impact of these new missionary movements remain to be seen and need to be more thoroughly researched from a global perspective. Much about the impact of globalization still remains poorly analyzed and poorly understood, and this crucially applies to its implications for global Christian witness.¹⁰⁵

How should we understand terms like ‘paradigm’ and ‘paradigm shift’ in mission studies? First of all, they have become very widespread in the discipline,¹⁰⁶ particularly after David Bosch described the major epochs in mission history in his ‘*Summa Missiologica*’, *Transforming Mission: Paradigm Shifts in Theology of Mission*.¹⁰⁷ Bosch was building on the theological foundation set out by Küng’s macro-paradigms.¹⁰⁸ Küng had, in turn, adapted typology articulated by Kuhn for the sciences.¹⁰⁹

To give perspective of the breadth of the use of ‘paradigm’, Shenk points out that

¹⁰³ Kahl, 'A Theological Perspective: the Common Missionary Vocation of Mainline and Migrant Churches', p. 330.

¹⁰⁴ Ibid., p. 332.

¹⁰⁵ Jehu Hanciles, 'African Christianity, Globalization, and Mission', in Ogbu Kalu and Elaine M. Low (eds.), *Interpreting Contemporary Christianity: Global Processes and Local Identities* (Studies in the History of Christian Missions; Grand Rapids, Mich.; Cambridge: William B. Eerdmans Pub. Co., 2008c), 71-90, p. 90.

¹⁰⁶ Guder noted, ‘The term “paradigm shift” is rapidly becoming a cliché.’ Darrell L. Guder, 'Missional Theology for a Missionary Church', *Journal for Preachers*, 22/1 (1998), 3-11, p. 3.

¹⁰⁷ ‘*Summa Missiologica*’ is Lesslie Newbigin’s term (back cover), but it is a worthy description for the thoroughness Bosch gives to the matter. Bosch, *Transforming Mission*.

¹⁰⁸ Hans Küng, 'Paradigm change in theology: a proposal for discussion', in Hans Küng and David Ed Tracy (eds.), *Paradigm change in theology: Symposium for the future: papers* (New York: Crossroad, 1989b), pp. 21ff; Bosch, *Transforming Mission*, p. 188.

¹⁰⁹ Küng, 'A new basic model for theology: divergencies and convergencies', pp. 439-452. Cf.: Thomas S. Kuhn, *The Structure of Scientific Revolutions* (3rd edn.; Chicago: London: University of Chicago Press, 1996).

in mission theory, it 'is used interchangeably with worldview'.¹¹⁰ Paradigm describes that which is fundamental to understanding the whole way of thinking on a subject, and most definitely it is rudimentary for understanding a conceptualisation of mission. Paradigms 'provide models from which spring particular coherent traditions'.¹¹¹ They represent the whole way of thinking, and someone embedded in one paradigm essentially belongs to a different 'world' from those in the other paradigmatic 'world'.¹¹² As such, 'a paradigm is defined by its epistemology'.¹¹³ In the literature I have highlighted, especially among those who have embraced a 'managerial missiology', it is essential to realize that in many ways, African theology and missiology are formulated in ways that are axiomatically different from western thought. 'Symbols and oral sources communicate more effectively to the African heart and soul than the abstract reasoning of Western thought structures and epistemology,'¹¹⁴ and each paradigm 'grows and ripens within the context of an extraordinary network of diverse social and scientific factors.'¹¹⁵ It is logical that divergent epistemologies are going to produce different conceptualisations of mission and even spawn different paradigms.

Whether one looks at major epochs in church history in terms of paradigms, of tides of advance and recession,¹¹⁶ or the serial nature of the church,¹¹⁷ it is beneficial to examine broadly shared ideas and concepts typifying the seasons of periodization. It is much easier to look back and see the markers of shifts in paradigms. However, it can be difficult to grasp in totality when one is living in the midst of change. A paradigm shift 'is a reconstruction of the field from new fundamentals, a reconstruction that changes some of the field's most elementary theoretical generalizations as well as many of its paradigm methods and applications.'¹¹⁸ These transitions can be complicated as some

¹¹⁰ Wilbert R. Shenk, 'The Role of Theory in Mission Studies', *Missiology*, 24/1 (1996), 31-45, p. 40.

¹¹¹ Kuhn, *The Structure of Scientific Revolutions*, p. 10.

¹¹² Bosch, *Transforming Mission*, p. 183.

¹¹³ Shenk, 'The Role of Theory in Mission Studies', p. 40.

¹¹⁴ Clifton R. Clarke, 'African Epistemology and Christian Faith: Towards the Epistemic Use of Orality and Symbolism in African Christian Scholarship', *Journal of African Christian Thought*, 9/1 (2006), 56-64, pp. 56.

¹¹⁵ Bosch, *Transforming Mission*, p. 184.

¹¹⁶ K. S. Latourette, 'Recessions in the Tide of Christian Advance', *International Review of Mission*, 31/3 (1942), 265-274.

¹¹⁷ Walls, 'Christianity in the non-western world', pp. 1-25.

¹¹⁸ Kuhn, *The Structure of Scientific Revolutions*, pp. 84-85.

people speak one language while the others another, and some may even concurrently hold to competing views.¹¹⁹ These ideas shape and are shaped by forms and pragmatics.

According to Walls, the Missionary Movement has been a paradigm in crisis for quite some time.¹²⁰ What has yet to be determined is if there will be concurrent paradigms reflecting differing epistemologies in World Christianity, or if mission is in the midst of a transition period when one paradigm stays on and overlaps a new paradigm for some time. Either way, a paradigm shift appears to be taking place, and I shall now turn our energies to looking at the well-established one and then turn to an incipient one anchored in the majority world.

1.4.1 Established northern paradigm

If mission is or has been going through transition to either a new or multiple new paradigms, it is prudent to examine the one from which this or these are emerging. The old paradigm is the modern missionary movement (MMM).¹²¹ In broad generalisations, the MMM has been the distinguishable unidirectional mode of financially supported, strategized, and directed Christian mission of professional missionaries from the West to the non-West through missionary agencies over the last few centuries.¹²² Paradoxically, it has been both the ‘last flourish’ of Christendom¹²³ and the effective subversion of ‘the structures which unduly localize’ and prevent the proclamation of the Gospel.¹²⁴ Many Christians in the majority world could trace their spiritual genealogy through agents of mission from the global North who encountered them or their ancestors.¹²⁵ The MMM is still very much around and is shaping ideas,¹²⁶ yet its

¹¹⁹ Bosch, *Transforming Mission*, p. 188.

¹²⁰ Walls, 'The Old Age of the Missionary Movement'.

¹²¹ I will use this term or the slight variation, ‘The modern missionary movement’, which seem to be fairly accepted terms. However, Walls simply uses ‘The Missionary Movement’ and Hanciles refers to it as the ‘Western Mission Movement’. Cf.: *ibid.*, pp. 26-32; Hanciles, *Beyond Christendom*, esp. pp. 90-104.

¹²² I use this in the broadest sense, rather than breaking down this era into smaller episodic periods. Bevans and Schroeder offer several helpful ways of understanding shorter time frames in more contextual and theological terms. Stephen B. Bevans and Roger Schroeder, *Constants in Context: A Theology of Mission for Today* (American Society of Missiology series; Maryknoll, N.Y.: Orbis, 2004).

¹²³ Walls, 'The Old Age of the Missionary Movement', p. 29.

¹²⁴ Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, New York: Orbis Books, 1996), pp. 253-254.

¹²⁵ It must be noted, for example, ‘Most Africans have always heard the Gospel from Africans, and virtually all the great movements towards the Christian faith in Africa have been African led.’ Walls, ‘Christianity in the non-western world’, p. 22. However, people related to the MMM were catalysts in these more localized expressions.

relevancy is being questioned in the West,¹²⁷ and it does not seem to be tremendously efficacious in all contexts in Africa from which we see a different perspective.

Within the MMM, one could separate out periodization and identify multiple branches. For instance, Ralph Winter has written about the ‘three mission eras’ that somewhat overlap between 1800 and 2000. The progression moves from mission in ‘coastlands’ to ‘inland’ mission and finally ending with ‘Kingdom mission recovery’ under the third and final era of mission among the ‘unreached peoples’.¹²⁸ Bosch talks about multiple motifs used for mission during this era following the Enlightenment.¹²⁹ Samuel Escobar has pointed out that as the majority world has been formulating ideas of mission, the global North has been typically taking one of two paths, with a tendency of the North American school of thought leaning towards a ‘managerial missiology’ and the European one towards a ‘post-imperial’ one,¹³⁰ both of which have the imprint of the MMM, with the former continuing with much of the confidence of the MMM and the latter seeking to respond to the MMM.

As Andrew Walls points out, the Missionary Movement ‘arose in a particular period of Western social, political, and economic development and was shaped by that period. It was providentially used in God’s purpose for the redemption of the world.’¹³¹ It is arguable this movement has provenance in Germany and Central Europe among the Halle and Herrnhut faith communities and began to gain traction in the eighteenth and nineteenth centuries in the English-speaking world, particularly following Carey’s

¹²⁶ ‘Generally speaking, however, the tacit assumption that global mission initiative is a Western privilege (by virtue of wealth, education, and expertise remains strong) particularly in North America.’ Hanciles, ‘African Christianity, Globalization, and Mission’, p. 87.

¹²⁷ Wilbert R. Shenk, *Changing frontiers of mission* (Maryknoll, N.Y.: Orbis Books, 1999), pp. 177-178.

¹²⁸ Ralph D. Winter, ‘Three Mission Eras and the Loss and Recovery of Kingdom Mission, 1800-2000’, in Ralph D. Winter et al. (eds.), *Perspectives on the World Christian Movement: Reader* (4th edn.; Pasadena, Calif.: William Carey Library, 2009b), 263-278. Incidentally, this article is also a resource on the World Evangelical Alliance website at http://www.worldevangelicals.org/resources/rfiles/res3_426_link_1342021359.pdf, verified active 24 April 2016.

¹²⁹ Bosch, *Transforming Mission*.

¹³⁰ Escobar, ‘A Movement Divided: Three approaches to world evangelization stand in tension with one another’. Although alluded to earlier, Escobar defines it as ‘a trend within evangelical missiology that emphasizes the management of mission practice. It developed in North America during the last third of the twentieth century. It came from a cluster of insrutions connected to the Church Growth school and movements such as AD 2000 and Beyond. It is an effort to reduce Christian mission to a manageable enterprise.’ Samuel Escobar, ‘Managerial missiology’, in John Corrie (ed.), *Dictionary of Mission Theology: Evangelical Foundations* (Nottingham: IVP Academic, 2007), p. 216.

¹³¹ Walls, *The Missionary Movement*, p. 253. See also: Shenk, *Changing frontiers of mission*, p. 177.

Enquiry.¹³² Organisation of voluntary societies was for the purpose of spreading the Gospel. Such voluntary societies came of age incidentally as the day of European imperialism was also on the rise. The era was influenced by the ideas embedded in the notion of Christendom, or territorial Christianity,¹³³ and it was understandable that using 'the means' of sending professional missionaries to extend the dominion of the Christian world was acceptable.¹³⁴ From the second decade of the twentieth century, the American church surpassed its European counterparts as the most sizable missionary force of this stripe and inheritor of the MMM.¹³⁵

But what are the characteristics of this entire way of thinking about mission which came to maturity during the height of colonialism from Christendom?¹³⁶ First and foremost, it was about westerners going elsewhere for the cause of Christ.¹³⁷ Although not always filling such a role, those individuals were, for the most part, professional missionaries with financial support (sometimes at great cost) from some type of mission board or missionary society.¹³⁸ Many of these voluntary societies had humble beginnings. Yet, they developed into institutions that mirrored the international corporations of the capitalist movement.¹³⁹ Often times, missionaries and mission boards had ties to leaders in temporal positions of power in the colonial enterprise, and

¹³² A. Christopher Smith, 'The Legacy of William Carey', *International Bulletin of Missionary Research*, 16/1 (1992), 2-8, p. 2; Andrew F. Walls, *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith* (Maryknoll, N.Y.: Orbis Books, 2002b), p. 221.

¹³³ Walls speaks of territorial Christianity in terms of 'geographically contiguous Christian states'. Walls, 'The Old Age of the Missionary Movement', p. 29. I will explore this in further chapters. I would add that it is when Christianity is tied to an entity's authority in a certain place.

¹³⁴ Andrew F. Walls, 'Africa as the Theatre of Christian Engagement with Islam in the Nineteenth Century', *Journal of Religion in Africa*, 29/2 (1999), 155-174, p. 167; Walls, 'The Old Age of the Missionary Movement', p. 27-32.

¹³⁵ Walls, 'The Old Age of the Missionary Movement', p. 30.; Timothy J. Dakin, 'Mission Societies', in John Corrie, Samuel Escobar, and Wilbert R. Shenk (eds.), *Dictionary of Mission Theology: Evangelical Foundations* (Nottingham, England; Downers Grove, Ill.: InterVarsity Press, 2007), 235-237.

¹³⁶ Hanciles, *Beyond Christendom*, p. 100.

¹³⁷ Laing, 'The Changing Face of Mission', p. 174; Orlando E. Costas, *Christ Outside the Gate: Mission Beyond Christendom* (Maryknoll, N.Y.: Orbis Books, 1982), pp. 58, 63; Wong, Larson, and Pentecost, *Missions from the Third World*, pp. 102-103, *ibid.*; Killingray, 'Passing on the Gospel: Indigenous Mission in Africa', p. 100.

¹³⁸ Walls, 'The Old Age of the Missionary Movement', pp 29, 30; Laing, 'The Changing Face of Mission', p. 174; Killingray, 'Passing on the Gospel: Indigenous Mission in Africa', p. 98; Hanciles, 'Migration and Mission', p. 149; Hanciles, *Beyond Christendom*, p. 100; Walter J. Hollenweger, 'The discipline of thought and action in mission', *International Review of Mission*, 80/317 (1991), 91-104, p. 103.

¹³⁹ Killingray, 'Passing on the Gospel: Indigenous Mission in Africa', p. 98-99; Pate and Keyes, 'Emerging Missions in a Global Church', p. 159; Samuel Escobar, *A Time for Mission: the Challenge for Global Christianity* (Global Christian library; Leicester: Inter-Varsity Press, 2003), p. 24; Costas, *Christ Outside the Gate: Mission Beyond Christendom*, pp. 58, 62; Vinay K. Samuel and Chris Sugden, 'The Two-Thirds World Church and the Multinational Mission Agencies', *Missiology*, 10/4 (1982), 449-454, pp. 450-451.

they were able to utilize their relationships to their advantage to set up schools, offer medical care, preach, convert and set up a scaffolding for a new church.¹⁴⁰ It was not uncommon for the MMM to export western culture and institutions. However, at various times and places missionaries of the MMM responded in neutral, defensive, or critical ways to forms of social oppression.¹⁴¹ The MMM has served as very faithful means of mission in its era.¹⁴²

This modern missionary movement is still very much around, and it continues to shape ideas in North, especially in the United States, which by far sends the most 'professional' missionaries of any nation.¹⁴³ For example, one force filled with the epistemology of the MMM and particularly the managerial missiology of the last few decades is the Perspectives Course. It has trained 100,000 Americans and 130,000 worldwide since 1974 and continues to have 200 classes a year. A look at a few of the articles in its textbook reveals some insights. First of all, over a third of the chapters (38.24 per cent) deal with 'The strategic perspective',¹⁴⁴ which could imply a notion of some master plan of mission. The modern missionary movement is affirmed and separated into three different periods.¹⁴⁵ Step five in 'ten steps to help get you there' is 'Church or Agency Connecting and Courting',¹⁴⁶ and this presumes one with a call to mission would become a professional missionary sent through the sodality of a mission

¹⁴⁰ Pierson, 'Non-Western Missions: The Great New Fact of our Time', p. 12; Escobar, *A Time for Mission: the Challenge for Global Christianity*, pp. 24, 156-157; Smith, *Mission After Christendom*, p. 117; Bush, *Funding Third World Missions*, p. 16; Niles, *From East and West: Rethinking Christian Mission*, p. 107; Hanciles, *Beyond Christendom*, p. 100; Hanciles, 'Migration and Mission', p. 149.

¹⁴¹ Costas, *Christ Outside the Gate: Mission Beyond Christendom*, p. 58; Niles, *From East and West: Rethinking Christian Mission*, p. 107; Davie, *Europe: The Exceptional Case*, pp. 93, 94-95; Hanciles, *Beyond Christendom*, pp. 100, 102. For a critique of how the western missionaries were perceived in retrospect during the time of African independence, see Harris W. Mobley, *The Ghanaian's image of the missionary: an analysis of the published critiques of Christian missionaries by Ghanaians 1897-1965* (Studies on Religion in Africa; Leiden: Brill, 1970).

¹⁴² Walls, *The Missionary Movement*, esp. pp. 241-254.

¹⁴³ The Center for the Study of Global Christianity reports 127,000 sent from the US in 2010. Brazil came in second with 34,000 and France in third with 21,000. The UK was seventh with 15,000 missionaries. Center for the Study of Global Christianity, 'Christianity in its Global Context, 1970-2020 Society, Religion, and Mission', p. 76. According to Walls: 'In one part of the western world, North America, the religious and economic capability for a continuance of the older missionary movement remains. Since the second decade of the present century North America has supplied the majority of the world's (Protestant) missionaries.' Walls, 'The Old Age of the Missionary Movement', p. 30.

¹⁴⁴ Ralph D. Winter et al., *Perspectives on the World Christian Movement: A Reader and Study Guide* (4th edn.; Pasadena, CA: William Carey Library, 2009).

¹⁴⁵ Winter, 'Three Mission Eras and the Loss and Recovery of Kingdom mission, 1800-2000'; Yvonne Wood Huneycutt, 'New Pioneers Leading the Way in the Final Era', *ibid.*, 377-381.

¹⁴⁶ Steve Hoke and Bill Taylor, 'Your Journey to the Nations: Ten Steps to Help Get You There', *ibid.*, 742-745, p. 743.

society. Furthermore, Winter shows a perspective that when the churches from the majority world 'mature', they would do it in the fashion similar to the MMM.¹⁴⁷

Other indicators of the continuation of the MMM are found in NGOs and short-term mission trips. Hearn posits that Christian NGOs have inherited the role of missionary societies.¹⁴⁸ Another place where the language is emblematic of the MMM and 'continues to find ample expression'¹⁴⁹ is with the short-term mission trip phenomenon. With more than 1,600,000 Americans participating in international short-term mission trips each year, the ideas of the North-South flow of people are reinforced.¹⁵⁰

As Kuhn has shown us, an old paradigm will fade as a new paradigm is emerging. It is unknown at this point if the MMM paradigm will be sustained for quite some time or be supplanted by a new paradigm or perhaps multiple paradigms. I argue that indicators are pointing to a different paradigm emerging from the majority world, especially Africa. The MMM is in its old age; however, it may be difficult for people who come out of this paradigm to understand those who have been steeped in one that is so radically different.

1.4.2 Indicators of an emerging paradigm

So what are the characteristics of this incipient paradigm? Roswith Gerloff claims:

Different from European style linear structures, African missions travel along pre-existing social relations such as family, friendship, village or island community, and trade and work comradeship. They rest on charismatic leadership, communicate in songs and signals, and understand the human person in his or her relationship to community.¹⁵¹

From my readings on the subject, I propose some indicators of a way of thinking that contrasts with the broad epoch of the MMM. I see that it does not focus primarily on setting up structures to implement strategy, yet it has more commonalities with the pre-Constantinian church, and it spreads in multidirectional ways through interpersonal networks, most often through diapora communities. By starting with different postions,

¹⁴⁷ Ralph D. Winter, 'The Two Structures of God's Redemptive Mission', *ibid.*, 244-253, pp. 252-253. Granted, this article was written in the 1970s and has since been reproduced in numerous other settings. The fact is that it remains in the 2009 (and most recent) edition.

¹⁴⁸ Julie Hearn, 'The "Invisible" NGO: US Evangelical Missions in Kenya', *Journal of Religion in Africa*, 32/1 (2002), 32-60.

¹⁴⁹ Hanciles, 'African Christianity, Globalization, and Mission', p. 87.

¹⁵⁰ Brian M. Howell, 'Mission to Nowhere: Putting Short-Term Missions into Context', *International Bulletin of Missionary Research*, 33/4 (2009), 206-211, see pp. 207 and 206.

¹⁵¹ Gerloff, 'Editorial', p. 277.

it often occurs from a more of a grassroots perspective when people in mission financially support themselves through local employment and express their own forms of spirituality.

1.4.2.1 Strategy and structure

Grand vision characterised the modern missionary movement. If one is looking for a highly organized structure for deployment of missionaries from the West African context, some examples do come to the fore. The Evangelical Church of West Africa, often held up in the discourse on majority world mission as an archetypical example, is definitely one structure that has great credence as a mission agency firmly planted in West Africa.¹⁵² It is an amazing example due to its number and influence within Nigeria and beyond. However, ECWA and its mission agency, the Evangelical Missionary Society (EMS) need to be understood in historical context. No doubt, influential leader Panya Baba did much to grow this agency, now with over 2200 missionaries (many are domestic).¹⁵³ Still if one looks, EMS is best understood as being an anomaly as one that bears much of its DNA from the West. EMS was established prior to the founding of the denomination, an arrangement set up by its parent body, Sudan Interior Mission.¹⁵⁴

However, it may be helpful to simply understand mission from the majority world, and especially mission emanating out of West Africa in terms of chaordic system thinking. According to the Chaordic Alliance, 'chaordic' means:

- (1) anything simultaneously orderly and chaotic;
- (2) patterned in a way dominated neither by order nor chaos; and
- (3) existing in the phase between order and chaos.¹⁵⁵

¹⁵² For example: Bush, *Funding Third World Missions*, p. 23; Larson, 'Third World missionary agencies: research in progress', p. 105; Lawrence E. Keyes and Larry D. Pate, 'Two-Thirds World Missions: The Next 100 Years', *ibid.*, p. 21 (1993), 187-206, p. 191.

Another example that may have bearing is the Church of Nigeria (Anglican Communion), which makes heavy use of a missionary episcopacy. Edmond Chua, 'Bishop-Missionaries Raised Largest Active Protestant Church', *The Christian Post, Singapore Edition* (2010). This is not without precedent, but it should be understood that many churches do not hold to an episcopal polity. Perhaps this is something that could have bearing on those with a *manya* perspective on leadership. (*Manya* is a Hausa word referring to a 'big person' of great influence. Kang, 'Development of Non-Western Missionaries', pp. 33-34.) The diocesan structure is characteristic of the model of dominion in the post-Constantinian Europe of territorial Christianity.

¹⁵³ Stephen Baba Panya, 'Interview 22 October 2010 between Director of Evangelical Missionary Society and Kirk S. Sims', (Cape Town, South Africa, 2010).

¹⁵⁴ Nathaniel L. Olutimayin, 'A Study of the Evangelical Church of West Africa', ThM (Dallas Theological Seminary, 1976), p. 65.

¹⁵⁵ Frans M. van Eijnatten, 'Chaordic systems thinking: Some suggestions for a complexity framework to inform a learning organization', *The Learning Organization*, 11/6 (2004), 430-449, p. 431.

This neologism was coined by Dee Hock as a portmanteau to give explanation of the chaotic and ordered company he headed called Visa Card International.¹⁵⁶

Killingray raises some central matters regarding the organized nature of mission and questions its relevance in this day and age. He puts this emerging paradigm in context:

The Western missionary movement was sustained by home offices that consistently sought to promote and direct the cause of overseas mission work. In sharp contrast many (perhaps most?) mission agencies in modern Africa lack firm and well-directed administrative infrastructural support.¹⁵⁷

In essence here, he is saying that mission by Africans is in contradistinction to the patterns of the highly directed and organized efforts of the modern missionary movement. Killingray goes even further in his conclusion:

So, how to create an authentic indigenous mission organisation? Perhaps an 'organisation' is not needed. And in terms of teaching, training, and imparting theological knowledge, how should African churches and missions seek to prepare and equip people for cross-cultural mission? Perhaps in many African situations neither of these ingredients is required. It may be that in the West over the past 150 years we have professionalised Christian discipleship, and in the process created a situation where most Christians surrender an essential Christian activity to the 'called' paid few!¹⁵⁸

Killingray here is questioning the central paradigmatic assumptions of the past two centuries where professional missionaries were highly organized and went with technology, power, and money in uni-directional mission.

Could it be that much of the mission emanating out of places such as Africa will be more of the chaordic fashion? Rather than fully funded missionaries travelling on the same ships as and receiving the favour of colonial administrators, could it be that in this era, mission is taking place by and conceptualized as ordinary individuals living out their faith and spreading their faith naturally as they move to new places? Could it be that instead of reflecting a corporate construct and strategic direction that mission is actually an organic movement? I must first explain how I am using this term 'organic'. In his ecclesiological writings, Snyder explains that an 'organic model is one marked by community, interpersonal relationships, mutuality, and interdependence. It is flexible

¹⁵⁶ Ibid., p. 431. Hock described Visa: 'It is a chaord, the totality of which, excluding thousands of affiliated entities, would, if converted to a stock company, have a market value exceeding \$150 billion. Yet, it cannot be bought, traded, raided, or sold, since ownership is held in the form of perpetual, non-transferable membership rights. However, that portion of the business created by each member is owned solely by them, is reflected in their stock prices, and can be sold to any entity eligible for membership—a very broad, active market.' Dee W. Hock, 'The Chaordic Organization: Out of Control and Into Order', *World Business Academy Perspectives*, 9/1 (1995), p. 6.

¹⁵⁷ Killingray, 'Passing on the Gospel: Indigenous Mission in Africa', p. 98.

¹⁵⁸ Ibid., p. 100.

and leaves room for a high degree of spontaneity.’¹⁵⁹ He also points out: ‘According to the New Testament, the church is a charismatic organism, not an institutional organization.’¹⁶⁰ Viola and Barna contrast the organic church with an institutional one.

An organic church is a living, breathing, dynamic, mutually participatory, every-member-functioning, Christ-centered expression of the body of Christ.¹⁶¹

However,

[a]n institutional church is one that operates primarily as an organization that exists above, beyond, and independent of the members who populate it. It is constructed more on programs and rituals than relationships. It is led by set-apart-professionals (‘ministers’ or ‘clergy’) who are aided by ‘volunteers’ (laity).¹⁶²

Since much of the MMM has been defined by the professionalization of mission, an ‘organic approach’ goes against conventional thinking. Even by those who have written on majority world mission quantify mission through the lens of institutional thinking. As was shown earlier, Pate and Keyes were entrenched in the thinking of the North while elucidating the emerging phenomena in the South. They argue that ‘history demonstrates that the strength and viability of any segment of the church is proportional to the strength and viability of its missionary structures.’¹⁶³ Orr asserts that ‘strategy is of the essence in the preparation of the Gospel’.¹⁶⁴ Even some non-westerners have been arguing for the legitimacy of structure and strategy. Kang talks about the mission as a ‘specialized Christian ministry’ requiring training,¹⁶⁵ and even Samuel Escobar argues ‘participation in global mission requires established and durable institutional structures.’¹⁶⁶ Although missiology has covered a wide range of topics, much in the discourse in the North American writings on majority world mission has presupposed

¹⁵⁹ Howard A. Snyder, *The Community of the King* (Downers Grove, Ill.: Inter-Varsity Press, 1977), p. 67.

¹⁶⁰ Howard A. Snyder, *The Problem of Wine Skins: Church Structure in a Technological Age* (Downers Grove, Ill.: Inter-Varsity Press, 1975), p. 157. See also Snyder, *The Community of the King*.

¹⁶¹ Frank Viola and George Barna, *Pagan Christianity? Exploring the Roots of our Church Practices* (Carol Stream, Ill.: BarnaBooks, 2007), p. xxxv.

¹⁶² *Ibid.*

¹⁶³ Pate and Keyes, ‘Emerging Missions in a Global Church’, p. 157.

¹⁶⁴ Orr, ‘Missionaries from the Younger Churches’, p. 10.

¹⁶⁵ Kang, ‘Development of Non-Western Missionaries’, p. 22.

¹⁶⁶ Samuel Escobar, ‘Mission from Everywhere to Everyone: the Home Base in a New Century’, in David A. Kerr and Kenneth R. Ross (eds.), *Edinburgh 2010: Mission Then and Now* (Regnum Studies in Mission; Oxford: Regnum, 2009), 185-200, p. 196.

structure and strategy.¹⁶⁷ However, it must be noted a number of mission scholars have been quick to understand that if structures are to arise, they will not necessarily be western.¹⁶⁸

Vethanayagamony points out: ‘Just like the Pauline mission, their [missionaries from the majority world] mission...lacks the big organizational structure of the modern missionary movement.’¹⁶⁹ The discussion then needs to look at the connection that Kwame Bediako and Andrew Walls make in relating what is evolving in Africa to the first few centuries of Christianity.¹⁷⁰ If we are looking at a post-Christendom world, perhaps it is very helpful to go back to the prototypical pre-Constantinian church as a template for understanding contemporary mission from Africa. Christianity was quite different during the era when church, state, and economical power were not as closely tied as during Christendom.

1.4.2.2 Parallels the pre-Constantinian church

Building on Bediako and Walls, perhaps in interpreting mission from the majority world, it could be beneficial to revisit Roland Allen’s concept of the spontaneous expansion of the church¹⁷¹ and the approach to mission espoused by Paul.¹⁷² In seeking to understand this period and the mission of the church, Rodney Stark posed the question, ‘How did a tiny and obscure messianic movement from the edge of the Roman Empire dislodge classical paganism and become the dominant faith of Western civilization?’¹⁷³ Stark proposes quite a few reasons for the ascendancy of Christianity, but concludes:

It grew because Christians constituted an intense community, able to generate the ‘invincible obstinacy’ that so offended the younger Pliny but yielded immense religious

¹⁶⁷ Craig Ott, Stephen J. Strauss, and Timothy C. Tennent, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues* (Encountering Mission; Grand Rapids, Mich.: Baker Academic, 2010); Winter et al., *Perspectives*. This issue will be discussed further in chapter 5.

¹⁶⁸ Bush, *Funding Third World Missions*, p. 10; Escobar, ‘Mission from Everywhere to Everyone’, p. 195; Glasser, ‘Mission in the 1990s: Two Views’, p. 77.; Pierson, ‘Non-Western Missions: The Great New Fact of our Time’, pp. 13-14.

¹⁶⁹ Vethanayagamony, ‘Mission from the Rest to the West’, p. 65.

¹⁷⁰ Walls, *The Missionary Movement*, p. xiii; Bediako, *Theology and Identity*.

¹⁷¹ Roland Allen, *The Spontaneous Expansion of the Church: And the Causes Which Hinder It* (1st American edn.; Grand Rapids: Wm. B. Eerdmans, 1962b).

¹⁷² Roland Allen, *Missionary Methods: St Paul's or Ours?* (2006 edn.; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962a).

¹⁷³ Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton, N.J.: Princeton University Press, 1996), p. 3.

rewards. And the primary means of its growth was through the united and motivated efforts of the growing numbers of Christian believers, who invited their friends, relatives, and neighbors to share the 'good news'.¹⁷⁴

Such mission hardly looks like mission that necessitates a missionary society as a central 'means' as espoused by the MMM.

1.4.2.3 Spreading through networks

The international mission coming out of Africa moves in African ways that differ from the MMM of the global North.¹⁷⁵ Whether mission spreads through formal or informal networks, Africans will network together, be it through word of mouth, social media, or interacting at 'Afro-shops'.¹⁷⁶ Often times, local congregations fill the role of communal continuity and cohesion often seen in the village context.¹⁷⁷ In regards to African migration, it is no doubt the case that they group together when outside their home countries to support one another through the economic and social realities of being part of the diaspora.¹⁷⁸

1.4.2.4 Ministry to and through the diaspora

One of the major nascent conditions of the world is that the new diasporas (African, Caribbean, Latin American, Chinese and Korean) have been shifting the centre of gravity of the expansion of Protestantism once securely held by the Anglo-Saxon world.¹⁷⁹ With over 232 million migrants living out of their country of origin in 2013,¹⁸⁰ migration brings about significant bearing on the religious climate in the world today. Looking at macrotrends historically, Andrew Walls asserts that 'migration seems to be basic to the human condition'.¹⁸¹ As Christians migrate from one place to another, 'on almost every continent migration movements have brought to cities, and industrial or

¹⁷⁴ Ibid., p. 208.

¹⁷⁵ Gerloff, 'Editorial', p. 277; Jenkins, *The Next Christendom: The Coming of Global Christianity*, p. 73.

¹⁷⁶ Afro-shops are establishments that sell items produced, grown, or are common in Africa that are not readily available in the typical establishments in the global North. For instance one may find casava, plantains, hair extensions, Key soap, West African films, or African-produced drinks in these stores.

¹⁷⁷ Jenkins, *The Next Christendom: The Coming of Global Christianity*, p. 73.

¹⁷⁸ Davie, *Europe: The Exceptional Case*, p. 107.

¹⁷⁹ Paul Freston, 'The Transnationalisation of Brazillian Pentecostalism: the Universal Church of the Kingdom of God', in Andre Corten and Ruth Marshall (eds.), *Between Babel and Pentecost: Transnational Pentecostalism in Africa and Latin America* (London: Hurst, 2001), 196-215, p. 197.

¹⁸⁰ Department of Economic and Social Affairs United Nations, Population Division, 'International Migration Report 2013', (United Nations, New York: United Nations, 2013b), p. 1.

¹⁸¹ Walls, 'Mission and Migration', p. 22.

commercial centres, legions of mission minded lay people from Third World churches.¹⁸² The missional impact of these migrants is being felt.¹⁸³

As migration is not uncommon to the human experience, it is easy to see how it has been a channel of mission. The Gospel has accompanied people movements within the Roman Empire, through the Church in the East during the first millennium,¹⁸⁴ and even with the European emigration in the last few centuries.¹⁸⁵

With the large numbers of migrants in the world today, it is important to note that some migration is South-South.¹⁸⁶ Whether it is through a mechanic from Burkina Faso hoping for a better life in Accra, Ghana or a refugee from a war stricken country seeking asylum in another African country, South-South migration must not be underestimated. However, where global trends in mission are being significantly realized is in the South-North movement of people. Africans, and particularly Ghanaians, are part of this expatriation of citizens. ‘This migration in reverse, from the Global South to the North and the West, represents a new dynamic witness in the midst of a faltering Christianity. The routes of migration are also the pathways of mission.’¹⁸⁷

Hanciles proposes ‘that many movements that start as South-to-South transfers

¹⁸² Escobar, 'Mission from Everywhere to Everyone', p. 194. See also: Hanciles, 'Migration and mission', p. 146.

Mbiti states: ‘Wherever the African is, there is his religion: he carries it to the fields where he is sowing seeds harvesting a new crop; he takes it with him to the beer party or to attend a funeral ceremony; and if he is educated, he takes religion with him to the examination room at school or in the university; if he is a politician he takes it to the house of parliament.’ John S. Mbiti, *African Religions & Philosophy* (2nd rev. and enl. edn.; Oxford: Heinemann, 1990), p. 2.

¹⁸³ Philip Jenkins, 'Christianity Moves South', in Frans Jozef Servaas Wijzen and Robert J. Schreiter (eds.), *Global Christianity: Contested Claims* (Amsterdam: Rodopi, 2007), 15-33, p. 27.

¹⁸⁴ Walls, 'Mission and Migration', pp. 4-7.

¹⁸⁵ For a discussion on the influence of the migrant communities from Europe on the United States, see H. Richard Niebuhr, *The Social Sources of Denominationalism* (Hamden, Conn: Shoe String Press, 1954), pp. 200-235. Of the success of these immigrant communities, Niebuhr states on page 229: ‘Ecclesiastical and doctrinal issues replace the cultural lines of division, and the loyalty of an English-speaking, second generation is fostered by appeal to different motives than were found effective among the immigrants themselves.’

¹⁸⁶ Thomas Antwi Bosiakoh, 'Understanding Migration Motivations in West Africa: the Case of Nigerians in Ghana', *Legon Journal of Sociology*, 3/2 (2009), 93-112, pp. 93-112; Stephen Castles, 'Why migration policies fail', *Ethnic and Racial Studies*, 27/2 (2004/01/01 2004), 205-227, p. 210. ‘Numerically, South–South migration dominates global trends, although this migration is declining as a proportion of total world migration.’ Çağlar Özden et al., 'Where on Earth is Everybody? The Evolution of Global Bilateral Migration 1960–2000', *The World Bank Economic Review*, 25/1 (2011), 12-56, p. 36.

¹⁸⁷ Knud Jørgensen, 'Inspiration and Challenges from Cape Town and Edinburgh to Church and Mission [lecture]', *Oxford Centre for Mission Studies* (Oxford, 2011), p. 7; Knud Jørgensen, 'Inspiration and Challenges from Cape Town and Edinburgh to Church and Mission', *Transformation: An International Journal of Holistic Mission Studies*, 29/4 (2012), 293-303, p. 298.

end up as South-to-North flows'.¹⁸⁸ As Christians migrate from the new Christian heartlands, this has immense bearing on the former Christian heartlands of the North.¹⁸⁹ Though some have sought asylum from war-stricken countries,¹⁹⁰ one of the common reasons people leave the South to head to the North is in search of higher standards of living and economic upward mobility.¹⁹¹ However, among Ghanaians, the cultural values strongly encourage material gain 'in so far as they enhance the life of the family and the community'.¹⁹² And 'families [will] make considerable sacrifices to further their offspring's chances' if they are able to go abroad.¹⁹³ Statistically, a disproportionately high subset of the most educated and skilled people¹⁹⁴ leave countries in the South and migrate to the North creating an oft-criticized 'brain drain'.¹⁹⁵ Since many from the South see job opportunities and have obligations to financially provide for families, it may be time for missiologists to speak with more nuanced perspectives so as to identify the missional possibilities that may be present in this large population.¹⁹⁶

Some northern countries have taken a 'gated community' approach to the emerging global village.¹⁹⁷ Positive steps to understanding and embracing the new South-North reality are indeed being realized.¹⁹⁸ 'Besides financial support they need

¹⁸⁸ Hanciles, 'Migration and Mission', p. 146. Migration is explored further particularly in chapters 7 and 8.

¹⁸⁹ Ibid., p. 149.

¹⁹⁰ Gerloff, 'Editorial', p. 275.

¹⁹¹ Margaret Peil, 'Ghanaians Abroad', *African Affairs*, 94/376 (1995), 345-367; Ter Haar, *Halfway to Paradise*, p. 134; Davie, *Europe: The Exceptional Case*, p. 109.

¹⁹² Brian Keith Jennings, 'Christian virtue in a West African context: a study of the interaction and synthesis of the Methodist and Fanti moral traditions as a model for the contextualisation of Christian ethics', PhD (University of Birmingham, 2007), p. 77.

¹⁹³ Peil, 'Ghanaians Abroad', p. 349.

¹⁹⁴ Hanciles, 'Migration and Mission' 148.

¹⁹⁵ Douglas L. Rutt, 'Hiring National Missionaries: A Good Idea?', *Missio Apostolica*, 10/1 (2002), 4-13, p. 9; Ezra Chitando, 'Sub-Saharan Africa', in Gregory D. Alles (ed.), *Religious studies: a global view* (London: Routledge, 2008), 103-126, p. 113; Théodore Mbazumutimam, 'The role of the Anglican Church in ministry to Burindian refugees in Tanzania with particular reference to the notions of hope and homeland', MTh (University of South Africa, 2007), p. 59; James A. Perkins, 'Foreign aid and the brain drain', *Foreign Affairs*, /44 (1965), 608-619.

¹⁹⁶ Hanciles, 'Migration and Mission', p. 148.

¹⁹⁷ Hanciles, 'African Christianity, Globalization, and Mission', p. 88.

¹⁹⁸ E.g.: The Vasterls Diaspora Conference called for: '(1) ample opportunities to participate in and influence policy decisions that affect the African community; (2) an appreciation and use of African skills, i.e. for equal opportunities on the labour market, and appropriate advertising programmes for migrant communities; (3) compiling and reporting incidents of institutional racism to the Ombudsman; (4) an encouragement of mother tongue languages in schools and clubs; (5) the transmission of African

the solidarity of fellow-European Christians and of the wider Christian community.¹⁹⁹ Whether the traditional churches in the North embrace their new compatriots, these immigrants 'are the new Christian missionaries who, like their European counterparts in colonial Africa, are bringing Christian values to the largely immoral ... society.'²⁰⁰ As they plant churches, their migrant congregations 'in the West no longer take a backseat but steadily gain in self-confidence, assertiveness, and evangelism...and have begun to attract white Christians.'²⁰¹

1.4.2.5 Not exercising traditional hegemonic relationships

As Christians from the global South share the Gospel in the new mission fields of the North, they do so with a different balance of temporal power than those who came before them from the global North.²⁰² Though China has been exercising more and more leverage²⁰³ and some from the South have risen through the ranks in various strata in the North,²⁰⁴ the global South is not generally known to have hegemonic relationships over those in the North. The Christians from these areas are no exception when they are in the West, an approach that stands in great contrast to the height of the spread of the Gospel in the last few centuries.

Crucially, this movement boasts neither the educational, economic, nor technological advantages of the Western missionary movement nor the protection of strong economic and military powers that the latter enjoyed. In acute contrast it comes not from the centers of political power and economic wealth but from the periphery. Its models and strategies must perforce be radically different; more akin to the biblical model in fact.²⁰⁵

culture and values among young people; (6) the establishment of an African Resource Centre in Sweden.' Gerloff, 'The Significance of the African Christian Diaspora in Europe', pp. 285-286.

¹⁹⁹ Ibid., p. 290.

²⁰⁰ Fumanti, "'Virtuous Citizenship": Ethnicity and Encapsulation among Akan-speaking Ghanaian Methodists in London', p. 24.

²⁰¹ Vethanayagamy, 'Mission from the Rest to the West', pp. 64-65.

²⁰² Jørgensen, 'Inspiration and Challenges from Cape Town and Edinburgh to Church and Mission [lecture]', p. 7; Jørgensen, 'Inspiration and Challenges from Cape Town and Edinburgh to Church and Mission [article]', pp. 297-298; Costas, *Christ Outside the Gate: Mission Beyond Christendom*, p. 58; Vethanayagamy, 'Mission from the Rest to the West', p. 65; Killingray, 'Passing on the Gospel: Indigenous Mission in Africa', p. 100.

²⁰³ François Godement, 'The United States and Asia in 2010', *Asian Survey*, 51/1 (2011), 5-17.

²⁰⁴ E.g.: Ghana-born Baron Boateng (who is incidentally a Methodist). Nana Sifa Twum, 'Queen of England Elevates Paul Boateng', <<http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=185908#>>, accessed 14 November 2011, verified active 16 April 2016.

²⁰⁵ Hanciles, 'African Christianity, Globalization, and Mission', p. 88.

As the new season is challenging some of the basic assumptions of mission,²⁰⁶ it is of special note the Edinburgh and Cape Town conferences in 2010 grappled with the new tenet of the ‘powerlessness’ of the Gospel in contrast to the victorious optimism of the 1910 Edinburgh Conference.²⁰⁷ This new ‘vulnerable mission’,²⁰⁸ coming from the global South may at times be initiated from those in situations of economic poverty and who have not been professionally trained as missionaries.²⁰⁹ However, they are making their influence known, particularly in the exchange of religious capital.²¹⁰ Vethanayagamony contends that the church is in fact getting back to its roots:

One of the most fascinating features of this new missionary paradigm is that, mostly, it is mission from the poor to the rich...After the long years when the gospel was compromised by being intertwined with imperial power and economic exploitation, it is now restored to the poor and marginalized, who are its original agents. This is how it was with apostolic Christianity.²¹¹

1.4.2.6 Living off the land

If Andrew Walls is correct that ‘Christianity now will increasingly be associated (mostly) with rather poor and very poor people...and people from the non-Western world will be the principal agents of Christian mission’,²¹² then how will these missionaries be financed? In the past (and still very much the case in the present), ‘the traditional western model of a missionary was typically someone sent across the sea with full financial support from the home mission board.’²¹³ Though there are some of the ‘newer sending countries’ such as Brazil, Korea, and to some extent India and even in West Africa,²¹⁴ ‘few of the southern economies are able to sustain this high-octane

²⁰⁶ Hanciles, 'Migration and Mission', p. 149.

²⁰⁷ Jørgensen, 'Inspiration and Challenges from Cape Town and Edinburgh to Church and Mission [lecture]', p. 5; Jørgensen, 'Inspiration and Challenges from Cape Town and Edinburgh to Church and Mission [article]', pp. 296-297. These gatherings represented the ecumenical and evangelical movements respectively.

²⁰⁸ Daryl M. Balia and Kirsteen Kim, *Witnessing to Christ Today* (Edinburgh 2010 series; Oxford: Regnum Books International, 2010), pp. 121-124.

²⁰⁹ Escobar, 'Mission from Everywhere to Everyone', p. 194.

²¹⁰ Adogame, *The African Christian Diaspora*.

²¹¹ Vethanayagamony, 'Mission from the Rest to the West', p. 169.

²¹² Walls, 'Mission and Migration', p. 10.

²¹³ Laing, 'The Changing Face of Mission', p. 174. Ironically, William Carey advocated a sense of self-sufficiency and dependency on the mission field itself as he encouraged sending ‘a few knives, powder and shot, fishing-tackle, and the articles of husbandry’ with missionaries. Carey, *An Enquiry*, p. 75.

²¹⁴ I do not mean to overstate this as examples do exist whereby the financial responsibilities are assumed by the sending church. For example, I was told about a congregation in Jos, Nigeria which financially supported its missionary in Chicago. Barje S. Maigadi, 'Interview 16 July 2009 between EWCA pastor and Kirk S. Sims', (Miango, Nigeria, 2009). Though the Church of Pentecost (one of the largest

burning paradigm.²¹⁵ The new reality is that ‘with limited church incomes and mission budgets, African missionaries are more likely to be employed in ‘tent-making’ roles or living on low incomes similar to those whom they have come to serve’.²¹⁶ Perhaps this may even create more credibility as people are not agents with an agenda funded and directed by a foreign entity.

1.4.2.7 Different doors

As these Christians enter new societies, they interact with people in natural ways as they live their lives. With a ‘bottom up’ approach rather than coming from a place of high prestige, an example would be Filipina domestic workers who have been welcomed into intimate situations in which they share their faith while sitting with their host families in their own homes.²¹⁷ Others from the global South will follow suit in similar fashion. Through social and occupational networks, they are able to live their lives before very different clientele than ‘professional’ missionaries. Furthermore, Christians from the majority world may have opportunities to legally go to countries and parts of countries where many westerners may not be able to be granted access.²¹⁸

denominations in Ghana) places a high emphasis on establishing self-sufficient congregations, it has had the McKeown Missions Fund ‘to raise funds to support mission work in the church’ since 1991. Walker, ‘The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost’, p. 127.

²¹⁵ Laing, ‘The Changing Face of Mission’, p. 174. For a look at how Brazilians are sustaining missionaries, see Oswaldo Prado, ‘A New Way of Sending Missionaries: Lessons from Brazil’, *ibid.* 33/1 (2005), 48-60.

Mbiti not only states that money is not available, he goes so far to say that the old model has held the African church captive in reinventing itself. Fortunately, much has transpired since he said this in 1986. ‘There is only one model of mission known in the church in Africa and that is the mission which has come from overseas. African Christians cannot afford to copy or follow that model, since they have neither the money nor the power, nor the personnel, not the traditions, nor the political backing, nor the guilt, that have gone with this one model of mission. Yet this model has dominated the scene so powerfully that the church in Africa has not had the freedom to think out, to develop, to evolve and to practise other models of mission. This is a serious and tragic setback in African theology and church.’ Mbiti, *Bible and Theology*, p. 188.

Walls states it this way: ‘There are good reasons for not expecting a general burgeoning of third world “overseas mission” societies. Such societies can only emerge, whether in the west or elsewhere, against the background of a certain type of economy.’ Walls, ‘The Old Age of the Missionary Movement’, p. 30.

²¹⁶ Killingray, ‘Passing on the Gospel: Indigenous Mission in Africa’, p. 99. Tent-making refers to the profession and means of support of the Apostle Paul (Acts 18:1-3; 20:33-35). For its use in missiology, see Ruth E. Siemans, ‘The Vital Role of Tentmaking in Paul’s Mission Strategy’, *International Journal of Frontier Missions*, 14/3 (1997), 121-129.

²¹⁷ Claudia Liebelt, ‘On Sentimental Orientalists, Christian Zionists, and Working Class Cosmopolitans’, *Critical Asian Studies*, 40/4 (2008/12/01 2008), 567-585, p. 578. A strong emphasis on ‘tentmaking missions’ is emphasized among many Overseas Filipino Workers. Gerardo B. Lisbe, Jr., ‘Church-Based OFW Family Care Ministry: an Ethnographic Study on the Structure and Activities that Filipino Churches Create that Significantly Reduce OFW Dysfunctions’, DMin (International Theological Seminary, 2014).

²¹⁸ Pierson, ‘Non-Western Missions: The Great New Fact of our Time’, pp. 10-11; Bush, *Funding Third World Missions*, p. 13. For instance, for quite some time under the previous regime, Libya was a popular

1.4.2.8 Globalisation

It is difficult to talk about trends in Christianity without having a look at the larger picture, and one term used to describe this metanarrative is globalisation.²¹⁹ Of course no consensus is available on what the term actually means or what it all entails,²²⁰ but globalisation could imply the interconnectedness on the world stage of political, economic, ethnic, technological, facilities of travel, modes of communication, migrations of peoples, religion, and so on.²²¹ It seems as if globalisation can have implications into all aspects of life, and Christians are influenced holistically by their faith.²²²

Globalisation has influenced the church. ‘Today the term “global village” is not merely a cliché but the present reality.’²²³ In light of this, Sanneh advocates the term ‘World Christianity’ rather than ‘Global Christianity’ as the former ‘takes its form and shape in societies that previously were not Christian’ where as the latter ‘is the faithful replication of Christian forms and patterns developed in Europe’.²²⁴ Unfortunately, because of economic patterns²²⁵ and even intellectual domination,²²⁶ this ideal is not yet

destination for West Africans, whereas it was difficult for Americans to obtain clearance to enter that country.

²¹⁹ Michael Twaddle, 'Christian Missions and Third World States', in Holger Bernt Hansen and Michael Twaddle (eds.), *Christian Missionaries & the State in the Third World* (Oxford: James Currey, 2002), p. 13.

²²⁰ Hanciles, 'African Christianity, Globalization, and Mission', p. 71.

²²¹ Escobar, *A Time for Mission: the Challenge for Global Christianity*, p. 12; Roger E. Hedlund and Paul Joshua Bhakiaraj, 'Conclusion: Recasting Mission and Missiology, Elements of an Agenda for the Asian Church in the 21st Century', in Roger E. Hedlund and Paul Joshua Bhakiaraj (eds.), *Missiology for the 21st century: South Asian Perspectives* (Delhi: ISPCK/MIIS, 2004), pp. 639-640.

²²² The Lausanne Covenant states in par. 5: ‘The salvation we claim should be transforming us in the totality of our personal and social responsibilities.’ The International Congress on World Evangelization, *The Lausanne Covenant*. This is even more so for Africans. See Mbiti, *African Religions & Philosophy*, p. 1.

²²³ Hedlund and Bhakiaraj, 'Conclusion: Recasting Mission and Missiology, Elements of an Agenda for the Asian Church in the 21st Century', p. 639.

²²⁴ Sanneh, *Whose Religion is Christianity?*, p. 22.

²²⁵ Schwartz takes a fairly hard stance against financial dependency and sees it as a major problem. Fox, however, recognizes the issue, but offers a more nuanced approach to addressing it by advocating donors and recipients seek to understand one another better. Glenn Schwartz, 'It's Time To Get Serious About the Cycle of Dependency in Africa', *Evangelical Missions Quarterly*, April (1993); Glenn Schwartz, 'Two Awesome Problems: How Short-Term Missions Can Go Wrong', *International Journal of Frontier Missions*, 20/4 (2003), 27-34; Frampton F. Fox, 'Foreign money for India: antidependency and anticonversion perspectives', *International Bulletin of Missionary Research*, 30/3 (2006), 137-142, p. 141.

Western missionaries often serve in ‘roles as intermediaries within relief organizations and communications networks’. Twaddle, 'Christian Missions and Third World States', p. 14.

²²⁶ Ironically, theological education is lagging far behind and many in the global South are held captive by western thinking. Walls, 'Structural Problems', p. 149; Hanciles, *Beyond Christendom*, pp. 131-136.

universally realized. However, if Bediako is correct, ‘the cumulative effect of the impact of the new African “international” Christianity in the diaspora and the significance of the African “Christian factor” in world Christianity...could well be a reverse process to the prevailing Western driven globalization.’²²⁷ Perhaps ‘a process of globalization “from below”...could lead to a considerable modification of the now generalized expectation that the Two-Thirds of the world has little choice but to follow the trail of the One-Third.’²²⁸ Interestingly, this ‘globalisation from below’ is not only about those from the majority world going to the North, but also the humility with which young Christians from the North who go to the non-western world ‘driven not by the search for profit but by a spirit of human solidarity and compassion.’²²⁹

1.4.2.9 Multidirectional

If this world and Christianity are indeed interconnected in a web and the southern church has experienced such phenomenal growth, then how can this faith be controlled by some nerve centre in the North? Mission is no longer unidirectional, flowing ‘from the West to the rest’.²³⁰ However, many in Europe and North America either do not realize this new reality or they struggle to come to terms with it.²³¹

For many Christians in the North, the South is still “the” mission field. This understanding...is informed by outmoded, one-directional, geographical, us-them categories...They struggle to accept that far from being mere products or objects of missionary labor, non-Western churches are self-acting agents of change and a major force for the worldwide propagation of the gospel.²³²

The emergent actuality of movement in mission in this era shows that it is now ‘from everywhere to everywhere’ and that it is to and from all six inhabited continents.²³³ This multidirectional mission is not simply part of some grand strategy being dictated by committees in Geneva, Lausanne, or Rome, but by people thinking

²²⁷ Kwame Bediako, 'Africa and Christianity on the Threshold of the Third Millennium: the Religious Dimension', *African Affairs*, 99/395 (2000b), 303-323, p. 314.

²²⁸ *Ibid.*, p. 314.

²²⁹ Smith, *Mission After Christendom*, p. 101.

²³⁰ Vethanayagamy, 'Mission from the Rest to the West', p. 63.

²³¹ Davie, *Europe: The Exceptional Case*, pp. 84-85; Währisch-Oblau, 'Mission and Church Unity: Migrant Churches in Germany as a Challenge to the *Landeskirchen*', p. 195; Hanciles, 'African Christianity, Globalization, and Mission', p. 87.

²³² Hanciles, 'African Christianity, Globalization, and Mission', p. 87.

²³³ Healey, 'Now it's your turn: East Africans go into mission', p 136; Okoye, "'Mutual Exchange of Energies": Mission in a Cross-Cultural Perspective: An African Point of View', pp. 467, 470.

locally and acting globally.²³⁴

1.4.2.10 Southern spirituality

Christianity has been adapted in contexts all over the world. By and large the spirituality in the majority world stands in contrast to the spiritual realm especially pervasive in the North, where the assumption has been as the ‘world modernised, it would *necessarily* secularise.’²³⁵ Yet, many from the global South have spiritual perspectives which challenge the Enlightenment and post-Enlightenment thinking, especially northern minds ‘wedded amongst other things to linear structures and the need to distinguish between the spiritual and the material.’²³⁶

1.4.2.10.1 Spiritual power

Missionaries from the majority world tend to articulate theology that emphasizes the work and person of the Holy Spirit. For instance, Escobar states that ‘as they come to participate in global mission their drive and willingness to be obedient to the prompting of the Spirit is their best contribution’.²³⁷ Northerners have a tendency to interpret things through Enlightenment and post-Enlightenment terms rather than using the same language of spiritual power common in the majority world.²³⁸ Throughout the majority world (even in the Roman Catholic Church), the Pentecostal influence is being known,²³⁹ and people take their flavour of faith with them where they go.²⁴⁰ Displaying power through ‘healing and deliverance’ has been part of the mission activities from the global South.²⁴¹

²³⁴ Jan van Butselaar, 'Thinking Locally, Acting Globally: the Ecumenical Movement in the New Era', *International Review of Mission*, 81/323 (July 1992 1992), 363-374.

²³⁵ (italics in original text) Davie, *Europe: The Exceptional Case*, p. 95.

²³⁶ Ibid., p. 110. Asamoah-Gyadu states: ‘African churches are now at the forefront of mission and most of these churches are Pentecostal in nature. Mission in African hands has ceased to be defined in terms of the overseas activity of Western mission agencies; and mission frontiers, if lessons in modern African Christianity have anything to teach us, have also ceased to be geographical.’ Asamoah-Gyadu, 'Pentecostalism and the Missiological Significance of Religious Experience in Africa', p. 53.

²³⁷ Escobar, 'Mission from Everywhere to Everyone', p. 195.

²³⁸ Reimer, 'They come with a message', p. 44; Jim Harries, 'Mission in a Post Modern World: Issues of Language and Dependency in Post-Colonial Africa', *Exchange*, 39/4 (2010), 309-330, p. 325.

²³⁹ Jenkins, *The Next Christendom: The Coming of Global Christianity*, p. 67.

²⁴⁰ Mbiti, *African Religions & Philosophy*, p. 2.

²⁴¹ Walker, 'The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost', p. 223.

1.4.2.10.2 Worship style

When many from the South find their way to the North, they find worship styles that are quite different from the approach back in their home countries. Though Pierson posited that non-western missionaries would learn lessons from the history of western missions, by producing 'styles of worship and church structure which are rooted in the new culture',²⁴² this just has not been the case. For many from the majority world, they have found existing church structures in the West. Many have attempted or were expected to assimilate,²⁴³ but some have found themselves either bored or definitely not at home in the worship services in the West.²⁴⁴ As they have influenced existing churches and formed new churches, their worship styles are contributing to the 'continuing evolution of Christianity in this part of the world'.²⁴⁵

1.4.2.10.3 Prayer

Related to the unique characteristics of worship, rooted in the South, characteristic of the faith and undergirding the mission²⁴⁶ is prayer in forms and with intensity unfamiliar in some of their new mission contexts. It meets needs of people, and has contributed to the growth of churches.²⁴⁷

1.4.2.10.4 Gospel presentation

As people from the majority world travel around, many do not see the demonstrative forms of faith as pervasive in the North as they knew in their homelands. Many often want to share their style of faith and make Gospel presentations. For example, many Africans living in Germany perceive that country as a land needing to be re-evangelized, and they even go out evangelizing, often times without consulting the native German churches.²⁴⁸

²⁴² Pierson, 'Non-Western Missions: The Great New Fact of our Time', p. 14.

²⁴³ Währisch-Oblau, 'Mission and Church Unity: Migrant Churches in Germany as a Challenge to the *Landeskirchen*', p. 188.

²⁴⁴ Walker, 'The Pentecost fire is burning: models of mission activities in the Church of Pentecost', p. 217.

²⁴⁵ Davie, *Europe: The Exceptional Case*, p. 111.

²⁴⁶ David L. Miller, 'Mission-Minded Latinos No Longer Staying Home', *Christianity Today*, 41/15 (1997), 70-71, p. 71.

²⁴⁷ Walker, 'The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost', p. 223.

²⁴⁸ Reimer, 'They come with a message', pp. 6, 156, 15; Währisch-Oblau, 'Mission and Church Unity: Migrant Churches in Germany as a Challenge to the *Landeskirchen*', pp. 188-189. Sometimes Africans

Bediako has proposed that Christianity has become a non-western religion.²⁴⁹ The Beatles showed with their experimentation with eastern music and religion that a propensity exists in the West to be intrigued with the exotic and new.²⁵⁰ Perhaps Christianity of this new and exotic blend may be reintroduced into the dechurched West, and we may 'see a return to the primal through the emergence of the new religious movement and through a general ideological shift towards a more open understanding of reality where rationality does not have the answer for everything.'²⁵¹

1.4.2.10.5 Zeal

Stark has shown that the early church grew partly because of the intensity of the faith (even to the point of martyrdom) and that the people actually believed what they said they believed.²⁵² Now looking at a parallel to the first few centuries, Christians from the South possess a deep intensity in faith. 'It is quite possible that vitality experienced in the Global South will become contagious.'²⁵³ This zeal is an important factor because 'the sheer numerical weight of a church does not produce missionary vocations',²⁵⁴ and it points to the possibility that a mission movement could spread like a bush fire in Africa.²⁵⁵ And we are seeing those migrants who are 'from the new heartlands of Christianity'... 'bring[ing] the flame of faith to the old centres in the North where the fire is burning low.'²⁵⁶

conduct crusades in Europe. Walker, 'The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost', p. 223.

²⁴⁹ Bediako, *Christianity in Africa: the renewal of a non-Western religion*, p. 265.

²⁵⁰ David R. Reck, 'Beatles Orientalis: Influences from Asia in a Popular Song Tradition', *Asian Music*, 16/1 (1985), 83-149.

²⁵¹ Fotland, 'The Southern Phase of Christianity: the Contribution of the Global South to the Church in the Global North', p. 228.

²⁵² Stark, *The Rise of Christianity*, pp. 163-189.

²⁵³ Vethanayagamony, 'Mission from the Rest to the West', p. 62.

²⁵⁴ Escobar, *A Time for Mission: the Challenge for Global Christianity*, pp. 166-167.

²⁵⁵ Jenkins, *The Next Christendom: the Coming of Global Christianity*, p. 53.

²⁵⁶ Jørgensen, 'Inspiration and Challenges from Cape Town and Edinburgh to Church and Mission [lecture]', pp. 7-8; Jørgensen, 'Inspiration and Challenges from Cape Town and Edinburgh to Church and Mission [article]', p. 299.

1.5 Structure of this thesis

As we look ahead to how the Methodist Church Ghana can be illustrative of mission from the majority world, it is helpful to see how the parts of this thesis fit together. As it has been apparent, this first chapter has been placing this thesis in its theoretical setting within discussions on mission from the majority world. Chapter two presents the methodology this thesis employs by clarifying epistemological assumptions and the approaches used to reach its aims. The third chapter overlays much of the broader discussions presented in the first chapter by specifying the situation in the Methodist Church Ghana. The fourth chapter presents the raw data from the primary research apparatus. The interviews are analysed, and missional themes are brought forth from the actual voices of Ghanaian Methodists. It then assesses the extent of that priority the MCG places on international mission. Chapter five demonstrates how mission is played out through church polity and how mission is expressed through the modality of the church rather than a sodality of a missionary agency. The sixth chapter considers the tension the church has to navigate as it deals concurrently with obligations of being part of the worldwide Methodist communion while at the same time possessing an evangelical theology of communal responsibility. Chapter seven looks at the major theme of migration that has been voiced through members of the MCG and the manifestation of that mission in the establishment of new congregations abroad. Chapter eight gives specific examples of the means of mission present in diasporic communities. The ninth chapter summarises the contributions of this thesis. I shall now turn to the methodology in which this work is grounded.

1.6 Conclusion

Within the past generation, the nature of World Christianity has seen the culmination of a seismic shift in its demographics. No longer does Christianity find most of its adherents in the global North, it finds a majority of those who follow Jesus in the majority world. As the church in the South has grown and gained confidence, it has increasingly spilled out into other contexts, even the old heartlands of the faith.

Missiological writers have sought to interpret this dynamic, but without the tools to interpret things except through the epistemological frameworks of western missiologists. Many of the writings have come inadequately short in grappling with the incipient paradigm of mission being fledged out of the majority world. In many ways, this paradigm of mission has been birthed in a worldview that differs greatly from the primary agents of mission in the North. In a very democratic way, those who are from

places like Africa are migrating elsewhere with their ideas and practices of Christianity with forms and theologies endemic to the South. Often times as a humble mission from below, we are seeing a much more dynamic approach to mission that is multi-directional, less professionalized, less orchestrated from head offices back in Africa, and flowing out of migration, rather than through mission agencies.

2. METHODOLOGY

2.1 Design

In an effort to answer the research question¹ regarding the nature and priority the Methodist Church Ghana places on international mission, methodology and design must first be set forth. The methodology of a research project is rooted in the epistemological point-of-view of the researcher, for it is ‘the approach to knowing, including metaphysical assumptions about as well as techniques for coming to terms with, social reality.’² The study has been an inquiry of how people conceptualize and understand the church’s emphasis on international mission. One epistemological assertion starts with the premise that such social research is inherently different from scientific research. As such, this inquiry takes an interpretivist stance whereby it is understood that people can actually contribute meaning to their environment, rather than using an objectivist frame-of-reference.³ One preoccupation of this project has been an ‘empathetic stance of seeking to see through the eyes of one’s research participants’.⁴

Being research rooted in missiological discourse, it is also essential to clarify the research position relating to the interdisciplinary field of missiology. Jan Jongeneel has spelled out the different subcategories and the potential stances of the researcher in each. Missiology by nature is not universally normative, though some approach it in such a manner, particularly when looking at the theology of mission. Though some may take a normative approach, the science of mission and the philosophy of mission may be explored with high levels of critical distance inherent to religious studies.⁵ This

¹ ‘How does the Methodist Church Ghana understand and engage in international mission, and to what extent does it place priority on international mission?’

² Joseph W. Elder, 'Comparative Cross-National Methodology', in Alan Sica (ed.), *Social Thought: From the Enlightenment to the Present* (1; Boston: Pearson/Allyn and Bacon, 2005), 339-359, p. 340.

³ Alan Bryman, *Social research methods* (3rd edn.; Oxford: Oxford University Press, 2008), pp. 384-385; 13-18. For a theological justification of using an inductive methodology (though limited) to explain phenomena of religious experience, see Lesslie Newbigin, *Foolishness to the Greeks: the Gospel and Western Culture* (London: SPCK, 1986), pp. 13-15.

⁴ Bryman, *Social research methods*, p. 386.

⁵ Jongeneel, 'Is missiology an academic discipline?'. A few other resources to explore this further are: James A. Scherer, 'Missiology as a Discipline and What it Includes', *Missiology*, 15/4 (1987), 1987; Dana L. Robert, 'Forty years of the American Society of Missiology: retrospect and prospect', *ibid.*42/1 (2013), 6-25; Samuel Escobar, 'Mission Studies Past, Present, and Future', *ibid.*24 (1996), 3-29; Robert J. Priest and Robert DeGeorge, 'Doctoral Dissertations on Mission: Ten-Year Update, 2002–2011 (revised)', *International Bulletin of Missionary Research*, 37/4 (2013), 195-202; Walls, 'Structural Problems'.

thesis particularly delves into both the science of mission and the philosophy of mission. Although I am a Christian, a Methodist, and even someone who lived in Ghana, as much as possible, I have chosen to place my research in a broader religious studies perspective rather than a normative one.

The overall design of this research project is a case study with primacy of data from semi-structured interviews. Following the interviews, the data were then coded and analysed. The data were fortified and verified using textual analysis and participant observation.

2.1.1 Case Study

As this research project seeks to heuristically discover the theoretical understandings of what is actually going on in a particular denomination based in the West African country of Ghana, it was decided a case study approach has great potential to provide ‘conceptual validity’ and to ‘identify and measure the indicators that best represent the theoretical concepts’ this undertaking intends to measure.⁶ As the study is based securely in a denomination with provenance in a singular country, a case study approach appears to be an appropriate way of addressing conditions of its particular context.⁷ The design of this venture uses a case study approach in order to deeply understand the broader framework (if there is indeed one) within the Methodist Church Ghana.

It has been suggested that case studies are myopic and may not be interrogated with adequate scientificity because of inherent heterogeneity.⁸ However, some methodologies have the danger of ‘conceptual stretching’ when large samples are sought in order to establish validity. On the other hand, using case studies in a singular or a comparatively small sample fashion allows for the researcher to establish validity through ‘conceptual refinements with a higher level of validity over a smaller number of cases.’⁹ This study is seeking to grasp things deeply in order to ascertain and potentially suggest theories emergent in the larger milieu. As Charles Ragin has pointed out, such

⁶ Alexander L. George and Andrew Bennett, *Case Studies and Theory Development in the Social Sciences* (BCSIA Studies in International Security; Cambridge, Mass.: MIT Press, 2005), p. 19.

⁷ Robert K. Yin, *Case Study Research: Design and Methods* (3rd edn., Applied social research methods series; Thousand Oaks, California; London: Sage, 2003), p. 13.

⁸ Benoit Rihoux, 'Qualitative Comparative Analysis (QCA) and Related Systematic Comparative Methods: Recent Advances and Remaining Challenges for Social Science Research', *International Sociology*, 21/5 (2006), 679-706, p. 681. Rihoux goes on to explain how qualitative comparative analysis can answer this issue.

⁹ George and Bennett, *Case Studies and Theory Development in the Social Sciences*, p. 19.

an approach also facilitates understanding of the cases because of the intrinsic value of studying a case.¹⁰

Whereas geopolitical boundaries have tended to not always reflect cultures in clean ways because of arbitrary lines, it is often helpful to look at trends across such imposed demarcations.¹¹ If one is seeking to understand broad trends in the ways of life of people, it is often difficult to limit phenomena to one single country. As the MCG has spilled out into a number of contexts, a cross-national approach will help to potentially uncover what is going on within this unitary case, the Methodist Church Ghana, at the macro-level.

It would be a natural critique to state that what is common in one country might not be the case in another.¹² Loaded in this assertion would be that cases are closed and that they do not share ideas outside themselves. However as this case has a common denominational heritage and cultural ties to a handful of cultures in a single country, a number of indicators imply the sharing of ideas across national borders. When doing cross-national studies, it may be necessary to have them come from the same subset in order to have meaningful cross-national generalisations.¹³

This study is built on the assertion that social processes can ‘transcend cultural, geographical, and temporal boundaries’.¹⁴ Elder points out that the researcher can employ three approaches to cross-national comparative cases: looking at national uniqueness, cross-national subsets with limited cross-national comparability, and cross-national similarities with cross-national comparability.¹⁵ These approaches are employed in the evaluation of the data. Interviews were conducted among Ghanaian Methodists in Africa, Europe, and North America.

Selection of the Methodist Church Ghana as a case is multifaceted, and its value as a case in bringing forth ideas of international mission from the majority world will be dealt with at length in the next chapter. However, for the matter of methodology, it

¹⁰ Charles C. Ragin, *The Comparative Method: Moving Beyond Qualitative and Quantitative Strategies* (Berkeley; London: University of California Press, 1987), p. 35.

¹¹ Discussing West Africa and specifically about ethnic groups found primarily in Ghana and Nigeria, Parrinder speaks to this topic in the same contexts as this study. Edward Geoffrey Parrinder, *West African Religion: A Study of the Beliefs and Practices of Akan, Ewe, Yoruba, Ibo, and Kindred Peoples* (London: Epworth Press, 1969).

¹² Elder, 'Comparative Cross-National Methodology', pp. 341-342. Elder also discusses the credibility and pervasiveness of cross-national research.

¹³ *Ibid.*, p. 349.

¹⁴ *Ibid.*, pp. 340-341.

¹⁵ *Ibid.*, p. 340.

contains sufficiency, and it has the possibility of being representative of a larger subset whereby the reader may make inferences in regards to other churches based in a West African context and particularly mainline ones with ties to broader doctrinal communions.

The choice of the MCG as a case also represents purposeful selection. By being purposeful in seeking to find a case whereby I could determine a voice emanating out of the West African context, I believe that it fits the criteria. With its robust presence in Ghana, extensive outreach and presence in multiple countries, existence of records, long history, its own theological interpreters, and the availability of access I have to the church, the MCG is indeed an 'information rich case.'¹⁶

Case design is a critical part of the process. For this study, several methods have been employed regarding selection of the case denomination to generate sufficiency: criterion sampling, snowball, and homogenous group sampling.

I gave great consideration to criterion sampling in order to find denominations that would offer rich data. In regards to criterion sampling, it is imperative to ensure all cases 'meet some predetermined criterion of importance, a strategy common in quality assurance efforts.'¹⁷ Initial criteria selected included the following:

1. They are mission-initiated churches,¹⁸
2. based in West Africa,
3. have autonomy from any outside group,¹⁹ and
4. have some sort of external international presence.²⁰

¹⁶ Michael Quinn Patton, *Qualitative Research & Evaluation Methods* (3rd edn.; Thousand Oaks, Calif.; London: Sage, 2002), p. 230.

¹⁷ *Ibid.*, p. 238.

¹⁸ As opposed to AICs and the newer Charismatic Ministries. As was discussed in chapter two, AICs have received disproportionate attention. Olutimayin, 'A Study of the Evangelical Church of West Africa', p. 1.; Alfred Koduah, *Christianity in Ghana Today* (Accra, Ghana: Church of Pentecost, 2004), p. 184.; Francis L. Bartels, *The Roots of Ghana Methodism* (Cambridge: University Press, 1965), pp. 12-13.; Church of Nigeria (Anglican Communion), <http://www.anglican-nig.org/main.php?k_j=24>, accessed 26 November 2010, archived at <http://anglican-nig.org/about-us/>, verified active 16 April 2016.

¹⁹ Koduah, *Christianity in Ghana Today*, pp. 64-65.; J. Kwabena Asamoah-Gyadu, 'Renewal within African Christianity: a study of some current historical and theological developments within independent indigenous Pentecostalism in Ghana', PhD (University of Birmingham, 2000), p. 27.; Bartels, *The Roots of Ghana Methodism*, p. 310.

²⁰ The initial candidates indeed had such a presence. Evangelical Church of West Africa, 'Evangelical Missionary Society (EMS)', <<http://www.ecwang.org/site/Departments/EvangelicalMissionarySocietyEMS/tabid/101/Default.aspx>>, accessed 2 May 2011, archived at <http://www.pdf-archive.com/2016/04/16/mission-ecwa-evangelical-church-of-west-africa-ems/>, verified active 16 April 2016; Methodist Church Ghana, 'The Station of Ministers 2010', (Methodist Church Ghana, 2010a); Church of Nigeria (Anglican Communion), 'Missionary Agents', <http://www.anglican-nig.org/main.php?k_j=43>, accessed 26 November 2010, archived at <http://www.pdf-archive.com/2016/04/16/church-of-nigeria-missionary-society/>, verified active 16 April 2016; Church of Pentecost, 'Missions', <http://www.thecophq.org/foriegn_missions.html>, accessed 2 May 2011, archived

With the selection of mission/mainline churches, this inquiry is specifically looking at a denomination that was shaped by earlier generations of missionaries from the West. It could be argued that these groups represent western Christianity, which may very well be true. However, it is clear that the denominations initially considered had several generations of autonomy whereby they have had the potential of self-theologizing and inculturating their Christian identities into their own context. This type of denomination has a significant presence in the region and is often neglected in research areas with preference to the more exotic AICs and the newer Charismatic Ministries.²¹

During my time in West Africa and in the initial stages of my research, I employed snowball sampling to ascertain which denominations in West Africa had some sort of international mission presence. This was done by talking with mission leaders, pastors, and academics both in West Africa and beyond.

One of the key aspects of selection is based on the fact that the Methodist Church Ghana also serves as a *homogeneous sample*.²² It is a very definable group, with a common church hierarchy, shared rule, liturgy, history, and doctrine. It also holds a high level of cohesion amongst Ghanaian Methodists beyond the borders of Ghana. Although some grey areas about church membership exist, especially when the MCG works with a Methodist denomination overseas, it is a definable entity and people generally know if they are Methodist or not. The Methodist Church Ghana is not an abstract construction. Though homogeneity does not exist in all views as will be elucidated in the data, the MCG is essentially a singular entity. I have been able to conduct a 360 degree study of the entire 'big tent'.

Given my extensive reading on the topic in the early days of the research and the responses given in the first round of interviews, I came to see that the MCG could be

at <http://www.pdf-archive.com/2016/04/16/missions-the-church-of-pentecost-history/>, verified active 16 April 2016.

²¹ Casely B. Essamuah, *Genuinely Ghanaian: a History of the Methodist Church, Ghana, 1961-2000* (Trenton, NJ: Africa World Press, 2010), p. xxix; Emma Wild-Wood, *Migration and Christian Identity in Congo (DRC)* (Studies of Religion in Africa; Leiden; Boston: Brill, 2008), p. 3; J. Kwabena Asamoah-Gyadu, "I will put my breath in you, and you will come to life": Charismatic renewal in Ghanaian mainline churches and its implications for African "Diasporean" Christianity', in Afeosemimo U. Adogame, Roswith I. H. Gerloff, and Klaus Hock (eds.), *Christianity in Africa and the African diaspora: the appropriation of a scattered heritage* (London: Continuum, 2008), 193-207, p. 193. For a discussion on the typology of AICs and Charismatic Ministries, see J. Kwabena Asamoah-Gyadu, 'The Church in the African state: The Pentecostal/Charismatic experience in Ghana', *Journal of African Christian Thought*, 1/2 (1998), 51-57, pp. 51-52.

²² Patton, *Qualitative Research & Evaluation Methods*, pp. 235-236.

considered representative of some of the contemporary trends in mission conceptualisation emanating out of the majority world.

I would be remiss not to be transparent about the importance of having access into the denomination. This was crucial as I narrowed down the cases to my final choice. Before landing solely on the Methodist Church Ghana, four denominations²³ came to the fore. Their selection was made easier because I had entrées into each by way of knowing some of their members or leaders. With the narrowing to the MCG, I have quite a number of ties to people who are part of this denomination since I served a five-year term as a missionary with that specific church. However, after conducting the interviews, I gained a fuller appreciation of the critical nature of having such entrées. In this research phase, I spent many hours nurturing existing and developing new relationships in conjunction with interviews.

The element of trust should also not be understated. As an *osofo* (pastor) and missionary, I have had a very identifiable status. From knowing cultural rituals essential in relations within Ghanaian society and even the idiosyncrasies of the MCG,²⁴ I have a high level of acceptance by the people in the MCG. I guess I could say that I knew the literal and figurative language of the church. Though my ancestors may have come from a different continent and I may carry a different passport, I have been permitted to see and grasp things that some outsiders may not have been able to ascertain. Before commencing this research, I had either met or I personally had relationships with bishops, pastors, evangelists, and lay members of the MCG throughout Ghana. I have since developed ties with Ghanaian Methodists outside Ghana. I will return to my critical distance later in this chapter.

2.1.2 Qualitative

As has been put forth earlier, this is an empathetic interpretivist research. As such, it is seeking to understand and explain the interaction of people.²⁵ Given the emphases on words over numbers, closeness over distance, a preference of contextual understanding over universalization, and the desire for deep data, the make up of this study is in

²³ Before focusing in specifically on the MCG, I had narrowed the field to two Nigerian based denominations, the Church of Nigeria (Anglican) and the Evangelical Church of West Africa as well as two Ghanaian ones, the Methodist Church Ghana and the Church of Pentecost.

²⁴ I.e.: It is common to greet certain members of groups with specific greetings that garner certain responses. Knowing the correct attire to wear at the right time, how to respond and behave in worship services, and the nomenclature of the church are all critical to demonstrate understanding.

²⁵ Bryman, *Social research methods*, pp. 15-17; 384-385.

essence qualitative and not quantitative.²⁶ Qualitative research is often critiqued because it is perceived by quantitative researchers as being subjective, its difficulty in replication, and the challenges in coming to the ability of making generalisations.²⁷ In the case of this project, these challenges are quelled by the fact that the information will be as subjective as the respondents' own perspectives, the point is not to replicate this project, but to understand, and any generalisations will be made about the case itself, leaving inferences to the broader context of West Africa in the domain of the reader.

2.1.3 Theory

This qualitative inquiry seeks to understand how international mission is conceptualized in a denomination based in West Africa, building on the perspectives of its members. In this sense, it is an inductive study²⁸ as the data collection shall try as much as possible to come without bias. By placing it in a broader field of missiology, this project fits in the stream of discourse that is bringing the centrality of migration to the fore in mission in contrast to the professional unidirectional funded approach that has been pervasive amongst western mission agencies, especially connected with the modern missionary movement.²⁹

2.1.4 Tools

As this project progressed, a number of tools were employed. Some were used to gather data, while others were used to process data. In this case study, the sources examined have been evaluated in consistent ways. The primary tools have been utilized in an ordered way, and secondary resources have been complementary to the primary.

With so many available research methods, it has been imperative the ones used here are appropriate to the nature of this inquiry. They should be realistic, used with uniformity, and able to procure the information sought to answer the research question and objectives. This study principally engaged in semi-structured interviews that were coded and then evaluated through data analysis. The secondary tools are used to verify if a convergence of evidence exists.³⁰

²⁶ Ibid., pp. 393-394.

²⁷ Ibid., pp. 391-392.

²⁸ Ibid., pp. 9-13.

²⁹ This is discussed at length in the first and third chapters.

³⁰ Yin, *Case Study Research*, p. 100.

As this project is uncovering the conceptualisation of international mission in the MCG, more questions have come to the surface throughout the interview process. Information-rich key informants were sought out and interviewed in the primary data collecting stage. These respondents have assisted in understanding the back-stories not clear in prior readings and have helped to explain matters that arose in the interviews and the reading of primary and secondary sources. Document analysis of available sources has also provided numerous insights not necessarily emphasized or mentioned in the interviews. As I have been permitted and able, I have engaged in participant observation to supplement my data.³¹

2.2 Primary research apparatus and process

Because this study is taking an empathetic stance,³² it was imperative that tools selected sufficiently gave the perspectives of the research participants. One common method for qualitative research is to engage in ethnographic research. Ethnographic research would entail extended periods of time of participant observation.³³ As replicating participant observation in consistent ways across all the subgroups would be difficult, I decided to work with methods that I could employ congruously throughout all subsets. Fortunately, I have had several years of living in Ghana working with the Methodist Church Ghana, and during my years in Ghana, I used my training in cultural anthropology to enter the society as a cultural learner. I began this study with some of the intangible benefits of ethnographic research, including learning some of the language and the cultural values.³⁴

With the ability to generally replicate an approach consistently³⁵ and because it also allows some freedom to not simply be about extracting data, semi-structured interviews have served as the primary avenue for collecting information in the primary research apparatus to ascertain the priority the MCG places on international mission and its nature as spelled out in the primary research question. Data analysis has been used

³¹ Worship services, mission conferences, business meetings, and fellowships in Accra, Kumasi, Tema, and Obuasi, Ghana, as well as Bethlehem and Atlanta in the state of Georgia in the USA, the Westminster in UK, Toronto in Canada, and Essen and Hamburg in Germany.

³² Bryman, *Social research methods*, p. 386.

³³ *Ibid.*, p. 436.

³⁴ I have a basic knowledge of Asante Twi, and I learned essential greetings in other Ghanaian languages.

³⁵ This is especially important in cross-national research. Bryman, *Social research methods*, p. 350.

to interpret the responses to assist in answering the primary research question.³⁶ The merits of these approaches will be substantiated below. Of course, all the ‘holes’ needed to be filled in, and further tools have been employed to holistically interpret the nature of international mission. These secondary methods entailed follow-up questioning in the interviews, textual analysis, and participant observation³⁷ which all dealt with verifying the data from the interviews.

2.2.1 Semi-structured interviews

If a researcher wants to gain information that is in the minds of people, it is essential to find some way of obtaining that data. Jennifer Mason makes it simple by saying: ‘you will only be able to gain access to those interpretations and understandings which are revealed in some way in an interview.’³⁸ Joseph Elder contends interviewing is an appropriate method in cross-national studies,³⁹ and it has achieved the goal of collecting primary data for this project.

Interviewing has a number of different approaches. On the one hand, quantitative researchers may prefer structured interviews, but as a qualitative study, one goal has been to understand matters ‘through the eyes of the people being studied’ rather than working with an ‘imposition of predetermined formats’⁴⁰ typical of structured interviews. On the other extreme, interviews can be unstructured, potentially producing an amassment of information through a more conversational approach,⁴¹ but these are typically difficult to use when comparing subgroups side-by-side.⁴² The semi-structured interview holds the tension between being too rigid and too open ended at the same time allowing for comparability.

³⁶ Daniel M. Cress and David A. Snow, 'The Outcomes of Homeless Mobilization: The Influence of Organization, Disruption, Political Mediation, and Framing', *The American Journal of Sociology*, 105/4 (2000), 1063-1104, p. 1079.

³⁷ One ethical issue that arises with covert observation is that ‘participants are not given the opportunity to cooperate.’ Bryman, *Social research methods*, p. 121. Ethical issues are discussed later in this chapter.

³⁸ Jennifer Mason, *Qualitative Researching* (London: Sage, 1996), pp. 39-40.

³⁹ Elder, 'Comparative Cross-National Methodology', p. 350.

⁴⁰ Bryman, *Social research methods*, p. 389.

⁴¹ *Ibid.*, p. 438.

⁴² *Ibid.*, p. 440.

2.2.1.1 Approach

The type of interview definitely implies ‘certain kinds of epistemological assumptions about the *interaction* between’ the researcher and those being researched.⁴³ Because of a temperament that genuinely finds interest in people,⁴⁴ and because of my own tacit knowledge of the value of respecting dialogical relationships in West Africa, I built on the value of listening to people. Whereas one of the great strengths in structured interviews is that such an approach can answer specific questions, I have been seeking to understand the interviewees’ own perspectives. This should be able to ‘maximize the reliability and validity of key concepts’⁴⁵ with deep comprehension, which is the aim of this qualitative research. This study has not sought mechanistic or formulaic responses to establish validity; rather it has been the aim to do so through the quality of the content gained through the interviews.⁴⁶

The interviews did not follow a set script, however, the questioning followed a general outline with broad topics for discussion. Although the questions were basically the same, the order varied depending on what was picked up from each interviewee.⁴⁷ This required some on-the-spot acting on my behalf particularly in phrasing the questions and their order. I believe it has given me the opportunity to obtain information-rich data not necessarily possible through structured interviews. The broad outline is presented later in this chapter.

As I conducted my interviews, I sought to be aware of a number of dynamics that could affect the outcome. Firstly, I sought to avoid power struggles, but I offered appropriate guidance so the interviewees could respect the process.⁴⁸ I also tried to avoid using leading questions, which could elicit responses not reflecting the honest perspectives the research demands.⁴⁹ I gave myself the liberty to follow hunches and instincts if a difficult question or idea seemed appropriate in the course of the conversation. Only occasionally did I reframe and state my interpretation of the

⁴³ Mason, *Qualitative Researching*, p. 40. Italics in original.

⁴⁴ Irving Seidman, *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences* (3rd edn.; London: Teachers College Press, 2006), p. 94. My experience and training as a pastor has been of great benefit to me in this area.

⁴⁵ Bryman, *Social research methods*, p. 437.

⁴⁶ Seidman, *Interviewing as Qualitative Research*, p. 26.

⁴⁷ Mason, *Qualitative Researching*, p. 44; Bryman, *Social research methods*, pp. 437-438. Occasionally, if an interviewee already discussed a planned topic, I did not ask a question for her/him to restate the same points.

⁴⁸ Seidman, *Interviewing as Qualitative Research*, p. 88.

⁴⁹ *Ibid.*, p. 84.

interviewees' statements in my own words in order to verify the concepts they were trying to communicate.⁵⁰ Furthermore, I sought to be tolerant of silence as I waited for responses,⁵¹ as well as being attentive to communicative cues in the body language of the interviewees.⁵² Fortunately, I was able to conduct all but two of interviews face-to-face, and so for the most part, I did not have to guess about body language.

As to the nature of the interviews, I planned to be, and I served as the sole interviewer throughout the research project. Having a consistent person in this role has helped to reinforce the comparability of each interview. Before conducting my interviews, I was aware from my experience in the region (as a clergyperson and a westerner), I may experience courtesy biases, whereby the interviewees may give responses they thought I wanted to hear. With the exception of a few references to my own missionary service, I do not see any reason to suspect such a bias.⁵³ In addition to a self-awareness, this matter has been ameliorated by obtaining data from other sources to verify the results I received.⁵⁴ Fortunately, this research design utilizes several secondary tools (described later), which validate the responses.

⁵⁰ E.g.: When interviewing NAM4, I stated back to her what I was hearing her say about who was responsible for mission. Here is an excerpt:

KS: What would you say has shaped how you understand international mission?

NAM4: Can you come again?

KS: Your theology or how you understand international mission?

NAM4: OK.

KS: Where did those ideas come from?

NAM4: Those ideas, I would say come from the Bible—in the sense that if the apostles did not travel outside where they were, some of us would not. Most of us would not have heard the News about the Gospel. So it is because they travelled with the message, that is how it why it was to come to us. So, if it has come to us, then we should also have wanted to go out as has been the Great Commission in Matthew 28. 'Go and preach the Word' So with that understanding, as a Christian, that is our commission to go out. So if we have travelled all the way from our place of origin to come to this place, then we shouldn't keep quiet. We should let people know what the Lord is able to do.

KS: So as a lay person, it is not just the obligation of the clergy?

NAM4: No, it is everybody. If you are truly a Christian, it is your duty to share whatever you have with those who have not heard—the Good News.

⁵¹ Seidman, *Interviewing as Qualitative Research*, p. 93.

⁵² Bryman, *Social research methods*, p 457. My five years in Ghana was invaluable understanding cultural customs different to my own.

⁵³ A few had some kind references to me, i.e.: MCG15 stated: 'If they [white missionaries] had sacrificed to come, we should be ready to go—Kirk your sacrifice was big.' NAM8 said, 'If it is international mission, like if you look at yourself and Brother Decker, the way you have played your part in Ghana—and that was somebody's country and that is the interrelationship.'

⁵⁴ Elder, 'Comparative Cross-National Methodology', p. 357. Esp. reports, websites, articles, and ephemera.

2.2.1.2 Ethics

In a very realistic and healthily cynical way, Bryman states that in research ‘ethical transgression is pervasive’ and that ‘virtually all research involves elements that are at least ethically questionable.’⁵⁵ In addition to abiding by respected ethical standards,⁵⁶ I abided by two guiding principles in my research: to do no harm and to maintain respect.⁵⁷

As a United Methodist, I quickly recall my denomination’s *General Rules*, dating back to the eighteenth-century: ‘First: by doing no harm.’⁵⁸ To my knowledge, this project has not caused any physical harm to anyone, but as I have used the stories, thoughts, and feelings of my interviewees, I have sought to be aware that I would need to guard against stifling participants’ ‘development, self-esteem, and inducing subjects to perform reprehensible acts’.⁵⁹ I believe that all of my interviews were conducted with a high level of professionalism and dignity.

The other major ethical attribute of my research methodology is one of respect. As I interviewed people, my intention was to explore, rather than to probe.⁶⁰ This was modelled by my interview style, but occasionally I was explicit about this especially when I was talking with gatekeepers in order to reinforce my intentions of respect. In instances when cues were given that the interviewees did not want me to follow up with further questions, I backed off. This typically occurred when people did not want to implicate specific individuals (especially those in the church hierarchy) in controversial decisions. I intended to communicate both in my language and my metamessages my genuine interest in their stories and points-of-view because of the inherent worth of their perspectives and not simply for the data I could mine out of them.⁶¹ I always thanked

⁵⁵ Bryman, *Social research methods*, p. 116.

⁵⁶ Such as: The British Sociological Association, 'Statement of Ethical Practice for the British Sociological Association', <<http://www.britisoc.co.uk/equality/Statement+Ethical+Practice.htm>>, accessed 1 April 2011, archived at <http://studylib.net/doc/7775627/statement-of-ethical-practice---the-british-sociological-...>, verified active 16 April 2016.

⁵⁷ If ethics was guided by a legalistic adherence to statements, I had a few instances when I may have crossed lines. For instance, a few times, I noticed that people neglected to date their consent forms or supply their names. I do not believe that my insertion of their names or the date of the interview would cause harm. In fact, doing so helped to maintain respect by not being pedantic when I was about to begin an interview.

⁵⁸ The United Methodist Church, 'The General Rules of the Methodist Church', <<http://archives.umc.org/interior.asp?mid=1659>>, accessed 6 May 2011, verified active 16 April 2016.

⁵⁹ Bryman, *Social research methods*, p. 118, quoting Diener and Crandall (1978).

⁶⁰ Seidman, *Interviewing as Qualitative Research*, p. 83.

⁶¹ *Ibid.*, p. 94.

the interviewees at the conclusion of the formal conversation, and depending on the information disclosed, I sought to follow up with an e-mail, phone call, or a subsequent face-to-face thank you after the fact. It was also my practice to give each person my contact details so that he or she could continue in relationship with me after the interview.

Procedurally, before I began each interview, I introduced my research, seeking not to influence their responses to my research questions but to give enough information to comprehend what my research was broadly about.⁶² I then formally requested permission from each respondent to conduct the interview. Permission was granted by way of a consent form as ‘prospective research participants should be given as much information as might be needed to make an informed decision’ regarding their participation.⁶³ The form consisted of the following elements:

- ‘their participation was voluntary;
- they were free to refuse to answer any of the questions;
- they could withdraw from the interview at any time;
- they could withdraw their data within two weeks of the interview;’⁶⁴ and
- they are aware the information from the interview may be used in this project and other related research I may generate.⁶⁵

I conducted each interview with the understanding it would be confidential, stating that I would cite the interviewee with a code and not her or his actual name. After the interviews, it was my custom to double check if I could use their names in an unrelated list in my bibliography.⁶⁶ Two interviewees insisted on complete non-disclosure of their names, and I have been prepared to share those names only with my supervisors if the validity of the interviews was to be challenged. So as to prevent a link of the interview with the code, the corpus of interviewees is listed alphabetically in the appendix.

⁶² Typically I told them that I had worked with the Evangelism, Mission, and Renewal Division of the MCG for a five year term and that I noticed that some of the ways that mission was talked about in Ghana may have been different from my views as a westerner. I also told them I believed that the views in the MCG needed to come to the fore and their interviews would help that to take place. Furthermore, I clarified that the channel for this was my PhD thesis.

⁶³ Bryman, *Social research methods*, p. 121. Bryman goes on to point out: ‘Covert observation transgresses that principle, because participants are not given the opportunity to refuse to cooperate. They are involved, whether they like it or not.’

⁶⁴ *Ibid.*, p. 124.

⁶⁵ A copy of the actual consent form is included as an appendix to this thesis.

⁶⁶ Seidman, *Interviewing as Qualitative Research*, p. 69.

Regulations with my research centre changed regarding ethics preclearance midway through my interview process. Thus, before I commenced with any further interviews, I presented an ethics proposal, which was approved by the appropriate committee.⁶⁷ However, this made no real difference to my praxis as I had already instituted the same ethical standards for the first round of interviews. In a sense, this process was a codification of extant procedures as I had already shared my intentions in writing with my supervisory team before even the initial research cycle. A copy of my approved ethics statement is included as an appendix at the end of this thesis.

2.2.1.3 Selection

Irving Seidman points out in selecting interviewees, the researcher must seek to accomplish two goals: sufficiency and saturation. With the former, it is imperative to have copious numbers of interviewees representative of the case as a whole. Concerning the latter, it is necessary to achieve saturation whereby the same information is heard by the interviewer over and over again confirming consistency in answers with no real new data. I conducted 35 interviews among Ghanaian Methodists in Ghana⁶⁸ during my first round of interviews. After coding themes arising in them, it appeared as if a saturation of ideas was apparent among Ghanaian Methodists in Ghana. It became clear that a follow up visit to Ghana was not necessary and that subsequent rounds of interviews should be conducted amongst Ghanaian Methodists abroad. A goal was set for a comparable number of somewhere between 25 and 35 living outside of Ghana with attention to continent and context where the churches relate directly to the Ghanaian conference and under local sister denominations.⁶⁹ In North America, 13 interviews were conducted amongst Ghanaian Methodists in churches that relate directly to the conference office in Accra, while three were in congregations within the

⁶⁷ My ethics statement was approved by what was then called the 'Research Degrees Committee' on 28 May 2012.

⁶⁸ 34 interviews were conducted amongst Ghanaian Methodists in Ghana in 2011, and the 35th was held in the UK in 2012 with a Ghanaian Methodist resident in Ghana. One additional interview, however, was held in Ghana and was discarded. A pastor of an independent Charismatic congregation happened to be at a prayer service at a Ghanaian Methodist church on a day that a key informant was helping me arrange interviews. In a face saving act, I proceeded with the interview, but it was clear that his theology (especially his Dominion theology in regards to mission) was divergent from the theology I heard from those within the MCG. Despite the fact that his ideas could contribute to a larger discussion on mission emanating out of Ghana, I had chosen to work within a homogenous group. If my interview design had included people who had affiliation elsewhere, I would have needed to interview many more individuals to have saturation of ideas of those with scant relations with the Methodist Church Ghana.

⁶⁹ Seidman, *Interviewing as Qualitative Research*, p. 55. Bryman contends: 'At the outset...it is impossible to know, for example, how many people should be interviewed before theoretical saturation has been achieved.' Bryman, *Social research methods*, p. 461. However the researcher should 'carry on sampling theoretically until a category has been saturated with data.' *ibid.*, p. 416.

United Church of Canada, the main body of Methodist heritage in Canada.⁷⁰ Six interviews were held amongst Ghanaian Methodists in the Evangelisch-methodistische Kirche (the United Methodist Church in Germany), and six were conducted in the British Methodist Church over several months in 2013. All together, 60 interviews were held.

In selecting interviewees, criterion sampling, stratified purposeful sampling, and some snowball sampling⁷¹ were all employed. I also sought to be mindful of gender, age, ethnic, and geographical representation. My aim was to get a good cross-section of the Methodist Church Ghana. Using criterion sampling, I interviewed those who fit the criterion of self-identifying as Ghanaian Methodists.

Regarding stratified purposeful sampling, I sought out to include people who constituted a healthy cross-section of the church. Though representing a higher proportion of clergy than the denominational membership as a whole, I contended that it was essential to include a sizable amount of these leaders who are often opinion shapers and policy makers within the church.

I intentionally wanted to talk with individuals who were in the highest ranks within the church hierarchy, pastors and lay members both abroad and in Ghana, lay members, evangelists, and I wanted to pay close attention to having a representation of younger and older⁷² interviewees as well as those from both genders. Though the MCG is one of the more progressive denominations in Ghana in regards to female clergy, their numbers still represent a small (yet growing) portion of the church leadership. The church has yet to elect a woman to fill an episcopal office.⁷³ However, intentionality to interview those in certain hierarchical positions does skew the gender balance a bit. At

⁷⁰ The United Church of Canada was formed with the merger of Presbyterian, Congregational, and Methodist bodies in 1925. World Methodist Council, 'The United Church of Canada', <<http://worldmethodistcouncil.org/about/member-churches/#C>>, accessed 21 March 2013, verified active 16 April 2016.

⁷¹ Patton, *Qualitative Research & Evaluation Methods*, pp. 230-244.

⁷² In order not to spend too much time with particulars or embarrassment, I eschewed asking the question about age. In the occasional instances I thought the interviewee might be under the age of 18, I was clear to make sure he/she was indeed over this age. Per my ethical statement, I had decided it was not necessary to have the voices of minors.

⁷³ Jacob Stephens, 'The Address to the 27th Annual Conference 1988 Meeting in Cape Coast', (Cape Coast: Methodist Church Ghana, 1988), reprinted in Richard Foli, *Wesleyan Heritage in Ghana as Portrayed by the Addresses of Ghanaian Heads of the Methodist Church Ghana to representative sessions of Conference 1962-2008* (Accra: The Methodist University College; Trust Publishers, 2008a), p. 306.

least fifteen interviewees would fall into the category of young adult,⁷⁴ and twenty were female. Of the interviewees who were not a ‘most reverend’, ‘right reverend’, or ‘very reverend’, 45.5 per cent of the interviewees were women.⁷⁵ Among the lay interviewees, just over half were women: twenty women (including one evangelist) compared to eighteen laymen (including three evangelists). All of the twenty-two clergy were men.⁷⁶

The ethnic backgrounds reflect the broad generalisations of the MCG. It is known widely as a predominately Akan (the dominant macro-ethnic group in the southern half of Ghana) church,⁷⁷ with its many subgroups, the vast majority of the interviewees were indeed Akan, representing Asantes, Fantes, Akuapems, Brongs, Wassas, and Nzemas. Furthermore, I was aware of at least one Larteh, an Efutu,⁷⁸ a Dagaara, and several Gas and Ewes. This was ascertained by asking about their backgrounds when it seemed appropriate, by my knowledge of the linguistic etymologies of some names, and from my prior knowledge of some individuals. I chose not to ask about this demographic across the board. Firstly, I am aware of the indoctrination of the ‘one nation, one people, one destiny’ slogan that has been pervasive in Ghana.⁷⁹ Secondly, I knew of a number of Ghanaians of certain minority ethnic groups who choose not to reveal their ethnicity in order to avoid prejudice. This was even reinforced by one of the interviewees in an off-the-record conversation.

⁷⁴ This is a fairly subjective matter since I did not ask their ages, but these were individuals who seemed around 40 or younger. I made note of my best guess soon after each interview.

⁷⁵ 20/44 of the remaining interviewees, after subtracting the 16 who were ‘most’, ‘right’, or ‘very reverend’.

⁷⁶ This number includes two individuals who had already been approved for ordination and were waiting for the service to occur the weekend after the interview. They are listed without the honorific of ‘reverend’ in the appendix.

⁷⁷ E.g.: One of the arguments for the controversial installation of Jacob Stephens (a Ga) as president of the conference (position later known as presiding bishop) was that all district chairmen (later known as diocesan bishops), with the exception of the Accra District, were Akan. Essamuah, *Genuinely Ghanaian*, p. 106. Noting the inroads amongst the northern ethnic groups, Richard Foli pointed out: “The Methodist Church is present in all of the ten regions of the country, but its presence is strongest in the seven southern regions.” Richard Foli, *Ghana Methodism Today* (Accra, Ghana: The Methodist University College and Trust Publishers, 2008b), p. 144, also see 184-194.

⁷⁸ I do not choose to define who is an Akan and who is not. For instance, with regards to the Efutu, common evidence is of different migratory periods, a different language, a patrilineal rather than matrilineal system, yet they do have some shared customs. For more about the differentiation of these ethnic groups, see Augustus Lavinus Casely-Hayford, 'A Genealogical History of Cape Coast Stool Families', PhD (The School of Oriental and African Studies, 1992), pp. 37-38, 61, 64.

⁷⁹ Angene H. Wilson, 'Enlarging our Global Perspective: Lessons from Ghana', *The Social Studies*, 91/5 (2000), 197-202, p. 199. The slogan is also found on signs throughout the country.

In regards to the church hierarchy, diligence was taken to include some high-ranking voices. Five bishops were interviewed, including the current (at the time) and immediate past presiding bishops. No less than eleven of the interviews were entitled to the honorific of ‘very reverend’,⁸⁰ and some were specifically sought out because of their leadership in the area of mission within the church. For instance, all four of the living native directors of the evangelism, mission, and renewal division were interviewed. Care was also given to talk to some of the primary intellectuals in the church leadership. Three of the Methodist faculty members at Trinity Theological Seminary, the primary theological college training Ghanaian Methodist ministers, were interviewed as well as an additional four holding doctorate degrees and two pursuing PhDs.

I recognized the need to gain access through formal and informal gatekeepers. Gatekeepers can open up relations to interviewees by formal means when permission is required (usually in the hierarchy) and through moral suasion as people would trust the one endorsed by the gatekeeper.⁸¹ Though in keeping with the context, it was imperative to work through the official channels with such formal gatekeepers. This study, however, has not been one that was being directed by the formal hierarchy, and the independence of the research was preserved as the informal gatekeepers allowed me to engage peer-to-peer networks.⁸² Before I conducted the first round of interviews, I followed the cultural protocol and greeted both the presiding and administrative bishops of the MCG. Building on trust and rapport already established, I formally asked for permission to proceed with the research, and it was graciously granted.

Regarding informal gatekeepers, snowball sampling was employed by way of seeking recommendations for interviews. After explaining my research to a few gatekeepers,⁸³ they assisted me in identifying individuals who could give insights. Fortunately, these interviews were among people who fit demographics earlier described under stratified purposeful sampling. Some interviewees recommended

⁸⁰ ‘Very reverend’ is conferred upon a pastor who serves as a superintendent minister or holds certain offices in the church hierarchy (as a general director or senior lecturer at Trinity Theological Seminary). Methodist Church Ghana, *The Constitution and Standing Orders of the Methodist Church Ghana, 2000 Revised Edition* (Accra, Ghana: Wesley Printing Press, 2001), p. 16. As some superintendents oversee as many as 30 congregations in some large circuits, they could be comparable to bishops in some denominations.

⁸¹ Seidman, *Interviewing as Qualitative Research*, pp. 43-45. This concept is widespread in Ghana, as it is common to have formal (e.g. addressing a chief) and informal intermediaries, called *okyeames* in Asante Twi.

⁸² *Ibid.*, pp. 45-46.

⁸³ Some, but not all, of the gatekeepers were interviewed. They all assisted in establishing trust.

others. For instance, MCG4 pointed out to me the need to interview MCG5 because of his past experience in international mission.

As much as I could, I sought to interview individuals with whom I had no prior significant relation so as to maintain an appropriate critical distance.⁸⁴ This was the case with the majority of the interviewees. I could have listed eighteen of the sixty interviewees as individuals I had known beforehand.⁸⁵ These eighteen individuals were sought out because I knew they were either information-rich individuals or key gatekeepers. With the exception of a handful of greeting phone calls, in each of the cases of my interviewees in Ghana, I had maintained at least one year's distance between seeing them last and conducting the interview. My wife and I had taught modular courses on mission and cross-cultural communication⁸⁶ to two of the evangelists (MCG18 and MCG31) five years before the interviews, yet when I asked questions about the provenance of their ideas about mission, neither one of them cited me.

2.2.1.4 Interview process

Throughout the process, I served as the sole interviewer. All of the interviews were conducted while seated, yet the contexts differed greatly as my intention was to meet people on their own grounds where the interviewees would be relaxed and comfortable. Interviews followed this pattern: First, I would sit down with them, explain briefly that I was in a PhD programme and I was looking at mission from within the MCG. I would then ask the interviewee to sign a consent form, and I would explain that the interview would not be tied to him/her by name. After that, I would ask if I could make a digital recording of the interview for my purposes only. With the exception of two interviewees, all consented to my recording the sessions, yet the quality differs significantly depending on how loudly the interviewee spoke and what background noise was present.⁸⁷

⁸⁴ For an honest discussion about the tension of critical distance in religious studies, especially amongst African diaspora faith communities, see Adogame and Chitando, 'Moving among Those Moved by the Spirit: Conducting Fieldwork within the New African Religious Diaspora'.

⁸⁵ Of course, others would have recognized me by face or had known of me and even occasionally exchanged minor greetings in the days I was in Ghana, but these are not included in this list.

⁸⁶ With a total of as much as 24 hours of instruction.

⁸⁷ For instance, background noise that was especially difficult to contend with was the roadside traffic next to the shop belonging to MCG32 and a prayer service in an adjacent room for the conversation with MCG17.

As I did not follow have a script per se, I did have an outline of topics I wanted to cover since the design was for semi-structured interviews. I used a small card as a prompter to help me remember the points as I was taking extensive notes during interviews. Though not always in this exact order, for the most part, the interviews in Ghana covered the following broad points:

- First by obtaining data about the interviewee's particulars with an emphasis on his or her role within the MCG.

And by asking the interviewee:

- to describe international mission,
- if the MCG places any priority on international mission,
- about any personal connection with international mission,
- why be involved in international mission,
- what has shaped her/his ideas about international mission,
- how the interviewee saw the future of international mission in the MCG,
- and if there was anything else the interviewee could think of to help me understand international mission.

I did not always use this order, but relied on the flow of the conversation and natural segues to allow for an easy conversation. If one broad area was talked about explicitly in the context of another question, such as personal experience or impetus, I would not require the interviewee to give more information. With some information-rich interviews, I would follow up with more questions as I knew I may not get a second chance to interview those individuals. For interviews amongst those resident in countries outside Ghana, the same general flow was followed, yet I would ask questions about how they conceptualized the relationships of Ghanaian Methodists with the MCG in their country.

2.2.2 Evaluation

The nature of this study was not merely to be descriptive, but exploratory and evaluative in order to contribute to a larger theoretical discourse. At this point, we shall return to the primary research question, *How does the Methodist Church Ghana understand and engage in international mission, and to what extent does it place priority on international mission?* The descriptive side of this question can be answered by looking for themes in the ways people talked about international mission. However, with the second side of the question, it was necessary to find some way of appraising the degree to which this denomination actually *places priority* on international mission. Some type of evaluative apparatus was needed to assess the degree of priority as perceived by the MCG members interviewed.

After transcription, it became clear that the interviewees did not always give 'crisp' answers regarding the MCG's emphasis on international mission. Since respondents did answer with opinionated views on a continuum, it became necessary to use fuzzy sets to assess the degree of priority or non-priority the interviewees perceived the MCG placed on international mission.⁸⁸

The interviews were coded to assess the level of priority they actually perceived the MCG places on international mission. A coding manual⁸⁹ was devised to look for predetermined variations to assess the perceived priority the MCG currently places on international mission and the perception of the same in the future. Six graded fuzzy set designations for both priority and future were assigned a valuation between and including 0.0 and 1.0. Firstly, this amount was chosen to eliminate ambiguity with a mid-point valuation of 0.5, typical of an odd number of categories.⁹⁰ Secondly, six levels seemed to fit the grades of fully in favour, mostly in favour, more or less in favour, more or less not in favour, mostly not in favour, and complete lack of favour.⁹¹ Although subjectivity is present on my part, comments seemed to fit closely in one of these categories, and when varying comments in the same interview were present, the valuation was averaged together. The process is more fully explained with the data in the fourth chapter.

Analytic induction was applied to the primary research question to test the interviewees against the theory discussed in the first chapter.⁹² With slight variations, the nascent theory was reinforced by the interviews. The theory was further explored through the use of open coding to determine themes relevant to the study.⁹³ With the

⁸⁸ Rihoux, 'Qualitative Comparative Analysis (QCA) and Related Systematic Comparative Methods: Recent Advances and Remaining Challenges for Social Science Research', p. 685; Charles C. Ragin, *Fuzzy-Set Social Science* (Chicago; London: University of Chicago Press, 2000), pp. 6, 16; Charles C. Ragin, *Redesigning Social Inquiry: Fuzzy Sets and Beyond* (Chicago; London: University of Chicago Press, 2008), pp. 29-30.

⁸⁹ Bryman, *Social research methods*, pp. 283-289.

⁹⁰ Ragin, *Redesigning Social Inquiry*, p. 30.

⁹¹ *Ibid.*, p. 31.

⁹² Bryman, *Social research methods*, pp. 539-541.

⁹³ Open coding is often used in association with grounded theory, but I found it very helpful to start without judgement and discover which themes came to the surface. The themes reinforced the theoretical discourse of the thesis as a whole. Open coding is explained in: Keith Punch, *Introduction to Social Research: Quantitative and Qualitative Approaches* (2nd edn.; London: SAGE, 2005), pp. 205-209; Karen Locke, 'The grounded theory approach to qualitative research', in Fritz Drasgow and Neal Schmitt (eds.), *Measuring and analyzing behavior in organizations: advances in measurement and data analysis* (The organizational frontiers series; San Francisco, CA: Jossey-Bass, 2002), pp. 26-39; Anselm L. Strauss, *Qualitative Analysis for Social Scientists* (Cambridge: Cambridge University Press, 1987), pp. 56-59.

first reading of each interview, if a potential theme seemed to be present, a code was defined and then applied to the phrase or section in the transcribed interview. As a theme reappeared in subsequent interviews, it would be applied to the appropriate place. The interviews were then read scores of times to see if a code emerging in subsequent interviews should be applied to earlier interviews.

However, the interviews were very rich in further information, and other codes emerged out of the interviews themselves. As themes arose, a working definition was ascribed to that code. For instance, one individual spoke of the temptation of returning to African Traditional Religion. A code of 'ATRtemptation' was applied to that section of the interview.⁹⁴ However, in this case, no other person spoke of the same topic. Yet, other themes with a broader appeal were volunteered in the interviews and these were coded and when such concepts would arise in other interviews, they would be coded with the corresponding code first brought forth in a previous interview. For instance, ten individuals either spoke of 'the Great Commission' or quoted Matthew 28:19-20. These segments were coded with 'Matt28'.

Coding was enabled through the use of software. Using TAMSanalyzer, I was able to mark up the files and sometimes have concurrent codes ascribed to each transcribed interview.⁹⁵ With the coding, I gained the ability to evaluate the interviews for their data side-by-side. One very helpful feature was the ability to mine the data, so I often looked for what demographics used certain language, when certain codes appeared in the same interviews, and which groups did not emphasize certain concepts. The results with initial analysis are meticulously presented in the chapter four.

Macro-level themes arising in the primary research apparatus were then further explored in the subsequent chapters and were particularly related to the first half of the primary research question. *How does the Methodist Church Ghana understand and engage in international mission?* These themes were explored more deeply with document analysis by pouring through denominational reports, congregational websites, news articles, statements and works by key leaders, and ephemera. Participant observation was also used to assess the situations.

⁹⁴ Particularly the temptation with mixing the practices of African Traditional Religion with Christianity.

⁹⁵ Matthew Weinstein, 'Qualitative Analysis for Beginners (using TAMS Analyzer)', (Tacoma, WA: May Day Softworks, 2010).

2.3 Conclusion

Overall, a methodology was devised to answer the research question central to this thesis. An empathetic approach was employed by way of semi-structured interviews that were in turn analysed. The primary research apparatus then opened the opportunity for deeper inquiry that will contribute to the on-going conversations on mission from the majority world. The overall research methodology was intellectually sound, ethically grounded, and efficacious in reaching its ends. We shall now turn our attention to the context before moving on to analysis of the raw data.

3. SPECIFYING THE SITUATION: THE METHODIST CHURCH GHANA AND INTERNATIONAL MISSION

If mission from the majority world is indeed emerging with a different paradigm, then it is helpful to examine cases that give insights into this framework. One such example would be the Methodist Church Ghana (MCG). With a long history and sizable presence beyond its geographical borders, this church, based in the global South offers a rich case study.

3.1 Ample documentation

One of the legacies of the British Methodist Church (BMC) in the MCG has been a propensity to keep meticulous records. In an effort to ‘gather, preserve, hold title to, and disseminate materials on the history of The Methodist Church Ghana’,¹ an entire church division on History, Archives and Library has been established. Until recent changes, as a constitutionally mandated division, preserving the history had the same institutional priority as the divisions of Youth Ministries, Ordained Ministry, and Finance and Budget.² The Methodist archive is housed in Wesley House, the headquarters of the Methodist Church Ghana in Accra. Held in this repository are many pre-independence (from British Methodism in 1961) and post-independence reports as well as conference proceedings. Also held in this air-conditioned room are many synodal reports, photographs, and ephemera such as flyers and bulletins.³ Primary sources are available to study the activities of the MCG.

3.2 Rich history

History is highly valued in the cultures of Ghana.⁴ Rather than simply being an exercise of record, historical narrative plays an important role ‘because the past is revisited in the

¹ Methodist Church Ghana, *The Constitution and Standing Orders*, Standing Order 243, p. 55.

² This was the case at the time of archival research conducted in Ghana in 2011. A slight restructuring in the church hierarchy subsequently took place.

³ These documents are not catalogued, but are arranged somewhat chronologically and by category. Most of the conference proceedings are present, with the exception of some of the years during the revolutionary period in the late 1970s and 1980s. The director of the division granted me unrestricted access to the archives, and I have photographed, photocopied, and taken notes from a large cache of primary sources. When I talked with church officials about the pending temporary arrangements for the archival materials after the current Wesley House will be razed in favour of a multi-storey building, it was not yet certain where these papers would be held, so I am very grateful to have had time with these sources.

⁴ Frank Kwesi Adams, *Odwira and the Gospel: A Study of the Asante Odwira Festival and its Significance for Christianity in Ghana* (Regnum studies in mission; Oxford: Regnum Books

present and projected into the future'.⁵ If this is the case, in addition to the high role ancestors play,⁶ history comes to bear on contemporary and future mission activity. Though participants have been few and the timing somewhat sporadic over the first century and a half of the church, international mission is very much a part of the narrative of the MCG.

A missional perspective was birthed into what became the Methodist Church Ghana from its earliest days. Not only did Revd Joseph Dunwell, the first Methodist missionary,⁷ initiate work in Cape Coast, he continued on with efforts beyond what would have been seen as a foothold at Cape Coast by going on to Anomabu in the short six months he poured out his life in the Gold Coast. Discipleship and replication of ministry also drove his missiology: so that 'they could carry on the work until another missionary could come'.⁸ The Wrigleys followed up with the same missionary spirit by learning and preaching in Fante and by using holistic means through education.⁹ The idea of sacrifice was modelled by the earliest missionaries as eleven out of the first twenty-one died within months or a few years of arriving in the Gold Coast. The deaths of these early missionaries have not been forgotten in the church.¹⁰ It was this determination flowing out of the love of God and for people that Thomas Birch Freeman could declare on his journey to West Africa: 'It is necessary for me to go; but it may not be necessary for me to live.'¹¹

3.2.1 Asante

Freeman was one who challenged the infant church to look beyond itself in bold ways. Even before the seventh anniversary of the landing of Joseph Dunwell, he was leading

International, 2010), p. 190. Adams wrote specifically about the Asantes, but this ethnic group exerts much influence in the country and shares many practices with many of the neighbouring cultures.

⁵ Ibid., p. 190.

⁶ Peter Sarpong, *Peoples Differ: An Approach to Inculturation in Evangelisation* (Legon, Accra, Ghana: Sub-Saharan Publishers, 2002), pp. 98-99.

⁷ Dunwell, future missionaries, and the church structure were part of the Wesleyan Methodists for the next century until the British Methodist factions reunited to form the BMC.

⁸ Bartels, *The Roots of Ghana Methodism*, 18-19. Dunwell died after being in the Gold Coast for six months.

⁹ Ibid., pp. 19-22.

¹⁰ Robert Kwasi Aboagye-Mensah, "'The World Our Parish': Christian Mission and the Wesleyan Heritage in a Ghanaian Context", in Darrell L. Whiteman and Gerald H. Anderson (eds.), *World Mission in the Wesleyan Spirit* (American Society of Missiology; Franklin, TN: Providence House Publishers, 2009), p. 8.

¹¹ Quoted in Bartels, *The Roots of Ghana Methodism*, p. 28.

the outreach beyond cultural and geopolitical boundaries,¹² first to the mighty and feared Asante Empire, reaching Kumasi on 13 December 1841. After being welcomed by the Asantehene, an open door for foreign missions originating among the Methodists in the Gold Coast was at hand.¹³

3.2.2 Nigeria

Not only did Freeman serve within what has become modern day Ghana, his visionary ministry had him leave the jurisdiction of the Gold Coast with the DeGrafts¹⁴ for Badagry, which is in current day Nigeria in September of 1842. While the DeGrafts remained in Nigeria to develop the church, Freeman returned to nurture the flock in the Gold Coast. It can be easily established that international mission was part of the fabric from its infancy of what would emerge as the Methodist Church Ghana.¹⁵

Over the next few generations, much of the mission work corresponded to expansion of schools and churches across the vast array of cultures in what was to be the Gold Coast Colony. Some, such as Sampson Oppong and William Wadé Harris, contributed to phenomenal growth as they brought mission approaches nurtured and adapted in Africa in the early half of the twentieth century.¹⁶

3.2.3 Northern Outreach

After initial forays into the Northern Territories¹⁷ of the Gold Coast in 1912, work fell into abeyance in that part of what is now Ghana. It was not until the 1950s that the church caught a vision to extend ministry into what had become the northern part of the country. The Revd Paul Adu stepped forward for apostolic ministry of church planting in that area. Adu, a Kwahu man, loved the people of the north, identified with their

¹² The Asante Kingdom was clearly separate geopolitical country till the latter part of the 19th Century after the Anglo-Asante War of 1873-1874, the assignment of Asante to the British sphere of influence in 1891 and the declaration of a civil station in Kumasi 1896. R. Bagulo Bening, *Ghana: Regional Boundaries and National Integration* (Accra: Ghana Universities Press, 1999), pp. 12-17.

¹³ Bartels, *The Roots of Ghana Methodism*, pp. 52-53. Kumasi was the capital of the Asante Empire, and the Asantehene its monarch.

¹⁴ The DeGrafts were natives of the Gold Coast.

¹⁵ Bartels, *The Roots of Ghana Methodism*, p. 53.

¹⁶ John Pritchard, *Methodists and their missionary societies 1900-1996* (Ashgate Methodist studies series; Farnham: Ashgate, 2014), p. 77; Robert Kwasi Aboagye-Mensah, 'The Church in the African State: the Protestant Experience in Ghana', *Journal of African Christian Thought*, 1/2 (1998), 42-50, p. 44.

¹⁷ Not until 1951 were the Northern Territories an integral part of the Gold Coast. Bening, *Ghana: Regional Boundaries and National Integration*, p. 242.

ways of life, and persevered through hardships. Through his efforts, the church was firmly established in what is now known as the Upper West Region.¹⁸

3.3 Moving from the periphery and gaining traction

Though there have been historical expressions of international mission in the Methodist Church Ghana, except for its first generation in the middle of the 19th century, it has been seen largely as something as an effort on the periphery of the MCG. International mission has only recently begun to regain traction beyond token efforts. With the framework of discussion on mission from the majority world, it is clear that Ghana has not been quick to send out professional missionaries, and the MCG has been consistent with the situation emanating out of Ghana. In the first survey of international mission in the early 1970s by Wong et al., of the 1007 missionaries reported from Africa, an estimated 820 were from Nigeria, and none were reported from Ghana.¹⁹ A generation later when Larry Pate made his survey and when Africa was supplying 41.7 per cent of the Two Thirds World missionaries, only twenty-six individuals were from Ghana and none were affiliated with the MCG.²⁰ These statistical perspectives have been reinforced by Ghanaian leaders as well. David Nii Anum Kpobi, the primary faculty member in missiology at Trinity Theological Seminary, the collaborative mainline theological college for the Methodist, Presbyterian, Evangelical Presbyterian, and Anglican ministers, affirmed ‘the relatively new phenomenon of Ghanaians establishing congregations abroad’.²¹

Beyond its rich narrative in its first generation in the 19th century, one can see the relative newness of international mission in the Methodist Church Ghana by looking at the most recent five decades of its existence. The oldest extant conference journal²² of

¹⁸ Nathan Samwini, 'The Legacy of Rev. Paul Adu (1915-1991)', *The Christian Sentinel*, 18/2 (2009), 26-29.

¹⁹ Wong, Larson, and Pentecost, *Missions from the Third World*, p. 17.

²⁰ Pate, *From Every People: A Handbook of Two-Thirds world missions with directory/histories/analysis*, pp. 26, 31. It is helpful to note Pate's definition of a mission agency: 'It must send missionaries and/or resources across significant cultural and/or geographical boundaries; The agency is led and administered by indigenous, non-Western leaders; Their missionaries go across significant cultural and/or geographic boundaries; Or, Their missions are supported across significant and/or geographical boundaries; They are at least partially funded from non-Western sources. Generally, at least 25% of funding must come from non-Western sources.' *Ibid.*, p. 3.

²¹ David Nii Anum Kpobi, 'Renewal and Reformation: Ghanaian Churches in Mission in the 21st century', *Trinity Journal of Church and Theology*, IX/2 (1999), 5-14, p. 13. Of course mission is much more than planting churches, but it has been a major theme articulated by Ghanaians. The notion of church planting and the wider understanding of mission is explored in various parts of this thesis.

²² For some reason, the inaugural conference journal either never made its way to the archives or was lost.

the independent MCG reveals that in the early 1960s, two of its clergy members were appointed to serve in other countries. Joseph K. Clegg was permitted to edit the All Africa Sunday School Syllabus while residing in Ibadan, and Kofi A. Boateng was appointed to serve the British Methodist Church in the Gambia.²³ Over a decade later in 1974, the scenario was comparable: Charles A. Pratt was ministering in the Gambia District (actually as acting chairman) and Gideon K. Agordome was in the Dahomey-Togo District, both of the British Methodist Church and Nahum A. Mensah worked with the All Africa Conference of Churches in Kenya.²⁴ In the 1970s, the focus of the missionary committee was on mission activities of the 'Northern Ghana Mission Synod',²⁵ and it was at this time that the conference recommended missionary secretaries be appointed in each district to 'publicise the needs in the North and in other Districts including their own'.²⁶

In 1997, the statistics tell a similar story. Titus Pratt (son of Charles) served the Gambia District, Stephen Abakah served in the BMC, Isaac Amoah was permitted to serve in Hamburg, and S. Acquah-Arhin was posted to serve in New York while in school. However, the number of individuals attending foreign schools was up to 13.²⁷ Apparently, a matter has persisted with those pursuing education in western countries: some ministers have remained abroad, often in violation of their relationships with the MCG. Often these individuals, who stayed in the West, started or became affiliated with Ghanaian congregations, many of which emerged without direction from or through official links to the MCG. During the administration of the Most Revd Dr Samuel Asante-Antwi, clemency was granted to those who had gone to foreign schools and had not returned to Ghana as expected by the conference.²⁸ After this effort, the number of pastors serving in churches abroad increased. These pastors represented the official presence of the MCG abroad.

²³ Methodist Church Ghana, 'Second Annual Conference Agenda, Wesley Church Kumasi July 1963', (Kumasi: Methodist Church Ghana, 1963), p. M17. Four others were permitted to attend school in the UK and the USA.

²⁴ Methodist Church Ghana, 'Thirteenth Annual Conference Agenda Representative Session Wesley Church Sekondi Friday, 9th August, 1974-8.30 a.m.', (Sekondi, 1974), 'Station of Ministers'.

²⁵ *Ibid.*, pp. 131-133.

²⁶ *Ibid.*, 'report of the committee on life, mission and service'.

²⁷ Methodist Church Ghana, 'Stationing of Ministers: Outside Ghana', *Thirty-Sixth Annual Conference* (Cape Coast: Methodist Church Ghana, 1997), BOM 66-BOM 67. Emmanuel Lartey was permitted to serve at the University of Birmingham and Stephen K. Owusu's placement is not specified.

²⁸ Interviewees MCG12 and MCG11. Without giving names or even which administration, Essamuah alludes to this in his text and endnotes. Essamuah, *Genuinely Ghanaian*, pp. 53, 237.

In the 1990s and early 2000s, two priorities were shaping the MCG: the movement toward an episcopal polity and the goal set by Asante-Antwi in 1998 to plant 500 churches within a five-year span.²⁹ Discussion in the church was focused on developing more robustly Ghanaian theologies,³⁰ and international mission was not at the forefront. In 2005, the connexion-wide³¹ '1st International Missions Conference' was held in Kumasi resulting in greater mission awareness.³²

Up until 2006, officially sanctioned international mission from within the Methodist Church Ghana fell into two categories: exchanges of ministers with other Methodist bodies and sending Methodist ministers to serve primarily Ghanaian expatriates in other countries.³³ However, in that year, the church again captured the same pioneer spirit found in Freeman, and the Evangelism, Mission and Renewal Division (EMR) led a church planting effort in a country not part of another Methodist denomination's 'turf'. The EMR founded the first Methodist congregation in Po, Burkina Faso.³⁴

Later in January of 2008, a second 'international missions conference' was held with testimonies of domestic missionaries and the evangelist who had been posted to Po, Burkina Faso.³⁵ The Sunyani Diocese later followed suit and planted four churches in Côte d'Ivoire.³⁶

With the exception of a handful of pastors exchanged in ecumenical and other Methodist settings, international mission from the Methodist Church Ghana is a

²⁹ It was exceeded. Interviewee MCG14. After a six-year span, 837 churches were planted. Methodist Church Ghana, 'Agenda: 3rd Biennial/ 41st Conference Sekondi Representative Session', (Sekondi: Methodist Church Ghana, 2004), BOM 73.

³⁰ Essamuah uses the term 'contextualization', and he states it was a time for the Methodist Church Ghana was seeking to become 'genuinely Ghanaian'. Essamuah, *Genuinely Ghanaian*, p. xxvii.

³¹ *Connexion[al]* is a Methodist term implying the entire denomination, especially organs related to the conference. *Ibid.*, p. xiii.

³² Methodist Church Ghana, '4th Biennial/42nd Conference Akyem Oda Representative Session', (Akyem Oda: Methodist Church Ghana, 2006a), BOM66.

³³ At this point, we are not talking about international mission coming to Ghana, ministry to internationals in Ghana, or sending people to international conferences. I am using the term expatriate interchangeably with migrant.

³⁴ Emmanuel K. Asare-Kusi, 'Report on Outreach to Po, Burkina Faso [2006]', (Methodist Church Ghana, 2006).

³⁵ Methodist Church Ghana, 'Thanksgiving Service to God and Valedictory Service in Honour of Most Rev. Dr. Robert Kwasi Aboagye-Mensah for the End of Tenure as Presiding Bishop of the Methodist Church Ghana From 2003-2009', in Methodist Church Ghana, (Accra, Ghana: Methodist Church Ghana, 2009); Emmanuel K. Asare-Kusi, 'Evangelism, Mission and Renewal Report to BOM meeting June, 2008', (Accra, Ghana: Methodist Church Ghana, 2008a), p. 4.

³⁶ Committee on Ministries Sunyani Diocese, 'Diocesan Evangelism Report', *31st Annual Synod of the Sunyani Diocese* (Sunyani, Ghana: Methodist Church Ghana, 2010), COM 10- COM 11.

somewhat new reality. Serving the Ghanaian diaspora has increasingly become a priority of the church,³⁷ and more recently, the church has made efforts to plant churches under the auspices of sister Methodist denominations.³⁸

3.4 No consistent method of international mission

The MCG has no solitary channel for international mission. Though it was a major force in western Protestantism and Methodism, an organized mission agency is not something the MCG inherited from the BMC. Despite adopting some of the standing orders of the BMC word-for-word,³⁹ no directive was or has been put in place for a unified missionary society.⁴⁰

Throughout the years since independence from the British Methodist Church, it is clear that whether the intent was to pastor Ghanaian communities abroad or to serve indigenous peoples in other countries, the MCG has placed great importance on working collaboratively with fellow Methodist denominations. Whereas some Ghanaian denominations have set up international outposts in Europe,⁴¹ the MCG has typically maintained the territorial integrity typified by Christendom.⁴² One way of doing international mission was at the invitation of foreign bodies rather than going to initiate new works mandated from the MCG headquarters.

However, one place where the MCG has tread into a country with an already existing Methodist denomination and not working directly with that Methodist entity is Côte d'Ivoire.⁴³ This international effort has come not as a directive emanating from the

³⁷ For instance, it necessitated a lengthy consultation on this matter. Methodist Church Ghana, 'Roundtable Conference/Consulation on Methodist Church Ghana's Relationship with Ghanaian Methodist Churches in North America at Aburi, Ghana 13-16 May 2010', *6th Biennial/ 44th Conference* (Cape Coast: Methodist Church Ghana, 2010b), GPC54-GPC77.

³⁸ In 2010, with the exception of those in school, those on leave overseas, one serving in the US Army, and one teaching at a university in America, all clergy appointments were to official Methodist bodies when not reporting directly to the MCG Conference. Methodist Church Ghana, 'The Station of Ministers 2010'.

³⁹ Cf.: Methodist Church (Great Britain) et al., *The constitutional practice and discipline of the Methodist Church* (4th edn.; London: Methodist Pub. House, 1964); Methodist Church Ghana, *The Constitution and Standing Orders*. E.g. SO 1, SO 2, SO 3.

⁴⁰ Looking at an edition of the Standing Orders of the BMC contemporary to the time when the MCG gained independence from the BMC, the BMC utilized eight standing orders just for the purposes of its mission society. Methodist Church (Great Britain) et al., *The constitutional practice*, SO 106-SO 113.

⁴¹ See Ter Haar, *Halfway to Paradise*.

⁴² These concepts of pre- and post-Constantinian Christianity are discussed in chapter one. Though not exactly the same, post-Christendom could be understood as a dynamic equivalent to Christendom, a concept which will be taken up in detail in chapter six.

⁴³ Around one million people claim to be part of the United Methodist community in Côte d'Ivoire. The United Methodist Church, 'A brief history of Methodism in Côte d'Ivoire', <<http://www.umc.org/>

connexional office, but as a result of the efforts of a single diocese. Over the last few years, the Sunyani Diocese has planted at least four congregations across the border in Côte d'Ivoire.⁴⁴ Perhaps this is an anomaly, but maybe other dioceses will follow Sunyani's lead, especially those that are near borders.

Another example of the MCG engaging in international mission in another country is the outreach in Burkina Faso. With no Methodist denomination in that country, the MCG became the inaugural Methodist body in that territory.⁴⁵ This was directed by a department in the MCG head office,⁴⁶ rather than emerging out of the efforts of a specific diocese, an inviting Methodist body, or an established group of Methodist laity in another church.

Particularly in dealing with the 'rise of African immigrant Churches in the West',⁴⁷ the ministry to and through the diaspora has taken quite a few shapes. The Most Revd Prof. Emmanuel Asante explained the multifarious approach that has existed within the MCG.⁴⁸ In the United Kingdom, the relationship has been one where Ghanaian Methodists are expected to be part of local congregations and then permitted to gather in fellowships outside the local church context and under the supervision of an MCG minister sent to serve as their chaplain. Meanwhile in Germany, Ghanaian congregations fall under the jurisdiction of The United Methodist Church (UMC),⁴⁹ while the churches in the Netherlands fall directly under the conference of the MCG. Until the formation of the North America Mission, many of the congregations in that area had been instituted by laity, and were not a part of any systematic mission strategy of the MCG.⁵⁰ A look at the clergy in North America shows that some are serving in

site/apps/nlnet/content3.aspx?c=lwL4KnN1LtH&b=5309007&content_id=4E44D563-8E44-4588-BFE5-04C149F684F0¬oc=1>, accessed 12 December 2011, archived at <http://www.umc.org/news-and-media/a-brief-history-of-methodism-in-cote-divoire>, verified active 16 April 2016.

⁴⁴ Committee on Ministries Sunyani Diocese, 'Diocesan Evangelism Report', *32nd Annual Synod of the Sunyani Diocese* (Sunyani, Ghana: Methodist Church Ghana, 2011), COM 46- COM 47.

⁴⁵ Kirk S. Sims, 'First Methodist Church planted in Po, Burkina Faso by EMR Division', *The Christian Sentinel*, 16/1 (2007): 36.

⁴⁶ Asare-Kusi, 'Report on Outreach to Po, Burkina Faso [2006]'; Emmanuel K. Asare-Kusi, 'Report of Missions Trip to Burkina Faso [2009]', (Evangelism, Mission, and Renewal Division, Methodist Church Ghana, 2009b).

⁴⁷ Methodist Church Ghana, 'Roundtable Conference', GPC57.

⁴⁸ Recorded in the minutes of his keynote address. Ibid., GPC56-GPC57.

⁴⁹ The United Methodist Church is the American based main Methodist body found in many of the countries on the European continent.

⁵⁰ Methodist Church Ghana, 'Roundtable Conference', GPC57.

The United Methodist Church (UMC), others in the MCG, and some in independent churches.⁵¹

It appears that no consistent pattern for international mission exists within the MCG. Mission seems to emerge out of invitations of foreign Methodist bodies and Ghanaian lay expatriates as well as being directed by the head office and dioceses.

3.5 Active exploration of the issue

No uniform pattern or unified mechanism has been adopted to handle the international mission efforts of the Methodist Church Ghana. However, international mission is indeed a topic the church is actively exploring. The roundtable discussion in Aburi in 2010 shows a commitment to understand and to work for constructive ways forward.⁵² The two connexional mission conferences display an openness to examine the theological imperatives of mission. The church planting efforts in Burkina Faso by the EMR Division as well as the ones by the Sunyani Diocese in Côte d'Ivoire show other channels of experimenting with international mission.

3.6 Mainline churches are often neglected

Despite the copious presence of the mission-initiated mainline churches in Africa, their significance is often overlooked in the academy. Ghana is no exception, and statistically, Protestants, Anglicans, and Roman Catholics make up 39.03 per cent of the entire population of Ghana.⁵³ Though the AICs⁵⁴ have and continue to make contributions to the inculturation of the Gospel in the Ghanaian context, the mainline churches have indeed been self-theologizing.⁵⁵ Unfortunately, these churches have been overshadowed by researchers looking at AICs because of 'a fascination with the exotic,

⁵¹ Methodist Church Ghana, 'The Station of Ministers 2010', pp. 37-38.

⁵² Methodist Church Ghana, 'Roundtable Conference'.

⁵³ Jason Mandryk, *Operation World* (7th edn.; Colorado Springs, Colo.: Biblica, 2010), p. 365.

⁵⁴ I would include the older Spiritual Churches and newer Charismatic Ministries here. For a discussion on the typology of AICs and Charismatic Ministries, see Asamoah-Gyadu, 'The church in the African state: The Pentecostal/Charismatic experience in Ghana', pp. 51-52.

⁵⁵ This is Essamuah's central argument. Essamuah, *Genuinely Ghanaian*, pp. 161-164. Omenyo would argue this case inasmuch as the mainline churches have embraced the Charismatic Renewal Movement which speaks to Ghanaian epistemology. Cephas Omenyo, 'The Charismatic Renewal Movement in Ghana', *Pneuma*, 16/2 (1994b), 169-185; Asamoah-Gyadu states that this is evident in the Africanisation of the liturgy; J. Kwabena Asamoah-Gyadu, "'On the 'Mountain' of the Lord": Healing Pilgrimages in Ghanaian Christianity', *Exchange*, 36/1 (2007), 65-86, pp. 65-66.

a distaste for institutions perceived to be linked to colonialism, and an awareness that early mission and church histories were often uncritical, elitist and spiritualised'.⁵⁶

3.7 Not yet properly examined

Quite a number of works exist on the Methodist Church Ghana in the form of theses, books, articles, reports, and ephemera. Although some document the foreign efforts of the first few generations of the church, very little of the extant writings exist on its contemporary international mission efforts. In his 2007 doctor of ministry dissertation primarily looking at holistic mission in the three northern regions of Ghana, Emmanuel Asare-Kusi recommends that the MCG seriously consider holistic approaches as it continues mission in the neighbouring countries of Burkina Faso, Togo, and Côte d'Ivoire.⁵⁷ In his post-independence history of the church, Richard Foli makes mention of international activities in the profiles of various presiding bishops of the Methodist Church Ghana.⁵⁸ Casely Essamuah offers probably the most extensive look at this topic. In his doctor of theology dissertation on the contextualizing of Ghanaian Methodism, he devotes about four pages to 'mission in the Ghanaian Diaspora' and in his epilogue to cover the changes that had passed from the submission of his academic work to its publication, he writes a further paragraph on the matter.⁵⁹ Well after the initiation of this thesis, Essamuah published a chapter in a book he edited with David K. Ngaruiya on the diaspora mission of the MCG,⁶⁰ and it will be explored further in chapters six and seven. My thesis is the only known extant thesis, dissertation, or substantive study primarily concerning the subject matter of international mission in the MCG.

⁵⁶ Wild-Wood, *Migration and Christian identity in Congo (DRC)*, p. 3. See also: Essamuah, *Genuinely Ghanaian*, p. xxix; Asamoah-Gyadu, 'I will put my breath in you', p. 193.

⁵⁷ Emmanuel K. Asare-Kusi, 'The Holistic Mission of the Church in Northern Ghana: a Case Study of the Methodist Church Ghana', DMin (Asbury Theological Seminary, 2007), pp. 91-92.

⁵⁸ Foli, *Ghana Methodism Today*.

⁵⁹ Essamuah, *Genuinely Ghanaian*, pp. 50-54, 165-166. This is essentially the publication of his thesis: Casely B. Essamuah, 'Genuinely Ghanaian: a history of the Methodist Church, Ghana, in missiological perspective, 1961-2000', ThD (Boston University, 2003).

⁶⁰ Casely B. Essamuah, "'Go Ye into All the West'": Models of Mission among Ghanaian Methodists in the Diaspora', in Casely B. Essamuah and David K. Ngaruiya (eds.), *Communities of Faith in Africa and the African Diaspora: In Honor of Dr. Tite Tiénou with Additional Essays on World Christianity* (Eugene, Oregon: Pickwick Publications, 2013), 47-69.

3.8 MCG is indicative of the emerging paradigm

With a superficial survey of this denomination, one may assume it would follow the patterns of Christendom since many of the forms from the global North are present in the MCG. For instance, the MCG inherited its polity from the Methodist Church of Great Britain. After more than a century under this denomination followed by two generations of independence, it went a step deeper into the forms of Christendom when it decided to adopt an episcopal polity, something that was shaped by political structures of the Roman Empire.⁶¹ However, if the categories and the nuances of the new paradigm are different from the modern missionary movement (MMM), then it is imperative to look at the ways the MCG is showing indicators of the emerging framework. In an unsolicited way, some of the interviewees volunteered an awareness of the shift in the centre of gravity of World Christianity.⁶² Perhaps a look at the other attributes of the emerging paradigm put forth in the first chapter from secondary sources will shed further light on the matter.

3.8.1 Matters of organisation and strategy

In discussing the chaordic⁶³ nature of the international mission of the MCG, it does appear that the church has been working with an organic movement that has been groping for some sense of order. For example, seven of the interviewees identified the uninhibited grassroots nature of international mission within the MCG rather than something directed through a mission agency.⁶⁴ It should be noted that all of these interviewees have either very high positions in the church or have worked in the headquarters, where presumably directives from the hierarchy originate.

A few more of the respondents expressed the need to ameliorate structural problems.⁶⁵ These, however, included MCG members both affiliated with the head

⁶¹ Ebenezer Abeiku Yalley, *The Episcopacy in the Ministry of the Church* (Tema, Ghana: Hacquason Press Ltd, 1995).

⁶² 11/60 (18%) of the interviewees volunteered this without being prompted.

⁶³ Discussed in chapter one. This is a portmanteau explaining the coexistence of 'chaos' and 'order' within an organisation.

⁶⁴ Interviewees MCG14, MCG28, MCG29, MCG31, MCG36, EmK1, EmK6. MCG 12 saw mission as the initiative of the ministers. 'Ministers sent to US and Canada for further studies felt need to establish churches for Ghanaians.' MCG12. However, Essamuah would state that the movement has come through individuals taking the initiative to start prayer groups that emerge into churches. Essamuah, *Genuinely Ghanaian*, p. 53.

⁶⁵ Interviewees MCG10 (minister in hierarchy), MCG13 (evangelist), MCG14 (minister in hierarchy), MCG16 (minister), MCG19 (minister), MCG25 (lay), MCG27 (lay), MCG29 (bishop), MCG30 (lay at HQ). MCG12 (bishop) noted that the Church of Pentecost and the Assemblies of God had done a much better job at being organized for the sake of mission.

office and laity who live away from the capital city. It is interesting to note that two of these also offered a conflicting view by perceiving the structure was adequate.⁶⁶ One additional lay member affirmed the current structure.⁶⁷ A bishop noted that some of the Methodist Churches in the diaspora had been independent of the MCG polity,⁶⁸ and several hoped for conformity to the discipline of the church.⁶⁹

As a result of the roundtable discussion held in 2010, the way forward was settled in tightening the ties with the independent Methodist Churches in the global North and thus lessening the chaotic side of things.⁷⁰ An inconsistency in dealing with renegade pastors who went off to school overseas and who did not remain tractable to the MCG hierarchy exacerbated the issue. Apparently, amnesty or discipline depended on the presiding bishop in office.⁷¹ However, a new position of ‘supervising missions coordinator’ for the North American churches has been named.⁷² A mood exists at the high ranks of the church that ‘We have come together to have a policy to bring some sanity so people will do the right things expected as Methodists in other countries.’⁷³ The churches in the diaspora seem to be open to having strengthened ties and to even move toward being a diocese only in North America.⁷⁴ Others have been persuaded to conform to the polity and agreements of the MCG and the UMC in order to stay in good graces with the MCG.⁷⁵

⁶⁶ MCG14 and MCG30.

⁶⁷ MCG21.

⁶⁸ MCG29.

⁶⁹ MCG7, MCG10, MCG12, MCG29.

⁷⁰ Methodist Church Ghana, 'Roundtable Conference'.

⁷¹ Before Asante-Antwi, the head of the church was called president of the conference. Essamuah states that ‘all the pastor need do is to wait for another presiding bishop to restore him or her to full ministerial status within the MCG.’ Essamuah, *Genuinely Ghanaian*, in note 83 on p. 237. MCG12 (bishop) stated: ‘Dickson brought discipline to those who did not come back; Asante-Antwi gave amnesty; Aboagye-Mensah wanted to bring discipline, but didn't get much support in what he did.’

⁷² MCG7, MCG10. The position was filled by the immediate past bishop of Obuasi, Ben Asare. MCG10. The previous Chairman for the North American Mission of the Ghana Methodist Church was the Very Rev Kofi Bart-Martin. Stephen A. Quaye, "'We belong to a church and a mission" minister of God reminds Christians', <<http://www.modernghana.com/news/330005/1/we-belong-to-a-church-and-a-missionminister-of-god.html>>, accessed 23 May 2011, verified active 16 April 2016.

⁷³ MCG29 (bishop).

⁷⁴ Joseph Essiful-Ansah and Karen Essiful-Ansah, 'Methodist Church Ghana North America Mission confer In Toronto', <<http://www.ghanaweb.com/GhanaHomePage/diaspora/artikel.php?ID=208653#>>, accessed 21 May 2011, verified active 13 April 2016.

⁷⁵ In regards to an independent church in Germany, bishops from both Ghana and Germany said: ‘The Church could not and would not legalize illegality.’ Conrad R. Roberts, 'Evangelisch-Methodistische Kirche in Norddeutschland: The Methodist Church Ghana of UMC Germany, Hamburg Circuit [2010]', *6th Biennial/ 44th Conference* (Cape Coast: Methodist Church Ghana, 2010), GPC41-GPC44.

3.8.2 Mirroring the early church

As has been established in the first chapter, international mission emerging from the global South does have some parallels to the pre-Constantinian Church, and the Methodist Church Ghana is no exception.⁷⁶ Rodney Stark posits that one factor contributing to the rise of Christianity was the spread of the Gospel even up until the third century through the Jewish Diaspora.⁷⁷ As fellow minorities in the global North, one may draw a connection to the initial spread of Christianity with the communities of Ghanaian expatriates. Another aspect in the emergence of the faith in the Roman Empire was the high regard and empowerment of women in the Christian Church.⁷⁸ Fumanti has shown that Ghanaian women of the SUWMA-UK have negotiated more liberties than many had in Ghana and hold a distinct place within British Methodism.⁷⁹

If one is to follow Bediako's assertion that Christianity has become a non-western religion,⁸⁰ it is understandable that the flavour of Christianity coming from Ghana is and will be viewed as a foreign and exotic faith in places such as Europe where Christianity has been receding.⁸¹ In the first few centuries, the Christian faith spread through the urban centres where there was an exchange of ideas about new religious ideas from the fringes of the empire.⁸² Likewise, Ghanaians often settle in cities when they migrate.⁸³

In his anthropological study of the Ghanaian Methodists in London, Fumanti has identified

the Akan concept of *stema* a relational and dialogical concept meaning empathy and compassion, which contains the idea of the pain people feel when pain is inflicted onto

⁷⁶ It would be tempting to look at superficialities and conclude the MCG is steeped in the trappings of post-Constantinian Christendom. One such example is the great lengths in the first few pages of the church's constitution and standing orders, the MCG goes to describe how titles (most reverend, right reverend, very reverend, an reverend) are to be used and what vestments and colours each office holder is to wear. Methodist Church Ghana, *The Constitution and Standing Orders*, pp. 15-16.

⁷⁷ Stark, *The Rise of Christianity*, pp. 48-69.

⁷⁸ *Ibid.*, pp. 95-128.

⁷⁹ SUWMA (the Susanna Wesley Mission Auxiliary) is a Methodist women's group founded in Ghana and upholds the mother of John Wesley as an ideal for Christian women.

⁸⁰ Bediako, *Christianity in Africa: the renewal of a non-Western religion*, p. 265.

⁸¹ Walls, 'Afterword'.

⁸² Stark, *The Rise of Christianity*, pp. 129-145.

⁸³ For instance in the United Kingdom, traditionally larger Ghanaian communities have been found in London, Birmingham, Nottingham, Bristol, and Liverpool. Peil, 'Ghanaians Abroad', p. 365.

others or people are thought to be suffering. To have *otema* means to possess the emotional and human capacity for sociality, to feel and attend to the needs of others.⁸⁴

Otema seems to provide a framework for a concept of community, not unlike the intense one that gave rise to the pre-Constantinian church.⁸⁵

Perhaps John Wesley, the father of Methodism, would be pleased to see the return to this more primal essence of Christianity.

From the time [after Constantine] that power, riches, and honour of all kinds were heaped upon the Christians, vice of all kinds came in like a flood, both on the Clergy and laity. From the time that the Church and State, the kingdoms of Christ and of the world, were so strangely and unnaturally blended together, Christianity and Heathenism were so thoroughly incorporated with each other... We have terrible proof that it was then, and has ever since been, covered with the smoke of the bottomless pit.⁸⁶

3.8.3 Networks and diaspora

Rather than starting with grand strategies of ‘targeting’ unreached people groups as has had great traction in mission circles in the West, particularly the United States,⁸⁷ the Methodist Church Ghana seems to place a high regard on beginning work through interpersonal relationships and networks. An example of this would be the ministry described by Ghanaian Methodists among ‘our people’⁸⁸ in the diaspora. It makes perfect sense to engage first and foremost through the networks, for within the MCG, ‘Ghanaians are working all over the place, and they are crying that we would come over to “Macedonia”.’⁸⁹ For ‘Ghanaians all over the world need to hear the Gospel’⁹⁰ and when in other countries, Ghanaians ‘come together’.⁹¹

This sense of networking is not only common in the migrant communities in the global North, but working through established relationships is also the case in

⁸⁴ Fumanti, "'Virtuous Citizenship': Ethnicity and Encapsulation among Akan-speaking Ghanaian Methodists in London", p. 20.

⁸⁵ Stark, *The Rise of Christianity*, p. 208.

⁸⁶ John Wesley, 'Of Former Times', *Christian Ethereal Library* <<http://new.gbgm-umc.org/umhistory/wesley/sermons/102/>>, accessed 19 January 2012, archived at <http://www.umcmmission.org/Find-Resources/John-Wesley-Sermons/Sermon-102-Of-Former-Times>, verified active 24 April 2016.

⁸⁷ Michael A. Rynkiewicz, 'Corporate Metaphors and Strategic Thinking: "The 10/40 Window" in the American Evangelical Worldview', *Missiology*, 35/2 (2007), 217-241. Escobar warns, ‘Missionaries too must be on guard against practices that “depersonalize” others, turning them into “unreached” entities to be “targeted” for evangelism. In this way “the unreached” become faceless objects we use to fulfill our plans and prove the effectiveness of our strategies.’ Escobar, *A Time for Mission: the Challenge for Global Christianity*, pp. 156-157. This just does not seem to be the nature of international mission in the Methodist Church Ghana.

⁸⁸ MCG4.

⁸⁹ MCG15.

⁹⁰ MCG5.

⁹¹ MCG14.

international mission closer to home. When establishing the first Methodist Church in Burkina Faso (though not made up of Ghanaians), the doors were opened by the relationships of the Revd Lawrence Beka,⁹² who was then (2006) serving in Navrongo, Ghana, the community on the opposite side of the border from Po, Burkina Faso. As the efforts in that country increased (five more churches) and focus was shifted to the capital city, Ouagadougou, the Ghanaian community there ‘demanded a place of worship and a leader’.⁹³

We were able to meet the Ghanaian Community in the capital, Ouagadougou and had three worship services with them. The new Methodist Church is made up of about twenty Ghanaian workers at the capital.⁹⁴

The international mission efforts reveal an organic mission based on interpersonal ties, rather than a highly directed managerial missiology.

One of the leading aspects of the conceptualisation of international mission from within the Methodist Church Ghana is the ministry to and through the Ghanaian diaspora. Such an understanding was identified by laity, clergy, evangelists, church hierarchy, and bishops as a way (if not *the* way) the church does its international mission.⁹⁵ One who has travelled to many of the mission stations from the MCG went so far as to say that through and to Ghanaians is the primary way mission takes place in Europe and North America.⁹⁶ A majority of the interviewees in Ghana identified the geographical location of the international mission efforts in the MCG as in the global North.⁹⁷ However, this strategy has also been employed with an expatriate community in the establishment of a fellowship among Ghanaians in Ouagadougou, Burkina Faso.⁹⁸ In this type of mission, a former MCG pastor in Germany stated that it is common to ‘do like we do in Ghana in English, Twi, and Ga’ where ‘some Germans came, but

⁹² Asare-Kusi, 'Report on Outreach to Po, Burkina Faso [2006]'.

⁹³ MCG3.

⁹⁴ Asare-Kusi, 'Report of Missions Trip to Burkina Faso [2009]'.

⁹⁵ 13/35 (37.1%) in Ghana and 22/25 (88%) of interviewees outside Ghana volunteered this. E.g.: The churches are explicitly referred to as ‘Diaspora churches’ in Isaac S. Amoah, 'Biennial Report of the Holland Mission Circuit 2008-1010', *6th Biennial/ 44th Conference* (Cape Coast: Methodist Church Ghana, 2010), GPC47-GPC50; Methodist Church Ghana, 'Roundtable Conference', GPC54-GPC77, esp. GPC62.

⁹⁶ MCG29. The ministry was to Ghanaian Methodists and Ghanaians in general.

⁹⁷ 19 out of 35 (54.3%) volunteered a location in either Europe, and 18 out of 35 (51.4%) suggested North America. See section 4.2, particularly Graph 4.1 and Graph 4.2, for details on location.

⁹⁸ MCG3. Also: ‘The new Methodist Church is made up of about twenty Ghanaian workers at the capital.’ Asare-Kusi, 'Report of Missions Trip to Burkina Faso [2009]'.

mostly Ghanaians'.⁹⁹ At this point, international mission in the global North is about 'serving Ghanaians overseas'.¹⁰⁰ Ghanaians abroad see themselves in mission fields.¹⁰¹ However, a perception is present that ministry is not just *to*, but also *through* the diaspora. 'Now it is our turn to take the Gospel, encourage our people in their country and beyond.'¹⁰² 'The blacks have started to move to Europe and have started to evangelize the whites. We are now sending missionaries to the ones who evangelized us.'¹⁰³

3.8.4 Different spheres of influence

One aspect that seems clear is the MCG has taken many steps toward maintaining the territorial turf of other Methodist denominations. Perhaps this is an inheritance of a Christendom mentality from its parent body, the BMC, or it could be an outgrowth of the ecumenical organisations to which the MCG belongs. With some exceptions in North America and Côte d'Ivoire, in countries where there is an indigenous Methodist body, the MCG appears to work under the auspices of that denomination, however there does not seem to be any such deference to the African Methodist Episcopal Zion Church in Ghana. One high ranking official stated, 'We don't want to compete with the Methodist Churches [in Lome and Abidjan].'¹⁰⁴ Official letters pass through the head office and the presiding bishop and administrative bishop, and then the hierarchy is charged with responding to these requests.¹⁰⁵ Requests from other Methodist Churches are registered in the 'Station of Ministers', but not always filled.¹⁰⁶

Common to much of the mission from the majority world, financial support of the international efforts is not bankrolled so much by the Methodist Church Ghana per se. Besides the lay migrants finding employment abroad, the ministers abroad have taken

⁹⁹ MCG4.

¹⁰⁰ MCG7.

¹⁰¹ Jane E. Odoom, 'Rhein/Ruhr Ghanaian Circuit of UMC Report', *6th Biennial/ 44th Conference* (Cape Coast: Methodist Church Ghana, 2010), GPC39-GPC41, esp. GPC41. Also MCG4.

¹⁰² MCG10.

¹⁰³ MCG26.

¹⁰⁴ MCG14.

¹⁰⁵ MCG4, MCG28.

¹⁰⁶ The report reads: 'ISRAEL Methodist/Presbyterian Church (METEPRE) – One Wanted' and 'EQUATORIAL [*sic*] GUINEA Methodist Church in Equatorial Guinea – One Wanted', yet Burkina Faso is not listed, despite the fact that the internal EMR divisional report requests a minister to be assigned to MCG congregations in Burkina Faso. Also: Methodist Church Ghana, 'The Station of Ministers 2010', p. 37; Emmanuel K. Asare-Kusi, 'Evangelism, Mission and Renewal Division', *6th Biennial/ 44th Conference* (Cape Coast: Methodist Church Ghana, 2010), BOM 62- BOM 64, esp. BOM64.

salaries from the local Methodist bodies in which they serve. For instance, the conferences of the United Methodist Church in Germany oversee the financial support of ministers serving in their midst.¹⁰⁷ One notable exception to this rule is the time when a connexional missionary (evangelist, not minister) was posted to Burkina Faso for two years. His salary was secured through the Methodist Mission Fund with donations solicited by him and others, not through the main channels of central office support.¹⁰⁸ One thing identified by a number of respondents is that money is often a problem.¹⁰⁹ It is understandable the church would look for creative ways to enable mission. Some indicated the need for ‘tent-making’.¹¹⁰

3.8.5 Reflecting the current age of World Christianity

With regards to globalisation, those in the Methodist Church Ghana place a value on the exchange of ideas and its importance to international mission. In discussing international mission, quite a number of people identified this as an essential attribute.¹¹¹ One identified how exposure to ideas from outside Ghana could help with real problems like poverty.¹¹² Others emphasized mutuality, where both Ghanaians have perspectives to contribute as well as new insights to gain.¹¹³

Whereas in former days, mission was conceptualized almost exclusively in unidirectional terms, mission in this day and age is much more multidirectional. It seems as if this oscillating nature is part of what has been emerging in Ghana. For instance, personnel have been sent to serve in Europe, and those congregations or fellowships have in turn returned in mission to Ghana. For example, the Ghanaian fellowship in the United Kingdom has raised funds for a van for use by the Methodist Rafiki Satellite Village¹¹⁴ and has been involved in mission trips back to Ghana.¹¹⁵

¹⁰⁷ MCG4.

¹⁰⁸ Asare-Kusi, 'Evangelism, Mission and Renewal Report to BOM Meeting June, 2008' , p. 2.; Emmanuel K. Asare-Kusi, 'Evangelism, Mission, and Renewal Division Report to Board Meeting June 2009', *The Board of Ministries* (Accra, Ghana: The Methodist Church Ghana, 2009a).

¹⁰⁹ Of the respondents in Ghana, this was volunteered by MCG14, MCG16, MCG18, MCG19, MCG24, MCG25, MCG27, and MCG33. These tend to also be critical of misplaced priorities as well.

¹¹⁰ MCG13, MCG24, MCG31. See footnote in section 1.4.2.6 for a definition of this term.

¹¹¹ Using fuzzy sets, interviewees indicated a perception that the MCG places a degree of priority on international mission. This will be explored in detail in chapter four.

¹¹² MCG34.

¹¹³ Esp. MCG1, MCG2, MCG35.

¹¹⁴ William Edmund Davis, 'Extending Fellowship to the Methodist Church in Ghana', <<http://www.methodistlondon.org.uk/ghanabus.pdf>>, accessed 12 November 2011, archived at <http://www.pdf-archive.com/2016/04/16/ghana-bus-extending-fellowship/>, verified active 16 April 2016.

3.8.6 African spirituality

It is understandable that as Ghanaian Methodists leave Ghana, they carry their epistemological views with them. As they journey across cultures that may have affinities with their understandings, the profound differences do not seem as stark as when they journey to the global North. As has been explored earlier in this chapter, Ghanaians follow many of the patterns of Ghana in places such as Europe and North America.

Ghanaian migrants retain a high connection to their traditional denominational identity, and many who belong to mainline denominations, such as the MCG tend to want to affiliate to Methodist Churches in their new homes. As the mainline churches are influenced by the charismatic churches in Ghana, these influences have likewise made their ways to the global North.¹¹⁶ The spiritual dimensions in the MCG are an amalgamation of the traditions in the Methodist Church with the more contemporary influences of ‘charismaticization’¹¹⁷ of Ghanaian Christianity. These mainstream churches have embraced this as part of the Charismatic Renewal.¹¹⁸

If spiritual power is part of the Southern spirituality in an emerging paradigm of international mission from the majority world, many members of the Methodist Church Ghana would also perceive the world in these terms. ‘Among the Ashanti, all sources of power were believed to emanate from one and the same source, the God-Creator, known by the name of *Onyankopon* or *Onyame*.’¹¹⁹ If *Onyame* is the source of all types of power, economic gain and the power and influence associated with it will then be

¹¹⁵ William Edmund Davis, 'Ghanaian Fellowship Chaplaincy', (London: Methodist Church Great Britain, London District, 2011), 15-16; William Edmund Davis, 'Ghanaian Methodist Fellowship UK Chaplaincy (London)', *6th Biennial/ 44th Conference* (Cape Coast: Methodist Church Ghana, 2010), GPC 44- GPC 46. The Methodist Rafiki Satellite Village is a children's home.

¹¹⁶ Asamoah-Gyadu, 'I will put my breath in you', pp. 194-196.

¹¹⁷ Asamoah-Gyadu talks of the ‘charismaticization of historic mission Christianity.’ *ibid.*, p. 196. ‘Charismaticization’ is Asamoah-Gyadu’s term.

¹¹⁸ For a detailed assessment see: Cephas Omenyo, 'Charismatic Renewal in the Mainline Churches: The Case of the Bible Study and Prayer Group of the Presbyterian Church of Ghana', MPhil (University of Ghana, 1994a). In the MCG, it is officially called the Methodist Prayer and Renewal Programme (MPRP), and it falls under the Evangelism, Mission, and Renewal Division in the Board of Ministries.

¹¹⁹ Ter Haar, *Halfway to Paradise*, p. 139. Ashanti and Asante are synonymous, the former being the Anglicized version of the latter in the Akan languages. *Onyankopon* and *Onyame* (also *Nyankopon* and *Nyame*) refer to God Almighty or God respectively (close to how ‘God’ is used in English), while the Akan languages refer to lesser deities as *abosom* (close to how ‘gods’ is used in English). The Asante are one of the largest Akan groups, and many of the Methodists are Asante. With the exception of Jacob Stephens (a Ga), all presidents or presiding bishops of the MCG have been Akan. Ter Haar points out that the Akans form the predominant group among migrants. She posits the matrilineal nature of inheritance is one indicator (young Asantes do not expect to gain from their fathers and have thus gone to foreign lands to gain wealth). *Ibid.*, pp. 136-137.

interpreted through these lenses. To have more power is to have closeness to God. Influenced by this understanding, one interviewee stated the following about international missionaries: ‘When you go, the power of God will descend on your life. Immediately when you go, the power will descend.’¹²⁰ International missionaries ‘operate under [the] power of [the] Holy Spirit [for] prophesy, healing, evangelism.’¹²¹ A desire to learn about ‘healing and deliverance’¹²² in the Pentecostal churches and that ‘present day Christians show interest in miracles’¹²³ both display a yearning of those in the MCG to have the church speak to matters of spiritual authority. As the Ghanaian religious landscape is influenced by Charismatics and Pentecostals, so too, will the international churches be influenced by these groups in other countries.¹²⁴

As worship is a central aspect of Christian churches, the nature and ways in which the people worship will influence how mission is done in another context. Quite a number of interviewees made mention of worship style as a factor in the international mission of the MCG.¹²⁵ Most of this was interpreted in the background of diaspora ministry in the global North.

The ‘way we [in the MCG/Ghanaians] worship is different’.¹²⁶ For the ‘white style of worship does not appeal to us. It is hard to fuse into their system.’¹²⁷ One bishop talked of the sociological factors of minorities in foreign lands. They ‘want to worship in ways that suit them so they can feel at home’.¹²⁸ Yet, this has not been unnoticed by the Christians outside the Ghanaian community. Another bishop with exposure to these congregations said, ‘The presence of the Ghanaian Methodists in Germany has brought a vibrance of the worship.’¹²⁹

What is understood by worship is sort of a mixture of the liturgical patterns in Ghana and the charismatic aspects that have come into the MCG as well.¹³⁰ This

¹²⁰ MCG27.

¹²¹ MCG23. MCG22 and MCG26 made special note of the ‘power’ section of Acts 1:8.

¹²² MCG16.

¹²³ MCG17.

¹²⁴ Asamoah-Gyadu, ‘I will put my breath in you’, pp. 194-196.

¹²⁵ 9/35 (25.7%) in Ghana and 18/25 (72%) outside Ghana. Again, this will be explored in chapter four.

¹²⁶ MCG20.

¹²⁷ MCG16.

¹²⁸ MCG29.

¹²⁹ MCG28.

¹³⁰ Asamoah-Gyadu, ‘I will put my breath in you’, p. 204.

blending of worship styles ‘includes the insertion of informal “praise and worship” segments into church liturgy, the use of holy expletives like shouts of Amen and hallelujahs in response to preaching, hand-lifting, kneeling, and spontaneous applauses during corporate worship.’¹³¹ The diaspora churches also incorporate the Ghanaian lyrics called *ebibindwom*.¹³²

‘We remained committed to our vision for Church growth—spiritually, functionally and numerically. For this reason we intensified our monthly Revival Meetings and Prayer Vigils for Bible teaching, prayer, healing and deliverance.’¹³³ As shown by the Holland Mission Circuit, prayer has been a key component of the international mission efforts of the MCG and represents the spiritual climate in Ghana. With the charismatic influences in the mainline churches such as the MCG, prayer has taken the forms of all-night prayer services and prayer pilgrimages.¹³⁴ The Abasua Methodist Prayer Camp has drawn nearly 2000 participants at a single event.¹³⁵

In the United Kingdom, these all night prayer services have become a part of the Ghanaian witness in Mare Street, Walworth, and Archway Methodist Churches. ‘In all these vigils, manifestations of the power of the Holy Spirit are seen. People are healed and prayers answered. Attendance at these vigils is very great.’¹³⁶

Not only is prayer an important part of the spirituality carried by the international missionaries, but the international mission efforts are undergirded by the prayers of those back home in Ghana. A tentmaking MCG evangelist working in Sierra Leone describes a prayer group of ten to fifteen individuals who meet two times each week.

The prayer team in the church always would call me and assure me they are behind me, praying for me. I believe that whatever happened there, it was because of the prayer support back home...I call them. They call me. I also pray for them. My going there has

¹³¹ Ibid., p. 196.

¹³² Essiful-Ansah and Essiful-Ansah, <<http://www.ghanaweb.com/GhanaHomePage/diaspora/artikel.php?ID=208653#>>, accessed 21 May 2011, verified active 13 April 2016. ‘*Ebibindwom* is the indigenous musical form that Ghanaian Methodists have bequeathed to the Christian traditions in Ghana...[this form has] a significant level of audience participation, the repetition of song verses, and constant improvisation during the performance in the pattern of its calls and responses.’ Essamuah, *Genuinely Ghanaian*, pp. 133-134.

¹³³ Amoah, 'Biennial Report of the Holland Mission Circuit 2008-1010', GPC48.

¹³⁴ Asamoah-Gyadu, 'I will put my breath in you', p. 196. See also Cephas Narh Omenyo, *Pentecost outside pentecostalism: a study of the development of charismatic renewal in the mainline churches in Ghana* (Zoetermeer: Uitgeverij Boekencentrum, 2002); Omenyo, 'Charismatic renewal in the mainline churches: the case of the Bible study and prayer group of the Presbyterian Church of Ghana'.

¹³⁵ Asare-Kusi, 'Evangelism, Mission, and Renewal Division Report to Board Meeting June 2009', p. 1.

¹³⁶ William Edmund Davis, 'Ghanaian Methodist Fellowship UK-Chaplaincy', *London District Report March 2008 - April 2009* (London: Methodist Church Great Britain, 2009a), p. 12.

paved the way for them praying for missions. We did pray for missions, but not like they do now. Appeals to pray for and give to international missions are across the connexion.¹³⁷

Without a doubt, a common understanding of international mission in the MCG is to evangelize. Some form of gospel presentation or evangelism was suggested by a large majority of the interviewees including laity, clergy, evangelists, and bishops.¹³⁸ Some made explicit mention of church planting,¹³⁹ and others quoted the Great Commission (Matthew 28:19-20).¹⁴⁰ Evangelism is a part of the understanding of the lives of some Ghanaian Methodists. One stated. 'I preach every day. I preach on the bus. People ask if I am Pentecost. I say, "No, I am Methodist."' ¹⁴¹ In contemplating the recent international trips of the college of bishops in the MCG, one stated, 'Our bishops went to Kenya and Israel, a form of international mission. I believe they could save a soul when they went there.'¹⁴² 'People outside the country... are perishing. We sing "rescue the perishing" every day. We should be involved.'¹⁴³ 'It is our duty to go out there to make converts'.¹⁴⁴ A passion for evangelism also seems to be held in the younger generation. 'When you mention go evangelize, they [young people] are ready.'¹⁴⁵

Not only does this perspective seem to be present on the sending side, but also in the perspective of those who are in other countries. The evidence shows that some churches explicitly encourage the evangelistic outreach of its members.¹⁴⁶ When the congregations in North America gathered, they had 'an Appeal for Funds for evangelism and church planting'.¹⁴⁷

¹³⁷ MCG31. This individual is a commissioned evangelist in the MCG, yet his primary occupational role is in the mining industry. At the time of the interview, he was fulfilling a multiyear contract in Sierra Leone where he resided and saw himself as a missionary.

¹³⁸ 52/60 (86.7%) of the interviewees. This will be examined in chapter four.

¹³⁹ 15/60 (25%).

¹⁴⁰ 10/60 (16.7%).

¹⁴¹ MCG9.

¹⁴² MCG22.

¹⁴³ MCG27.

¹⁴⁴ MCG22.

¹⁴⁵ MCG24.

¹⁴⁶ Isaac S. Amoah, 'Biennial report of the Holland Mission Circuit (2006-2008)', *Winneba Conference* (Winneba, Ghana: Methodist Church Ghana, 2008), GPC 42- GPC 44, GPC42; Amoah, 'Biennial Report of the Holland Mission Circuit 2008-1010', GPC48; Davis, 'Ghanaian Fellowship Chaplaincy'.

¹⁴⁷ Essiful-Ansah and Essiful-Ansah, <<http://www.ghanaweb.com/GhanaHomePage/diaspora/artikel.php?ID=208653#>>, accessed 21 May 2011, verified active 13 April 2016. See also: Fumanti, "A light-

In Canada, the new superintendent hopes to ‘expand evangelism to reach all the corners of the country.’¹⁴⁸ This seems to be clear in the emphases by other Methodists in Canada. After opening a church in Ottawa and making plans for ones in Calgary and Edmonton, the Revd Emanuel Ohene Gyemah stated:

We are called to reach out to those who are lost and bring them to Christ therefore our mission is to reach out to all who are ready to accept Jesus Christ as their personal savior like the founder Reverend John Wesley did in his life time.¹⁴⁹

Evangelism seems to be a strong component of the international mission of the Methodist Church Ghana, which will be revisited in subsequent chapters.

The efforts of the Methodist Church Ghana exemplify the zealous approach to international mission as seen in the nascent paradigm. A general sense of calling was important to a number of the interviewees,¹⁵⁰ while sacrifice was identified as an aspect of international mission by a large group as well.¹⁵¹ International mission in the MCG shows that people actually have deep faith, and this zeal compels them to share it with others.

3.9 Conclusion

With the shift in the centre of gravity of Christianity from the global North to the global South, mission is certainly coming forth out of its new heartlands. Rather than simply following in the footsteps of the modern missionary movement, those involved in mission from in the majority world appear to be working from a divergent understanding. Potential indicators of this emerging framework have been coming to the fore. Though some in the global South have highly organized schemes, by and large, this nascent missiology does not necessarily start with grand strategies and structures, but relies heavily on flowing naturally through networks. Making much of the migration of ordinary Christians and not simply professional missionaries, mission is taking place back in much of the old homelands of Christianity in the global North.

hearted bunch of ladies": gendered power and irreverent piety in the Ghanaian Methodist diaspora', p. 219.

¹⁴⁸ Stephen A. Quaye, 'Ghana Methodist Church is Expanding its Mission In Canada', <<http://www.ghanaweb.com/GhanaHomePage/diaspora/artikel.php?ID=208470>>, accessed 15 May 2011, verified active 16 April 2016.

¹⁴⁹ Stephen A. Quaye, 'Ghana Methodist Church Reaching out to Ghanaians in Ottawa', <<http://www.ghanaweb.com/GhanaHomePage/diaspora/artikel.php?ID=208770>>, accessed 23 May 2011, verified active 16 April 2016.

¹⁵⁰ 13/60 (21.7%).

¹⁵¹ 12/35 (34.8%) of the interviewees in Ghana.

Reflecting many of these attributes, the Methodist Church Ghana seems to be an appropriate case study to elucidate international mission emanating from the majority world. It offers a rich history, yet the contemporary church possesses the promise of calling out the trends springing forth from an emerging paradigm especially from a mainline church.

Over the next chapters, I shall grapple with the ways the Methodist Church Ghana engages in and places priority on international mission.¹⁵² After looking at the raw data, I shall look at governance and polity matters and then proceed on to the nature of the missionary activity of sharing personnel with other bodies. A major element of mission spreading out of the MCG will deal with the migration of Ghanaian Methodists to other parts of the world.

¹⁵² Though historical context is often explored and at times this study projects into the future, it must be noted that this is a contemporary study, representing views present during the primary period of data collection. For the most part, this took place between June of 2011 and October of 2013.

FINDINGS AND DATA ANALYSIS

4. ANALYZING THE LOCATION, AGENTS, MEANS, AND EXTENT OF INTERNATIONAL MISSION IN THE METHODIST CHURCH GHANA

4.1 Introduction

The remainder of the thesis is concerned with interrogating primary sources. Through data analysis and interpretation, the following chapter is foundational for bringing out themes that will be further assessed in the subsequent chapters. This particular chapter walks through raw data from interviews conducted between June 2011 and October 2013 amongst Methodists with some type of relationship to the MCG who were resident either in Ghana, Canada, the United States, the United Kingdom, or Germany. The approach here looks at actual quotes from the interviews and then systematically analyses the coded comments expressed in the interviews.¹ The analysis then makes comparisons between relevant constituent groups within the Methodist Church Ghana.

Firstly, I examine the location in which the international mission of the MCG takes place, and then I look at the nature of the mission praxis. After these two steps, I assess the motivating underpinnings of the mission activities. In other words, the data are analysed to determine the ‘where’, ‘how’, and ‘why’ of the MCG’s international mission efforts. Then, the data are evaluated for the purpose of answering the second half of the primary research question, ‘to what extent does the MCG place priority on international mission?’ This is accomplished with fuzzy set designations. Conclusions are made in light of the corpus of interviews and will be verified for broader application by other sources in subsequent chapters.

4.2 Where: the location of international mission

In first round of interviews,² Ghanaian Methodists in Ghana were asked to ascertain the locus of the MCG’s involvement in international mission. It appears that a strong awareness exists of an MCG presence in African countries, yet an even stronger conceptualisation is present for the outreach in the global North, particularly in Europe and North America. This information was used to determine the subsequent rounds of interviews. The emphasis on the outreach in the global North is also evidenced in the proportional appointment of ministers.³

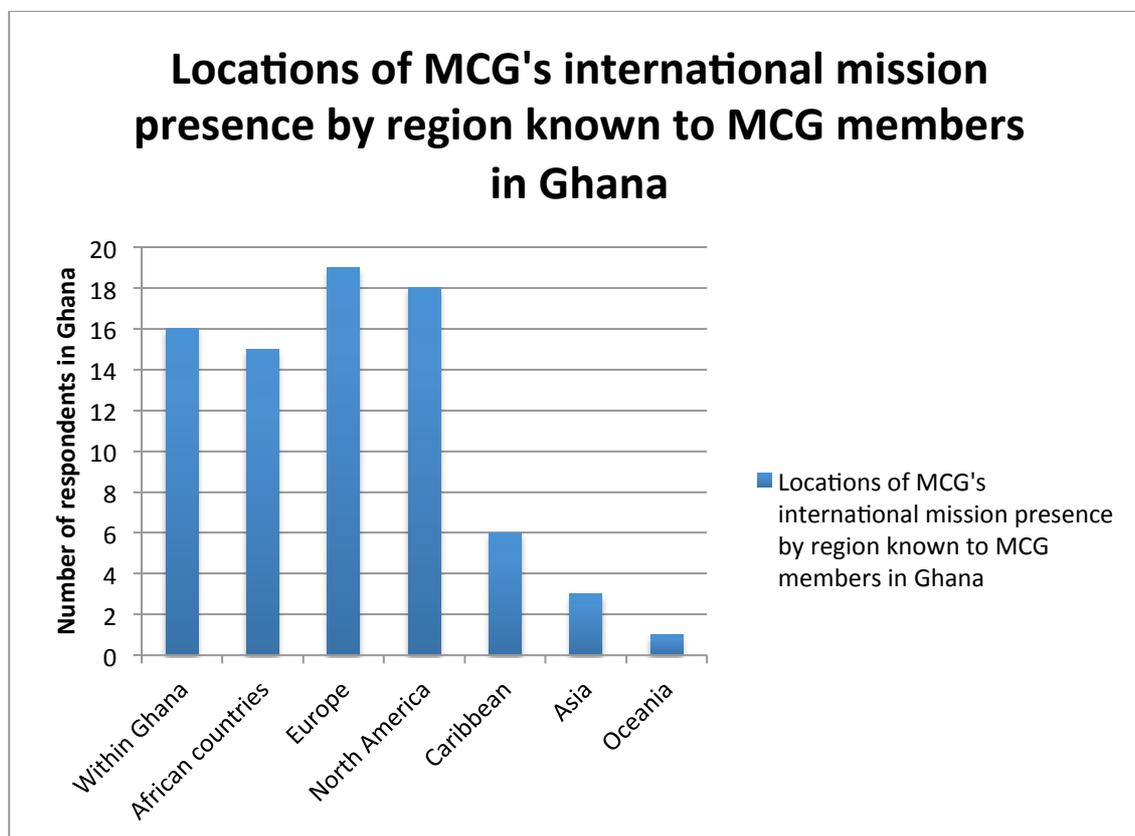
¹ With the exception of the demographic and priority codes, which used selective coding, a process of open coding was employed to reveal emergent themes. Bryman, *Social research methods*, p. 543.

² This first round was part of the iterative process whereby the subsequent interview contexts would be shaped by the results coming to the fore in this first set. *Ibid.*, p. 539.

³ Methodist Church Ghana, 'The Station of Ministers 2010'.

The following graph (4.1) reveals data from the interviews amongst Ghanaian Methodists resident in Ghana.⁴

Graph 4.1 Locations of MCG's international mission presence known to MCG members in Ghana



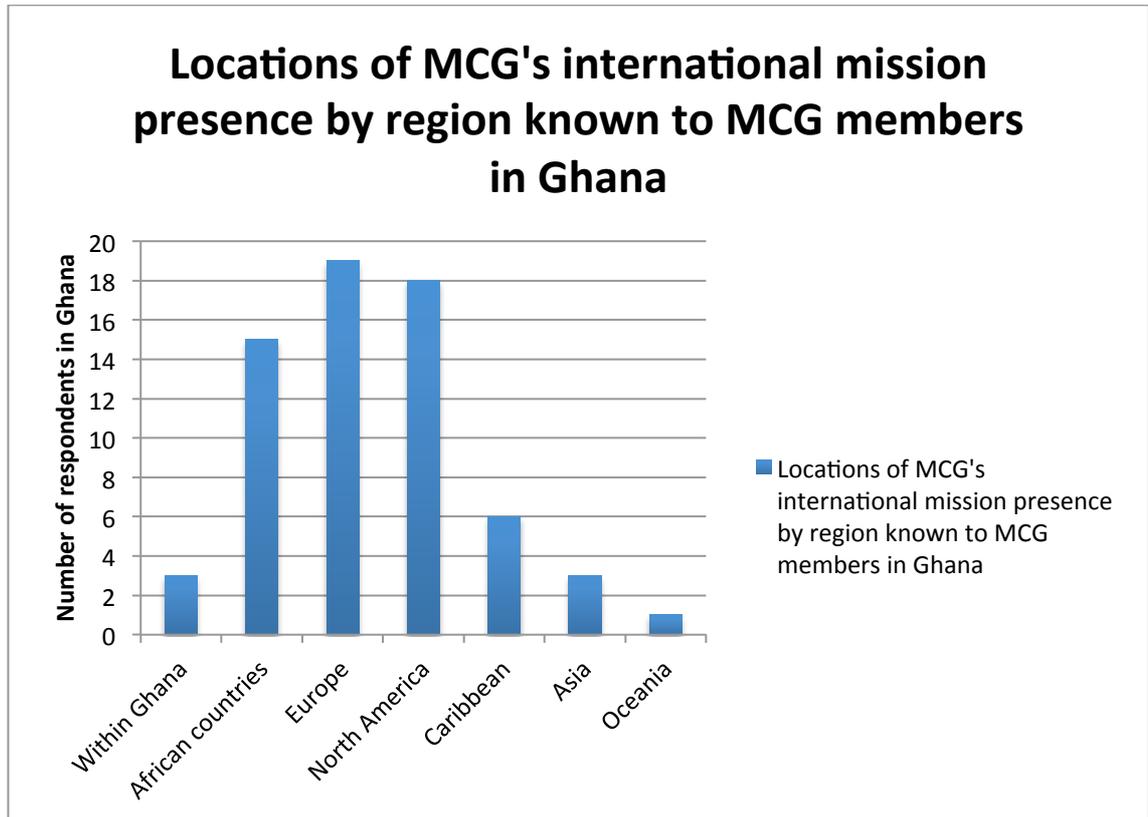
However, the above chart may not be the best representation of the international mission of the MCG. Fourteen of the responses were affirmations of the fact that the Methodist Church Ghana has and continues to receive missionaries or mission teams from outside Ghana. A more appropriate breakdown would include the responses where the actual agency of international mission rests with actors from within the MCG.⁵ Three responses affirmed the ways the Methodist Church Ghana engages in

⁴ One of the interviewees was technically living in Sierra Leone with a short-term work related contract in the mining industry at the time of the interview, but his family was living in Ghana, and he maintained his credentials as an evangelist in Ghana. The site of the interview was Ghana.

⁵ Though some later responses of diaspora interviews included international mission involvement of MCG presence abroad back to Ghana, these responses here point to other mission groups working in Ghana.

mission with internationals inside the political boundaries of Ghana.⁶ The following graph (4.2) seems to be a better representation of the perceptions of the international reach of the MCG by Ghanaian Methodists in Ghana.

Graph 4.2 Locations of MCG's international mission presence known to MCG members in Ghana (external missionaries to Ghana excluded)



For a church based in the global South, it is striking at how strong the awareness of the presence of the MCG in the global North is with its members. Out of thirty-five respondents in Ghana, nineteen volunteered a location or locations in Europe (54.3%),⁷ while eighteen knew of a presence in North America (51.4%), compared with the adjusted score of 8.6% for within Ghana, 42.9% for other African countries, 17.1% for the Caribbean, 8.6% for Asia, and 2.9% for Oceania. When Europe in general was not referenced, the European locations given were the United Kingdom, The Netherlands,

⁶ With the following responses: ‘In Ghana among people from Burkina Faso, Nigeria, Côte d’Ivoire, and Liberia’ (MCG2), ‘within Ghana to outsiders’ (MCG5), or ‘international people will come and we will need to translate into English.’ (MCG19).

⁷ Percentages are consistently rounded to the nearest tenth in this chapter.

Italy, and Germany, while the North American presence listed occurred in the United States and Canada.⁸

Not included here in the data for the global North are the countries in the Caribbean. Although the Caribbean countries are sometimes listed geopolitically as North American, I have chosen to keep them separate for two reasons. First of all, they would not fall into the definition of global North.⁹ Secondly, the model of ministry is quite different in the Caribbean countries from those in North America and Europe where the missional ministry is primarily amongst Ghanaians. Of interesting note here: people of Caribbean stock have close ties with the Ghanaian community in the United Kingdom and often worship together in local Methodist congregations there.¹⁰ Five out of the six respondents for the Caribbean also mentioned either the United States or Canada.

The Asian presence consisted of one response for Asia in general and two for Israel. Of important note: at the time of these interviews, the Methodist Church Ghana officially had no personnel in Israel, but did have ‘one wanted’ listed in the ‘Stationing of Ministers’.¹¹ Not included was the mention by MCG11 of a trip with the Women’s Division to attend a conference in Korea.

In regards to Oceania, one respondent commented that the MCG was present in Papua New Guinea,¹² however, at the time of the interview, the MCG had no official presence in Papua New Guinea. Most likely, this a reference to the request listed as

⁸ Demonstrating the prominence of the MCG’s presence in these localities. At the biennial conferences of the MCG (highest decision making body of the church), pastors, delegates, and visitors from these areas were given seats of honour alongside heads of fraternal delegates from other denominations, such as the Methodist Church of Nigeria, the UMC in Cote d’Ivoire, the Methodist Church of The Gambia. These are also given higher prominence in the way these mission efforts are reported in the conference agendas.

⁹ Prestige is also attached to being in the most economically developed countries. Though published in 1980, the Brandt Commission’s definition still carries weight in missiological circles. ‘Most of the North-South dialogue has been between the developing countries and the market-economy industrialized countries, which is how we will usually interpret the “North” in this report.’ Independent Commission on International Development Issues and Willy Brandt, *North-South: a programme for survival: report of the Independent Commission on International Development Issues* (London: Pan, 1980), p.30. See also: Robert, ‘Shifting Southward: Global Christianity Since 1945’ or Jenkins, ‘Christianity Moves south’. According to the UN, the Caribbean is described as a ‘developing’ region, while the rest of North America and Europe are ‘developed’. United Nations Publications Board, ‘Composition of macro geographical (continental) regions, geographical sub-regions, and selected economic and other groupings’, <<http://unstats.un.org/unsd/methods/m49/m49regin.htm>>, accessed 19 November 2013, verified active 16 April 2016.

¹⁰ BMC3, BMC5, BMC6.

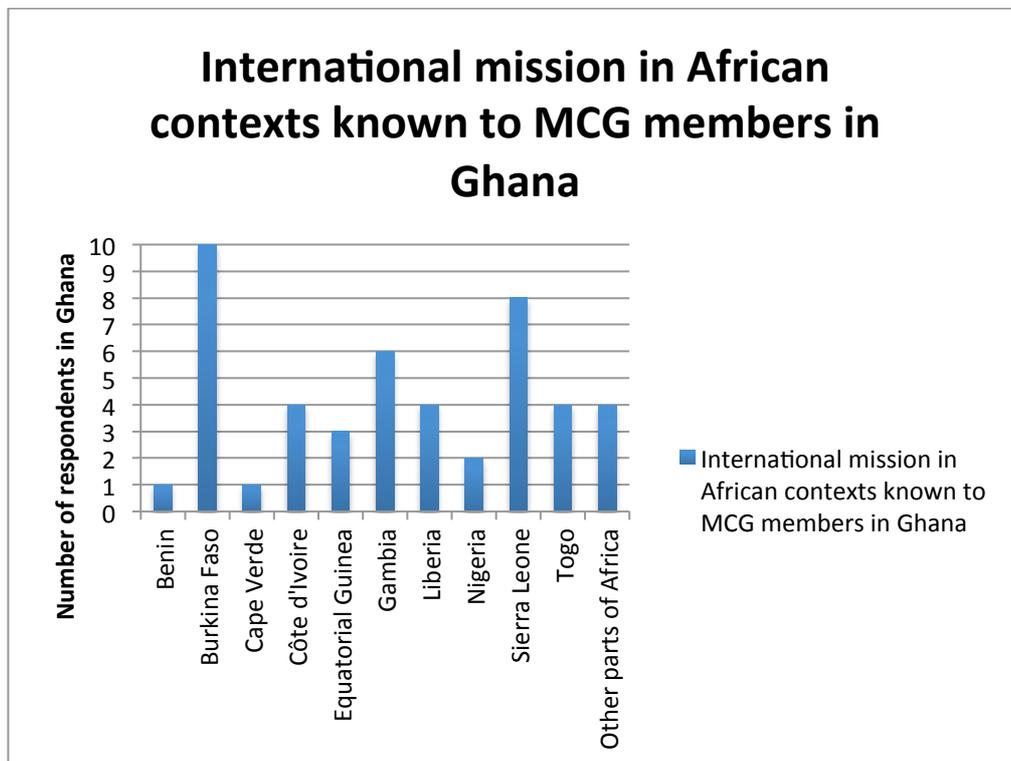
¹¹ Methodist Church Ghana, ‘The Station of Ministers 2010’ p. 37.

¹² MCG15.

‘one wanted’ in the ‘Stationing of Ministers’ for Equatorial Guinea, which is in Africa.¹³ MCG29 did mention that a group in Australia had requested materials from the Methodist Church Ghana.

The region with the third highest level of international missional awareness is Africa outside Ghana. Fifteen of the thirty-five interviewees (42.9%) in Ghana suggested that the MCG is involved in countries inside Africa and beyond the borders of Ghana. Below is a graph (4.3), which shows which African countries were known to the interviewees to have some form of missional presence from the MCG, although many of these did not have a sustained MCG presence at the time of the interviews.

Graph 4.3 International mission in African contexts known to MCG members in Ghana



It may be helpful to note here that 9/15 of responses about African countries came from clergy, and 11/15 of responses came from either clergy or evangelists (73.3% of African countries respondents). As many clergy hang almanacs¹⁴ in either

¹³ Methodist Church Ghana, 'The Station of Ministers 2010', p. 37.

¹⁴ The almanac is a multipage annual poster published each year with the lectionary and the ministerial postings.

their homes or offices,¹⁵ this could be explained by knowledge of information contained in the almanac, which lists the 'Stationing of Ministers'. A tacit reading of the almanac could also explain why three shared Equatorial Guinea, even though the MCG had no minister posted there at the time of the interviews, yet the 'Stationing of Ministers' stated a minister had been requested to serve there. In regards to African countries, answers were given to the effect of the presence of MCG churches, the sending of a connexional missionary (in the case of Burkina Faso), ministerial exchanges, or historical interaction. Burkina Faso scored the highest with ten responses, followed by Sierra Leone with eight. Only two individuals, MCG2 and MCG3, specifically mentioned the congregations of the Sunyani Diocese in Côte d'Ivoire.

It appears as if a high level of understanding for the MCG's international mission exists for African countries, yet a higher level of understanding occurs for the countries in the global North, especially in Europe and North America. This can be reinforced by the weightedness of clergy being appointed to serve in North America and Europe compared to African countries. At the time of this round of interviews, 36 clergy members were appointed in some capacity to either Europe or North America, whereas only three were actually appointed to an African country, Sierra Leone.¹⁶

4.3 How: the nature of international mission

The first half of the primary research question is: *How does the Methodist Church Ghana understand and engage in international mission?* These interviews provide a platform to discover and begin to put forth some working proposals. From the interviews, several major themes surface as being prominent attributes in the nature of how the concept of international mission takes place in the MCG. Among these is a mission anchored in ministry amongst the Ghanaian diaspora. Another key component of international mission in the MCG is the centrality of worship as it is practised in Ghana. Possibly the most visible sign of the manifest presence of the MCG abroad is in the posting of ministers, and this is often accomplished through a deference to the main Methodist denomination in another country. Some secondary aspects include a perception of ministry to people in rural areas, the attendance at conferences, and the planting of new congregations.

¹⁵ I have noted this through participant observation during the interviews.

¹⁶ One was allowed to study in South Korea and two were serving in the Caribbean. Methodist Church Ghana, 'The Station of Ministers 2010' pp. 37-38.

4.3.1 Diaspora

If the two most significant regions where international mission takes place are located in the global North, we shall turn to examining the perception of the extent to which mission takes place amongst the Ghanaian peoples in the diaspora. The following table (4.1) shows the number of interviewees who identified a correlation between international mission and ministry amongst the Ghanaian diaspora.

Table 4.1 Nature of MCG international mission is among diaspora¹⁷

MCG	NAM	BMC	EMK
13/35	10/13	6/6	6/6
37.1%	76.9%	100.0%	100.0%

It becomes clear that the conceptualisation of international mission of the MCG has a strong understanding of a diasporic nature of mission. Even with a distance from the subject, still over a third of the interviewees in Ghana knew and articulated that it was amongst Ghanaians abroad. Or, if we look at those resident inside Ghana compared with those living outside Ghana (table 4.2), particularly in the global North, there appears to be a high level of conceptualisation that ministry is with diasporic Ghanaians, though ministry may at times be cross-cultural.

Table 4.2 Nature of MCG international mission is among diaspora

<i>In Ghana</i>	<i>Outside Ghana</i>
13/35	22/25
37.1%	88.0%

It could be noted that of the three interviews of Ghanaian Methodists resident abroad not coded as describing a diasporic nature of ministry in the MCG, all interviewees had indications of such in their interviews. For example, NAM6 described her initial participation with another Ghanaian denomination upon her arrival in Canada, but turned to the Methodists because of theological reasons. NAM10 described a common experience of being a chorister both in Ghana and in Virginia. NAM11 described how

¹⁷ Note that when tables are used in this chapter, they will be used to compare different subgroups, which should be self-evident by the abbreviations of the text of the paragraph in which the table is imbedded. Under these subgroups, I present the proportion of each subgroup ascribing to such attribute described in each table. The percentage follows for the sake of comparability. In comparing groups, ‘MCG’ refers to the MCG in Ghana unless otherwise stated.

her father and his network helped to introduce her to the Ghanaian Methodist Church within the UCC. All three were born in Ghana and moved to North America either as adults or teenagers. It is also possible that it was apparent since the interviews were conducted in a diaspora church, and they did not need to explicitly volunteer the diasporic nature of the mission outreach. If these three are included, it would be unanimous among the people interviewed in the MCG's outreach abroad that its mission is amongst the Ghanaian diaspora.

With the exception of MCG3, who discussed the Ghana diaspora congregation in Ouagadougou, all of the other explicit references to diaspora ministry depict ministry that occurs in the global North. Of the interviewees in Ghana, 12 out of the 20 responses for a context in the global North described the nature mission there as diasporic. The other eight either did not know the model of ministry in Europe or simply did not volunteer it. It may be some have incomplete perspectives that the nature of mission is cross-cultural and to the 'unreached'.¹⁸

4.3.2 Worship style

Worship style appears to be a significant factor in the nature of international mission of the MCG, especially for those who are in churches outside Ghana as seen in the following chart (table 4.3) by looking at the four broad interview contexts: the MCG in Ghana, the NAM, the GMF in the BMC, and the migrant ministries within the EmK.

Table 4.3 Worship style as an aspect of international mission

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
9/35	8/13	5/6	5/6
25.7%	61.5%	83.3%	83.3%

An interesting perspective is a comparison between those in Ghana versus those outside Ghana (table 4.4), keeping in mind that the interviews outside Ghana have been shown to have been amongst diaspora fellowships or congregations.

¹⁸ For instance, MCG27 talked about sending ministers 'to spread the Gospel to those who have not heard. There are villages in Canada of people who have not heard the Gospel.'

Table 4.4 Worship style as an aspect of international mission

<i>In Ghana</i>	<i>Outside Ghana</i>
9/35	18/25
25.7%	72.0%

The cognizance of those in the diaspora is understandable as they are immersed in a different context, but it shows that clinging to forms is much more the reality of the MCG presence abroad than may be articulated from a point-of-view based in Ghana.

When Ghanaian Methodists elaborated on the nature of this worship, and its relevance abroad, the answers were quite diverse, yet two themes seemed to run through the answers. Firstly, the ways Ghanaian Methodists conduct worship abroad are understood to be quite divergent from the typical local ways of doing things in the global North, especially among host or indigenous Methodist denominations.¹⁹ Secondly, the overwhelming data point to doing things as they are done in Ghana, with an appeal especially to the first generation migrants who have much first-hand experience in Ghana.

Some contrast the length of the services in the indigenous churches in the global North whereby the Ghanaian services have more content.²⁰ Others made reference to Ghanaian forms, such as ‘all-nights’ (prayer service), healing services, prayer vigils, and camp meetings not common in typical international contexts.²¹ Demonstratively expressive worship²² seems characteristic of Ghanaian diaspora services, which may include clapping, drumming,²³ dancing,²⁴ Ghanaian songs,²⁵ an emphasis on fasting,²⁶ spontaneity,²⁷ or loud noise.²⁸ Respondents were clear that local (i.e.: white North

¹⁹ I.e.: The styles of worship historically pervasive throughout the native populations in the British Methodist Church, the German Methodist Church, or the United Church of Canada.

²⁰ BMC1, BMC2.

²¹ MCG36, BMC5.

²² MCG28, MCG36, NAM1, EmK1, EmK2, BMC1, BMC5, BMC6.

²³ MCG36, BMC5.

²⁴ EmK1, EmK2, BMC1.

²⁵ MCG36, BMC2.

²⁶ BMC5.

²⁷ EmK1.

²⁸ EmK2, BMC1.

American or European) worship²⁹ did not connect with Ghanaians to the same degree as the Ghanaian understanding of worship,³⁰ and a few even lamented the monotony of non-diaspora worship. BMC4 stated that before the institution of the Ghana Methodist Fellowship once a month in London, ‘There were Ghanaian Methodists who weren’t going to church because they found the British Methodist Church boring.’ Commenting on the situation in the United Kingdom where Ghanaians are expected to attend local British Methodist congregations and only gather once a month for a Ghanaian style service with the GMF, one MCG clergy person based in Ghana stated:

I don’t think it is a good strategy, because I attended one British Methodist Church once, and I wasn’t happy with what I saw. You know, you can’t force people to eat food that disturbs their system. I looked at the service—the way it was ordered. I looked at the sermon and everything, and I thought, for how long can people tolerate this? If you do not want them to leave, give them something to eat. But you do not force them to come to church and stab them [with non-diaspora worship].³¹

Yet, the draw for Ghanaians to worship in a Ghanaian way is not simply rooted in the most contemporary styles, as the use of traditional hymns such as those found in the 1933 *Methodist Hymn Book*, was cited as a key component of what Ghanaian Methodism brings to the mission field.³² BMC1 even expressed her frustration with the decreased fidelity to the Methodist tenet of hymnody she sees in British Methodism.

They don’t use all the Methodist hymns here now. ... And then they brought something: the hymns and psalms. They haven’t removed that, but they have this *Singing the Faith*.³³ And once the *Singing the Faith* came, I know they must learn new songs, but the old ones, they have power. ...No hymnbook to be thrown away unless they want to put them back. They removed songs from it. The Methodist is Methodist. There are some hymns I recall I cannot hear now.

NAM9 even stated that he could have been more attracted to a charismatic church, but his loyalties laid with the Methodists when he moved to North America, implying that Ghanaian Methodism is less lively than Ghanaian charismatic churches. ‘I could have easily swayed and said, “OK, let me go to a more charismatic church, let me go to this, let me go to that.”’³⁴

²⁹ I.e. typical British, Canadian, American, or German Methodist/United Church services.

³⁰ MCG16, MCG36, BMC4, BMC6. ‘Inability of immigrants to fit into the liturgical structures of the British Methodist Church’ to connect ‘with African sensibilities’. MCG36.

³¹ MCG36.

³² NAM1, NAM5, NAM6, BMC1.

³³ *Singing the Faith* is the Methodist hymn/songbook approved by conference in 2010. The Methodist Church of Great Britain, ‘Singing the Faith’, <<http://www.methodist.org.uk/prayer-and-worship/singing-the-faith>>, accessed 8 November 2013, verified active 16 April 2016.

³⁴ NAM9.

Among the Ghanaian expressions of mission abroad, especially in the global North, the use of Ghanaian languages in worship has become a mainstay.³⁵ Although mixed with English, the usual default language is Akan, often in a dialect of Twi or Fante, yet a praise chorus, prayer, or Bible reading is occasionally conducted in Ga or Ewe.³⁶ All of these languages have provenance in southern Ghana, the area with the highest concentration of Christians and Methodists in Ghana. German is used for Bible readings and some announcements in Germany.³⁷ BMC5 shared that the infrequency of worship (once a month with the GMF) in a Ghanaian language is a challenge for some in the British Methodist Church. Reflecting on her church in Canada, NAM2 spoke of her perception that English was actually more commonly used in worship services in Ghana. ‘I know in other churches and Ghanaian churches, they have an English service and a Twi service. Because even when I was in Ghana, they spoke English and that is in Ghana.’

Even though English is the official language of Ghana, BMC5 observed that English can also be a barrier to Ghanaian Methodists in the BMC.

In our local [British Methodist] churches, a majority of them, language is a barrier. So they found it so demoralizing and not uplifting, and they just—most of them just went to the [Ghanaian diaspora] charismatic churches³⁸

where they could worship weekly in Akan. EMK5 also noted that a high level of illiteracy exists among his fellow church members in Germany.

It becomes apparent that the international mission expressions are geared toward the generations of individuals with strong ties to the way worship occurs in Ghana.³⁹ Some of the following quotes express this.

Whenever the people are living abroad, they seem as if they are worshipping at home. They will speak Twi and then pray in Twi, worship in Twi, sing in Twi. They will not even say they are in the diaspora.⁴⁰

They requested that they needed pastoral oversight. And precisely a Ghanaian pastor, so they can worship in the local style of doing things.⁴¹

³⁵ MCG4, NAM2, NAM13, EmK3, EmK4, EmK6, BMC6, BMC5. I can further verify this through participant observation in multiple contexts in the United States, Canada, the United Kingdom, and Germany where a Ghanaian language or languages were used in all settings.

³⁶ Through participant observation, I have seen this in Ghanaian Methodist worship services in the USA, the UK, Canada, and Germany.

³⁷ I have observed this in multiple congregations in Germany.

³⁸ BMC5.

³⁹ MCG4, MCG12, NAM13, EmK1, EmK2, EmK6, BMC2, BMC6.

⁴⁰ EmK6.

We decided to found a [Ghanaian] Methodist [church] here so we can worship the way we were brought up. And we think that is very helpful to worship God especially in this environment.⁴²

One way is to carry on: your worshipping, what you are comfortable doing back home here.⁴³

Yet, voices are springing up to recognize that change must take place in order to make the appeal of the MCG mission more palatable to those beyond the first few generations of Ghanaian migrants. For instance, particularly among the second-generation migrants these two quotes from pastors serving in Germany and the United Kingdom elucidate the matter.

It is not like the first generation: how they respond to the music, yes. They have this German influence. The Germans are not as spontaneous as our people do. I think that our type of music is different, because when I see them at other places, the way they respond to music, I think the type of music is what I think. Worship needs to cater to them.⁴⁴

They were not born there. They were born here, so their sight is all British, British, British. They don't like going to church at all because they think church is very boring.⁴⁵

A second generation Ghanaian Canadian reflected on the relevancy to her and subsequent generations:

It's like because you only speak Twi, it makes only Ghanaian people come here. If it wasn't like that, maybe other people would want to come because they would understand what they are saying, because they are making it only Ghanaians. Obviously, it is Ghanaian people, but you should be making it more open to other people.⁴⁶

However according to an MCG pastor in the BMC, the model of monthly fellowships instead of churches in that denomination is intended to only cater to the early waves of migrants.⁴⁷

The fellowship is supposed to diminish whilst the local churches increase. That is the whole idea, but the fellowship will continue to exist because new people keep coming. And they must have a home, a rallying point where we can introduce them to the churches. So we are not so much growing in size, but growing in faith and directing people to local

⁴¹ Here, the interviewee is using 'local' to qualify 'Ghanaian' rather than 'German'. EmK2.

⁴² NAM13.

⁴³ NAM5.

⁴⁴ EmK1.

⁴⁵ BMC6.

⁴⁶ NAM2.

⁴⁷ However, BMC3, a second-generation member of the diaspora, was present with her teenage third-generation daughter at the GMF.

churches. That is the whole idea—to use it as a point where people will be directed to local churches where they find their home and serve God.⁴⁸

Of those mentioning worship style in the MCG in Ghana, 8/9 of these respondents were clergy, who may have a heightened sense of worship as that is a major part of their pastoral role. However, 1/8 of the NAM, 2/5 of the BMC, and 2/5 of the EMK were clergy responses. It can be inferred that diasporic laity have a more heightened interest in issues of worship than the diasporic clergy, especially by contrasting a preference to a Ghanaian liturgy when matters are related to the local liturgies in the adoptive countries.

4.3.3 Ministers

A further conclusion emerging from the interviews, and reinforced by other sources, is the notion that the sending of MCG ministers abroad is the major, if not the most, identifiable manifest evidence to MCG members of the MCG’s international mission. Below is a chart with the breakdown of the responses that included quotes that were coded as ‘ministers’. Interviews were coded when international mission was conceptualized with the sending of ministers (ordained clergy) abroad as an expression of international mission. (See table 4.5)

Table 4.5 Conceptualisation of sending ministers

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
22/35	8/13	4/6	5/6
62.9%	61.5%	66.7%	83.3%

Or, we may look at the difference between the clergy responses and those from laity. Clergy have higher levels of conceptualisation of the centrality of the ministerial role in international mission. (table 4.6)

⁴⁸ BMC4.

Table 4.6 Conceptualisation of sending ministers

<i>Clergy</i>	<i>Laity</i>
17/22	22/38
77.3%	57.9%

In all, 39/60 (65.0%) volunteered something about the actual posting of ordained ministers abroad. This is in contrast to the role of laity, which will be discussed below. Again, it may be asserted that the almanac plays an influence in perceptions. While talking about the sending of ministers, MCG17, NAM7, and EMK2 explicitly referenced the almanac. MCG3 stated ‘ministers go there to evangelize’, while MCG10 stated that the church is ‘not only sending evangelists, but ministers.’ It is part of the church’s strategy to ‘send ministers to mission areas.’⁴⁹ One bishop in Ghana described his missional perspective of the clergy domestically under his watch: ‘I see the ministers in my area [diocese] as missionaries.’⁵⁰

The evidence points that ‘normally the ministers’⁵¹ are the ones who go to the mission fields, and this would be in harmony with the presiding bishop’s presidential address to conference in 2010. He commended ‘our Missionaries, in the sense of our Ministers who are serving the Church in different countries towards the growth of the Methodist Church in Ghana.’⁵²

It may be the intentional sending of ministers ‘to reach out to their own people’⁵³ or ‘mostly to Ghanaian community: doing mission among ourselves especially with worship and meeting their needs’⁵⁴ whereby mission is primarily amongst the Ghanaian diaspora. However, it may be a by-product of allowing ministers to study abroad who then ‘felt the need to establish churches for Ghanaians.’⁵⁵ Or possibly, international

⁴⁹ MCG14.

⁵⁰ MCG15.

⁵¹ MCG33.

⁵² Emmanuel Asante, 'Presiding Bishop's Address to the 6th Biennial/ 44th Conference', *The Christian Sentinel*, 19/3 (2010), 2-4; 8-10, p. 9.

⁵³ EmK6.

⁵⁴ MCG16.

⁵⁵ MCG12.

mission may be in cross-cultural settings since 'Methodists in other contexts are asking for ministers to work among their contexts, like Titus Pratt in Gambia.'⁵⁶

An understanding exists within the MCG that ministers are professionals trained for mission ministry. For example, here are quotes from a member of the laity and clergy abroad.

Our engagement in international mission, I learned there was a way of sending pastors, the Methodist Church Ghana they have trained. They send them on international missions abroad. As to whether how they are paid, how they are, as to paying them, it does not come in. It comes in training the pastor to make him well equipped to come and take up the task.⁵⁷

The Ghanaian Methodist minister is very dynamic. We are trained in outreach programmes, evangelism. Yeah, so most conferences throughout the world have started requesting the Methodist Church Ghana to come and assist that area.⁵⁸

At least among the clergy, perhaps the expertise is brought to the fore especially to help with strategic planning from the hierarchy. For instance a clergyperson in Canada stated:

The clergy involvement is enhancing this work that was spearheaded in the past by some of the committed Methodist lay people who came to North America, so the ministerial people are able to direct the locations and the of course, they are able to give direction to the organization of such churches. We need more of them. We need more ministers to come on board because really ministers' mobilization is very key. And that is where we are right now.⁵⁹

The role of the clergy in international mission is also understood to give theological interpretation to the impetus towards international mission. Layperson NAM13 asserts that the ministers gave him theological grounding to mission.

Why I am saying that because when I came here, there were some ministers who helped like the church that had been planted here. And that helped to explain to me the emphasis on international mission.

The ministers are indeed one of the manifest signs of the priority of international mission within the MCG. When asked if the church placed any such importance on it, BMC6 (a clergyperson) stated:

⁵⁶ MCG15. Before returning to Ghana, Titus Pratt actually served as the chairperson of the Gambia District of the Methodist Church when it was still part of the British Methodist Church. Gabrielle Grace, 'Report of a visit by Gabrielle Grace: The Gambia, Ghana and Lagos, Nigeria December 2003 to January 2004', (Methodist Church of Great Britian, 2004); Methodist Church Ghana, 'Stationing of Ministers: Outside Ghana'.

⁵⁷ EmK2.

⁵⁸ BMC6.

⁵⁹ NAM1.

That is why we are here. That is why we have sent a lot of ministers to Germany. And then there are now some ministers in Italy. There are ministers now in Sierra Leone. Some ministers in Barbados and Trinidad and Tobago: Ghanaian Methodist ministers serving.

Or that NAM1 (also a clergyperson) sees the momentum in the appointment of further ministers to the NAM.

I see this as a real hope for future progress especially now that new ministers are ... being posted here. The only problem over here is with immigration: how to get their papers.

Possibly building on her view of the importance of the visible presence of ministers, EmK2 regretted that more were not being sent.

International mission, I feel it. When you look at the almanac, when you look at the international mission posts, there are so many places they have written 'one wanted'. When they write, 'one wanted' it means that a pastor is needed there. There are so many pastors in Ghana. I don't know why those people are not going.

Yet, those in the church are aware that the ministers' loyalty is with the MCG conference in Ghana and the expectation is that they would return to itineration there. 'When a minister is posted here, at the end of his or her term, that person goes back to Ghana and they bring us another person.'⁶⁰ However this is not always the case, and it is not unknown for ministers to stay on in an overseas appointment sometimes in a recalcitrant relationship with the governing body in Ghana. Various MCG administrations have handled this matter in different ways.⁶¹

However, sometimes the laity may be strong-willed, and this may at times be a challenge to the clergy. One layperson spoke sympathetically for the clergy abroad.

Here work is difficult. That is what I can say, especially for the ministers because certain people do not understand those issues, and their attitude and their values—some of us do not—if there are other things some of us can do to help them understand that the ministers are here assist us, to help us to grow spiritually in whatever ways.⁶²

At this time, it may be beneficial to look at the contrasting perceptions of the roles of clergy and laity.

Throughout the coding of the interviews, three themes emerged that accentuated the role of laity in international mission. Several interviewees mentioned something

⁶⁰ EmK4.

⁶¹ MCG12. It was a topic of discussion listed in the Conference Agenda in 2004. The following is a quote from that report. 'Until recently, when the Methodist Church Ghana transferred a couple of Ministers to Canada and the United States of America, almost all the congregations had been pastored by Ministers who had initially been permitted to further their studies abroad but for some reason had refused to come back to Ghana after their studies.' Methodist Church Ghana, 'Agenda: 3rd Biennial/ 41st Conference Sekondi Representative Session', GPC 79-GPC 80. Essamuah also affirms the inconsistent approach to such individuals. Essamuah, *Genuinely Ghanaian*, pp. 53, 237.

⁶² NAM4.

akin to or they explicitly articulated the Protestant dogma of the priesthood of all believers. Some spoke of lay initiative in international mission, both inside the MCG and their own personal experience outside the MCG, with the latter being more out of a lack of expressions of it in the MCG. Yet others shared about what I coded as ‘organic move’, which was when mission occurred naturally without necessarily being directed by a central authority or the clergy. Although each should be understood as nuanced slightly differently, all three of these codes⁶³ bring forth the activity of laity in international mission in the MCG. Here is a look at the collective results of these three codes. (table 4.7)

Table 4.7 Role of laity mentioned as part of international mission

MCG	NAM	BMC	EmK
9/35	7/13	1/6	3/6
25.7%	53.9%	16.7%	50.0%

Overall, these numbers account for 20/60 of the interviewees (33.3%), which is in great contrast to the high level of understanding of ministers in international mission (39/60 or 65.0%). This is very much worth noting since much of the international mission actually involved the initiative of the laity. It appears that international mission is much more conceptualized around the institutional presence of clergy. Avery Dulles’s ‘institutional’ model of ecclesiology may offer interpretation for the matter.

In defense of the institutional model of priesthood one may say that in a society as large and complex as the Church there is a need for officers with a determinate sphere of competence, responsibility and power. Without administrators designated in some regular way, and acknowledged as having certain well-defined roles, there would be chaos and confusion.⁶⁴

In regards to international mission, those in the MCG, both in Ghana and abroad have a much greater tendency towards perceiving such mission in terms of a clergy-centred institutional ecclesiology. Yet, this stands in distinction to the reality in the MCG and even some of the emerging theory in regards to African migrant churches. The latter is discussed more extensively in chapters two and seven, but needless to say,

⁶³ ‘Priesthood of all believers’, ‘lay initiative in international mission’, and ‘organic move’.

⁶⁴ Avery Dulles, *Models of the Church* (Expanded edn.; Garden City, N. Y.: Image books, 1987), p. 163.

much of the spread of the West African churches has been taking place by lay initiative in forming prayer or fellowship groups that evolve into congregations.⁶⁵

Consistent with this situation, lay initiative was central in the formation of many of the churches in the Methodist Church Ghana abroad. For instance, EmK6 (clergy in Germany) described a new congregation that was formed and then became the third on his charge.

And they don't have any support from anywhere. Usually when you talk about nursery societies, we actually send help from the original, or the old societies to them, including preachers and so on and so forth. This one started on its own right from the beginning. Announcing their own activities and then taking care of their own rent and everything. And then right from the origin with their own preachers and so on and so forth. To be frank, I am there once a while, unlike [the other two] where I am preaching fortnightly. ...They have begun right from the origin as a strong society. They have done it on their own.

Though they were formed by splits, lay activity was a major factor in the institution of multiple congregations in both Toronto and Hamburg.⁶⁶ Even a report states the dynamic involvement of laity in churches within North America.

Back into the mid eighties when groups of lay persons and ministers who had travelled to the United States of America decided to develop local Ghanaian congregations that would give true meaning to their worship life and to encourage and support one another.⁶⁷

The notes on the presiding bishop's remarks at the roundtable discussion in Aburi also acknowledged the lay involvement:

In the USA and Canada, the situation remained a bit different ...because the Churches were not established as a deliberate mission policy of the Ghana Conference. The Methodist Churches in the Diaspora have been largely established through the efforts of Ghanaian Methodists — Lay and Clergy.⁶⁸

Incidentally, 42.5% (34/80) of the participants at this roundtable discussion to work toward solutions about the nature of the ministry of the MCG in North America were laity. However, the skew towards clergy was present because of a strong representation of the participants resident in Ghana. Of the Ghanaian participants, 12/45 (26.7%) and 22 out of 35 (62.9%) of the North American delegation were lay.

Though the ministers have a higher conceptualisation of ministers being a central aspect of Ghanaian Methodist international mission, the following chart (table

⁶⁵ Biney, *From Africa to America: Religion and Adaptation Among Ghanaian Immigrants in New York*, pp. 68ff; Adogame, *The African Christian Diaspora*, p. 79; Walker, 'The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost', pp. 177-180.

⁶⁶ NAM7, EmK1, EmK2. The reconciliation process in Toronto is spelled out in the 2004 conference agenda. Methodist Church Ghana, 'Agenda: 3rd Biennial/ 41st Conference Sekondi Representative Session' pp. GPC43-GPC50.

⁶⁷ Ibid., p. GPC 32.

⁶⁸ Methodist Church Ghana, 'Roundtable Conference'.

4.8) offers us insight in to their views on how ministers and laity perceive the significance of the laity.

Table 4.8 Role of laity

<i>Clergy</i>	<i>Laity</i>
11/22	9/38
50.0%	23.7%

Clearly the clergy articulated a lay role in international mission, surprisingly at a higher rate than the laity themselves. However by looking at the interviews by placing laity and clergy in groups of those resident inside and outside Ghana (table 4.9) potentially sheds light on who has a higher possibility of describing the lay role in international mission.

Table 4.9 Role of laity

<i>Clergy in Ghana</i>	<i>Laity in Ghana</i>	<i>Clergy outside Ghana</i>	<i>Laity outside Ghana</i>
6/15	3/20	5/7	6/18
40.0%	15.0%	71.4%	33.3%

Though the numbers are too small to be conclusive, it may be that the ministers serving in diaspora contexts have a more acute awareness of the lay initiative in regards to international mission. This number of 71.4% is at least comparable to the overall ministers' own conceptualisation of ministers being the agents of international mission (77.3%) as earlier presented.

4.3.4 Methodist deference

Whether or not they believe that it is the most effective way of mission, and despite the fact that in some places churches were started with a renegade spirit towards other Methodist denominations outside Ghana, a high level of deference exists toward such other bodies in relation to international mission. One aspect that has emerged out of the interviews is an understanding of an associated loyalty in the broader Methodist movement. MCG4 discussed the relationship of the MCG with 'sister churches'. In

Germany, EmK2 showed her perception of a pan-Methodist identity.⁶⁹ This Methodist affinity in Britain could also have something to do with the provenance of the MCG. As BMC6 explained:

The Methodist Church Ghana and the Methodist Church Britain, they have similar sort of structures. They were our colonial masters. We became autonomous in 1961 from the British, and they still have good, good relationships with the Methodist Church Ghana.

The reality is that great care has been taken to respect certain boundaries of territorial Christianity. NAM7, who is in the United Church of Canada, shared his view that it is part of the policies of the church.

You see the Methodist Church has a policy that when there is a fellowship of Ghanaian Methodists anywhere, they should come under the umbrella of any denomination that is in fellowship or communion with the Methodist Church Ghana, which is a member of the World Methodist Council.

Though NAM7 says it is a policy, its application is not universal. However, with the case in Germany and Britain, it is.

They [MCG hierarchy] decided that not to work with Ghanaians only, but to have a partnership with the UMC so long as there is a Methodist Church here. That is what they wanted. They did not want a separate Ghanaian, no. As long as there was a Methodist Church here, they thought they need to have a concordat, a contract with the, that is how it worked.⁷⁰

In those countries, a competing Methodist entity would not be tolerated by the European Methodist body.

Those who did not want to come called themselves Free Methodists. And the super said, 'Nein.' You are either part of the church here or you are not part of Methodism. And the whole church was saying yes. The other part of the church here was part of the United Methodist Church. Ghana Methodist Church was in partnership with UMC here. If the UMC was going to say, 'we aren't going to accept you people', that is how it came.⁷¹

BMC4 stated that in Britain, 'it is agreed between the two churches not to open churches but to have this fellowship, to feed the local church with numbers. It is a transit point.' Perhaps the potential presence of a competitive Methodist body in those two countries would be seen as a threat to the numerical vitality of these two European Methodist conferences. For instance, for the British church, one layperson stated:

We want whatever enthusiasm and energy that we've got. We want to infect the church here, the British Methodist Church, because they are aware they have been a sinking ship. Now at the moment, I believe it is reducing at a declining rate. But they do recognize that

⁶⁹ This quote from EmK2 will be used in the text in chapter 6, but it is worthy as a footnote here. 'The Methodists is like a big family, and we are trying to unite again. How can you stay in America or UK and say I am from Ghana Methodist I am here and I will remain under Ghana Methodist. If we are one family, wherever you go, you just join the Methodist family there and you work with them.'

⁷⁰ EmK1.

⁷¹ Ibid. These so called 'Free Methodists' had no affiliation with the Free Methodist denomination.

in London, virtually everywhere you go, there are Ghanaians in the church, and it is partly the fact the fellowship is strong and we put emphasis on integration.⁷²

A clergy person not wanting to see the downfall of British Methodism, postulated that ‘establishing another Ghanaian Methodist church here...[such an act would] bring down the Methodist Church Britain here because of the congregations within the London District, about 65 per cent of them are Ghanaians.’⁷³ In the German instance, a pastor also described his take on the situation. ‘The relationship is, let me say, a purely to receive assistance from the German conference because we add to their numbers, to their dying congregations to fill up.’⁷⁴

Methodist deference comes in even in African contexts. For instance, ‘the Methodist Church Ghana is in Burkina Faso because Asare-Kusi found there was no Methodist Church in Burkina Faso.’⁷⁵ MCG25 gave a hypothetical scenario of being an international missionary.

It would be like me leaving [my church] in Ghana. I go to Mozambique or South Africa, wherever there is no Methodist Church. Work as a missionary. Do the highest work of God. Solicit for funds here and establish the Methodist Church there, and then go and evangelize and train the person and leave the person there and continue to do the work somewhere else.

However, it is not clear to everyone that such adherence to turf is always beneficial to mission. For instance, one person believed the church would have a greater reach throughout Africa if it had taken a more assertive approach like the Church of Pentecost.

The only thing which is a bit not clear is that, you see there are Methodist Churches already in other countries. The Pentecostals will not bother. They will form their churches in other countries. But the Methodists are so careful. If there is another church in another country, they wouldn’t want to go and create another church there. But for that, we would have spread throughout West Africa creating Ghanaian Methodist churches, but that would go against the local Methodist Churches there. That is why we are not so able to go into other African countries as such.⁷⁶

Or in thinking about the situation in Britain, MCG36 stated,

But in the UK in particular, I see a deliberate attempt to prevent Methodists, Ghanaian Methodists in particular from establishing their own churches, because a number of significant leaders of the British Methodist Church, stewards and so on, tend to be

⁷² BMC5.

⁷³ BMC6.

⁷⁴ EmK6.

⁷⁵ MCG8. Emmanuel Asare-Kusi was the director of Evangelism, Mission and Renewal in the MCG when the first MCG congregation was planted in Burkina Faso.

⁷⁶ MCG14.

Ghanaians. So I think the feeling if they allow the Ghanaians to establish their own churches, a lot of British Methodist churches will cease to exist.

The interviews coded with ‘Methodist exchange’ included some discourse of sharing of personnel and the presence of deference of the MCG in other areas to another jurisdiction of another Methodist body. These totalled twenty-seven in the interviews. Akin to this code, yet without the active presence of ministry would be ‘not tread on Methodist turf’, a code where people stated something about the MCG’s timidity of going where another Methodist body may be present. Combining these two codes add two additional interviewees, totalling 29 responses (48.3%). Coupling these two together for ‘Methodist deference’, we see the following results (table 4.10), which do not state the preference of the individual or efficacy of such approach, just the acknowledgement of this approach. ‘Methodist deference’ is the institutional acquiescence to the authority of the main sister Methodist denomination in another area.

Table 4.10 Methodist deference

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
15/35	7/13	3/6	4/6
42.9%	53.9%	50.0%	66.7%

When we compare the clergy results with those from the laity, we see a tendency of the clergy to be more informed about these realities of church polity.

Table 4.11 Methodist deference

<i>Clergy</i>	<i>Laity</i>
19/22	10/38
86.4%	26.3%

The nature of Methodist deference will be fleshed out in the subsequent two chapters regarding the models of ministry and territorial Christianity respectively.

4.3.5 Secondary aspects

A few secondary attributes emerge in the interviews. Some of the respondents described ministry in rural areas, others talked about people attending conferences, both

abroad and when internationals facilitate them in Ghana. A further tenet of international mission is found in church planting.

4.3.5.1 Rural

An interesting point is that a few individuals discussed a presence of mission amongst peoples in rural areas, despite the fact that the rural international outreach has been almost exclusively amongst the handful of congregations just over the border in Burkina Faso and Côte d'Ivoire. Although MCG27 talked of the need of going to the 'villages in Canada of people who have not heard the Gospel', most of the responses pointed back to rural ministry in Ghana. For instance, MCG6 talked about 'going to the rural areas' to 'tell Word of God' and 'talking about practical things', while MCG9 described the assistance of missionaries from abroad coming to Ghana 'to help the Methodist Church Ghana evangelize, normally in the rural areas' to 'preach to sinners' and 'teach to converts'. MCG26 added his knowledge of the local connexional missionaries 'serving in villages in Northern Ghana, Afram Plains, Ga Mission'. Amongst the Ghanaian diaspora churches, EmK2 and EmK5 described the ways the MCG in the EmK engages in rural mission back in Ghana, while NAM9 discussed the hypothetical sending of Ghanaians to villages in 'Cambodia travelling to places we have never heard of, trying to reach them with the Gospel.' However, a rural model of mission remains one strength of the church in Ghana.⁷⁷ (See table 4.12)

Table 4.12 Ministry in rural areas

MCG	NAM	BMC	EmK
6/35	1/13	0/6	2/6
17.1%	7.7%	-	33.3%

4.3.5.2 Conferences

It seems as if the attendance at conferences either by people within Ghana or beyond Ghana is part of the conceptualisation of international mission by quite a few Ghanaian Methodists in Ghana and some in the diaspora.⁷⁸ From the responses, this appears to be perceived as a means of international mission rather than simply a rallying point for it. As the interviews in the NAM were conducted at a mission conference, no evidence

⁷⁷ MCG36 stated, 'We are still very strong in the rural areas, ministering to rural communities. So, my point is that in some ways, we have remained relevant, but in other ways, we haven't.'

⁷⁸ For the purposes of this section, 'conferences' implies extended gatherings or seminars and not the governing body of a Methodist denomination.

came forward that any of these interviewees saw the conference as a means of international mission. The following chart (table 4.13) displays this reality.

Table 4.13 Attending conferences as an expression of international mission

MCG	NAM	BMC	EmK
14/35	0/13	1/6	1/6
40.0%	-	16.7%	16.7%

4.3.5.3 Church planting

Another theme that came up multiple times was that of church planting as an attribute of international mission. The chart below (table 4.14) demonstrates the prevalence amongst the respondents in the various areas either by lay or pastoral initiative.⁷⁹

Table 4.14 Church planting as an expression of international mission

MCG	NAM	BMC	EmK
3/35	4/13	0/6	2/6
8.6%	30.8%	-	33.3%

Since in the British Methodist Church, ‘the [Ghana Methodist] Fellowship is not a church’ and ‘we don’t want to establish another Methodist Church,’⁸⁰ it is understandable no one in the BMC identified church planting as an aspect of international mission in the MCG. The relatively low numbers are surprising since church planting had been such a push in the MCG when the challenge was posed by then MCG President Samuel Asante-Antwi to plant 500 new congregations in five years. This goal was later met and exceeded.⁸¹

⁷⁹ These are results of forming new congregations. Not included here are church splits, though they do constitute a factor in the multiplication of Ghanaian Methodism abroad.

⁸⁰ BMC6.

⁸¹ MCG14. 837 congregations were planted between 1998 and 2002. Methodist Church Ghana, 'The Methodist Church Ghana 170th Anniversary Souvenir Bulletin', The Methodist Church Ghana, (Accra: The Methodist Church Ghana, 2005), p. 24. ‘President’ was the title used in 1998 for the position now called ‘presiding bishop’.

4.3.6 A working definition of mission

When we look at the main topics that arise out of the interviews about the nature of international mission, a potential descriptive definition of such mission can emerge. International mission in the MCG often revolves around Ghanaian diaspora communities who gather together and need ministers to legitimate their communal faith expressions. A Ghanaian Methodist worship style is often employed, and an important dynamic is the interaction with the broader Methodist communion beyond Ghana.

4.4 Why: the motivation behind international mission

Another way of interrogating the conceptualisation of international mission in the MCG is to look at some of the motivating factors. Since a universal mechanism was not instituted during the interviews for the research subjects to give and rank causal reasons, definitive proof will not be claimed. Nonetheless, causal themes were volunteered, and these are worthy of exploration. Over the next few sections, themes with correlations to causation will be put forth. Undoubtedly, a desire to evangelize was present among the people of the MCG, and to a lesser extent, but still a strong emphasis of a holistic social gospel was present. Some of the driving maxims were found in two scriptures, Matthew 28:19-20 and Acts 1:8 as well as John Wesley's 'world parish'. Those in Ghana especially had a strong perception that serving as ambassadors of goodwill for Ghana abroad was part of international mission, and many of them saw the need to exchange ideas. Furthermore, the demographic shift in World Christianity was also expressed as having bearing in mission.

4.4.1 Evangelize

In the overall structure of this chapter on findings, 'evangelism' could have found itself categorically in the section on 'how', but from analysing the nature of the interviewees, I have concluded that it is much more of a motivating factor in international mission, and it appears in the 'why' section. As will be seen in the quotes and data, the MCG members interviewed fit into Woodberry's definition of 'conversionary Protestants', who 'actively attempt to persuade others of their beliefs, emphasize lay vernacular Bible reading, and believe that grace/faith/choice saves people, not group membership or sacraments.'⁸² I have observed that with a desire to persuade others of their beliefs, evangelism is central to the MCG members' understanding of international mission,

⁸² Robert D. Woodberry, 'The Missionary Roots of Liberal Democracy', *American Political Science Review*, 106/2 (2012), 244-274, p. 244.

both in Ghana and amongst its diaspora ministries inside the MCG and partner Methodist denominations. More than any other quality coming out of the interviews, an overwhelming number, fifty-two out of the sixty interviews (86.7%), affirmed some component of Word-focused evangelism in their interviews about international mission.

Interviews were coded with ‘evangelize’ when something was shared particularly in regards to the Word-oriented propagation of the faith,⁸³ either by using the word ‘evangelize’⁸⁴ explicitly or by alluding to it with other similar nomenclature, such as ‘win souls’,⁸⁵ ‘capture those around’,⁸⁶ ‘make converts’,⁸⁷ ‘send good news to the people who have not heard’,⁸⁸ ‘spread the Word of God’,⁸⁹ ‘propagate the Word of God’,⁹⁰ ‘let people know what the Lord is able to do’,⁹¹ ‘carrying on the Word of God’,⁹² or ‘try and get them to learn the Word of God’.⁹³ This code was also applied when an evangelistic form was shared, such as ‘crusades’⁹⁴ and especially when a deprivation of the Gospel was compelling evangelistic action. The latter would be evidenced in quotes such as, ‘And of course the Gospel we preach to them and the Word of God, which many of them lack’⁹⁵ or ‘Methodism started out that way—to share the love of God through Jesus Christ to persons who haven’t been reached.’⁹⁶ Invitations to church⁹⁷ or church events⁹⁸ were also included as ‘evangelize’.

⁸³ Seeking to articulate a Methodist theology of faith sharing, World Methodist Council Evangelism Director Eddie Fox and George Morris put forward the triad of ‘Word, Deed, and Sign’ in their book. H. Eddie Fox and George E. Morris, *Faith-Sharing: Dynamic Christian Witnessing by Invitation* (Rev. & expanded. edn.; Nashville, Tennessee: Discipleship Resources, 1996). I use this very broadly, but allow the interviewees to clarify the definition as seen above.

⁸⁴ MCG2.

⁸⁵ MCG8.

⁸⁶ MCG19.

⁸⁷ MCG22.

⁸⁸ MCG27.

⁸⁹ MCG17.

⁹⁰ MCG20.

⁹¹ NAM4.

⁹² NAM5.

⁹³ NAM6.

⁹⁴ MCG34.

⁹⁵ NAM1.

⁹⁶ EmK1.

⁹⁷ BMC4.

⁹⁸ EmK4.

Prior to his election as presiding bishop, Emmanuel Asante had been open about his views on evangelism. For instance, when he wrote the preface for Roman Catholic Archbishop Peter Sarpong’s book, he affirmed that it ‘touches on what, in my view, is very central to the church’s reason for being, namely, to proclaim Jesus Christ to people taking into consideration their cultural particularities.’⁹⁹ A few years later in his address on the ‘Centrality of Evangelism’ at a mission conference of the MCG before his election as presiding bishop, Emmanuel Asante put forth a theology for the church. In his speech, he stated, ‘the propagation of the gospel... continues to be the primary task of the Church.’¹⁰⁰ However, he also nuanced this by further saying, ‘Evangelism is defined and informed by its inseparable components of proclamation, catechesis and social action.’¹⁰¹ The emphases in the interviews indicate compatibility with the tension of these components.

Now, we shall look a bit closer at the results related to evangelize. In this first chart (table 4.15), I have separated the groups out by regional categories.

Table 4.15 Evangelism

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
31/35	12/13	4/6	5/6
88.6%	92.3%	66.7%	83.3%

Those resident in Ghana and those affiliated with the North American Mission have a slightly higher tendency to speak of evangelism than do those in either the British Methodist Church or the Evangelisch-methodistische Kirche. For the NAM, it is possible a bias may exist because the interviews were conducted before, during, and after a mission conference. Yet despite the connection to a mission conference as seen in the chart below (table 4.16), the NAM interviews were the lowest category for holistic. This will be fleshed out shortly.

⁹⁹ Emmanuel Asante, 'Preface', in Peter Sarpong (ed.), *Peoples Differ: an Approach to Inculturation in Evangelisation* (Legon, Accra, Ghana: Sub-Saharan Publishers, 2002), p. 7.

¹⁰⁰ Emmanuel Asante, 'The Centrality of Evangelism in the Life of the Church', *Missions II Conference* (Kumasi: The Methodist Church Ghana, 2008), p. 2.

¹⁰¹ Ibid.p. 8.

Table 4.16 Evangelism

<i>Those under MCG</i>	<i>Those under a partner denomination</i>
40/45	12/15
88.9%	80.0%

It appears a slight preference of the Ghanaians who are directly under the MCG to have a higher tendency to talk about evangelism than those under a partner denomination. The possible bias due to the mission conference does nothing but fortify the higher numbers with those under the partner denomination as 100 per cent of those under the UCC in the NAM answered in the affirmative.¹⁰²

Evangelism was slightly lower among those overseas, yet it does not appear to be significant. (table 4.17)

Table 4.17 Evangelism

<i>In Ghana</i>	<i>Outside Ghana</i>
31/35	21/25
88.6%	84.0%

A variation exists among the genders in regards to evangelism. (table 4.18) However, it is important to note that in the section below on holistic mission that women also scored lower on holistic as well.

Table 4.18 Evangelism

<i>Male</i>	<i>Female</i>
37/40	15/20
92.5%	75.0%

Evangelism seems to be a tenet of mission near to clergy and laity alike, with no discernable difference. (table 4.19)

¹⁰² 3 out of 3.

Table 4.19 Evangelism as an imperative

<i>Clergy</i>	<i>Laity</i>
19/22	33/38
86.4%	86.8%

4.4.2 Holistic concern

Of importance in the polity of the MCG, ‘evangelism’ and ‘mission’ are components of a section in the denominational hierarchy, the Evangelism, Mission and Renewal Directorate in the General Directorate of Ministries. Yet, many of the holistic issues of the church fall under a separate wing of the church, the General Directorate for Social Services, which may have implications regarding the bifurcation of holistic and Word-focused outreach ministries of the church.

Moving beyond a Word-only approach to mission, concern was expressed amongst the interviewees for a desire to ‘meet needs’¹⁰³ of those who may be ‘less fortunate’¹⁰⁴ or ‘disadvantaged’¹⁰⁵ or simply caring for all people through various means of ‘social work’¹⁰⁶, the church seems to have a broader view of the Gospel that encompasses deeds. One articulated a position that social concerns flowed out of Word-based ministry.

The church exists to carry out that Great Commission. Anything less than that is a denial of the Gospel. We must be involved in every aspect of our human lives—politics, making money, prayer.¹⁰⁷

Another described the situation of ministry by saying, ‘We also help them socially, financially, and at times even culturally.’¹⁰⁸

To some of the interviewees, part of their missional conceptualisation was a church that was active in distributing clothes, providing medical care, or enabling education to be available in Africa.¹⁰⁹ To others, it was a concern for cultural needs of

¹⁰³ MCG1, MCG22, MCG25.

¹⁰⁴ NAM6.

¹⁰⁵ BMC2.

¹⁰⁶ NAM1.

¹⁰⁷ MCG28.

¹⁰⁸ NAM13.

¹⁰⁹ MCG28, EMK1, EMK2, EMK4, EMK5, BMC2.

the Ghanaians. This may be realized as a social worker seeing a need to help British-born Ghanaians find answers to their identities.¹¹⁰ Helping with issues of bereavement and the immense cultural and financial burdens placed on certain family members was noted by several interviewees resident in the global North.¹¹¹ In the diaspora ministries, the social concerns may provide tools and a network to help newly arrived migrants integrate into a new society or even a safe communal context for migrants with irregular papers.¹¹² These holistic ministries are seen as ‘motivation and encouragement’ to those connected with the church or fellowship.¹¹³ One result is that people have been drawn to MCG churches because of the holistic concerns. ‘Our social work has also attracted a lot of people to join us.’¹¹⁴ Yet, ‘the future may also depend on the people who come—how they are assisted economically, socially, and so on and so forth.’¹¹⁵

A place of more significant and noticeable derivation comes in the articulation of a holistic mission in the different regions. It appears as if those abroad have a much higher tendency towards conceptualizing holistic international mission. Interestingly, this is not the case in the NAM, despite the fact that the secretary¹¹⁶ of NAM, Emmanuel Asare-Kusi, wrote his doctor of ministry dissertation on holistic mission.¹¹⁷ (table 4.20)

Table 4.20 Holistic mission activities

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
10/35	3/13	4/6	5/6
28.6%	23.1%	66.7%	83.3%

In the NAM, all three of the responses were from those outside the MCG and in the UCC.

Perhaps the partner denominations have had an influence on the holistic understanding of mission. This cannot be determined as being anything about being in

¹¹⁰ BMC3.

¹¹¹ NAM1, BMC5, BMC6.

¹¹² BMC5.

¹¹³ MCG22.

¹¹⁴ NAM1.

¹¹⁵ EMK6.

¹¹⁶ Mission secretary is the second highest-ranking clergy office in the NAM behind the Supervising Mission Coordinator, who is also a past diocesan bishop.

¹¹⁷ Asare-Kusi, 'The Holistic Mission of the Church in Northern Ghana: a Case Study of the Methodist Church Ghana'.

the diaspora or not since the NAM numbers are lower than the MCG in Ghana. (table 4.21)

Table 4.21 Holistic mission activities

<i>Those under MCG</i>	<i>Those under a partner denomination</i>
13/45	9/15
28.9%	60.0%

Just as the clergy-laity conceptualisation was proportionately identical for evangelism (86.4% / 86.8%), the same can be said about the holistic understanding, albeit at a considerably lower rate (36.4% / 36.8%). (table 4.22)

Table 4.22 Holistic mission activities

<i>Clergy</i>	<i>Laity</i>
8/22	14/38
36.4%	36.8%

However as in evangelism, males also spoke more frequently about holistic mission than females. (table 4.23)

Table 4.23 Holistic mission activities

<i>Male</i>	<i>Female</i>
16/40	6/20
40.0%	30.0%

It is beneficial to group together the interviews coded with both holistic and evangelize. (table 4.24) When this is done, all of the interviews in the MCG and NAM, and all but one in each of the British Methodist Church and the Evangelisch-methodistische Kirche cite holistic only when coupled with evangelize.

Table 4.24 Evangelistic and holistic mission activities

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
10/35	3/13	3/6	4/6
28.6%	23.1%	50.0%	66.7%

This reveals a tendency toward an evangelistic-weighted conceptualisation of international mission. With this in mind, it is prudent to look at the scriptures quoted or referenced in the interviews.

4.4.3 Scriptural motivation

As the content of the interviews dealt with theological concepts, it is understandable that scriptural references were made in the course of the interviews. For instance, MCG24 quoted Proverbs 11:20: ‘He who winneth souls is wise.’ While discussing the need for a faith community when he moved to America, NAM9 referred to Hebrews 10:25 ‘Do not forsake the assembling of the brothers together.’ MCG15 quoted 1 Corinthians 9:22: ‘I have become all things to all people, so that I might by any means save some.’¹¹⁸ And still, MCG28 referenced Genesis 12: ‘my own understanding of the Gospel, back to Abraham to all the nations shall be blessed.’ Furthermore, MCG26 mentioned Revelation 2:4 in reference to the church in Europe.¹¹⁹ All of these have bearing on the conceptualisation of mission. Yet, these passages were only cited each by one individual in these interviews.

However, two passages were quoted or referenced more than once by multiple individuals. These two most commonly quoted scriptures were Matthew 28:19-20¹²⁰ and Acts 1:8.¹²¹ Looking at these two passages together, it is obvious that a higher proportion exists within the MCG and the NAM and both are contexts in which the scores for the code ‘evangelize’ was higher and the code ‘holistic’ was lower. (table 4.25)

¹¹⁸ All of the quotes in this paragraph are taken word for word from the interview transcripts rather than a specific Bible translation.

¹¹⁹ ‘But I have this against you, that you have abandoned the love you had at first.’ NRSV.

¹²⁰ ‘Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.’ NRSV.

These references were either made by way of quoting the text, referencing ‘The Great Commission’, or mentioning the 170th Anniversary theme, ‘Making disciples of all nations.’ Methodist Church Ghana, ‘The Methodist Church Ghana 170th Anniversary Souvenir Bulletin’ title page.

¹²¹ ‘But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.’ NRSV.

Table 4.25 Matthew 28:19-20 and Acts 1:8

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
9/35	3/13	0/6	1/6
25.7%	23.1%	-	16.7%

The following charts (tables 4.26 and 4.27) reveal these two scriptural references separately.

Table 4.26 Matthew 28:19-20

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
6/35	3/13	0/6	1/6
17.1%	23.1%	-	16.7%

Table 4.27 Acts 1:8

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
3/35	1/13	0/6	0/6
8.6%	7.7%	-	-

Perhaps of note is the proportionately higher rate of quoting such texts among the clergy. (table 4.28) As preachers and interpreters of scripture, it is understandable they would have extensive knowledge of the Bible.

Table 4.28 Matthew 28:19-20 or Acts 1:8

<i>Clergy</i>	<i>Laity</i>
7/22	6/38
31.8%	15.8%

4.4.4 World parish

Another theological articulation and repeated theme was the Methodist maxim, ‘the world is our parish,’ which has its roots with John Wesley, the father of Methodism.

On this principle I set out for America; on this I visited the Moravian church; and on the same am I ready now (God being my helper) to go to Abyssinia or China, or whithersoever it shall please God, by this conviction, to call me. ... I look upon all the world as my parish;

thus far I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear, the glad tidings of salvation.¹²²

The publication of the World Methodist Council is titled *World Parish*,¹²³ and Robert Aboagye-Mensah, the past presiding bishop of the Methodist Church Ghana, used it in the title of a chapter in a book.¹²⁴ (table 4.29)

Table 4.29 World parish

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
6/35	2/13	0/6	0/6
17.1%	15.4%	-	-

One attribute that stands out amongst the respondents is the exclusivity of this maxim being articulated by clergy, who have been formally educated in Wesleyan theology. (table 4.30)

Table 4.30 World parish

<i>Clergy</i>	<i>Laity</i>
8/22	0/38
36.4%	-

As was also shown in table 4.29, no interviewee in Europe answered with ‘world parish’. Parish is a concept understood in Europe, but perhaps the arrangement of partner denominations has stifled the framing of Wesley’s effrontery to territorial Christianity in this part of the world. This will be taken up more extensively in the chapter six.

4.4.5 Ghana Ambassadors

A theme that emerged as an underpinning for mission is what I coded as ‘Ghana Ambassadors’. (table 4.31) It appears as if the desire to represent the country and its

¹²² John Wesley, 'The Journal of John Wesley', (Grand Rapids: Christian Classics Ethereal Library, 1951), p.42.

¹²³ World Council of Churches, 'World Methodist Council', <<http://www.oikoumene.org/en/church-families/methodist-churches/wmc>>, accessed 28 October 2013, verified active 16 April 2016.

¹²⁴ Aboagye-Mensah, "'The World Our Parish": Christian Mission and the Wesleyan Heritage in a Ghanaian Context'. The phrase has even had appeal beyond Methodist circles. For example, see David Martin, *Pentecostalism: The World Their Parish* (Oxford: Blackwell, 2002).

people well abroad was a factor in understanding international mission amongst those in Ghana. It was important ‘that people will say something good about Ghana,’¹²⁵ or ‘When I travel, I go as an ambassador of Ghana as well as Christ.’¹²⁶ MCG7 was certain of the impressions Ghanaian cultural images, Kente stoles, and lyrics make on those abroad. Interestingly, this perspective did not seem to be an issue in the churches outside Ghana.

Table 4.31 Ghana ambassadors

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
6/35	0/13	0/6	0/6
17.1%	-	-	-

4.4.6 Ideas or teaching a Ghanaian way of life

Related to this idea of being Ghana Ambassadors could be the simple exchange of ‘ideas’ and the conceptualisation of ‘teaching a Ghanaian way of life’, especially amongst young people of Ghanaian parentage abroad. These two codes are grouped together in the following chart. (table 4.32)

Table 4.32 Teach Ghanaian way of life and exchange of ideas

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
13/35	3/13	2/6	2/6
37.1%	23.1%	33.3%	33.3%

However, when these two are looked at separately (tables 4.33 and 4.34), some differences come to the fore. New ideas seem to flow from outside Ghana to Ghana, whereas traditional values are to flow from Ghana to the diaspora, especially to the second generation which may not be fully trained in Ghanaian customs.

¹²⁵ MCG1.

¹²⁶ MCG25.

Table 4.33 Flow of new ideas

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
13/35	0/13	0/6	1/6
37.1%	-	-	16.7%

Table 4.34 Teach Ghanaian way of life

<i>MCG</i>	<i>NAM</i>	<i>BMC</i>	<i>EmK</i>
0/35	3/13	2/6	1/6
-	23.1%	33.3%	16.7%

Here are a few examples where Ghanaians have their minds opened to new cultures and ways of thinking about matters: It ‘broadens your horizon, so you are not myopic.’¹²⁷ Strengths of international mission is that people ‘experience other cultures’¹²⁸ and exchange ideas and programmes.¹²⁹ International mission can bring a wide variety of new ideas for the betterment of Ghana.

We have been learning from them, the international dis thing... bringing new methods to the church. We send people to other countries and bring it back. We have to support the Ghanaians with new ideas, the poverty, the church and the children in the country so they can still be in the Christian way. It will help the peoples in the country [Ghana].¹³⁰

EmK5 talked about his annual journeys to Ghana from Germany where he wants to impart fresh ideas from abroad. ‘I go to some churches to help the Sunday School and try to give them something new. They really want to have things that are new out of Europe and to know exactly what is going on.’ However, the lectionary readings and Bible studies are set in Ghana and used abroad.¹³¹

The flow of Ghanaian customs emanates out of Ghana, ‘so that our younger ones, our children, we can impart those that were born in Ghana so they can be a part of it when they grow up.’¹³² Particularly in the British Methodist Church, with a few accompanying them from Germany, trips for second generation immigrants (who

¹²⁷ MCG5. MCG13 also warned against being myopic.

¹²⁸ MCG7, MCG25, MCG30.

¹²⁹ MCG12, MCG18, MCG30.

¹³⁰ MCG34.

¹³¹ NAM12.

¹³² NAM13.

typically hold British passports) over the age of fifteen go on what are called mission trips to Ghana. One leader stated:

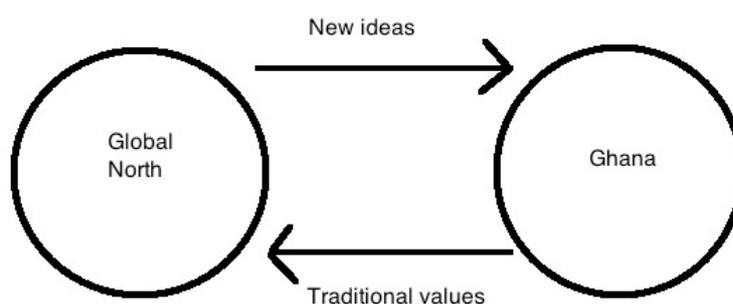
We started with the first time in 2009 when Revd Davis arranged for just the youth leaders to go on this mission trip, and we were to go and see how the children in Ghana worship God, mainly. And also to see the life in Ghana: how they evangelize and adore God, and bring back those qualities to the children here, which we do. One thing we learned is called 'sword drill'.¹³³

A lack of instructing children in some customs can also be a shame/honour issue back in Ghana with parents of second-generation members of the diaspora. EmK2 spoke of her experience in Germany.

All the children that are born here, they copy this European lifestyle. And it is not bad, but there are some cultures, some way of life when one leads that kind of life back home, it is frowned upon. So always, when we bring in, not so much of our culture, you see, apart from being Christians, it is our culture to treat the adults with respect. But here, we for instance, it is not taken kindly when you are given something to somebody, you don't give something with your left hand. It is like you have no respect. But they will say, the European does not see anything wrong with it...The grandmothers say you do not train your children well.

EmK2 went on to describe the ways she also teaches women the proper way to dress. This simply highlights the transnational identities of many of the individuals who are found connected to the Ghanaian Methodist congregations and fellowships abroad.¹³⁴ In a sense, with the exchange of ideas, it can be expressed in that new ideas flow from the global North to Ghana, and traditional values flow from Ghana to the global North. (figure 4.1)

Figure 4.1 General flow of ideas and values



¹³³ BMC3. Also discussed by BMC6. Or see: Davis, 'Extending Fellowship to the Methodist Church in Ghana', <<http://www.methodistlondon.org.uk/ghanabus.pdf>>, accessed 12 November 2011, archived at <http://www.pdf-archive.com/2016/04/16/ghana-bus-extending-fellowship/> verified active 16 April 2016.

¹³⁴ For a discussion on transnational identities in African diaspora churches, see Adogame, *The African Christian Diaspora*.

4.4.7 Changing demographics in World Christianity

As was discussed at length in the first chapter, a sizable number of individuals were astute to acknowledge some macro-level demographic trends in World Christianity. Below are the results of the two codes together and separate. (tables 4.35, 4.36, and 4.37) Those coded with ‘southern shift’ were positive responses of the growing strength of the church from the global South, while ‘northern decline’ indicates knowledge of an increasingly diminished role of Christianity in the global North. These two codes are essentially two sides of the same coin.

Table 4.35 Southern shift or northern decline

MCG	NAM	BMC	EmK
7/35	1/13	2/6	1/6
20.0%	7.7%	33.3%	16.7%

Table 4.36 Southern shift

MCG	NAM	BMC	EmK
6/35	0/13	1/6	0/6
17.1%	-	16.7%	-

Table 4.37 Northern decline

MCG	NAM	BMC	EmK
2/35	1/13	2/6	1/6
5.7%	7.7%	33.3%	16.7%

With these results, it is easy to see both a growing confidence in the Ghanaian church and also a concern for the peoples in the global North. For instance, the following interviewees shared empathy for the nascent religious demographic realities in the global North. ‘Europe and the rest, they are starved.’¹³⁵ ‘The British Conference: the church is dying. They sell their churches.’¹³⁶ One even went so far to heed the warning

¹³⁵ MCG20.

¹³⁶ MCG12.

to the African church. ‘We need to wise up. What led to the situation in America and the UK?’¹³⁷

Indeed others saw an increased role for the African and particularly the Ghanaian church. ‘Now it is our turn to take the Gospel... If we look at the state of Christianity in the western world, the church in Africa must be involved.’¹³⁸ ‘It is as if we are reversing the role.’¹³⁹ ‘Read Walls and Sanneh: now there’s a need for us to revitalize where Gospel came from.’¹⁴⁰ ‘Formerly, when we thought of white man coming to Ghana; now, we see it is not only the white man, but even a Ghanaian can go out.’¹⁴¹ Or we may look at this one with a great sense of optimism in Africa’s emergent role.

The second thing is the ... dynamism of the church in Africa. It seems to be God has—must have some agenda for the church. If you consider that the church is declining in the West, but it is doing well in the South. There may be a reason. Kwame Bediako is the one who said that the growth of the church in the southern continents does not mean that the growth of the church in the northern continents has ceased to matter. God may be using the church in the South to revive the church in the North. So that is to say that African Christians have carried their faith everywhere. As it were, it gives me hope that these are churches that can carry on with God’s mission.¹⁴²

Some even acknowledged the difference made by the Ghanaian presence already being felt in the North.¹⁴³

The congregations within the London District—about 65% of them are Ghanaians. ... [In] most of the congregations you see in the London District, we have a chunk of them being Ghanaians. So if we make an attempt, in fact, somebody was saying that ten percent of Methodists in United Kingdom are Ghanaians.¹⁴⁴

The shift appears to have bearing on the motivation behind mission as well.

4.4.8 Minor observations of note

A few trends of external motivation are worth noting. External religious factors did play into the perspectives of a few of the interviewees. Despite the heritage of African Traditional Religion, only one person mentioned it as a competitive factor in mission,

¹³⁷ MCG16.

¹³⁸ MCG10.

¹³⁹ MCG7.

¹⁴⁰ MCG16.

¹⁴¹ MCG26.

¹⁴² MCG36.

¹⁴³ BMC5.

¹⁴⁴ BMC6.

and this person was in Ghana. ‘People go to juju because it is quick.’¹⁴⁵ It could be assumed that with the distance from the shrines and the cultural reminders, the temptation of those in the global North is slimmer, as was competition within Ghanaian diaspora to return to explicitly traditional religious practices. Five interviewees mentioned competition with Islam,¹⁴⁶ and one lamented that ‘people are going to these foreign beliefs of chanting and Buddhism.’¹⁴⁷ All of these voices came from Ghana. One voice resident in Britain was much more conciliatory towards other Christian traditions and religions, hinting toward a position of universalism.

At the end of the day, some are Methodist, some are Catholic, some are Muslims. We all have a faith. We travel a different way to get there. Let’s just say, if we travel from London to Birmingham, some will go by car, some may fly, some may take the train, some may even cycle. At the end of the day, maybe two days or three days, we all get to Birmingham, and that is how I see Christianity. We are all different sects and divisions, but at the end of the day, we all worship one God.’¹⁴⁸

It seems as if the competition was among other Christians. This was acknowledged by the voices in Ghana, as one who said, ‘Presently churches are springing up and eating away at orthodox churches.’¹⁴⁹ Another described the pastors of some of these independent churches as ‘fake ministers’.¹⁵⁰

At least for the attention of Ghanaians, in the global North, the independent Pentecostal churches are the most formidable competitors. Half of the interviewees in the BMC mentioned this issue, whether it was being pleased that they had been able to ‘identify Ghanaian Methodists who are in UK and then bring back to where they belong’¹⁵¹ or regretting that they are outside the BMC. The following quote sheds light as to the appeal of the independent churches over the BMC.

The people here [British Methodists], they don’t understand how worship is done. ... There is a branch of Light House. And in [my community], Light House has taken all the Ghanaians, you know, because of their vibrancy when they go to church. And they go every Sunday. We go once a month. You go to church and then go in the afternoon, so that is the one hour a month.¹⁵²

¹⁴⁵ MCG32.

¹⁴⁶ MCG3, MCG9, MCG14, MCG26, MCG31.

¹⁴⁷ MCG21.

¹⁴⁸ BMC3.

¹⁴⁹ MCG17. In Ghana, ‘orthodox’ is a synonym for ‘mainline’.

¹⁵⁰ MCG20.

¹⁵¹ BMC6.

¹⁵² BMC1.

One of the aims of the GMF is to ‘integrate [people] into their local Methodist churches ... to make sure that people don’t also drift off back into these charismatic churches.’¹⁵³ However, all are not anxious about these independent churches. MCG36 acknowledged ‘People are going to the independent churches’ but it is ‘very clear that the Methodist Church Ghana can learn from independent churches.’ NAM6 pointed out that she was initially drawn to the Ghanaian-headquartered Apostolic Church when she moved to North America, but was eventually drawn back to the Methodist Church because of its positive view of women in leadership.

4.4.9 Summary of motivating factors

From these interviews, several motivating factors for international mission come to the fore in the MCG. First, and foremost, is a theology that is conversionist and that desires to evangelize. Holistic concern plays a factor as well as does representing Ghana abroad and sharing ideas and values. Scriptural motivation was most often articulated as mission based on the Great Commission or Acts 1:8, and among clergy, an often-cited John Wesley maxim was articulated, ‘the world is our parish.’ Ghanaians in Ghana and abroad seem to have an increasing awareness of the macro-level trends in World Christianity, particularly with the emergent role African Christianity is already filling and will have in the generations ahead.

4.5 Priority and Future

One of the central reasons for commencement of the interviews was to interrogate members of the MCG in order to seek answers to the primary research question. The other part of the question is: ‘To what extent does [the Methodist Church Ghana] place priority on international mission?’

One question explicitly asked of each interviewee, with only slight variation as was natural in communicating, was: ‘Does the Methodist Church Ghana place any priority or importance on international mission?’ The question was intentionally vague regarding a definition of mission in order to solicit their views on mission as well as its location. A follow up was then asked to discover how it indeed does or does not. Each interview participant was also asked about the future of international mission flowing out of the MCG.

As this is a qualitative study with subjective matter, I tried as much as possible to rate the interview responses in a consistent manner in order to ascertain an adequate

¹⁵³ BMC5.

level of comparability. I thus turned to Ragin's categorisation to help assign appraisals.¹⁵⁴ In crisp sets, a score of '1' reveals a value of being fully a member of a given set, whereas a score of '0' connotes being fully outside a set.¹⁵⁵ Some of the interviewees indeed gave responses to the question about priority whereas it was discernable that they were fully enthusiastic about the priority the MCG places on international mission. Some quotes coded as fully in the set as ascribing to a strong priority placed on international mission are the following: 'We have much emphasis on international mission.'¹⁵⁶ 'I see that as a strong evidence that the Methodist Church's focus is on global missions.'¹⁵⁷ 'Yes, [international mission] is very, very important.'¹⁵⁸ 'It is very, very important. We believe in mission work.'¹⁵⁹ '[Regarding international mission], the Methodist Church Ghana has contributed immensely.'¹⁶⁰ 'We take mission work seriously because we see the whole world as our parish.'¹⁶¹ 'Yes, Methodists, they are involved in any kind of international mission.'¹⁶² One interviewee, MCG32, knew absolutely nothing of the international mission reach of the MCG. Since this specific exercise is an assessment of perception, she was deemed fully out of the set since her perception proved complete ignorance of this subject. As most of the interviewees gave answers that did not belong to either full acceptance or complete denial, fuzzy sets were employed to move toward a clearer picture of the actual perceived priority the MCG places on international mission.

Building on the need to place valuation for those intervals between '0.0 (nonmembership) and 1.0 (full membership) without abandoning core set theoretic principles and operations',¹⁶³ several objectives were set for assigning gradation between 0.0 and 1.0. Firstly, I wanted to avoid maximum ambiguity with an assessment that was automatically halfway between the two extremes. An even number of

¹⁵⁴ Ragin, *Redesigning Social Inquiry*.

¹⁵⁵ Rihoux, 'Qualitative Comparative Analysis (QCA) and Related Systematic Comparative Methods: Recent Advances and Remaining Challenges for Social Science Research', p. 685; Ragin, *Fuzzy-Set Social Science*, pp. 6, 16; Ragin, *Redesigning Social Inquiry*, pp. 29-30.

¹⁵⁶ MCG1.

¹⁵⁷ NAM7.

¹⁵⁸ NAM10.

¹⁵⁹ MCG3.

¹⁶⁰ MCG7.

¹⁶¹ MCG19.

¹⁶² NAM12.

¹⁶³ Ragin, *Redesigning Social Inquiry*, p. 29.

predetermined categories solved this matter.¹⁶⁴ The other issue was that with subjective assessments, having too many categories would make the nuance between some responses very difficult to determine with certainty. Fitting both of these criteria, a six-value fuzzy set was employed. Ragin proposes the following categories (table 4.38):

Table 4.38 Ragin’s six value fuzzy sets

Value	Description
1.0	Fully in
0.8	Mostly but not fully in
0.6	More or less in
0.4	More or less out
0.2	Mostly but not fully out
0.0	Fully out ¹⁶⁵

Using this categorisation, I have used the following in my coding of the interviews. (table 4.39)

¹⁶⁴ As will be seen on graph 4.4, MCG16 was scored as ‘0.5’. This is a result of a mean score, which I will address.

¹⁶⁵ Ragin, *Redesigning Social Inquiry*, p. 31.

Table 4.39 Fuzzy set values assigned to the priority MCG members perceive it places on international mission

Value	Description
1.0	Unreserved about the priority the MCG places on international mission
0.8	Mostly positive about the priority the MCG places on international mission
0.6	More or less positive about the priority the MCG places on international mission
0.4	More or less negative about the priority the MCG places on international mission
0.2	Mostly but not fully negative about the priority the MCG places on international mission
0.0	Fully pessimistic or ignorant of the priority the MCG places on international mission

Though subjectivity exists in assigning these categories, I believe that when asked about the priority the MCG places on international mission, I have reasonably placed each answer in an appropriate category.

Some of the interviews scored as ‘1.0’ were already mentioned as was the only ‘0.0’. MCG22 was assigned a value of ‘0.8’. He responded, ‘Internationally, I think they are doing well; they [college of bishops] travel a lot of course.’¹⁶⁶ This seems to fit in the gradient of ‘mostly in’ rather than ‘fully in’ since he says does not qualify his statement with a superlative. Conversely, it does not appear to be simply a slightly positive response. Showing a positive, yet reserved response, MCG21 was assigned a 0.6 for his perspective. ‘To some extent, I would say yes. I would say it is becoming a priority, especially at our church.’ BMC1 also received a ‘0.6’. She declared, ‘I think so. I wish they would continue and even do more. All these. It is hard work. It is really hard work.’

Tipping the scale to a slightly negative outlook, while acknowledging a great deal of activity, MCG29 said, ‘I would not call it a deliberate policy of the church to go

¹⁶⁶ His examples of international mission were exclusively about the travels of the bishops, citing journeys to Israel and Kenya.

beyond our borders. It is not something we actually place emphasis on, though we encourage it. The response of MCG29 was scored '0.4'. NAM6 shared about her perspective, which garnered a '0.2'

When it comes to evangelism or missions, I see a lot of hindrances. ... We can do a lot, but we have not done a lot. Yeah. The only thing I know is that some people send clothings [*sic*] out to only Ghana—only back to their home tribe. And then once a while I see missionaries come here [Toronto], and think people want to help them, but it's not something you see happening. ... Maybe individuals once a while, but not the church as a whole. ... I know that if they really wanted to do it, they will do much.

These responses were among the clearer codes to assign. Occasionally contradictory statements or perspectives of slightly varying degrees were presented by the interviewees.¹⁶⁷ For instance, EmK5 offers an example. When asked if the MCG places any priority on international mission, he responded, 'No, they have been influenced by the German Methodists by bringing their pastors here.' This absolute statement would have garnered a score of '0.0' however, later in the interview, he stated the following:

Methodist mission, I don't think it has grown too much. I don't know where. I realize, trying to come up a little bit, their focus. Personally I really don't know, because when we went to a seminar one time, they were talking about mission and I didn't understand exactly their concept.

This quotation does not hint to the absolute absence of any emphasis or presence of international mission. This quotation is still 'mostly negative' and categorized as '0.2' yet it should not be understood as non-membership. In instances such as this one, the mean scores were used to assign the final valuation, and thus '0.1', the average of '0.0' and '0.2' was assigned to EmK5's response.

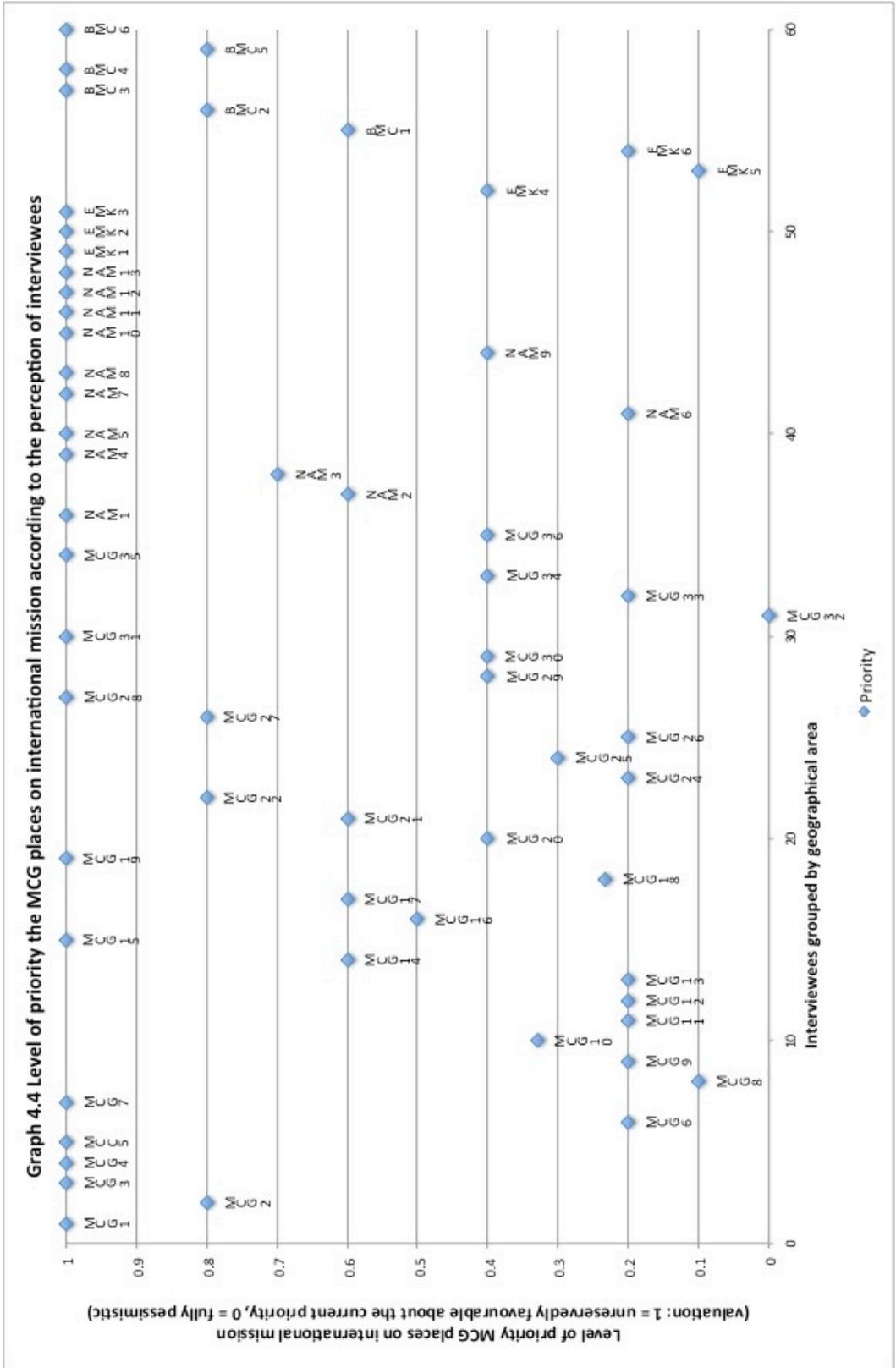
Most of the divergent responses were simply two differing statements within individual interviews. However, in three instances, three or more perspectives were averaged out.¹⁶⁸

Totalling up all of the assigned valuations, the following graph (4.4) shows the data representing all 60 interviews.

¹⁶⁷ 11 of the 60 interviews.

¹⁶⁸ MCG10, MCG18, MCG30.

Graph 4.4 Level of priority the MCG places on international mission according to the perception of interviewees



The mean score of all of the responses on priority is 0.651, which using the nomenclature above places the overall score between ‘more or less positive about the priority the MCG places on international mission’ and ‘mostly positive about the priority the MCG places on international mission’. It is safe to say that within the Methodist Church Ghana, the perception is generally positive about the international mission emanating out of the Methodist Church Ghana.

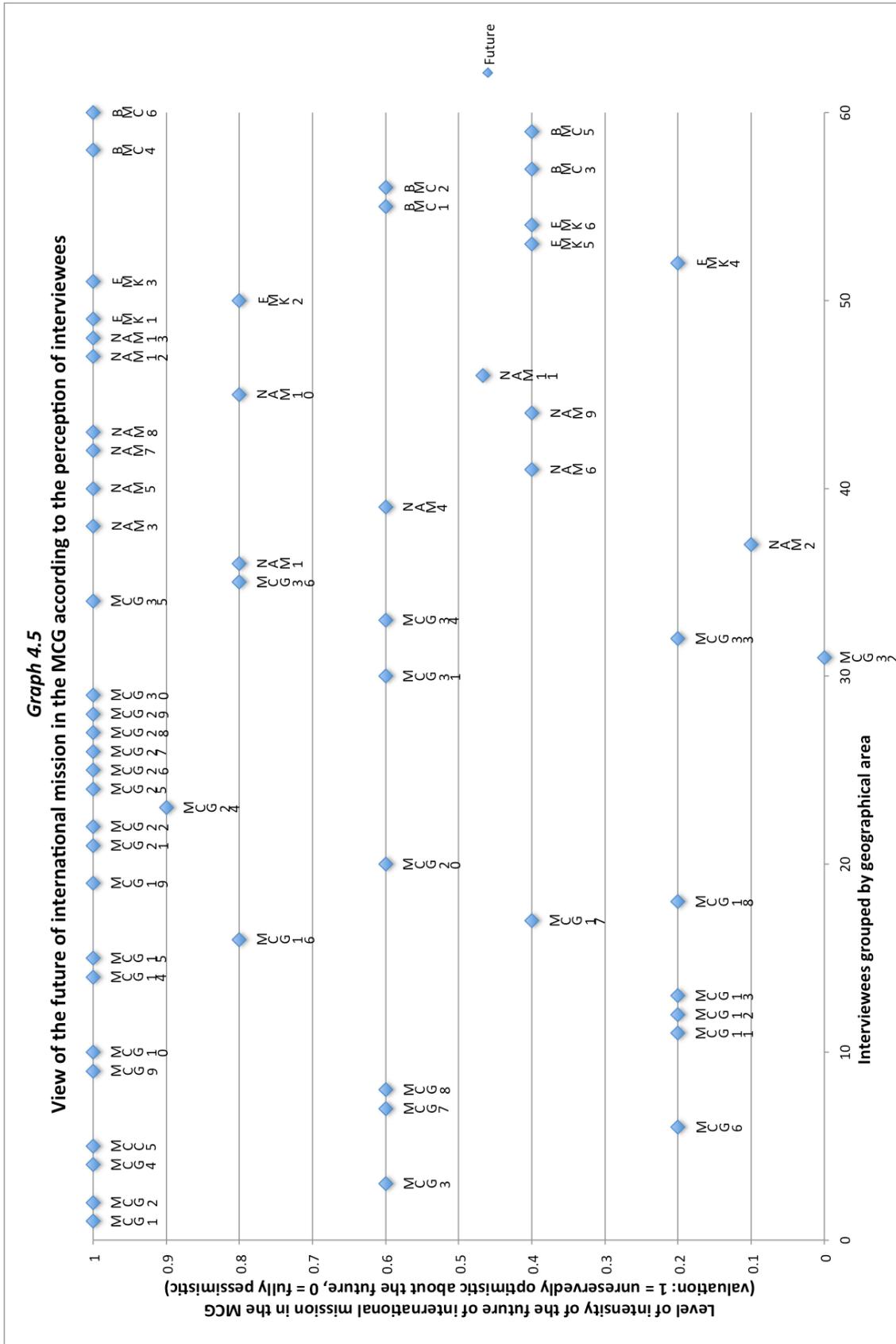
Related to the current reality is also the perceived future situation, and each of the interviewees was asked about his or her outlook on the prospects of international mission within the denomination. A similar scheme to the one assessing priority was employed for ‘future’. See table 4.40.

Table 4.40 Fuzzy set values assigned to the perception of the future of international mission in the MCG

Value	Description
1.0	Unreserved about the future of international mission in the MCG
0.8	Mostly positive about the future of international mission in the MCG
0.6	More or less positive about the future of international mission in the MCG
0.4	More or less negative about the future of international mission in the MCG
0.2	Mostly but not fully negative about the future of international mission in the MCG
0.0	Fully pessimistic or ignorant of the future of international mission in the MCG

Using the same approach, the responses were coded with only three interviews requiring a mean valuation. Overall, the future average received a stronger scoring than the one on ‘priority’ by garnering an aggregate score of 0.7178. One optimistic word occurred at a very high rate in the interviews when asked about the future. Fifteen individuals described the horizon as ‘bright’, often being ‘very bright’. All of the scores of interviews are included in the following graph (4.5).

Graph 4.5 View of the future of international mission in the MCG



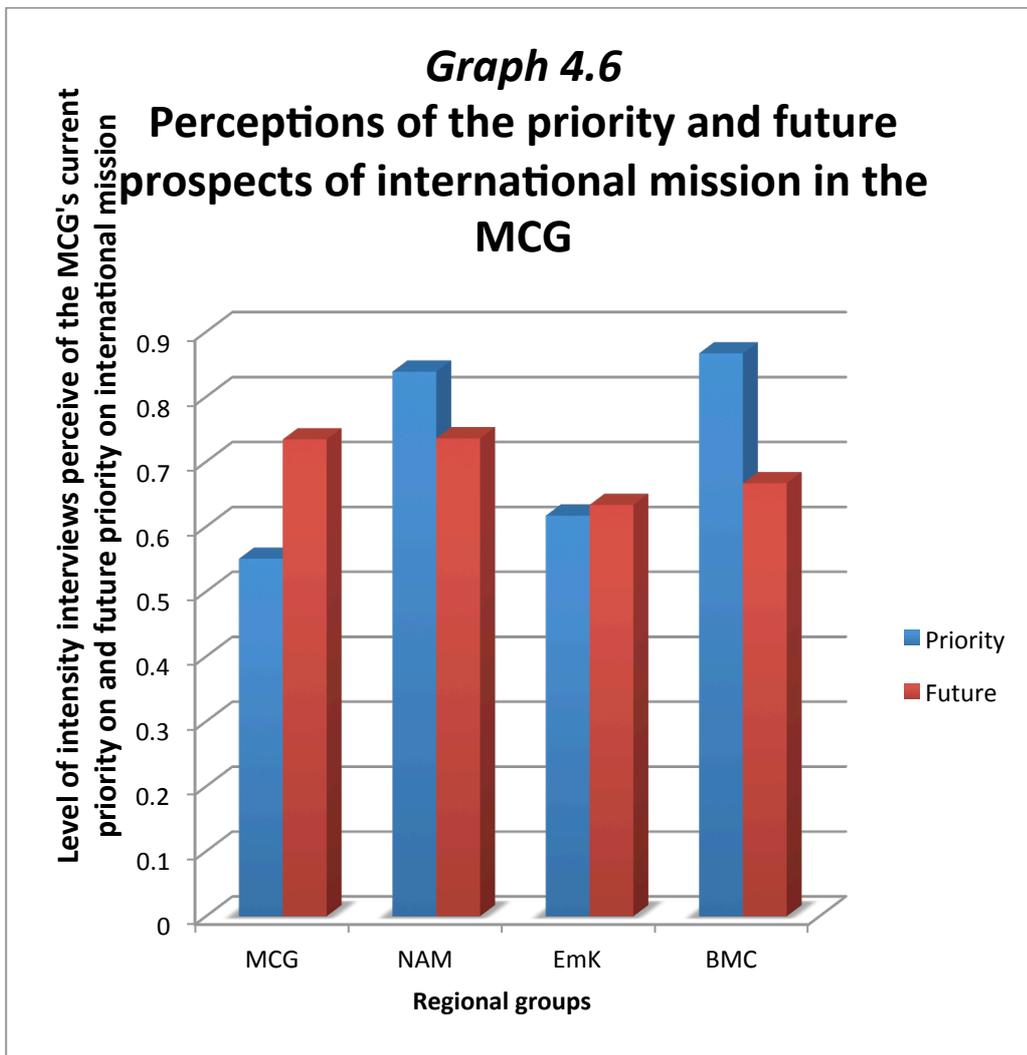
To obtain a broader perspective of the subgroups commonly highlighted in this chapter, it is helpful to look at their aggregate totals for priority and future of the international mission of the MCG. The following chart gives the averages in each regional subgroup. (table 4.41)

Table 4.41 Perceptions of the priority and future prospects of international mission in the MCG

	Priority	Future
MCG	0.5504	0.7343
NAM	0.8385	0.7359
EmK	0.6167	0.6333
BMC	0.8667	0.6667

Yet, this graph (4.6) may be more helpful as a visual aid in comparing priority and future side by side with average fuzzy set scores in each subgroup.

Graph 4.6 Perceptions of the priority and future prospects of international mission in the MCG

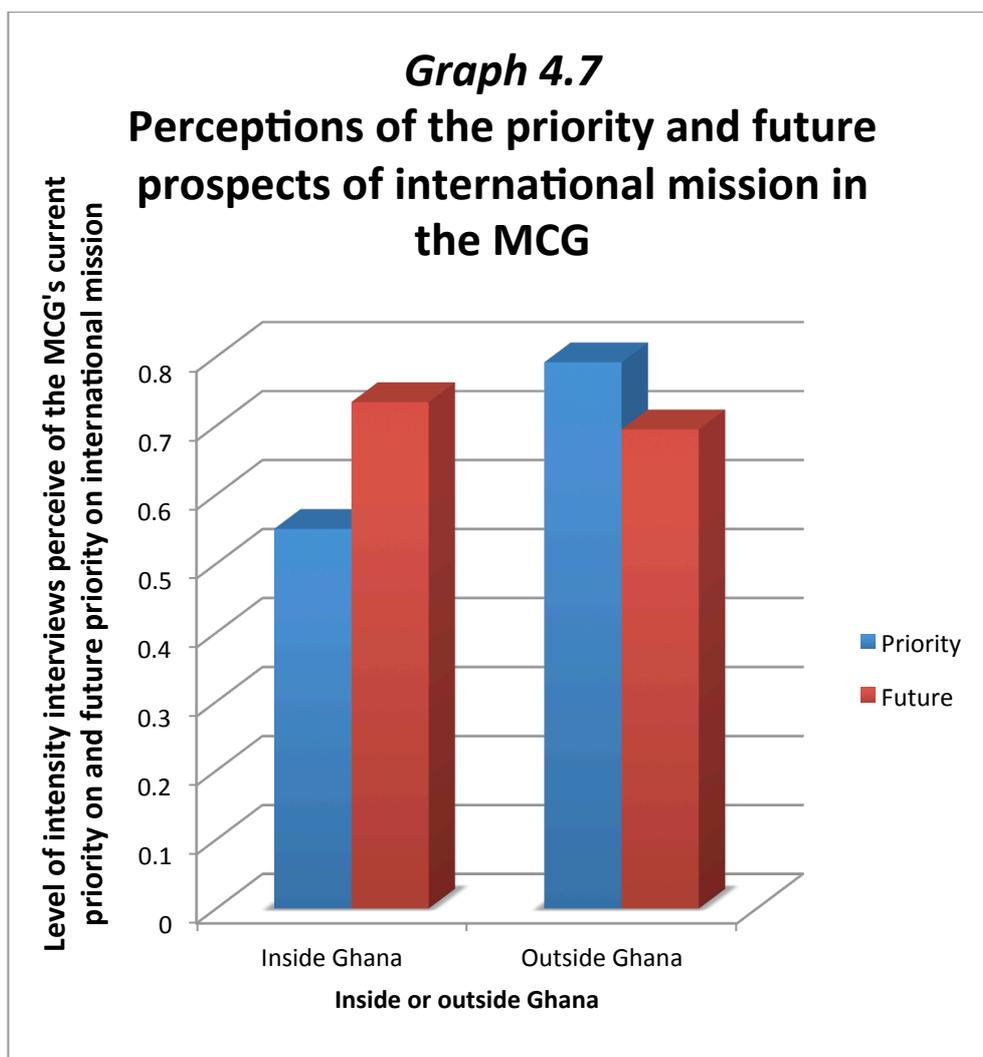


Some conclusions about these groupings show a generally positive view about the current reality and the future prospects of international mission within all subgroups. A few points do deserve notice. Those in Ghana have the lowest views about the current realities of mission. The fact that all three subgroups outside Ghana scored more highly could point to an even more positive view as recipients and agents of mission as those who are closest to the subject matter. The NAM and the GMF of the BMC scored more highly, despite very different approaches to ministry.

However with subsets that are closer in size, comparing those inside Ghana and those outside Ghana (35 and 25 participants respectively) offers some rich insights. We can look at these groupings in either table 4.42 or graph 4.7

Table 4.42 Perceptions of the priority and future prospects of international mission in the MCG

	Priority	Future
Inside Ghana	0.5504	0.7343
Outside Ghana	0.792	0.6947



One striking dichotomy is fairly observable. Those outside Ghana have a generally positive perspective about the current reality, and those in Ghana are more optimistic of what is to come.

I shall return to the research question. ‘How does the Methodist Church Ghana understand and engage in international mission, and to what extent does it place priority on international mission?’ With the priority, the evidence in the interviews clearly points to the fact that in various constituencies of the church, a perception exists with more favourable views about its priority than unfavourable. At least among those

interviewed, it appears that with more than a majority of MCG members, a perception exists that the MCG generally places an emphasis on international mission. A similar scenario could be concluded about the views on the future outlook of international mission emanating out of the MCG, yet people are more optimistic about the future prospects.

This exercise has allowed us to draw some working conclusions, which will be fleshed out more fully in subsequent chapters. The perception of the membership in the Methodist Church Ghana has a collective understanding that this denomination does place priority on international mission, and the same individuals have a slightly higher perception about its future. According to their perceptions, the international footprint is most recognizable in the global North, particularly Europe and North America followed by other African countries. This mission is often amongst people of Ghanaian heritage, but it has a high level of motivation to evangelize, often coupled with holistic concerns. Though it is not always under a sister denomination abroad, a high level of deference is paid to major branches of well-established Methodism in other countries. Ghanaian Methodists appreciate the exchange of ideas, and some in the diaspora have a great pull to a Ghanaian way of life. Central to the draw of many Ghanaian congregations and fellowships abroad is worship in styles known in Ghana. At least according to the interviews conducted with this study, the most visible sign of the manifest presence of the MCG outside Ghana is understood through the posting of ordained ministers abroad.

5. INTERNATIONAL MISSION THROUGH THE MODALITY

As was discussed at length in chapter one, much of the discourse regarding international mission over the last few centuries could categorically fall into the paradigmatic thinking of the modern missionary movement (MMM). A hallmark of the MMM has indeed been a missionary sending agency, which may be a voluntary society or board within a denomination which deploys professional missionaries to distant lands as ambassadors for Christ. Though the academy has a much broader perspective on mission than this, the intellectual foundation upholding this paradigm is still present in missiological discussions. The primacy of mission agencies from the MMM has the capacity to flavour identifying and conceptualizing mission from the majority world, at least by authors from or educated in the older homelands of Christianity in the global North.¹ If the presence of a missionary agency is the manifest sign of mission emphasis on and activity as understood by the MMM, then the Methodist Church will come up lacking. If, however, a definition of mission does not necessitate this type of sodality, one can see the missional perspective understood and celebrated by the MCG. The MCG's missional outlook is more appropriately interpreted in light of Winter's description of a modality² and may appropriately fit into discourse of the nascent writings of the 'missional church' movement.

5.1 Modalities and sodalities

Hailed as one of the most influential Evangelical Christians in his generation,³ Ralph Winter was a formidable voice at the first Lausanne Congress where he brought the conceptualisation of unreached people groups to the fore.⁴ An additional article that

¹ Wong, Larson, and Pentecost, *Missions from the Third World*, Keyes, *The Last Age of Missions: a Study of Third World Missionary Societies*; Pate, *From Every People: A Handbook of Two-Thirds world missions with directory/histories/analysis*; Kang, 'Development of Non-Western Missionaries'; Wan and Pocock, *Missions from the Majority World: Progress, Challenges, and Case Studies*.

² Winter, 'The Two Structures of God's Redemptive Mission'.

³Time Staff, 'The 25 Most influential Evangelicals in America', *Time*, /7 February 2005 (2005), Harold Fickett, *The Ralph D. Winter Story: How One Man Dared to Shake Up World Missions* (Pasadena, CA: William Carey Library, 2013).

⁴ Unreached People group thinking still has a strong following in missiological circles. See Winter et al., *Perspectives*. Platform time was given to Paul Eshleman at Lausanne 2010 to discuss the matter. The Lausanne Movement, 'Cape Town 2010: the Third Lausanne Congress on World Evangelization, 16-25 October 2010 program', (Cape Town: Lausanne, 2010), pp. 42, 48. One of the leading missiological institutions in the US appeal to it in its recruitment literature. 'There are 1.9 billion people who have never heard of Jesus. That is 13,000 unreached people groups who are waiting to hear what God has done for them. To reach these people Asbury Seminary seeks to prepare laborers for the harvest.' Asbury Theological Seminary, 'Why Asbury?', <<http://www.asburyseminary.edu/about/why-asbury-seminary/>>.

was circulated about this same time was Winter's 'Two structures of God's redemptive mission'. In many ways, this is a treatise that puts forward an argument that supports the existence of mission agencies as a means by which God's mission is accomplished. With the mind of an engineer, Winter had earlier put forward ideas explaining the nature of how mission agencies operate, organize themselves, and relate back to their home constituencies in his previous work, *The twenty-five unbelievable years: 1945-1965* where he describes his views on the 'the anatomy of the Christian mission'.⁵

Yet, Winter was not satisfied that the mission agency had sufficient justification and understanding in the Protestant world. According to Winter, the absence of such structures in the centuries following the Reformation 'represents the greatest error of the Reformation and the greatest weakness of the resulting Protestant tradition.'⁶

Winter traces a perspective of Christian mission that points back to Paul's missionary band being sent out from Antioch. He then discusses Catholic orders where second-tier groups with additional commitment became the expression of the 'redemptive' pattern of mission. In describing both instances, Winter points out that mission is accomplished by the means of the 'sodality' rather than the 'modality'.

[A] modality is a structured fellowship in which there is no distinction of sex or age, while a sodality is a structured fellowship in which membership involves an adult second decision beyond modality membership, and is limited by either age or sex or marital status.⁷

A modality is central to understanding the core of church, and thus a denomination or a local congregation would fall into this definition. Other voluntary groups, such as mission agencies or clubs in local churches that have additional expectations would thus be sodalities. For the sake of this discussion about the MCG, the denomination as a whole would be by Winter's definition a modality, as would local societies (congregations), circuits, and dioceses. Membership in these entities requires much less than membership in a sodality. Although Winter may have expanded the traditional Catholic use of 'sodality',⁸ according to his definition, the Women's Fellowship,

accessed 5 June 2013, verified active 12 April 2016. It is also one of the metrics studied by the Center for the Study of Global Christianity. Center for the Study of Global Christianity, 'Christianity in its Global Context, 1970–2020 Society, Religion, and Mission'.

⁵ Ralph D. Winter, 'The Anatomy of the Christian Mission', in Ralph D. Winter and Kenneth Scott Latourette (eds.), *The Twenty-Five Unbelievable Years, 1945 to 1969* (South Pasadena, Calif.: William Carey Library, 1970), 96-113. Also printed as Ralph D. Winter, 'The Anatomy of the Christian Mission', *Evangelical Missions Quarterly*, V/2 (1969).

⁶ Winter, 'The Two Structures of God's Redemptive Mission', p. 131.

⁷ *Ibid.*, p. 127.

⁸ Walls, *The Missionary Movement*, p. 254.

Susanna Wesley Mission Auxiliary, the choir, and the Methodist Youth Fellowship would all be sodalities, yet none of these examples are mission agencies per se. Because of a second commitment and even a sense of being called out of the modality, it could be argued that members of the clergy constitute a sodality. However, because of their roles in shepherding and leading modalities (churches or dioceses), unless clergy are part of an organisation that works outside a modality, I will consistently place them as part of modalities in this chapter and throughout this thesis. This is actually in harmony with Winter's understanding of the differentiation in his appropriation of the terms.

The diocese (modality) and the monastery (sodality) are later functional equivalents. As already mentioned, we can apply this distinction to the contrast between bishop and abbot, secular and regular priests, and fairly recently in Protestantism to the uneasy distinction between *denomination* or *congregation* (modality) and *Christian movement, society* or *para-church structure* (sodality).⁹

By looking at church history particularly in the Catholic tradition, he makes his point further by drawing the distinction between the priests in 'second-decision' monastic communities and the priests serving a diocese or a parish.¹⁰

With such a high regard for the sodalities of mission agencies, Winter spoke with absolutes pointing to Carey as the primary catalyst in finally inaugurating Protestant mission.

What interests us most is the fact that in failing to exploit the power of the sodality, the Protestants had no mechanism for missions for almost three hundred years, until William Carey proposed 'the use of means for the conversion of the heathen.'¹¹

Since Protestants moved away from their homelands during this period and people did turn to the Protestant faith, perhaps 'having no mechanism for missions' is too strong of a claim, but certainly the missionary society served as a significant tool for Protestant mission in the MMM. As Andrew Walls points out, for its time, '[the missionary society] was providentially used in God's purpose for the redemption of the world.'¹² Yet, is such a sodality structure essential to the execution of international mission in the current day and in the newer heartlands of mission? In other words, is the presence of a mission agency necessary for mission to emanate out of the majority world?

Looking at this in historical context, Walls reminds us that the missionary society

⁹ Ralph D. Winter, 'Protestant Mission Societies: The American Experience', *Missiology*, 7/2 (1979), 139-178, p. 143.

¹⁰ Winter, 'The Two Structures of God's Redemptive Mission'.

¹¹ *Ibid.*, p. 132.

¹² Walls, *The Missionary Movement*, p. 253.

emerged at a particular time in history that ‘saw a high degree of convergence of these conditions in certain western countries.’ ... ‘against the background of a certain type of economy’¹³ and that the whole approach ‘is now in its old age.’¹⁴ Writing nearly a half century ago, Stephen Neill pointed out:

Missionary societies, as we know them to-day, are in no sense a necessary part of the existence of the Church; they are simply temporary expedients for the performance of certain functions that could be performed in entirely different ways.¹⁵

Also agreeing with the premise of the emergence of mission agencies as a product of the global North, David Killingray even goes so far as to question whether they are even necessary for the African church.¹⁶

Why cite and interrogate an article that is two generations old? Its ideas are still prominent, at least among practitioners and interpreters who use the MMM as a lens for understanding what is emanating out of the majority world and at times projecting these ideas upon people in and from the majority world. I shall return to Winter’s perspective. First of all, he essentially sees that mission agency sodalities are the typical way in which mission takes place. ‘God, through His Holy Spirit, has clearly and consistently used another structure other than (and sometimes instead of) the modality structure.’¹⁷ Secondly, he starts with the premise that not understanding the mission agency will be one of the most significant challenges of mission in the majority world.

[I]n the non-Western world, just as it has been in the Western world, a misunderstanding of the relationship of these two structures will continue to be one of the most serious stumbling blocks to effective steps forward in mission.¹⁸

Thirdly, he had begun the process of projecting this as a sign of maturity onto the churches in the global South.

The question we must ask is how long it will be before the younger churches of the so-called mission territories of the non-Western world come to that epochal conclusion (to which the Protestant movement in Europe only tardily came), namely, that there needs to be

¹³ Walls, 'The Old Age of the Missionary Movement', p. 30.

¹⁴ Ibid., p. 31.

¹⁵ Stephen Neill, *Creative tension: the Duff lectures, 1958* (London: Edinburgh House Press: London, 1959), p. 82.

¹⁶ Killingray, 'Passing on the Gospel: Indigenous Mission in Africa', p. 100.

¹⁷ Winter, 'The Two Structures of God's Redemptive Mission', p. 136.

¹⁸ Ibid., p. 136.

sodality structures, such as William Carey's 'use of means,' in order for church people to reach out in vital initiatives in mission, especially cross-cultural mission.¹⁹

By starting with the efforts of Wong, Larson, and Pentecost, Winter was explicitly listed as an influence on their first attempt at a survey of mission from the majority world.²⁰ Their premise was to look at mission agencies because 'little research as yet had been done regarding the indigenous missionary activity of the Churches in the Third World.'²¹ Looking at and quantifying the recognizable form endemic to the global North reflects the paradigmatic thinking of the MMM in which this research team had been educated. Keyes, who wrote the next significant work on majority world mission also looked at mission agencies themselves, and his dissertation was subsequently published by Winter's publishing house, William Carey Library.²² He is clear that 'instead of using the technical term sodality, this study employs the more common word *society* (or agency) and focuses its interest on this second structure'.²³ In their 1993 article, Pate and Keyes presumed professional missionaries sent out by mission agencies would be the primary channel of majority world mission in the next century.²⁴ Later, one of the three major case studies in Enoch Wan's 2009 book dealt with CAPRO, a mission agency based in Nigeria. However, migration and diaspora ministries appear as themes being teased out in the other two examples, moving the conversation beyond the professionalism of the MMM.²⁵

Mission agencies still play a significant role in shaping mission studies. Many missiological writers refer to the Center for the Study of Global Christianity for missiometric information, and it has a tendency to accentuate professional missionaries in the mould of the MMM. By this group's own admission, 'most data on missionary sending come from denominations, associations, and individual churches as well as from para-church mission agencies supported by churches and church members.'²⁶

¹⁹ Ibid., p. 135.

²⁰ Peter A. Larson, 'Third World Missionary Agencies: Research in Progress', *ibid.* 1/2 (1973), 95-111, p. 95; Wong, Larson, and Pentecost, *Missions from the Third World*.

²¹ Larson, 'Third World Missionary Agencies: Research in Progress', p. 95.

²² Keyes, 'The New Age of Missions: A Study of Third World Missionary Societies', Keyes, *The Last Age of Missions: a Study of Third World Missionary Societies*.

²³ Italics his. Keyes, *The Last age of Missions: a Study of Third World Missionary Societies*, p. 51.

²⁴ Keyes and Pate, 'Two-Thirds World Missions: The Next 100 Years'.

²⁵ Wan and Pocock, *Missions from the Majority World: Progress, Challenges, and Case Studies*.

²⁶ Center for the Study of Global Christianity, 'Christianity in its Global Context, 1970–2020 Society, Religion, and Mission', p. 76.

A survey of contemporary textbooks on mission for university students could also reveal a strong inclination toward encouraging those with an interest in mission work to consider joining a mission agency. Though they acknowledge more paths now exist, Moreau, Corwin, and McGee have an entire section in their popular textbook on ‘choosing a mission agency’.²⁷ Another recent example is *Encountering theology of mission*, which was written by faculty members at Trinity Evangelical Divinity School and Dallas Theological Seminary as well as the president of Asbury Theological Seminary. In it, Ott, Strauss, and Tennent assert their concurrence with Eckhard J. Schnabel about the primacy of such sodalities.

A mission agency is, for pragmatic reasons, the most effective means of initiating and supporting missionary work in distant regions, due to the specialized knowledge in regard to country, culture, language and politics of the particular region.²⁸

It is helpful to note that this is stated after they cite Winter’s justification for the mission agencies.²⁹ In addition to quite a few references conceptualizing mission in light of mission agencies, the 2009 edition of the textbook for the Perspectives Course even has a reprint of the 1974 article.³⁰ In *Community of the King*, reprinted in 2010 by InterVarsity Press, Howard Snyder assesses: ‘The quite different analysis of Bloesch and Winter, plus my own experience and reflection, convince me of the need within the larger church community for smaller, more restrictive mission-oriented groups.’³¹ Included in a 2009 book in the American Society of Missiology series, Darrell Whiteman asserts ‘the evangelical mission agencies are the main agents in mission from North America today.’³² A number of contemporary works present that mission agencies are a primary means of mission, and the use of Winter’s nomenclature continues to be cited.

²⁷ A. Scott Moreau, Gary Corwin, and Gary B. McGee, *Introducing World Missions: a Biblical, Historical, and Practical Survey* (Encountering mission; Grand Rapids, Mich.: Baker Academic, 2004), pp. 194-195, cf. p. 190.

²⁸ Eckhard J. Schnabel, *Early Christian Mission*, 2 vols. (Downers Grove, Ill., Leicester, England: InterVarsity Press; Apollos, 2004), p. 1579, quoted in Ott, Strauss, and Tennent, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues*, p. 215.

²⁹ Ott, Strauss, and Tennent, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues*, p. 212.

³⁰ Winter, 'The Two Structures of God's Redemptive Mission'.

³¹ Snyder, *The Community of the King*, p. 153. Snyder does go on to state ‘The Church is itself a missionary community, and any group of missionaries may be a legitimate embodiment of the Church.’ *Ibid.*, p. 167. This concept will be taken up later in the discussion on the missional church.

³² Darrell L. Whiteman, 'The Use of "Means" in Evangelical Missions Today', in Darrell L. Whiteman and Gerald H. Anderson (eds.), *World Mission in the Wesleyan Spirit* (American Society of Missiology; Franklin, TN: Providence House Publishers, 2009), 341-351, p. 350.

5.2 A sodality for the MCG?

How does the Methodist Church Ghana fall into the categorisation of priority if the presence of such a sodality is seen as a central means of conducting international mission? What should the sodality look like? After all, as was established by the perceptions in the corpus of interviews, people in various constituencies do affirm the priority the MCG places on international mission. Perhaps as a mission church,³³ it is helpful to return to the polity of the body that spawned the MCG, the British Methodist Church. For most of the existence of Ghanaian Methodism, the primary connection to the outside Methodist world flowed through the conduit of the Methodist Missionary Society, and its predecessor before church union, the Wesleyan Methodist Missionary Society. Ghanaian Methodists have known much about the missionaries who came before them; quite a few mentioned this in the interviews.³⁴ Certainly with the example of the BMC, the MCG would want to follow suit and extend its reach beyond Ghana with such a similar means. The MCG inherited many of its forms from the Methodist Church of Great Britain (BMC), and by looking at the Standing Orders of the BMC around the time of independence, some of the paragraphs were lifted word-for-word.³⁵ However, despite this, no directive was or has been put in place for a unified missionary society.³⁶

The MCG has experimented with the issue of a mission agency, though. A mission conference in 2004 sparked interest in mission.³⁷ Quite a few individuals volunteered for mission service. A mission training was eventually organized in 2007 in preparation for an experimental group that would fall under the oversight of the Evangelism, Mission and Renewal Division. One of the reasons behind this group was to find some way of sustaining the church planting efforts in Burkina Faso as well as to

³³ Here, this term is used to show the heritage of the MCG through a missionary society based in the global North.

³⁴ Especially Dunwell and Freeman.

³⁵ Cf. Methodist Church (Great Britain) et al., *The constitutional practice*; Methodist Church Ghana, *The Constitution and Standing Orders*. E.g. SO 1, SO 2 SO 3.

³⁶ Looking at an edition of the Standing Orders of the BMC contemporary to the time when the MCG gained independence from the BMC, the BMC utilized eight standing orders just for the purposes of its mission society. Methodist Church (Great Britain) et al., *The constitutional practice*, (SO 106-SO 113).

³⁷ Asare-Kusi, 'Evangelism, Mission, and Renewal Division Report to Board Meeting June 2009', p. 3.

mobilize more workers.³⁸ Seven ‘connectional missionaries’ were deployed to underserved areas in Ghana, and one was sent to Burkina Faso.³⁹

A second missions conference was held in Kumasi in January of 2008. With a theme of ‘Methodism and Modern Missions’, a mood was growing for more mission involvement among the participants who represented ‘about one hundred participants from all the fifteen Dioceses’ and the ‘local missionaries from Bourkina [*sic*] Faso, Northern Ghana, Volta Region and Afram Plains’.⁴⁰ A proposal was put forth to the church hierarchy in order to set up a permanent structure of sending missionaries. It was believed

the time ha[d] come for The Methodist Church Ghana to create a new structure to initiate and facilitate effective missions sending Agency to reach the unreached like Rev. T.B. Freeman reached out to Lome, Benin and Nigeria in the 1850’s.⁴¹

The plan called for a ‘sending agency that [would] recruit, select, deploy and care for missionaries’,⁴² and operate as a denominational mission board as a department under the EMR Division.⁴³

As the process was proposed to the MCG hierarchy for approval, the ad hoc group that had been sent out in November of 2007 was receiving voluntary donations from ‘Methodist Headquarters, The Mission Society, Police Church, Garrison Methodist/Presby Church, Tema Joint Church, 37 Military Church and Dansoman Circuit’.⁴⁴ The intent was that ‘mission partners from Ghanaian churches and friends from abroad [would] donate to support the local missionaries and the mission work in the Dioceses and beyond Ghana.’⁴⁵ By requesting this to fall under the EMR Division

³⁸ Asare-Kusi, 'Report on Outreach to Po, Burkina Faso [2006]'; Sims, 'First Methodist Church planted in Po, Burkina Faso by EMR Division', p. 36.

³⁹ Robert Kwasi Aboagye-Mensah, 'Presiding Bishop's 2008, 5th Biennial/43rd Conference Address Delivered at Ebenezer Methodist Cathedral, Winneba', *Winneba Conference* (Winneba: Methodist Church Ghana, 2008a), 1-18, p. 4.

⁴⁰ Second International Missions Conference, 'Communique—International Missions 2 Conference held in Kumasi from 15th to 18th January, 2008: creation of a semi autonomous missions sending structure for the Methodist Church Ghana', in Emmanuel K. Asare-Kusi (ed.), (Kumasi, Ghana: Methodist Church Ghana, 2008), p. 1.

⁴¹ *Ibid.*, p. 2.

⁴² *Ibid.*, p. 3.

⁴³ *Ibid.*, p. 4.

⁴⁴ Emmanuel K. Asare-Kusi, 'Ghanaian Methodist Missionaries Update', correspondence with Mission Partners, (Accra, Ghana, 2008b).

⁴⁵ Asare-Kusi, 'Evangelism, Mission and Renewal Report to BOM Meeting June, 2008', p. 3. Methodist Church Ghana, 'Thanksgiving Service to God and Valedictory Service in Honour of Most Rev. Dr. Robert Kwasi Aboagye-Mensah for the End of Tenure as Presiding Bishop of the Methodist Church Ghana from 2003-2009'.

and be supported by donations, it appears as if this was to become a denominational missionary society that would act somewhat like a mission board.

A recommendation made by the EMR Division was presented to the BOM in June of 2008

That the plan to establish a semi autonomous Missions Department to work under the Evangelism, Mission and Renewal Division and the Board of Ministries be pursued this year.⁴⁶

In the programme for Robert Aboagye-Mensah's 2009 valedictory service, it was celebrated as an achievement that 'Some of these local missionaries are now serving in Po, Burkina Faso, Northern Ghana Diocese, the Volta Region, the Afram Plains and in the Somanya Diocese.'⁴⁷ However, a permanent structure was not to happen, and the connectional missionaries continued in the ad hoc fashion without any official standing in the church.⁴⁸ A few of the domestic missionaries were able to remain, but the missionary sent to Burkina Faso was only able to stay for two years.⁴⁹ No missionary replaced him, and subsequently oversight of the churches north of the border became the responsibility of the Methodists in Navrongo, Ghana.⁵⁰

As of 2010, 'The local missionaries are still serving at the Afram Plains and the Northern Ghana Diocese. They continue to receive support from Dzorwulu, Kpeche, Accra North and New Achimota Circuits.'⁵¹ What should be noted is that what was intended to be a denomination-wide mission effort effectively became projects of a handful of circuits in Accra for poorer areas in Ghana. By 2012, the support for the remaining connectional missionaries who were in the Afram Plains⁵² appears to by-pass

⁴⁶ Asare-Kusi, 'Evangelism, Mission, and Renewal Division Report to Board Meeting June 2009', p. 5.

⁴⁷ Methodist Church Ghana, 'Thanksgiving service to God and Valedictory Service in Honour of Most Rev. Dr. Robert Kwasi Aboagye-Mensah for the End of Tenure as Presiding Bishop of the Methodist Church Ghana from 2003-2009', p. 4.

⁴⁸ Board of Ministries, 'Report of the Board of Ministries', *The Methodist Church Ghana, 5th Biennial/43rd Conference Agenda, Representative, Session 2* (Winneba, Ghana: The Methodist Church Ghana, 2008), BOM 60-BOM 61.

⁴⁹ Asare-Kusi, 'Evangelism, Mission and Renewal Division'.

⁵⁰ Monica A. Achana, 'Report of Methodist Churches in Burkina Faso', e-mail correspondence with Greg Finrock, (Report of Methodist Churches in Burkina Faso; Navrongo, Ghana, 2011); Monica A. Achana, 'Report of Burkina Faso societies', e-mail correspondence with Emmanuel K. Asare-Kusi, (Navrongo, Ghana, 2012).

⁵¹ Asare-Kusi, 'Evangelism, Mission and Renewal Division', BOM 62.

⁵² Mission Evangelism, and Renewal Directorate, 'Evangelism, Mission, and Renewal directorate,' *7th Biennial and 45th Conference Agenda* (Tema: Methodist Church Ghana, 2012), 73-85, p. 75.

the Methodist Mission Fund, no longer needing the denomination-wide cover.⁵³ With the cessation of support of the one international missionary, the experiment became simply a domestic one.

If the priority of the MCG's international mission outreach is to be measured and assessed in light of the presence of a mission agency, then the MCG would come up lacking in this area as the church never had such a structure officially in its constitution or standing orders, and its attempt at creating one was not embraced by the church. If, however, the members of the MCG are to be believed, as was elucidated in the interviews, that the MCG does in fact place priority and emphasis on international mission, perhaps we must look beyond these parameters and into other frameworks to assess the validity of this assertion by the majority of the interviewees.

5.3 The missional church

Despite the fact that respondents to interviews across the MCG affirm that the church places priority on international mission,⁵⁴ and not finding answers to verify this assertion with a missionary society, we must look at other literature to determine how the MCG works out its priority on international mission. Perhaps the missional church movement may offer some missiological interpretation. With its roots in the writings of Newbigin, and building on foundations of Barth, the *missio Dei*, and Vatican II, the missional church movement seems to have been gaining traction particularly in Britain and the United States over the last few years of the twentieth century and the first few years of this one.⁵⁵ Because of the radical nature of the realignment that has been happening in the West with the shift away from the protections of Christendom, Guder goes so far to say the missional church understanding is indicative of an emerging

⁵³ Emmanuel K. Asare-Kusi, 'Money for missions assistants', e-mail correspondence with Samuel Adu-Boateng, (Toronto, 2012).

⁵⁴ This was established in the previous chapter. Using fuzzy sets, an intensity score of 0.651 (between 0 and 1) was established for the level priority the MCG places on international mission.

⁵⁵ Guder, 'Missional Theology for a Missionary Church', p. 8; Darrell L. Guder and Lois Barrett, *Missional Church: a Vision for the Sending of the Church in North America* (The Gospel and Our Culture Series; Grand Rapids, Mich.: W.B. Eerdmans Pub., 1998); Craig Van Gelder, 'Introduction: Engaging the Missional Church Conversation', in Craig Van Gelder (ed.), *The Missional Church and Denominations: Helping Congregations Develop a Missional Identity* (Missional church series; Grand Rapids, Mich.; Cambridge: William B. Eerdmans Publishing, 2008a), 1-8; Charles Edward Van Engen, 'Essay 1: "Mission" Defined and Described', in David J. Hesselgrave and Ed Stetzer (eds.), *Missionshift: Global Mission Issues in the Third Millennium* (Nashville, Tenn.: B&H Academic, 2010), p. 24. See Newbigin, *Foolishness to the Greeks: the Gospel and Western Culture*; Lesslie Newbigin, *The Gospel in a Pluralist Society* (London: SPCK, 1989); Lesslie Newbigin, *The Other Side of 1984: Questions for the Churches* (Risk book series; Geneva: World Council of Churches, 1983).

paradigm.⁵⁶ In the missional church movement, one thing is clear: most of these voices grappling with concepts of mission are working from a place where Christianity is not moving towards a greater state of ascendancy. Over a full generation before the missional church movement started gaining traction, Vatican II articulated the Roman Catholic perspective that the church was missional by nature.

The pilgrim Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father.⁵⁷

Since this is a study of an entire denomination, Craig Van Gelder's edited book, *The missional church and denominations*, offers some helpful insights from the missional church conversation in light of broader modalities than individual congregations.⁵⁸ In a chapter he authors, Van Gelder proposes several typologies that help explain the locus of mission in three different ecclesiologies: the *established church*, the *denominational church*, and the *missional church*. According to Van Gelder, the *established church*, which he refers to as 'Constantinian Christendom' traces its roots back to the state religion of the Roman Empire of the fourth century, although within this era exists a different 'rationale for the established church among Roman Catholics, Orthodox, Lutherans, and Calvinists.'⁵⁹ In the established church epoch, its self-understanding '[e]xists as the primary location of God's presence on earth through which the world can encounter God, with this authority being legitimated by the civil government.'⁶⁰ This concept was cemented by the Peace of Westphalia with the declaration, *cuius regio, eius religio*, (whose realm, his religion) which connected the citizens of a realm with the religion of the ruler.⁶¹ It should be noted that the expansion of the church or religion of the ruler is connected to the expansion of the ruler's temporal jurisdiction since in an established church model the civil government legitimates the spiritual activities. The established church and its remnants are particularly found in Europe where state and national churches are still present, though

⁵⁶ Guder, 'Missional Theology for a Missionary Church', p. 3.

⁵⁷ Roman Catholic Church, 'Decree Ad Gentes: on the Mission Activity of the Church', Chapter 1, 'Principles of Doctrine'.

⁵⁸ Craig Van Gelder, *The Missional Church and Denominations: Helping Congregations Develop a Missional Identity* (Grand Rapids, Mich.; Cambridge: William B. Eerdmans Publishing, 2008b) 1-8.

⁵⁹ Van Gelder, 'An Ecclesiastical Geno-Project', p. 18.

⁶⁰ Ibid., p. 18.

⁶¹ Ibid., p. 19; Bosch, *Transforming Mission*, chapter 8; Währisch-Oblau, 'Mission and Church Unity: Migrant Churches in Germany as a Challenge to the *Landeskirchen*', p. 187; Stefan Paas, 'The Making of a Mission Field: Paradigms of Evangelistic Mission in Europe', *Exchange*, 41/1 (2012), 44-67, p. 50.

with diminished power and influence in their realms. I would assert that the ideas of territorialism within the established church have bearing in the free churches of Europe, a concept that will be taken up more in the next chapter.

As the dominions of the established churches expanded into new lands and with the emergence of sects within the established churches, another paradigm began to come to the fore, the denominational church. Contrary to being the primary location of God's presence, denominations became voluntary organisations with a 'purposive intent'. The denominational church's self-understanding is that it '[e]xists as an organization with a purposive intent to accomplish something on behalf of God in the world, with this role being legitimated on a voluntary basis.'⁶²

At least for the American experience, many of the established churches found themselves in competition with other denominations that equally perceived an entitlement for members. These groups needed to begin to compete for members and rethink their polities. According to Niebuhr, 'The American reorganization of the state churches of Europe has usually required a thorough revision of their fundamental law of government' with a move away from rule by 'consistories or bishops appointed by...the head of the state...toward the adoption of a democratic, representative form of self-government.'⁶³ With the optimism of writing at the height of the ecumenical movement during the denominational church approach, he went on to say the 'accommodation and synthesis seemed to be on the way to victory over competition and differentiation.'⁶⁴

The MMM found itself at home with the voluntary and purposive intent of the denominational church. However, this paradigm did not immediately replace the established church thinking. This may be seen in the fact that a concurrence of philosophies existed side-by-side within the Church of England, a notion that is demonstrated through its differing mission agencies. Though the Society for the Propagation of the Gospel (SPG) also supplied cross-cultural missionaries, it had a tendency to provide chaplains for colonists as an expression of the extension of the British realm,⁶⁵ whereas the Church Missionary Society (CMS) had no such limitations and had its sights on converting those outside the state church.⁶⁶

⁶² Van Gelder, 'An Ecclesiastical Geno-Project', p. 18.

⁶³ Niebuhr, *The Social Sources of Denominationalism*, p. 207.

⁶⁴ *Ibid.*, p. 235.

⁶⁵ Stephen Sykes and John E. Booty, *The Study of Anglicanism* (London; Philadelphia: SPCK; Fortress Press, 1988), p. 431; Walls, *The Missionary Movement*, p. 243.

⁶⁶ With concern for the souls beyond the reach of Anglicanism, Charles Simeon to asked, 'at a meeting in
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Elements of both the established church and the denominational church are present in the missional understanding of the MCG, such as the bearing of territoriality on the MCG's presence in Europe and the ways it competes with other Christian groups for members.⁶⁷ Emmanuel Asante, who served as the presiding bishop from 2009 to 2015, has a fairly positive view of denominationalism.

I submit that, even though denominations may be evidence of our carnality and divisions, they are also evidence of our freedom, distinctiveness, diversity and different appreciation of the one reality, the Church. I say this, fully aware of the dangers involved in the tendency toward the multiplication of denominations which has been a characteristic of Protestantism. Denominational and institutional structures define and inform the existential nature of the Church. Denominations are ecclesiastical realities.⁶⁸

However, quite a few indicators (including statements by Asante) point to a movement that may fit into Van Gelder's third category of a missional church [denomination] where its self-understanding 'exists as a community created by the Spirit that is missionary by nature in being called and sent to participate in God's mission in the world.'⁶⁹ Although I will use this nomenclature, a flaw exists in Van Gelder's definition of missional denomination. Implicit in his definition is an assertion that only this typology is created and guided by the Holy Spirit and possibly in his other descriptions the Holy Spirit is not present. From a theological perspective, I do not think that Van Gelder is asserting the absence or even the lack of guidance by the Holy Spirit in either of the other two categories. Yet, it is helpful for us to understand that Van Gelder is positing that something may be in the essence of a missional ecclesiology whereby mission is at the very centre of the modality and therefore sodalities are not necessary for mission.

While Robert Aboagye-Mensah was serving as presiding bishop, one of the many addresses he made was to the Lay Movement in 2006. Included in the title and pervasive as the theme of his message was the challenge: 'the whole church takes the whole Gospel to the whole world.'⁷⁰ A superficial reading of this may point back to

1796 "With what propriety and in what mode can a mission be established to the Heathen from the Established Church?" Sykes and Booty, *The Study of Anglicanism*, p. 432. See also Whiteman, 'The Use of 'Means' in Evangelical Missions Today', p. 349; Ibiba Sasime, 'The Church Missionary Society and the Establishment of British Rule in Nigeria, 1849-1894', PhD (University of Nebraska, 1979).

⁶⁷ These were explored in the previous chapters.

⁶⁸ Emmanuel Asante, *Gems from the Preacher's Pedestal: A Collection of Sermons and Talks* (Accra, Ghana: Son Life Books, 2006), p. 96.

⁶⁹ Van Gelder, 'An Ecclesiastical Geno-Project', p. 43.

⁷⁰ Robert Kwasi Aboagye-Mensah, 'The Whole Church Takes the Whole Gospel to the Whole World: Goodwill Message from the Presiding Bishop to the 54th Connexional Conference of the Lay Movement

paragraph six of Lausanne Covenant that came out of the 1974 conference. ‘World evangelization requires the whole Church to take the whole gospel to the whole world.’⁷¹ However, if this is indeed the source of Aboagye-Mensah’s statement, it may be helpful to read the very next sentence in that same paragraph. ‘The Church is at the very centre of God’s cosmic purpose and is his appointed means of spreading the gospel.’⁷² It appears as if a high ecclesiology in regards to mission is present with Aboagye-Mensah, as put forth during his leadership of the MCG.

In theological terms, Emmanuel Asante seems to define ecclesiology as operant polity⁷³ and even quotes an American Methodist bishop by saying “‘Polity is Ecclesiology’”. It simply means that the way we structure our church gives us insight on what we believe the church represents in the world.’⁷⁴ This understanding without a wider study of Emmanuel Asante’s writings and addresses would emphasize the tensions that Van Gelder sees in the denominational church. By putting things in perspective of the deficiencies of the denominational church, Van Gelder states that ‘the denominational, organizational church has focused more on matters of polity than on ecclesiology’, which ‘ends up making the operational ecclesiology of the denominational church more functional, or instrumental, in character.’⁷⁵ Asante has spoken quite a bit about polity,⁷⁶ but a look at his ecclesiology points to an understanding of a church that is missional in its very being.

Council', *The 54th Connexional Conference of the Lay Movement Council* (Accra, Ghana: The Methodist Church Ghana, 2006a).

⁷¹The International Congress on World Evangelization, *The Lausanne Covenant*, ¶ 6. A similar phrase was used in the conciliar movement. ‘It must be the common witness of the whole Church, bringing the whole Gospel to the whole world.’ World Council of Churches Commission on World Mission and Evangelism, *Witness in Six Continents: Records of the Meeting of the Commission on World Mission and Evangelism of the World Council of Churches held in Mexico City, December 8th to 19th, 1963*, p. 175. From conversations with Robert Aboagye-Mensah, I know he has ties to both people within the Lausanne movement and WCC circles.

⁷² The International Congress on World Evangelization, *The Lausanne Covenant*, ¶ 6.

⁷³ Asante, *Gems from the Preacher's Pedestal*, pp. 94 ff.

⁷⁴ He quotes Bishop Kenneth Carder of the UMC. Emmanuel Asante, 'Keynote Address by the Presiding Bishop of the Methodist Church Ghana, the Most Reverend Professor Emmanuel K. Asante to the Annual General Meeting of the North America Mission of the Methodist Church Ghana. May 5, 2012.', <<http://spyghana.com/ghana-general-news/religion/what-the-presiding-bishop-of-ghana-methodist-church-said-in-america/>>, accessed 13 June 2012, archived version at <http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=241202>, verified active 12 April 2016.

⁷⁵ Van Gelder, 'An Ecclesiastical Geno-Project', p. 42.

⁷⁶ Asante, *Gems from the Preacher's Pedestal*, pp. 92-105; Methodist Church Ghana, 'Roundtable Conference', Asante, 'Presiding Bishop's Address to the 6th Biennial/ 44th Conference'; Asante, 'Keynote Address by the Presiding Bishop of the Methodist Church Ghana, the Most Reverend Professor Emmanuel K. Asante to the Annual General Meeting of the North America Mission of the Methodist

[T]he church, understood as ecclesia...in the sense of a people who have been called out and sent to proclaim the good news to those who are still sleeping in the darkness of sin. The church has experienced the grace of liberation in Christ and vocation as a result of the experience of this grace of liberation to reach out to the unreached in the world. This calls for a parish that cannot be confined to any definable geographical area. It calls for a parish that extends to the whole world.⁷⁷

A parish that extends to the whole world does not seem to be something that relegates mission to a select group of people who have higher levels of commitment, but something that is central to the ecclesiology of the church, and the church itself is the community of the ‘called out’, not simply a select few in the church, implying a modality view of mission.

Reflecting on his own Ghanaian perspectives, Emmanuel Asante offers some insights that call out the responsibility of the entire community. In some ways, a missional ecclesiology is a natural fit for Ghanaian Christianity.

The Ghanaian social structure stresses the ontological priority of the community over the individual...It should also be noted that the Ghanaian individual is not just a passive being who enjoys the benefits of the community without actively, contributing something on his own, for the good of all. The Ghanaian’s strong sense of community means, *inter alia*, a caring relationship within which members are responsible for the well being of one another. This concept of the human personality and society has implications for societal development.⁷⁸

Church Ghana. May 5, 2012., <<http://spyghana.com/ghana-general-news/religion/what-the-presiding-bishop-of-ghana-methodist-church-said-in-america/>>, accessed 13 June 2012, archived version at <http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=241202>, verified active 12 April 2016.

⁷⁷ Asante, 'Keynote Address by the Presiding Bishop of the Methodist Church Ghana, the Most Reverend Professor Emmanuel K. Asante to the Annual General Meeting of the North America Mission of the Methodist Church Ghana. May 5, 2012.', <<http://spyghana.com/ghana-general-news/religion/what-the-presiding-bishop-of-ghana-methodist-church-said-in-america/>>, accessed 13 June 2012, archived version at <http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=241202>, verified active 12 April 2016.

⁷⁸ Emmanuel Asante, *Culture, Politics & Development: Ethical and Theological Reflections on the Ghanaian Experience* (Ghana: Combent Impressions, 2007), pp. 37, 38.

Reinforcing communal nature Akan culture, Asante reminds us of ‘a lyric rooted in the Akan folk-tale (Anansesem), the Akan Methodists sing:

Annko a, wonnko ara, hen Wura o

Hen Twerampon e

Yegya wo akyir a onnye o.

If you do not go, then no-one goes, our Master!

Our Dependable One!

We go forward alone it is not good.’

Emmanuel Asante, *Toward an African Christian theology of the Kingdom of God: the kingship of Onyame* (Lewiston, N.Y; Lampeter: Mellen University Press, 1995), p. 93.

Not only does societal development benefit from this highly communal nature, so does mission. If everyone has his or her own responsibility to the broader community, then what is the need for a select few to be called out? If collective responsibility is pervasive in Ghanaian life, it seems as if a sodality may not be needed in order for mission to take place. Even though the missional church discussion has had its epicentre in the global North in an ever increasingly post-Christian context, a missional church may be an appropriate descriptor of the nature of mission emanating out of the MCG.

5.4 Missional expressions of modality

Since independence, the MCG has come to express its presence in other countries through one of six different means. These models have come about because of circumstance, history, and local preference. They contain two major factors: who the recipients of ministry are and through which denomination ministry is performed. At times, the Methodist Church Ghana works through local Methodist denominations in the new country, while other times, it ministers in ways tied to the church based in Accra. It must be noted that these typologies are not always crisp sets of homogenous ethnic groups, but the following categories are meant to give interpretation to social realities. A secondary factor is the means through which the ministry takes place. These expressions seem to express the essence of a missional church that works out of a modality of church, rather than any sodality.

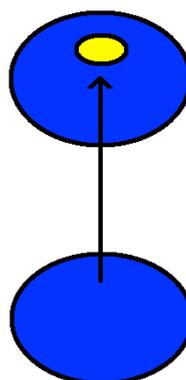
5.4.1 Ghanaian affiliation, ministering to locals

The first type I would introduce is *Ghanaian affiliation, ministering to locals* (GAML). GAML is an approach by which the church sets out to serve indigenous populations with churches dynamically tied to the Methodist Church Ghana. The foreign Methodist entity to which it relates actually is itself. This can be seen in diagram 5.1.⁷⁹ The church in the new country works under the auspices of the MCG, but in a population set different from the cultural makeup of the MCG in Ghana.

⁷⁹ The following colours are used in the typology diagrams:

- Blue: the MCG denomination in the larger ovals.
- Blue: a Ghanaian population in the smaller ovals.
- Yellow: a non-Ghanaian population outside Ghana.
- Red: a Methodist denomination besides the MCG.
- White: an independent affiliation.

Diagram 5.1 Ghanaian affiliation, ministering to locals (GAML)



The GAML typology is found in two West African countries, Côte d'Ivoire and Burkina Faso. Both instances are contexts where the Methodists in Ghana have crossed international borders with the intention of planting churches amongst indigenous populations in their new countries. In Burkina Faso, the initiative was at the denominational level through the Evangelism, Mission and Renewal Division.⁸⁰ Work in Côte d'Ivoire has been at the instigation of the Sunyani Diocese and overseen by the Japekrom Circuit,⁸¹ amongst 'people from the closest towns in Ghana'.⁸² Both of these situations are amongst the denominational level modality and the modalities of the diocese and circuit.

By 2010, four congregations had been formed across the border in Côte d'Ivoire, and the Sunyani Diocese had hoped to formally constitute them with visits from the diocesan bishop.⁸³ However, political unrest cancelled such a trip, but the desire on behalf of the diocese was to purchase land in the towns of Yaakese and Ahweteeso for the construction of chapels, and plans were made for an additional three congregations after the tension subsided. The report declares, 'The crisis has affected our evangelistic drive.'⁸⁴

The MCG presence in Burkina Faso has its roots back to 2006 after two surveys by the Revd Lawrence Beka, who was stationed across the border from Po, Burkina, Faso in Navrongo, Ghana. An EMR team led by Emmanuel Asare-Kusi then followed

⁸⁰ Asare-Kusi, 'Report of missions trip to Burkina Faso [2009]'; Asare-Kusi, 'Report on Outreach to Po, Burkina Faso [2006]'; Achana, 'Report of Burkina Faso societies'.

⁸¹ Committee on Ministries Sunyani Diocese, 'Diocesan Evangelism Report 2011'; Committee on Ministries Sunyani Diocese, 'Diocesan Evangelism Report 2010'.

⁸² MCG2.

⁸³ Committee on Ministries Sunyani Diocese, 'Diocesan Evangelism Report 2010', COM 11.

⁸⁴ Committee on Ministries Sunyani Diocese, 'Diocesan Evangelism Report 2011', COM 47.

with evening film shows for a ‘campaign for Jesus’ and culminated in a morning service with thirteen local adults and twenty-three children. Initially, the church was overseen by a layperson from Wa, Ghana.⁸⁵ Before a missionary could be sent, ‘The Supt. Minister at Bolgatanga and team from Paga and Navrongo [had] been visiting the Churches and current reports [were] good in spite of the challenges in this new area.’⁸⁶ A few months later, the one missionary of the ad hoc group to serve outside Ghana, Jacob Ajavon, was sent to follow up with the work. The EMR division took a keen interest, sending subsequent teams to visit, including a group from Florida, which helped with medical outreach and ‘Gospel Film Shows’. Under the leadership of Evangelist Ajavon, four additional churches were planted in communities around Po.⁸⁷ As of 11 January 2009, the churches among the Kasena in southern Burkina Faso totalled 355 participants. The breakdown by congregation is displayed in table 5.1.⁸⁸

Table 5.1 MCG congregations in southern Burkina Faso

<i>Congregation</i>	<i>Affiliates</i>
Po	40
Songo	134
Tibiele	73
Tangassgo	44
Kaya	64

The churches around Po were amongst indigenous Kasena population.⁸⁹ The congregation in Ouagadougou will be discussed later. With the lack of funds for accommodation,⁹⁰ Ajavon was unable to stay beyond two years and returned to Accra.⁹¹ Upon the commencement of the work in Burkina Faso, no significant Methodist

⁸⁵ Asare-Kusi, 'Report on Outreach to Po, Burkina Faso [2006]'.

⁸⁶ Asare-Kusi, 'Evangelism, Mission and Renewal Division', BOM 62.

⁸⁷ Asare-Kusi, 'Report of Missions Trip to Burkina Faso [2009]'.

⁸⁸ These numbers were supplied by Evangelist Jacob Ajavon upon consulting his diary. Interview with Jacob Ajavon, 13 June 2011, Nsakina, GAR, Ghana.

⁸⁹ Ibid., Achana, 'Report of Methodist Churches in Burkina Faso'.

⁹⁰ MCG2.

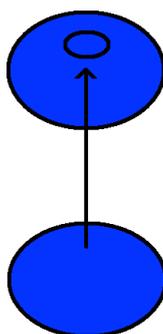
⁹¹ Asare-Kusi, 'Evangelism, Mission and Renewal Division', BOM 62. The funds that sustained Evangelist Ajavon while in Burkina Faso were part of the experiment discussed earlier in this chapter.

presence was known to exist in that country,⁹² and where the church moved into Côte d'Ivoire, the local United Methodist Church does not seem to have a presence in that part of the country.

5.4.2 Ghanaian affiliation, ministering to Ghanaians

A second approach would be *Ghanaian affiliation, ministering to Ghanaians* (GAMG). The GAMG approach occurs when Ghanaian Methodists have gathered in another country, often times where no other significant Methodist presence is known.⁹³ The congregations remain dynamically connected to the Methodist Church Ghana and report to no local denomination. This expression is generally found outside the West African region and in the global North, where Ghanaians have migrated. This typology can be explained in diagram 5.2.

Diagram 5.2 Ghanaian affiliation, ministering to Ghanaians (GAMG)



The denomination in the new context is the Methodist Church Ghana, filled with Ghanaian Methodists. 'In US, we have churches with direct relations with the Methodist Church Ghana and we find a similar thing in Europe.'⁹⁴

In Europe the GAMG expression is found in the Netherlands and Belgium.⁹⁵ Though a Methodist presence from the Methodist Church of the Caribbean and the Americas (MCCA) predated the MCG in the Netherlands by a few years, one notable

⁹² Linda Greene and World Methodist Council, *World Methodist Council: Handbook of Information 2002-2006* (Asheville, NC: Biltmore Press, 2002).

⁹³ In the case of the Netherlands, a Methodist presence from the Caribbean predated the MCG by a few years, but there was no long-term sizable indigenous Methodist denomination in that country when the MCG entered. Holland Methodist Church, 'History of the Methodist Church in Holland', <<http://hollandmethodistchurch.org/about-us/history/>>, accessed 4 November 2012, verified active 13 April 2016; cf.: Wesley Methodist Church Amsterdam, 'Brief History', <<http://www.hmc-methodistchurch.nl/index.php/Information/brief-history.html>>, accessed 28 November 2012, moved to <http://www.hollandmission.org/History.html>, verified active 16 April 2016.

⁹⁴ MCG29.

⁹⁵ Amoah, 'Biennial Report of the Holland Mission Circuit 2008-1010'.

feature is that no long-standing indigenous Methodist denomination was present.⁹⁶ Even in the case of the MCCA, it has had an appeal to peoples from the West Indies.

The GAMG approach is also known in the United States and Canada where the MCG has even formed a proto-diocesan structure for North America to oversee and coordinate the work. As such, it has been organizing mission along the lines of a modality. It must be noted that the GAMG in North America occurs concurrently with a Ghanaian Methodist presence in the UMC and the UCC, the main Methodist denominations with which the MCG has formal agreements. These two denominations are also the largest bodies in the WMC in the US and Canada respectively. The MCG and the UMC have had formal ties since the MOU in 1992⁹⁷ and the UCC and the MCG have a history going back to 1995, but only jointly signed their agreement in 2013.⁹⁸ Rather than expecting conformity to the UMC or the UCC, whether a church falls under the MCG depends on the local situation and the local Methodist conference.⁹⁹

Although it was the sixth MCG congregation in Burkina, the report to the BOM does not describe the nature of the new church that was ‘opened at Ouagadougou the capital.’¹⁰⁰ However ‘In this Community, they are basically Ghanaian traders who belong to different de-nominations in Ghana but wish to worship together because of language barrier.’¹⁰¹ Being a diaspora type of congregation, when they lost their worship space, the first reaction was for the congregation to seek advice from the Ghanaian ambassador, thus revealing where loyalties and influence lie.¹⁰²

However, the Ouagadougou scenario may be much more of an anomalous situation for GAMG, as most of the congregations fitting this typology are found in the global North. As the presiding bishop affirmed the nature of ministry among the Ghanaian diaspora, the mission of the NAM ‘is to evangelize and plant churches and facilitate pastoral care and fellowship among Ghana Methodist Churches and Ghanaians

⁹⁶ Holland Methodist Church, <<http://hollandmethodistchurch.org/about-us/history/>>, accessed 4 November 2012, verified active 13 April 2016; John Neal and Alfred Glasgow, 'Ghana Methodists', e-mail correspondence with Kirk S. Sims, (unpublished, 2012).

⁹⁷ The leadership in the MCG had signed the agreement in 1990. The United Methodist Church and The Methodist Church Ghana, 'Act of Covenant between the United Methodist Church and the MCG', in Casely B. Essamuah, *Genuinely Ghanaian*, 207-209.

⁹⁸ Gary Paterson and Nora Sanders, 'Meeting of the Executive of the General Council, Draft Minutes, May 4-6, 2013', (Toronto: United Church of Canada, 2013), 59-72, p. 66.

⁹⁹ Methodist Church Ghana, 'Roundtable Conference'.

¹⁰⁰ Asare-Kusi, 'Evangelism, Mission and Renewal Division', BOM 62.

¹⁰¹ Achana, 'Report of Methodist Churches in Burkina Faso'.

¹⁰² Ibid.

wherever they may be located in the U.S.A. and Canada.¹⁰³ Ministry to and through Ghanaian diaspora communities is indeed reinforced by the interviews, and this is a strong conceptualisation as was demonstrated in the previous chapter. For ‘Ghanaians all over the world need to hear the Gospel’,¹⁰⁴ and those who have travelled ‘want to worship in ways that suit them, so they can feel at home: a sociological factor to come together as minorities in foreign lands.’¹⁰⁵ In these contexts, mission is realized by ‘sending ministers, mostly to Ghanaian community doing mission among ourselves especially with worship and meeting their needs.’¹⁰⁶

As has been established with the number of ministers, it should be noted that the diaspora churches and fellowships in the global North receive disproportionate attention from the hierarchy. In his final presidential address at conference, Aboagye-Mensah was proud to express that

During my term in office as Presiding Bishop I have had several pastoral visits to almost all the Ghanaian Churches in USA, Canada, Italy, Great Britain and Germany. In most of these visits I went with the Immediate Past and incumbent Lay Presidents.¹⁰⁷

The following chart presents the diaspora churches representing the GAMG typology. (table 5.2)

¹⁰³ Asante, 'Keynote Address by the Presiding Bishop of the Methodist Church Ghana, the Most Reverend Professor Emmanuel K. Asante to the Annual General Meeting of the North America Mission of the Methodist Church Ghana. May 5, 2012.', <<http://spyghana.com/ghana-general-news/religion/what-the-presiding-bishop-of-ghana-methodist-church-said-in-america/>>, accessed 13 June 2012, archived version at <http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=241202>, verified active 12 April 2016.

¹⁰⁴ MCG5.

¹⁰⁵ MCG29.

¹⁰⁶ MCG16.

¹⁰⁷ Aboagye-Mensah, 'Presiding Bishop's 2008, 5th Biennial/43rd Conference Address Delivered at Ebenezer Methodist Cathedral, Winneba', p. 16.

Table 5.2 GAMG congregations

<i>Country</i>	<i>Circuit</i>	<i>Location of congregation</i>
Burkina Faso	—	Ouagadougou
The Netherlands	Holland Mission Circuit	Amsterdam
The Netherlands	Holland Mission Circuit	Rotterdam
The Netherlands	Holland Mission Circuit	Den Haag
Belgium	Holland Mission Circuit	Antwerp
Belgium	Holland Mission Circuit	Brussels
Belgium	Holland Mission Circuit	Gent ¹⁰⁸
United States	Washington Mission Circuit	Hyattsville, Maryland
United States	Washington Mission Circuit	Rockville, Maryland
United States	Washington Mission Circuit	Silver Spring, Maryland
United States	Washington Mission Circuit	Alexandria (Acquaah), Virginia
United States	Washington Mission Circuit	Alexandria (Resurrection), Virginia
United States	Washington Mission Circuit	Baltimore, Maryland
United States	Washington Mission Circuit	Newark, Delaware
United States	New Jersey	Newark, New Jersey
United States	New Jersey	Irvington, New Jersey
United States	New Jersey	Brooklyn, New York
United States	New Jersey	Queens, New York (Ebenezer)
United States	New Jersey	Queens, New York (Bethel)
United States	New England Mission Section	Worcester, Massachusetts
United States	Atlanta Mission Circuit	Atlanta, Georgia (Ebenezer)
United States	Atlanta Mission Circuit	Atlanta, Georgia (Mt Zion)
United States	Atlanta Mission Circuit	Charlotte, North Carolina
United States	Atlanta Mission Circuit	Dallas, Texas
United States	Atlanta Mission Circuit	Denver, Colorado
United States	Atlanta Mission Circuit	Columbus, Ohio
Canada	Toronto Mission	Toronto, Ontario
Canada	Toronto Mission	Montreal, Quebec

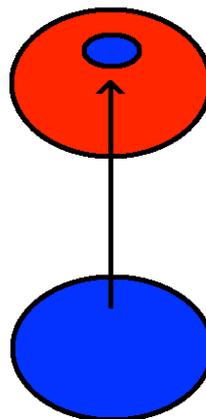
¹⁰⁸ Isaac S. Amoah, 'Holland Mission Circuit Report (Netherlands and Belgium 2010-2012)', *7th Biennial and 45th Conference Agenda* (Tema: Methodist Church Ghana, 2012), 355-361.

Canada	Toronto Mission	Ottawa, Ontario
Canada	Toronto Mission	Calgary, Alberta
Canada	Toronto Mission	Edmonton, Alberta ¹⁰⁹
Australia		Sydney ¹¹⁰

5.4.3 Local affiliation, ministering to Ghanaians

Also found in Europe and North America is the third expression, *local affiliation, ministering to Ghanaians* (LAMG). LAMG is when Ghanaian Methodists are given a level of autonomy to minister to their expatriates through the auspices of another Methodist or united denomination with a Methodist heritage. Such is seen primarily in the Evangelisch-methodistische Kirche in Germany and in The United Methodist Church and The United Church of Canada for the North America contexts.¹¹¹ (see diagram 5.3)

Diagram 5.3 Local affiliation, ministering to Ghanaians (LAMG)



The nature of these churches is essentially to minister to the Ghanaian diaspora under the guise of a different denomination. In these situations, it is common to abide by the polity, practices, and liturgy common to Ghana at the local level whereas the

¹⁰⁹ North America Mission, 'Annual General Meeting: Agenda Representative Session', (Chevy Chase, Maryland: North America Mission, Methodist Church Ghana, 2012).

¹¹⁰ Martin Sannah Kwakwa, 'Ghana Methodists mark five years in Australia', *Diasporian News* <<http://www.ghanaweb.com/GhanaHomePage/diaspora/artikel.php?ID=327047>>, accessed 24 September 2014, verified active 13 April 2016.

¹¹¹ Evangelisch-Methodistische Kirche, 'The World is Our Parish-Germany: International and Migrant Congregations in Germany', in The United Methodist Church (ed.), (Frankfurt am Main, Germany: Evangelisch-methodistische Kirche, 2012); North America Mission, 'Annual General Meeting: Agenda Representative Session', pp. 67-68.

oversight is provided by the local denomination. In practice, the local church is able to function like other MCG churches. For instance in Germany, 'It is the MCG in partnership with the UMC. So at the administrative level, we serve under the UMC.'¹¹²

The visible sign of the missional presence of the MCG is in the sharing of personnel.¹¹³ The local conference may secure funds for the salary and language acquisition classes and then expect the local churches to provide the housing and travel expenses of the minister.¹¹⁴ LAMG may also expect the local congregation to adhere to the salary package and benefits of the local denomination.¹¹⁵ Either way, the salary is provided by those in the global North, rather than financially from the MCG.

Contrary to the work situations of many of the migrants, the ministers are in a seconded situation where they are expected 'to work temporarily with the German Methodist Conference, and then after that go back [to Ghana].'¹¹⁶ In Germany, the work permits are for a three year or five year term¹¹⁷ and in Canada, they are for five or possibly ten years.¹¹⁸ The reality produces scenarios of non-settlers providing spiritual leadership amongst settlers. This begs the question: what is the aim of this type of church situation? If it is to preserve Ghanaian values abroad, the turnover and flow of workers from Ghana will help keep the people tethered to Ghana. If, however, the desire is to have theological interpreters who will guide the Ghanaian congregations by taking the best of both worlds and inculturating a gospel among the migrant populations which increasingly have transnational identities, permission must be made for local theologies and forms that reflect both Ghanaian and German, Canadian, or American values. A profound instance I was able to see through participant observation occurred at the send off of the Very Revd Conrad Roberts after his five-year term in Germany. Rather than celebrating with Ghanaian foods, the churches had barbequed sausages for

¹¹² EmK1.

¹¹³ MCG4, EmK1, EmK2, EmK5, EmK6, The United Church of Canada and The Methodist Church Ghana, 'The memorandum of understanding between The United Church of Canada and the Methodist Church of Ghana', (Meeting of the Sub-Executive of the General Council minutes Monday, June 2, 2011, (teleconference call): The United Church of Canada, 2011), 400-406.

¹¹⁴ MCG4, EmK1, EmK2, EmK6.

¹¹⁵ The United Church of Canada and The Methodist Church Ghana, 'Draft Memorandum of Understanding for Cooperation Between the United Church of Canada and the Methodist Church Ghana', *6th Biennial/ 44th Conference* (Cape Coast: Methodist Church Ghana, 2010), GPC 78- GPC 82.

¹¹⁶ EmK6.

¹¹⁷ The United Church of Canada and The Methodist Church Ghana, 'MOU Between the UCC and the MCG'.

¹¹⁸ Evangelisch-Methodistische Kirche, 'The World is Our Parish-Germany: International and Migrant Congregations in Germany'.

the meal after the service, demonstrating that the community had embraced food from Germany as a way to honour a Ghanaian pastor. Food is a marker that has 'come to symbolize the identity of the group and reinforce the members' consciousness of the uniqueness of their kind.'¹¹⁹ At least one instance of a settler in LAMG is in the case of Ghana Wesley United Methodist Church where Samuel Ahrin has served two decades in his capacity as pastor.¹²⁰

To the worship attender, it could be very difficult to distinguish between a church with ties directly to Ghana or one through a local denomination since the Ghanaian Methodist liturgy is used. For instance, NAM11 who lives in Toronto and has knowledge of both situations said, 'We worship the same, no matter if you are affiliated with Ghana Methodists or you are affiliated to the United Church.' However, some may be aware of doctrinal differences at the denominational level. NAM13 who is a leader at a GAMG church in Toronto stated,

Honestly, the difference that I have some of my friends who worship with the other Methodist church that is affiliated with the United Church, and according to them, you know, there's not much difference, maybe the name. It is true that they have some of their doctrines that some of us don't agree with them. But, they don't impose the doctrines on them.

Conjunctural reasons could be given as to the purpose of such arrangements. At both the grassroots and the institutional levels, Methodist cooperation seems to be a theme that emerges. EmK2 declared,

The Methodists is like a big family and we are trying to unite again. How can you stay in America or UK and say I am from Ghana Methodist I am here and I will remain under Ghana Methodist? If we are one family, wherever you go, you just join the Methodist family there and you work with them.

EmK1 concurred, 'Methodism is global. That is the main thing why they thought if the vision for Christ was for all of us, they didn't want us to separate.' The ecumenical spirit is also understood as a policy of the MCG, at least to NAM7.

You see the Methodist Church has a policy that when there is a fellowship of Ghanaian Methodists anywhere, they should come under the umbrella of any denomination that is in fellowship or communion with the Methodist Church Ghana, which is a member of the World Methodist Council.

¹¹⁹Paul G. Hiebert, *Cultural Anthropology* (2nd edn.; Grand Rapids, Mich.: Baker Book House, 1983b), p. 179, p. 66.

¹²⁰New York Annual Conference of The United Methodist Church, 'Appointments 2012-2013', *Annual Conference Journal* (New York: The United Methodist Church, 2012), 101-117.

Certainly concordat agreements have been signed between the UMC/EmK and the UCC with the MCG.¹²¹ At least on the surface, the purpose of the covenant between the UMC and the MCG was to foster a ‘clearer understanding of the relationship between Christian unity and our covenant with God’ and to seek ‘new insight into the nature of the Christian Church and a new sense of global mission.’¹²²

All parties desire benefit by the arrangements, but their aims may be different. In the UMC, there is a sense of ‘cross-fertilization of ideas about ways to be in that mission’.¹²³ The United Church of Canada sees such relationships ‘would be an expanded intercultural identity and opportunities to connect with a growing immigrant population’ since in Canada, ‘[m]any of the immigrant communities choose to establish their own churches and frequently wish to remain in close contact with their home denominations’,¹²⁴ and the UCC does not have the most universal appeal to these groups.

It could also be that the local denominations are in dire need of communicants. EmK6 observed that in Germany, ‘we add to their numbers, to their dying congregations to fill up.’ Numerically, this is definitely a reality. In the worldwide UMC, a denomination that grew by 25 per cent between 2000 and 2010, the three annual conferences in UMC in Germany (EmK) declined by 16.2 per cent.¹²⁵

Perhaps the benefit is also to the pastors who are appointed to serve overseas. By no means is this always about selfish gain, but sometimes it may be. Past presiding bishop Samuel Asante-Antwi thinks so. In his memoirs, he offers his perspective.

Undeniably, some of those ministers prefer to be regarded as affiliated to the United Methodist Church in U.S.A. because that is where their bread is buttered. For this reason I caution the Laity to be mindful and careful that they are used by those Ministers with selfish interests and who are not in good standing with The Methodist Church Ghana to beguile them. I admonish both the Ministers and the Laity to remember that it took the

¹²¹ The United Methodist Church and The Methodist Church Ghana, 'Act of Covenant between the UMC and the MCG'; Paterson and Sanders, 'Meeting of the Executive of the General Council, Draft Minutes, May 4-6, 2013'.

¹²² The United Methodist Church and The Methodist Church Ghana, 'Act of Covenant between the UMC and the MCG'.

¹²³ *Ibid.*, p. 207.

¹²⁴ The United Church of Canada and The Methodist Church Ghana, 'MOU Between the UCC and the MCG', p. 400.

¹²⁵ Michael Coyner, Bruce Ough, and Rosemarie Wenner, '2012 State of the Church Report', (Nashville: The United Methodist Church, 2012), p. 4.

sweat and sponsorship of our villagers, societies and the Conference which struggled to pay to help educate them as Ministers in The Methodist Church!¹²⁶

This may very well be the case. MCG12 observed that ‘Ministers don’t want to come back’, and this is consistent with Akyeampong’s observation that one goal of migrants is ‘maintaining elite status back home’¹²⁷ or that they have ‘made it in life’. However on a very temporal basis, working with a long-established denomination has ministry-related benefits for the minister. It is much easier to obtain visas to simply serve, and with the standing of some denominations, activities such as officiating at weddings is easily accorded to such ministers.¹²⁸

In comparing the GAMG to LAMG situations side by side, where ‘everything is the same’¹²⁹ benefits to the LAMG help with certain institutional matters. However, it may be in the interest of the pastors for a structure to be set up specifically to address their needs with leaders from their cultural background in their new contexts. For instance in speaking of the German denominational leadership,

At times, they don’t understand our difficulties, because our difficulties might not be their difficulties. What we face as a challenge might not be their challenge at all. They may not even understand that. And they just want to maybe support our work financially. And if it remains like this, it also does not help much, apart from the money, as if you don’t have anybody else to talk to. You don’t have anybody else to lean on when you don’t have strength.¹³⁰

The Canadian situation looks as if it is emerging with some oversight by the Ghanaian church without reporting back to the head office in Accra. In a sense, within UCC, the ministers report to two structures concurrently because

The Methodist Church Ghana, through the Ghana Methodist Bishop, agrees to the following: Regular contact and oversight of the Ghanaian Methodist Ordained Minister through the Office of the Supervising Missions Coordinator (SMC) [of the North American Mission].¹³¹

¹²⁶ Samuel Asante Antwi, *A Living Story: The First Presiding Bishop of the Methodist Church Ghana* (Tema, Ghana: Digibooks Ghana Ltd., 2011), p. 86.

¹²⁷ Emmanuel Akyeampong, 'Africans in the Diaspora: the Diaspora and Africa', *African Affairs*, 99/395 (2000), 183-215, p. 199.

¹²⁸ NAM7, NAM8.

¹²⁹ NAM11. She observed that major difference between the UCC congregation in Toronto compared to the MCG affiliated one is when the children are dismissed for Sunday School.

¹³⁰ EmK6. It should be noted here that the EmK does have a structure in place for migrant ministries from all backgrounds (Vietnamese, English-language, Russian, Ghanaian, etc.). *Evangelisch-Methodistische Kirche, 'The World is Our Parish-Germany: International and Migrant Congregations in Germany'*.

¹³¹ Van Dijk, 'The Ghanaian Pentecostal Diaspora', p. 231.

Though the memorandum-of-understanding was not signed by both parties until 2013, the relationship between the two churches dates back to 1995. With this long history, it is worth noting that at least numerically, GAMG in Canada has had a more profound impact in regards to initiating new congregations. Whereas only one Ghanaian congregation exists under the auspices of the UCC as LAMG, five constituted societies exist in Canada are present with GAMG.¹³² A similar situation is observable in the UMC conferences. (see table 5.3). It should be noted that in the UMC, when Ghanaian congregations are part of the LAMG, this occurs in conferences where the general membership has been in decline.¹³³

¹³² The United Church of Canada and The Methodist Church Ghana, 'MOU Between the UCC and the MCG', p. 404.

¹³³ John H. Southwick, 'Conference Data Comparison 2007-2008', *Background Data for Mission*, 22/3 (2010), 1-3; Coyner, Ough, and Wenner, '2012 State of the Church Report'.

Table 5.3 Distinctly Ghanaian congregations/services in another denomination

<i>Country</i>	<i>Conference/denomination</i>	<i>Location</i>
United States	New England/UMC	East Hartford, Connecticut ¹³⁴
United States	New York/ UMC	Brooklyn, New York
United States	New York/ UMC	Bronx, New York ¹³⁵
United States	Central Texas	Arlington, Texas
United States	Rocky Mountain/UMC	Aurora, Colorado ¹³⁶
United States	Western North Carolina/UMC	Charlotte, North Carolina
United States	Virginia/UMC	Arlington, Virginia ¹³⁷
Canada	Southwest Presbytery/ UCC	Toronto
Germany	Norddeutschland/ EmK (UMC)	Hamburg (Calvary)
Germany	Norddeutschland/ EmK (UMC)	Hamburg (Ebenezer)
Germany	Norddeutschland/ EmK (UMC)	Hamburg (Wesley)
Germany	Norddeutschland/ EmK (UMC)	Berlin
Germany	Süddeutschland/ EmK (UMC)	Düsseldorf
Germany	Süddeutschland/ EmK (UMC)	Essen
Germany	Süddeutschland/ EmK (UMC)	Köln
Germany	Süddeutschland/ EmK (UMC)	Stuttgart
Germany	Süddeutschland/ EmK (UMC)	Frankfurt am Main
Germany	Süddeutschland/ EmK (UMC)	Saarbrücken ¹³⁸

¹³⁴ New Covenant United Methodist Church, 'New Covenant United Methodist Church', <<http://www.newcovenant-umc.org>>, accessed 1 March 2014, verified active 16 April 2016.

¹³⁵ New York Annual Conference of The United Methodist Church, 'Church Locator', <<http://www.nyac.com/churchlocator>>, accessed 1 March 2014, verified active 16 April 2016.

¹³⁶ Rocky Mountain Conference, 'Appointments 2012-2013', (The United Methodist Church, 2012).

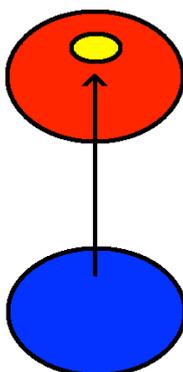
¹³⁷ The General Council on Finance and Administration of The United Methodist Church, 'Ghanaian and African Church Statistics', (Nashville: The General Council on Finance and Administration, 2014); The United Methodist Church, 'Find-a-church: name 'Ghana'', <<http://archives.umc.org/Directory/ChurchListing.asp?Church=Ghana&City=City&StateLong=&State=&zipcode=Zip+Code&MaxRecords=25&Sort=Preferredname&findbutton.x=0&findbutton.y=0&findbutton=Find+Church&TypeID=07&mid=222&ReturnAll=&Remember=Forget&fromSrch=byname>>, accessed 3 February 2015, verified active 16 April 2016.

¹³⁸ Evangelisch-Methodistische Kirche, 'The World is Our Parish-Germany: International and Migrant Congregations in Germany'; Conrad R. Roberts, 'Evangelisch-methodistische Kirche in Norddeutschland; the Methodist Church Ghana of UMC Germany, Hamburg Circuit [2012]', *7th Biennial and 45th Conference Agenda* (Tema: Methodist Church Ghana, 2012), 365-367; Jane E. Odoom, 'State of the Work of God in the UMC, Rhein/Ruhr Ghanaian Circuit', *ibid.*; Stuttgart/Frankfurt Circuit, 'Report from the Stuttgart/Frankfurt Circuit, Germany to 2012 Conference', *ibid.*, 372-376.

5.4.4 Local affiliation, ministering to locals

A fourth expression would be *local affiliation, ministering to locals* (LAML). From time to time requests are sent to the MCG for personnel to be seconded to serve in the Methodist denomination in another country. The MCG has a long history of this type of sharing of personnel. In fact, on two different occasions, the MCG supplied the district chair of The Gambia District (then part of the British Methodist Church and now recently independent).¹³⁹ Lay and clergy members have been shared with sister bodies, for instance Dr Nii Addo Bruce, as the church's agriculture consultant was loaned out to the Gambian Methodists to assist with their agricultural projects.¹⁴⁰ It may be understood in diagram 5.4. As of late, three ministers have been posted to Sierra Leone, and two to the MCCA, with one in Barbados and the other in Trinidad and Tobago.¹⁴¹

Diagram 5.4 Local affiliation, ministering to locals (LAML)



LAML most closely fits the definition of missionary in the MMM, with professionals sent off from one country to serve a people different from their own in another land. It could be argued that this is a sodality of select people for ministry of a special second tier level of commitment. However, no sodality structure has been set up to train, help with logistics, and care for the missionaries, though the mechanism could be executed through the existing EMR framework. Interestingly, without such a

¹³⁹ Charles A. Pratt did this in the 1970s. North America Mission, 'Annual General Meeting: Agenda Representative Session', p. 67. Later his son, Titus Pratt, filled the same role. Methodist Church Ghana, '13th Annual Conference', Stationing of Ministers. Methodist Church Ghana, 'Stationing of Ministers: Outside Ghana'.

¹⁴⁰ Board of Social Responsibility and Rural Development, 'Report of the Board of Social Responsibility and Rural Development', *The Methodist Church Ghana, 5th Biennial/43rd Conference Agenda, Representative, Session 1* (Winneba, Ghana: The Methodist Church Ghana, 2008), BSRRD 14; Methodist Church Ghana, 'The Station of Ministers 2010'.

¹⁴¹ Gladys Afarchoe Odoi, 'Five Ministers Sent on Mission Abroad', *The Christian Sentinel*, 18/4 (2009); Methodist Church Ghana, 'The Station of Ministers 2010'.

support structure or cross-cultural training that is common in MMM mission agencies, MCG28 noted that the ministers really struggled with culture shock in Sierra Leone.

This approach has a long history in the post-independence MCG, with Yedu Bannerman going over to The Gambia in the 1960s, followed by others such as Robert Aboagye-Mensah, Charles A. Pratt, and Titus Pratt.¹⁴² No doubt, the spirit of ecumenism is at play in the sharing of ministers across conference and denominational boundaries. Requests are made by other Methodist bodies, and the MCG shares personnel.¹⁴³ MCG12 noted that the idea has its roots when

The British Conference [in the 1960s and 1970s] thought that local people [i.e. Gambians] could have a better affinity with local people [Ghanaians]. This brought about some of the earlier efforts with the other African conferences.

A few ministers are posted to serve in contexts that may best fall into this category since the ministers are technically serving outside the bounds of the MCG, but do have the endorsement of the Conference. Casely Essamuah, though primarily serving an independent church not specifically among Ghanaians, obviously is in good graces with the MCG as he fills a senior clergy role in the MCG as assistant mission secretary of the NAM.¹⁴⁴ Nana E. K. Bassaw has been serving in the US Army as a chaplain, and he is required to minister to non-Ghanaians,¹⁴⁵ as are the others in university settings.¹⁴⁶ In a multicultural setting, Joshua Kofi Kyeremeh pastors an international congregation in Copenhagen.¹⁴⁷ Though he is of Ghanaian heritage, Kyeremeh's ministerial credentials are in the UMC, rather than the MCG.¹⁴⁸

¹⁴² MCG12, MCG28.

¹⁴³ MCG28.

¹⁴⁴ Bay Area Community Church, 'Leadership', <<http://www.bayareacc.org/leadership/>>, accessed 1 March 2014, verified active 12 April 2016; North America Mission, 'Annual General Meeting: Agenda Representative Session'.

¹⁴⁵ United States Army, 'Army Chaplain Corps Requirements', <<http://www.goarmy.com/chaplain/about/requirements.html>>, accessed 1 March 2014, moved to <https://www.goarmy.com/chaplain/about/requirements.m.html>, verified active 16 April 2016.

¹⁴⁶ Methodist Church Ghana, 'The Station of Ministers 2010'.

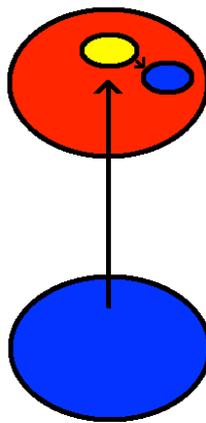
¹⁴⁷ Joshua Kofi Kyeremeh, 'The International Congregation of UMC in Copenhagen, Denmark', <<http://www.umc-ne.org/church-planting/countries/denmark/the-international-congregation-of-umc-in-copenhagen-denmark/>>, accessed 1 March 2014.

¹⁴⁸ General Board of Global Ministries, 'Joshua Kyeremeh', <<http://www.umcmision.org/Explore-Our-Work/Missionaries-in-Service/Missionary-Profiles/Kyeremeh-Joshua>>, accessed 1 March 2014, verified active 13 April 2016.

5.4.5 Local affiliation, dual-purpose ministry

A fifth model is found in the United Kingdom and Italy. It is *local affiliation, dual-purpose ministry* (LADPM). This is when personnel are sent to serve in another denomination as pastors of local churches and are permitted to facilitate ethnic fellowships outside the confines of local congregations. It is common knowledge that the clergy sent from Ghana are to be chaplains to Ghanaians (especially in the UK), but not to pastor in explicitly Ghanaian congregations. This may be understood through diagram 5.5.

Diagram 5.5 Local affiliation, dual-purpose ministry (LADPM)



LADPM is a ‘chaplaincy model - which encourages full integration of Ghanaian members in local Methodist Churches’.¹⁴⁹ In other words, rather than encouraging congregations to form around an ethnic group, the aim is to have intercultural congregations. This can be seen in the taxonomy used by the British Methodists. Instead of being listed as congregations, the gatherings of Ghanaians are termed as ethnic minority ‘groups’ and ‘fellowships’.¹⁵⁰ The Ghanaian fellowship is the most frequently reported minority fellowship in three urban districts of the British Methodist

¹⁴⁹ Emmanuel Aggrey-Ogoe, 'Ghanaian Methodist Fellowships [GMF]-United Kingdom Chaplaincy Report to the 5th Biennial/43rd Conference of the Methodist Church Ghana [2008]', *The Methodist Church Ghana, 5th Biennial/43rd Conference Agenda, Representative Session* (1; Winneba, Ghana: The Methodist Church Ghana, 2008), GPC 33-GPC 35.

¹⁵⁰ Ibid.

Church.¹⁵¹ Fellowships are found in London (with branches throughout the city), Nottingham, Glasgow, and Edinburgh.¹⁵²

In the Italian Methodist Church, sometimes the integration into local churches has been so great, the Ghanaian Methodists have identified a need for

Intensification of efforts at the cultural integration between the African community, especially Ghanaians, always the majority in our churches, and the community of Italians and other nationals in church and society.¹⁵³

According to Richard Kofi Ampofo, who has served as the vice president of the Italian Methodist Church, the scenario in Italy is a

model of integration with brothers and sisters coming from Methodist Churches (and other Protestant denominations) in every part of the world promoted by Methodist and Waldensian Churches in Italy: neither 'assimilation' nor 'parallel coexistence', but a long term process of mutual integration, involving both Italians and not Italians to reconsider one's own vocation and to build renewed individual and communal identities and mission, based on a true, open dialogue between different traditions, cultures, liturgical and theological sensitivities.¹⁵⁴

Numerically, the Methodist church in Italy has seen a tremendous influx of Ghanaians. Though in union with the Waldensian Church, the Methodist body has retained its identity in the broader denomination.¹⁵⁵ The Methodist section has about 7,000 members, and when the Easter and Christmas conventions are convened by the Ghanaian Methodists in Italy, the events attract 'almost 2,300 Ghanaians' (up from thirty-five just fifteen years ago).¹⁵⁶

Why does this pattern manifest itself only in the United Kingdom and Italy? Perhaps survival is part of it, as both churches have experienced numerical decline in membership,¹⁵⁷ and Ghanaians have been adding to the membership rolls. Ghanaians are among the largest non-native ethnic groups in both the Italian Methodist Church and

¹⁵¹ Methodist Church (Great Britain), 'Conference Agenda', (Southport: Methodist Church (Great Britain), 2011), pp. 669-669; Belonging Together Partnership Steering Group, 'Belonging Together Partnership Document 2010-2013 (2011 Revision)', (London: Methodist Church of Great Britain, 2011), pp. 18-19.

¹⁵² Belonging Together Partnership Steering Group, 'Belonging Together Partnership Document 2010-2013 (2011 Revision)', p. 18; UK Chaplaincy, 'The Ghanaian Methodist Fellowship UK Chaplaincy', *7th Biennial and 45th Conference Agenda* (Tema: Methodist Church Ghana, 2012), 349-354.

¹⁵³ George G. Ennin, 'Chiesa Evangelica Metodista-Italia Report to the 6th Biennial Conference, the Methodist Church Ghana', *6th Biennial/ 44th Conference* (Cape Coast: Methodist Church Ghana, 2010), GPC 51- GPC 53.

¹⁵⁴ Richard Kofi Ampofo, 'Being church together in Italy', e-mail correspondence with Kirk S. Sims, (unpublished, 2014b).

¹⁵⁵ Richard Kofi Ampofo, 'A Little Taste of History: the Beginning of Methodist Missions in Italy', (2014a), Essamuah, 'Go ye into all the West', pp. 54-55.

¹⁵⁶ Ampofo, 'Being church together in Italy'.

¹⁵⁷ Details are spelled out for the BMC in the next chapter.

the BMC. According to Essamuah, for the Italian Methodists a major shift took place when the decision was made in March of 1989 'to be the church together' which changed the missional perspective in Italy.¹⁵⁸

MCG36 offered an additional reason when he pointed out that the BMC has sponsored many ministers' graduate studies. It is possible that a level of deference to the BMC is prominent with the MCG leadership in sort of a personal debt to that church. Integration into the BMC seems to be the aim because 'The Ghanaian Methodist Fellowship is not a church and there is no intention to make it one....It seeks to encourage members to participate fully in all aspects of their local Methodist Churches and the fellowship.'¹⁵⁹ In an effort to focus on integration the GMF also seeks to have people not from Ghanaian backgrounds participate in its activities.¹⁶⁰

The integration policy has been effective in connecting people to the BMC. Both MCG36 and BMC5 pointed out that many of the stewards and other leaders are Ghanaian. However, MCG36 also believes that BMC has imposed a glass ceiling for church growth among the Ghanaian population in the UK. He contends giving the Ghanaians a chance to form their own churches may be a better way of reaching a wider audience.

A lot of Methodist Churches are closing. In the US, I know of one or two UMCs that have been handed over to Africans and they are restoring the place. In the UK, they don't want to do that because they fear the Africans will take over. But if they truly believe in mission as global, then they should give the people who want to worship a chance.

Though some Ghanaians are tempted to go to the independent Ghanaian-based churches that meet weekly, many have been able to find expression of Ghanaian worship forms and groups in the monthly fellowship meetings.¹⁶¹ MCG29 acknowledged the benefits to the MCG, both to those in the UK and Ghana 'to foster fellowship and to pool resources for work in Ghana.' Certainly material goods have flowed back to Ghana such as the nineteen-passenger van donated to the Rafiki children's home.¹⁶²

¹⁵⁸ Essamuah, 'Go Ye Into all the West', p. 54.

¹⁵⁹ UK Chaplaincy, 'The Ghanaian Methodist Fellowship UK Chaplaincy', p. 349.

¹⁶⁰ *Ibid.*, p. 353.

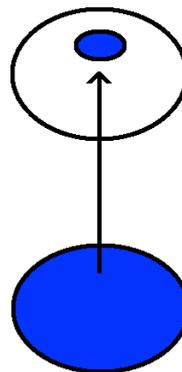
¹⁶¹ *Ibid.*, pp. 351-352.

¹⁶² Davis, 'Extending Fellowship to the Methodist Church in Ghana', <<http://www.methodistlondon.org.uk/ghanabus.pdf>>, accessed 12 November 2011, archived at <http://www.pdf-archive.com/2016/04/16/ghana-bus-extending-fellowship/>, verified active 16 April 2016.

5.4.6 Independent affiliation, ministering to Ghanaians

A sixth typology that arguably has a scant relationship with the MCG is *independent affiliation, ministering to Ghanaians* (IAMG). Such an approach fits in with a typical pattern where usually laypersons take the initiative to start a prayer group or fellowship that emerges into a congregation. If the MCG is indeed a missional church, then it is natural that when members migrate to other lands, those who already belong to a Methodist church are going to group together with other like-minded individuals and engage in mission. Those who belong to the modality are simply in new contexts, and this does not require a sodality. As this is an independent move that may eventually seek recognition by the MCG or the MCG's partner denomination in that country, these bodies are technically independent in affiliation. This typology can be explained in the following graph. (diagram 5.6)

*Diagram 5.6 Independent affiliation, ministering to Ghanaians
(IAMG)*



Such expressions do not have the official imprimatur from the church hierarchy, but are known to exist. As this expression typically occurs without the leadership of a minister in full standing with the MCG, the denomination has less authority to exert discipline and oversight. As some may simply be a home group with a handful of Ghanaians, while others may be fully-fledged non-profit corporations, it is difficult to quantify this expression. It is very much an open understanding in the MCG that many Ghanaians have taken the initiative to found churches abroad. The goal then is to persuade those with Methodist ties to fall under the polity of the MCG or the partner Methodist denomination. The NAM is known to take applications for membership. For instance, in 2012, it received applications from the St Paul Society in Baltimore and Ghana Resurrection Church in Alexandria. Interestingly, the latter, though at the time independent, actually used the MCG corporate logo on its letter of application. In the St

Paul situation, the application explicitly stated that ‘From its inception [in 2002], the intention was to eventually become a recognized Society within the Methodist tradition.’¹⁶³ In Germany, the once independent congregation was brought back under the EmK,¹⁶⁴ and the Saarbrücken church was begun by a group of laity gathering together and eventually requesting formal status.¹⁶⁵

Though this typology is one that does not involve the church hierarchy on the planning stage and does not always make the most strategic use of resources, it is nonetheless, an expression of the essence of the missional nature of the MCG. As was established in the previous chapter, the MCG has a high level of validating mission through the mission through the presence of ministers, yet, mission is inherently the collective responsibility of all. Such an organic move of church that starts with a few individuals who gather together after migrating to a new land is quintessentially West African migrant Christianity.¹⁶⁶

5.5 Conclusion

As to the MCG, international mission is occurring in quite a few locations in disparate situations. Contrary to a major pattern typical of the MMM, international mission takes place without a formal sodality such as a mission agency. Though the missional church discussion has been a discourse primarily in the global North in a post-Christian milieu, it offers a theological framework to understand the ways in which the modalities of the MCG engage in mission. We see approaches that come out of a church that is missional, where the affiliation may be Ghanaian, local, or independent and the ministry is done amongst either indigenous or Ghanaian populations or a combination of the two. What is indicative of this mission agency-less denomination is a situation where, as Jehu Hanciles points out, ‘every Christian migrant is a potential missionary.’¹⁶⁷

¹⁶³ North America Mission, 'Annual General Meeting: Agenda Representative Session' pp. 73-75.

¹⁶⁴ Roberts, 'Evangelisch-Methodistische Kirche in Norddeutschland: The Methodist Church Ghana of UMC Germany, Hamburg Circuit [2010]'.
¹⁶⁵ Stuttgart/Frankfurt Circuit, 'Report from the Stuttgart/Frankfurt Circuit, Germany to 2012 Conference', p. 374.

¹⁶⁶ Adogame, *The African Christian Diaspora*; Biney, *From Africa to America: Religion and Adaptation Among Ghanaian Immigrants in New York*; Hanciles, *Beyond Christendom*.

¹⁶⁷ Hanciles, *Beyond Christendom*, p. 378.

6. METHODIST DEFERENCE OR A WORLD PARISH: PARADOXICAL REALITIES OF TERRITORIAL CHRISTIANITY IN RELATION TO INTERNATIONAL MISSION IN THE MCG

6.1 Introduction

The Methodist Church Ghana has long had relations with Methodists beyond its fold. In Ghana, the MCG has an enduring history of being cordial with other Methodist Church bodies while being the predominant voice in its primary context for Methodism. However, with its expansion beyond Ghana, we see concurrent theological currents paradoxically being articulated by the church hierarchy and within the church. As a mainline denomination in the ecumenical movement, we see a deep sense of deference to other Methodist bodies. Yet with an evangelical heritage and armed with the Wesleyan maxim of a 'world parish', we also see the confidence of a denomination that knows its place in a marketplace of religions with less of a regard to the territorialism of old Christendom. These seemingly contradictory approaches have bearing on the international mission of the MCG.

6.2 Background

The Methodist Church Ghana is a body that has always known itself as the largest and primary heir of Methodism in Ghana. First as British Methodism splintered in the nineteenth century and reunited in the 1930s, the tie was with the predominant branch of the chair of Wesley in Britain. As other Methodist bodies were introduced, particularly the African American Methodist denominations, the MCG has been the senior body in Ghana, so it does not have a heritage as a breakaway denomination over theological or political matters. In a sense, the MCG has an institutionally conservative nature and has not been given to renegade tactics. However, it is indeed currently rooted in a context that is a competitive part of a marketplace of faiths, and its relationship with other Methodist bodies is worthy of exploration.

Although much background for the MCG's history of international mission was set forth in chapter two, it is prudent to delve into the historical Methodist ties of the MCG. In this section, we shall look at its Methodist heritage and then its relation with other bodies in Ghana and being a participant on the international Methodist stage.

6.2.1 Out of British Methodism

After a request for Bibles in 1834 by a study group, missionaries were sent to the Gold Coast¹ for generations through the Wesleyan Methodist Missionary Society (WMMS), the primary board through which Wesleyan Methodists deployed missionaries overseas. This role was later filled by the Methodist Missionary Society of the British Methodist Church (BMC) after the 1932 church union.² The primary Methodist denomination in Ghana was an actual part of the BMC until 1961 when it became the autonomous and independent Methodist Church Ghana.

As was typical of a mainline denominational mission, Methodism in the Gold Coast progressed over the succeeding generations in patterns consistent with the modern missionary movement (MMM).³ As was discussed in chapter one, in broad generalisations, the MMM has been the distinguishable unidirectional mode of financially supported, strategized, and directed Christian mission of professional missionaries from the West to the non-West through missionary agencies particularly over the last few centuries.⁴

Especially in the mission period, the MCG maintained very strong ties to the BMC. As late as 1959, Ghanaian Methodism was even headed by someone from Britain until F.C.F. Grant was inducted as Chairman of the Ghana District.⁵ The financial ties to the UK were significant, although the church has a long history of

¹ I use Gold Coast and Ghana synonymously in this chapter, though technically the Gold Coast Colony along with British Togoland became the current Ghana in 1957. The Gold Coast Colony did not encompass the Asante Empire in the mid-nineteenth century, making Freeman's journey an 'international' one.

² Aboagye-Mensah, "'The World Our Parish": Christian Mission and the Wesleyan Heritage in a Ghanaian Context', p. 53; Arthur Eustace Southon, *Gold Coast Methodism* (Cape Coast; London: Methodist Book Depot; The Cargate Press, 1934), p. 34; Bartels, *The Roots of Ghana Methodism*, p. 11.

³ Walls simply uses 'The Missionary Movement', and Hanciles refers to it as the 'Western Mission Movement'. Cf.: Walls, 'The Old Age of the Missionary Movement' 26-32; Hanciles, *Beyond Christendom*, (esp. pp. 90-104).

⁴ I use this in the broadest sense, rather than breaking down this era into smaller episodic periods. Bevans and Schroeder offer several helpful ways of understanding shorter time frames in more contextual and theological terms. Bevans and Schroeder, *Constants in Context: A Theology of Mission for Today* Winter splits this epoch into three periods, the first starting with Carey. Winter et al., *Perspectives*.

⁵ Foli, *Ghana Methodism Today*, p. 71; Essamuah, *Genuinely Ghanaian*, p. 38. This was also a decade after Nkrumah first formed a government. In all fairness, a similar situation was present in the Christian Council of Ghana. Though Christian Baeta (Ghanaian) served as chairman from 1956-1957, actually British Methodist missionary G.T. Eddy filled that role as late as 1960. James Anquandah, *Agenda Extraordinaire: 80 years of the Christian Council of Ghana (1929-2009)* (Accra: Asempa, 2009), pp. 36, 187. A native of the Gold Coast, Gaddiel Acquah, had indeed served as district chair from 1950-1954. Bartels, *The Roots of Ghana Methodism*, p. 151. However, Pritchard lists Gaddiel R. Acquah as Chairman of the Gold Coast District in 1949 under 'non-missionaries in leadership roles—the first senior office-holders.' Pritchard, *Methodists and their missionary societies 1900-1996*, appendix 2.

securing funds locally.⁶ As would have been expected of this period, education was a strong link between Ghana and the UK.⁷ Although a much higher level of contextualisation has taken place in subsequent years,⁸ Ghanaian Methodists also have a high regard for the patterns established by or learned from British Methodism. Kwesi Dickson observed ‘the early missionaries jealously guarded their Methodism’ for they believed ‘British Methodism was worth handing down in every detail.’⁹ However, according to the three-self principles,¹⁰ the MCG was well on its way to standing on its own during the mission period. Bartels contends, ‘in actual practice the [Gold Coast and later Ghana] Synod had complete freedom of action over a wide range of the life of the church,’¹¹ implying a high level of independence before 1961. British Methodism made a significant investment in what was to become the MCG. During the first century alone, through the Wesleyan Methodist Missionary Society, the Wesleyans Methodists

⁶ Gold Coast District Wesleyan Methodist Church, 'Reports', (Wesleyan Methodist Church, Gold Coast District, 1910). For instance, in 1910, the year of the Edinburgh Conference, the Missionary Committee made £3545/18/7 in grants to the work in the district in addition to the £2127 for the ‘cost of European agency’ supporting the missionaries. It should be noted that the same year, £7960 was raised from ‘ordinary income from Native and Mixed Societies’. Many of the mission areas continued to be staffed by expatriate missionaries, creating what Essamuah calls a ‘dependency syndrome’ in some areas. Essamuah, *Genuinely Ghanaian*, p. 41. Proportionally much smaller, the British Methodist World Church Office has made grants totalling as much as £58,000 as late as 2006. Methodist Church Ghana, ‘4th Biennial/42nd Conference Akyem Oda Representative Session’, p. BFD 3. Five positions for ‘Nationals in Mission’ were salaried that year. Ibid, p. BSRRD 7.

⁷ The Gold Coast Methodists agreed in 1948 that it should be assessed ‘as soon as possible in a [ministerial] candidate's course as to his suitability for training in England’. Methodist Church Synod of the Gold Coast, *I will build my Church. The report of the Commission appointed by the Synod of the Methodist Church, Gold Coast, to consider the Life of the Church* (St. Albans: The Campfield Press, 1948), p. 50. Much of the postgraduate studies (especially doctoral) undertaken by Ghanaian Methodist Ministers is done *aborɔkyiri* [overseas], though not exclusively now in the UK. Board of Ministries, ‘Further training of church personnel interview - 2009’, *5th Expanded General Purposes Council Meeting at the Calvary Methodist Chapel, North Accra Circuit* (Accra: Methodist Church Ghana, 2009), BOM 16 - BOM 22.

⁸ Joseph M.Y. Edusa-Eyison, ‘Some Aspects of Worship in the Methodist Church Ghana—Their Implications for Kwesi Dickson’s Theology of Worship’, *Trinity Journal of Church and Theology*, /XV (2004), 2; Essamuah, *Genuinely Ghanaian*.

⁹ Kwesi A. Dickson, ‘The Minister-Then and Now’, in J. S. Pobee (ed.), *Religion in a Pluralistic Society: Essays Presented to Professor C G Baëta in Celebration of his Retirement from the Service of the University of Ghana, September 1971 by Friends and Colleagues Scattered Over the Globe* (Studies on Religion in Africa; Leiden: E. J. Brill, 1976), p. 174. Dickson also stated: ‘[B]y his training and habits the Methodist minister of today [1970s] is a fairly accurate copy of the Methodist minister of the time of the first Methodist missionaries in the Gold Coast.’ Ibid, p. 179.

¹⁰ The three-self principles were particularly advocated during the MMM era by Rufus Anderson in America and Henry Venn in Britain. The main points were to see mission churches become ‘self-governing’, ‘self-supporting’, and ‘self-propagating/extending’. Bosch, *Transforming Mission*, pp. 331-332.

¹¹ Bartels, *The Roots of Ghana Methodism*, p. 294.

sent 194 missionaries to the Gold Coast.¹² The affection to the mother church¹³ is strong, and the MCG continues to honour this historical tie with a constitutionally allocated member of its governing conference to be sent from the British Conference.¹⁴

6.2.2 Methodist relations in Ghana

Ghana could be described as a marketplace of faith. A plethora of Christian bodies exist in the country, and over the last two centuries, other Methodist churches have established presences in the country. As other Methodist denominations exist in Ghana, often having international ties, it is helpful to examine the relationships with them.

Relations with other Methodist denominations within Ghana are, for the most part, very cordial. The main alternative branch of Methodism in Ghana has been the African Methodist Episcopal Zion Church (AMEZ), with whom the MCG shares a stake in the operations of Trinity Theological Seminary¹⁵ as well as working with it in other ecumenical bodies.¹⁶ Both churches benefited from the revivals brought forth by William Wadé Harris. Yet, some of the earliest ministers and members in the AMEZ came out of the ranks of the Gold Coast Wesleyan Methodists. Some had been disaffected by the British leadership,¹⁷ and others were drawn to the African leadership, even attracting the scion of Ghanaian Methodism, Thomas Birch Freeman, *Jr.*¹⁸ Interestingly, the AMEZ is still dynamically connected to its American leadership, while the MCG has had over a half century of complete independence.

Within the Christian Council of Ghana, the MCG shares fellowship with the AMEZ, the much smaller African Methodist Episcopal Church (AME) and Christian Methodist Episcopal Church (CME) denominations.¹⁹ Two other Methodist bodies should be noted here. A disagreement which led to the expulsion of District Chairman

¹² Southon, *Gold Coast Methodism*, pp. 156-157. This included 110 missionaries, 42 women workers and 42 listed as 'and wife' with an asterisk next to the name of the male missionaries.

¹³ Davies actually uses the term 'mother church' to refer to the BMC. Rupert E. Davies, *Methodism* (London: The Epworth Press, 1963), p. 202.

¹⁴ Methodist Church Ghana, *The Constitution and Standing Orders*, Section One, A.3.(1), p. 20.

¹⁵ Anquandah, *Agenda Extraordinaire*, pp. 15-19.

¹⁶ *Ibid.* Kpobi, *Mission in Ghana*.

¹⁷ R. W. Wyllie, 'Some Contradictions in Missionizing', *Africa: Journal of the International African Institute*, 46/2 (1976), 196-204, p. 202.

¹⁸ Mobley, *The Ghanaian's image of the missionary: an analysis of the published critiques of Christian missionaries by Ghanaians 1897-1965*, pp. 80-81.

¹⁹ The AMEZ is obviously the second largest other Methodist presence in Ghana with approximately 250,000 members compared to the 1,980 and 300 in the AME and CME respectively. The MCG had a membership of 584,969 in 2009. Anquandah, *Agenda Extraordinaire*, pp. 172-174, 178.

Revd Edu-Buandoh in 1986 caused several hundred members in the Cape Coast area to leave to form the Evangelical Methodist Church of Christ. During the presidency of Kwesi Dickson in the 1990s, two of the three ministers who had left were reconciled back to the MCG.²⁰ A recent and small Free Methodist presence with ties to Canada has also been birthed in a particular part of Accra.²¹ Still, the MCG remains the most sizable Methodist presence in the country.

6.2.3 Methodist relations beyond Ghana

Dating back to Freeman, the MCG has had relations with other West African Methodist Churches. Relationships with them were strengthened during the 1950s amid talk of a potential union of the districts into a pan-West African Conference.²² As that idea did not materialize and the independent conference based in Accra emerged, Ghana Methodists were keenly aware of the potential for isolation.

The Methodist Church Ghana maintains formal ties with Methodist denominations in other countries. It does this in multilateral and bilateral ways. It very much sees itself as part of the World Methodist community, being a member of the World Methodist Council and other regional bodies. This goes along with the institutional interactions typical of many mainline denominations, both inside and outside Ghana. It is common for high ranking leaders in the Methodist Church Ghana to attend the conferences of the sister churches, especially in West Africa and for the same denominations to send representatives to the Ghanaian Conference.²³

Receiving missionaries has also been a way by which the MCG has related to other Methodist bodies. Missionaries have, for the most part, come from the British and American Methodist denominations, yet the BMC and the UMC have also supplied some West African missionaries.²⁴ For instance, John Yambasu was serving in Ghana

²⁰ Essamuah, *Genuinely Ghanaian*, pp. 114, 249.

²¹ Free Methodist Church, 'Ghana Mission District', <<http://fmcusa.org/fmwm/countries/ghana/>>, accessed 28 September 2012, verified active 13 April 2016. The Church has 213 members and was established in Ghana in 1998.

²² Bartels, *The Roots of Ghana Methodism*, pp. 293 ff.

²³ Methodist Church Ghana, 'Thanksgiving service to God and valedictory service in honour of Most Rev. Dr. Robert Kwasi Aboagye-Mensah for the end of tenure as Presiding Bishop of the Methodist Church Ghana from 2003-2009' p. 13; Ecumenical Relations Committee, 'Ecumenical Relations Committee Report', *Methodist Church Ghana, 5th Biennial/43rd Conference Agenda* (1; Winneba, Ghana: The Methodist Church Ghana, 2008), GPC 15- GPC 16; Methodist Church Ghana, 'Thanksgiving Service to God and Valedictory Service in Honour of Most Rev. Dr. Robert Kwasi Aboagye-Mensah for the End of Tenure as Presiding Bishop of the Methodist Church Ghana from 2003-2009', pp. 13-14.

²⁴ Methodist Church Ghana, '4th Biennial/42nd Conference Akyem Oda Representative Session' pp. GPC 72-GPC 85.

as a missionary with the General Board of Global Ministries (GBGM) of The United Methodist Church (UMC) when he was elected to the episcopacy of his denomination in Sierra Leone.²⁵ Within the last few decades, the bulk of the mission force has come out of the UMC especially through the voluntary faith mission, the Mission Society, which had eighteen career and multi-year term adult missionaries in 2008.²⁶ Missionaries with these boards have typically served in supportive roles in areas ranging from education to health care to well drilling to evangelism. In sum, these are very much traditional relationships a mainline denomination in Africa would expect. It is also common for individual congregations in the global North to partner by sending work teams and financial resources to individual congregations in Ghana. A handful of these congregations have also entered into formal relationships of being twinned.²⁷ Relationships where Ghanaian Methodists are found in other countries and the secondment of pastors to other conferences were explored in detail in chapter five.

6.3 Living with the remnants of Christendom on the world stage

For numerous generations, Christendom was a significant theme in the universal church, especially in Europe. For many, ‘To be Christian was also to belong to specific territory’²⁸ and to be governed by Christian magistrates. In short, Christianity became synonymous with a domain and its realms, and the church and state became wed. ‘Europeans thought of “Christendom” as Christian territory, roughly coterminous with Europe, and hardly thought of Christians beyond it.’²⁹ So strong is this concept, some languages do not allow for a distinction between *Christendom* and *Christianity*.³⁰

However, Christendom has not always been a pervasive perspective. The ‘early Christians were regarded by their neighbors as belonging to a religion that was without

²⁵ Phileas Jusu, 'United Methodists elect bishop for Sierra Leone', <<http://www.umc.org/site/apps/nlnet/content3.aspx?c=IwL4KnN1LtH&b=2072519&ct=6470237>>, accessed 25 October 2012, archived at <http://www.umc.org/news-and-media/united-methodists-elect-bishop-for-sierra-leone>, verified active 13 April 2016.

²⁶ Kirk S. Sims, 'Mission Society for United Methodists Report for 2007-2008', *The Methodist Church Ghana, 5th Biennial/43rd Conference Agenda, Representative, Session 1* (Winneba, Ghana: The Methodist Church Ghana, 2008), GPC 13-GPC14.

²⁷ Robert Kwasi Aboagye-Mensah, 'Address to the Methodist Church Ghana Missions II Conference', (Kumasi, Ghana: Methodist Church Ghana, 2008b), p. 5.

²⁸ Walls, 'Christianity in the non-western world', p. 12.

²⁹ Walls, *The Cross-Cultural Process*, p. 92.

³⁰ Walls, 'Christianity in the non-western world'; Alan Kreider, *The origins of Christendom in the West* (Edinburgh; New York: T&T Clark, 2001).

a homeland.³¹ Some historians point to the ascendancy of Christianity in the Roman Empire as a turning point first with the conversion of Constantine and the later declaration of Christianity as the state religion by Theodosius.³² Others argue that territorial Christianity truly emerged a few centuries later and ‘was itself the product of the special historical circumstances of the conversion of the western barbarians,’³³ and took deep root with the peoples of the north because this framework ‘reflected the continuation of a principle inherent in the primal cultures’ of that part of Europe.³⁴ However, this was not the exclusive expression of Christianity as many of the oriental churches had rich existences outside the Christendom paradigm.³⁵

With the coming of the Reformation, things became more specific to location. Rather than all falling under the jurisdiction of the Roman Catholic Church, a number of principalities and kingdoms in the Holy Roman Empire were now also Protestant. The Peace of Augsburg defused the intensity of religious wars and codified the status quo. With it, the principle of *cuius regio, eius religio* became the established convention. In other words, ‘each lay prince was, therefore, to determine the kind of religion which was to prevail in his territories.’³⁶ Crossing a border was to move from one Christian territory to the jurisdiction of another.

Territorialism has made its way into ecclesiastical understandings, not just religious affiliation of temporal spheres. In various church structures, primates,

³¹ Dale T. Irvin, 'Ecumenical Dislodgings', *Mission Studies*, 22/2 (2005), 187-205, p. 195.

³² Wilbert R. Shenk, 'New Wineskins for New Wine: Toward a Post-Christendom Ecclesiology', *International Bulletin of Missionary Research*, 29/2 (2005), 73-79, p. 74. Wesley was quite critical of the nature of Christianity after Constantine. ‘The conversion of Constantine to Christianity, and the emoluments which he bestowed upon the Church with an unsparing hand, were the event which is signified in the Revelation by “the new Jerusalem coming down from heaven!” ...I have been long convinced, from the whole tenor of ancient history, that this very event, Constantine's calling himself a Christian, and pouring in that flood of wealth and honour [power] on the Christian Church, the Clergy in particular, was productive of more evil to the Church than all the ten persecutions put together. From the time that power, riches, and honour of all kinds were heaped upon the Christians, vice of all kinds came in like a flood, both on the Clergy and laity. From the time that the Church and State, the kingdoms of Christ and of the world, were so strangely and unnaturally blended together, Christianity and Heathenism were so thoroughly incorporated with each other, that they will hardly ever be divided till Christ comes to reign upon earth. So that, instead of fancying that the glory of the new Jerusalem covered the earth at that period, we have terrible proof that it was then, and has ever since been, covered with the smoke of the bottomless pit.’ Wesley, 'Of Former Times', Christian Ethereal Library <<http://new.gbgbm-umc.org/umhistory/wesley/sermons/102/>>, accessed 19 January 2012, archived at <http://www.umcmmission.org/Find-Resources/John-Wesley-Sermons/Sermon-102-Of-Former-Times>, verified active 24 April 2016.

³³ Walls, *The Missionary Movement*, p. 258.

³⁴ Walls, 'Christianity in the non-western world', p. 11. See also: Hanciles, *Beyond Christendom*.

³⁵ Irvin, 'Ecumenical Dislodgings', p. 196.

³⁶ Kenneth Scott Latourette, *A History of Christianity*, 2 vols. (Rev. edn., 2; New York: Harper & Row, 1975), p. 729.

bishops, and priests have their provinces, dioceses, and parishes, and they enjoy certain authoritative jurisdiction over their areas, and others are not to transgress without express permission. One of the topics worked out at the second Lambeth Conference in 1878 was this matter of territorial integrity in the Anglican Communion. It decided

when a Diocese, or territorial sphere of administration, has been constituted by the authority of any Church or Province of this Communion within its own limits, no bishop or other clergy man of any other Church should exercise his functions within that Diocese without the consent of the bishop thereof.³⁷

In 1737, as a parish priest in Georgia before his Aldersgate experience, John Wesley expected parochial obedience. As he was

embroiled in the Williamson Case that one of the issues he used in defense of his actions was that his parishioners were married by an 'irregular' minister outside his parish without his permission, thus violating his ministerial rights.³⁸

And even today, the Canons of the Church of England state:

No minister who has such authority to exercise his ministry in any diocese shall do so therein in any place in which he has not the cure of souls without the permission of the minister having such cure.³⁹

With its roots in Anglicanism, Methodism has incorporated some of these ideas. For instance, bilateral and multilateral agreements exist among various Methodist bodies, and even the MCG has formal arrangements with some, such as the United Methodist Church as a whole and the United Church of Canada.⁴⁰ A further memorandum of understanding even exists between the UMC in Côte d'Ivoire and the MCG.⁴¹

The concept of allowing another Methodist denomination precedence in a geographic area is what I describe as *Methodist deference*. *Methodist deference* usually takes place by respecting the territorial jurisdiction of the main long-standing Methodist

³⁷ 1878 Lambeth Conference, 'Committee Report, Lambeth Conference, 1878', in G. R. Evans and J. Robert Wright (eds.), *The Anglican tradition: a handbook of sources* (London: SPCK, 1991), 341.

³⁸ R. Jeffrey Hiatt, 'John Wesley's Approach to Mission', *The Asbury Journal*, 68/1 (2013), 108-124, p. 120.

³⁹ Church of England, 'Section C: Ministers, their ordination, functions and charge', *Canons 7th Edition* <<http://www.churchofengland.org/about-us/structure/churchlawlegis/canons/section-c.aspx#Head1-65>>, accessed 28 June 2014, verified active 12 April 2016.

⁴⁰ The United Methodist Church and The Methodist Church Ghana, 'Act of Covenant between the UMC and the MCG', The United Church of Canada and The Methodist Church Ghana, 'Draft Memorandum of Understanding for Cooperation Between the United Church of Canada and the Methodist Church Ghana'.

⁴¹ They agreed to an 'Exchange between Ivorian and Ghanaian Laity' and 'Exchange programmes between our two Churches—Pastors, Evangelists, Church Organizations and professional bodies.' Methodist Church Ghana, 'Agenda: 3rd Biennial/ 41st Conference Sekondi Representative Session', GPC76-GPC77.

denomination to oversee the mission in an area. At times, *Methodist deference* is welcome; other times, it is demanded. Occasionally, the host church is indifferent. With regards to the typology in chapter five, all of the categories with ‘local affiliation’ are expressions of *Methodist deference*, and it is no doubt a significant factor in the international mission of the MCG.

As was shown in section 4.3.4 of chapter four, an understanding of Methodist deferential relationships was volunteered by nearly half (48.3%) of the interviewees, so this is a concept that is present in the MCG conceptualisation of international mission. As was presented in that section, some were convinced of its centrality as the official policy and most efficacious approach to mission, whereas some saw the approach as potentially detrimental to the mission efforts of the MCG.⁴²

Robert Aboagye-Mensah devoted nearly a page of his last presidential address (as presiding bishop) to conference to the ‘World Methodist Family and Ecumenical Relations’. He talked about being a delegate to the World Methodist Council, a partnership with the BMC ‘which is over 170 years old is still strong and growing, to which we are grateful to God’, attending or deputizing other bishops to attend the conferences of other Methodist denominations, and hosting Methodist bishops from abroad. What seems to be present is a theology of Methodism being a somewhat monolithic body. He said: ‘We will be able to achieve more if we work together as a united church.’⁴³ This certainly implies a level of Methodist deference.

⁴² Though many of the voices come out in chapter four, some quotations are included below for context:

‘In Lome and Abidjan, because there are Methodist Churches there, we don’t want to compete ... The only thing which is a bit not clear is that, you see there are Methodist Churches already in other countries. The Pentecostals will not bother. They will form their churches in other countries. But the Methodists are so careful. If there is another church in another country, they wouldn’t want to go and create another church there. But for that, we would have spread throughout West Africa creating Ghanaian Methodist churches, but that would go against the local Methodist Churches there. That is why we are not so able to go into other African countries as such.’ MCG14.

‘On some occasions, we have seconded ministers to the British Conference and other conference. They go to work within that conference of the Methodist Church.’ MCG16.

‘It is the policy of the MCG that when a congregation is born overseas, it should be under—they encourage the congregation to be under the fellowship or under the umbrella of the local denomination that is in communion with the MCG. The UCC is a member of the WMC, because it has Methodist roots. The UCC is Methodists, Presbyterians, and Congregationalists, so that is the history.’ NAM7.

‘There are other missions, apart from ours here in Hamburg, and to be precise Germany they have something like a concordant or agreement to run the church under the UMC even though Ghana knows we are here.’ EmK2.

⁴³ Aboagye-Mensah, ‘Presiding Bishop’s 2008, 5th Biennial/43rd Conference Address Delivered at Ebenezer Methodist Cathedral, Winneba’, p. 18.

6.4 ‘The world is our parish’

Territorial deference is not always the only position known in the Methodist Church Ghana. A spirit of unashamed evangelicalism is also present in the leadership, documents, and in the minds of the influencers. Rather than living by strict Christendom ideals of *cuius regio, eius religio*, with its boundaries of who is permitted to serve in a politically demarcated place, Ghanaian Methodists look to the father of Methodism, John Wesley for inspiration. The most quoted or referenced non-scriptural maxim in the interviews was an application of a ‘world parish.’⁴⁴

6.4.1 Background with Wesley

After being a missionary and parish priest in the British colony of Georgia, John Wesley returned to England full of doubt. However, after seeing the committed faith of a group of Moravians when a storm arose in the return journey, Wesley was pricked to find out more about this faith that they knew. Soon after his return to London, he attended a prayer meeting on Aldersgate Street and upon the reading of Luther’s ‘Preface to the Epistle to the Romans’, Wesley felt his ‘heart strangely warmed’.⁴⁵ Wesley proceeded to take steps of making this new vibrant faith real to others. He organized people into societies, classes, and bands with varying degrees of intimacy and accountability to encourage people who wanted to ‘flee from the wrath to come’.⁴⁶ These individuals became the first masses of what became the Methodist movement in Britain. However, Wesley, the Oxford don, also began to engage in the act of field preaching, something that raised quite a few eyebrows in the day and age when many held to a notion that Christianity was coterminous with Christendom and parish boundaries were ‘respected’.

Despite the fact that Wesley was an ordained priest/presbyter, charged with the care of souls, his field preaching challenged many of the norms of respectable Christianity of the day, and it was even accused of being an illegal act. While in Bath, he encountered one of the most significant individuals in that spa town, Beau Nash. Nash accused Wesley of leading a conventicle.⁴⁷ Ken Collins points out that ‘The

⁴⁴ This was volunteered by 8 out of the 22 clergy interviewed. Incidentally, none of the laity used it, but as we will see, the theology is present in the church.

⁴⁵ John Wesley, *The journal of the Reverend John Wesley: first complete and standard American ed. from the latest London ed. with the last corrections of the author: comprehending also numerous translations and notes*, ed. John Emory, 2 vols. (Volume 1; New York,; B. Waugh and T. Mason, 1837), p. 74.

⁴⁶ The United Methodist Church, *The Book of Discipline of The United Methodist Church* (Nashville, Tenn.: United Methodist Pub. House, 2012), ¶ 104, The General Rules of the Methodist Church, p. 76.

⁴⁷ Wesley, *The journal of the Reverend John Wesley [Emory]*, p. 136.

Conventicle Act of 1664 forbade meetings for worship (other than the Anglican form) in private houses or in the open.⁴⁸ However, John Wesley responded

Sir, the conventicles mentioned in that Act (as the preamble shows) are seditious meetings: But this is not such; here is no shadow of sedition; therefore it is not contrary to that Act.⁴⁹

Shortly after this public accusation of illegality in 1739, Wesley records in his journal a letter to someone who had challenged him on his new-found capacity to speak anywhere without regards to the local parish priest. Though he does not name the recipient by name, it is believed to have been either directed to his Holy Club member James Hervey or to John Clayton.⁵⁰ We shall look at parts of this very telling letter.

Wesley, the loyal Anglican priest,⁵¹ showed his desire to obey God, rather than human authority even in the church.

On this principle [a desire to be a Christian]...am I ready now (God being my helper) to go to Abyssinia or China, or whithersoever it shall please God, by this conviction, to call me. ... Man forbids me to do this in another's parish; that is, in effect, to do it at all; seeing I have now no parish of my own, nor probably ever shall. Whom then shall I hear, God or man?⁵²

It should be noted that this was not a time when it was fashionable to talk about going off as a missionary. In historical context, Wesley was declaring his openness to serve God in Africa or Asia over a half century before Carey's *Enquiry*.

Regarding parish territorialism, Wesley spoke directly to the challenge posed by the recipient of his letter.

But, in the mean time, you think I ought to sit still; because otherwise I should invade another's office, if I interfered with other people's business, and intermeddled with souls that did not belong to me. You accordingly ask, 'How is it that I assemble Christians who are none of my charge, to sing psalms, and pray, and hear the Scriptures expounded?' ...God in Scripture commands me, according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous.⁵³

⁴⁸ Kenneth J. Collins, *John Wesley: A Theological Journey* (Nashville, TN: Abingdon Press, 2003), p. 13.

⁴⁹ Wesley, *The journal of the Reverend John Wesley [Emory]*, p. 136.

⁵⁰ Andrew Goodhead, *A Crown and a Cross: The Rise, Development, and Decline of the Methodist Class Meeting in Eighteenth-Century England* (Eugene, Oregon: Wipf and Stock Publishers, 2010), p. 92.

⁵¹ Towards the end of his life, even after he took steps to ordain people for work in America, he still saw himself as loyal to the Church of England. Thomas B. Neely, *The Evolution of Episcopacy and Organic Methodism* (New York; Cincinnati: Phillips and Hunt; Cranston and Stowe, 1888), p. 211. He wrote in 1789, 'I live and die a member of the Church of England.' John Wesley, *The works of the Reverend John Wesley, A. M., sometime fellow of Lincoln College, Oxford: first American complete and standard edition, from the latest London edition, with the last corrections from the author: comprehending also numerous translations, notes, and an original preface, &c.*, ed. John Emory (VII; New York: J. Emory and B. Waugh, 1831) 7 volumes, p. 326.

⁵² Wesley, *The journal of the Reverend John Wesley [Emory]*, pp. 137, 138.

⁵³ *Ibid.*, p. 138.

After giving his scriptural grounding, Wesley shows his conviction to be about evangelism.

wo [sic] is me, if I preach not the Gospel.⁵⁴

However, territorial Christianity seems to get in the way of this deeply held conviction to preach the Gospel.

But where shall I preach it, upon the principles you mention? Why, not in Europe, Asia, Africa, or America; not in any of the Christian parts, at least, of the habitable earth. For all these are, after a sort, divided into parishes. If it be said, 'Go back, then, to the Heathens from whence you came:' nay, but neither could I now (on your principles) preach to them; for all the Heathens in Georgia belong to the parish either of Savannah or Frederica.⁵⁵

Wesley was pointing out that the world has essentially been carved up into parishes, and who would preach the Gospel to those unconverted in someone else's parish if a suitable authentic witness was not to be found? Wesley then makes reference to his own experience and knowledge of his own previous parish work as a missionary cleric in Georgia during the season before his heart had been strangely warmed. Looking back, he knew that people who needed this message of true religion were present in the parishes of Savannah and Frederica.

However, at the time Wesley wrote this letter, he was not in a parish. Besides his scriptural justification, he also had a legal loophole. As an ordained priest/presbyter who was a fellow of Lincoln College in Oxford, he did not have his own parish.⁵⁶ He seemed confident in his brazen claims in a day of Christendom.

Suffer me now to tell you my principles in this matter. I look upon all the world as my parish; thus far I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation.⁵⁷

6.4.2 World parish in Ghanaian Methodism

Based on this quote from Wesley, 'world parish' has become a maxim used across Methodism. A version of it is often used in titles of books and articles.⁵⁸ In the five-

⁵⁴ Ibid.

⁵⁵ Ibid.

⁵⁶ Howard A. Snyder, *The Radical Wesley and Patterns for Church Renewal* (Eugene, Oregon: Wipf and Stock, 1996), p. 91; Richard P. Heitzenrater, *Wesley and the People Called Methodists* (Nashville: Abingdon Press, 1995), pp. 101-102.

⁵⁷ Wesley, *The journal of the Reverend John Wesley [Emory]*, p. 138.

⁵⁸ George Gillanders Findlay and Mary Grace Findlay, *Wesley's world parish, a sketch of the work of the Wesleyan Methodist Missionary Society* (London, 1913); Lamin O. Sanneh, "'The World is My Parish': Methodism and the Roots of World Christian Awakening", in William J. Abraham and James E. Kirby (eds.), *The Oxford Handbook of Methodist studies* (Oxford: Oxford University Press, 2009), 188-210; Aboagye-Mensah, "'The World Our Parish': Christian Mission and the Wesleyan Heritage in a Ghanaian

volume work mapping out the history of the first century of the WMMS, the ‘parent’ mission body of the MCG, Findlay and Holdsworth chose to quote it on the title page of each volume.⁵⁹ The locution has made its way into the parlance of the MCG, and it can be argued that it has bearing on its theology and practice.

For example, in a tract that was made available to the membership of the MCG during the 2011 Aldersgate Week, Samuel Boateng, the EMR director said that Wesley made the following profound statements which we keep on referring to as Methodist; ‘The whole world is my parish’ and ‘you have no business, except to save souls.’⁶⁰

Matthias Forson cautioned the church in his doctor of missiology dissertation in 1993 that it had betrayed this ‘world parish’ vision and the clergy

had become chaplains to their congregations, maintaining the existing church structures, rather than giving serious attention to their responsibility for other sheep outside the church

and that the

parish had become their world.⁶¹

Casely Essamuah believes that it was empowering to Ghanaian Methodists during difficult times:

John Wesley's motto ‘the world is my parish’ emboldened Methodists not only to work outside of the established church but to be seen and heard in the public square.⁶²

The two most recent presiding bishops have not been ashamed to employ this same phrase in different contexts. For example, Robert Aboagye-Mensah addressed the laity of the MCG.

When John Wesley stated that the whole world is his parish and that the People called Methodists have nothing to do but to save souls, he was stressing the Church’s mission of reaching the whole world with the whole gospel.⁶³

Context', *Evangelisch-Methodistische Kirche, 'The World is Our Parish-Germany: International and Migrant Congregations in Germany'*.

⁵⁹ George G. Findlay and W. W. Holdsworth, *The History of the Wesleyan Methodist Missionary Society*, 5 vols. (1st edn., I; London.: Epworth Press, 1921), title page.

⁶⁰ Evangelism Mission and Renewal Division, 'Aldersgate/Evangelism Week Celebration, 2011: Teamwork Towards Rekindling the Wesleyan Zeal for Evangelism and Missions', in *The Methodist Church Ghana* (ed.), (2011).

⁶¹ Mathias Kwesi Forson, 'Split-level Christianity in Africa: a study of the Persistence of Traditional Religious Beliefs and Practices Among the Akan Methodists of Ghana', *DMiss* (Asbury Theological Seminary, 1993), p. 234.

⁶² Essamuah, *Genuinely Ghanaian*, p. 163.

⁶³ Aboagye-Mensah, 'The Whole Church Takes the Whole Gospel to the Whole World: Goodwill Message from the Presiding Bishop to the 54th Connexional Conference of the Lay Movement Council'.

Pointing to the heritage of Ghanaian Methodism reaching across West Africa and now among the migrant communities in the global North, Aboagye-Mensah saw that as evidence that 'The world has indeed become our parish.'⁶⁴

Emmanuel Asante has developed this further and uses 'world parish' as one of the aspects in his triadic ecclesiological understanding of Methodist polity.

It will have become apparent by now that our ecclesiology, while having much in common with that of other Christian Churches, has some different emphases. These are essentially threefold: first, an emphasis on 'relatedness' and 'connectedness' as essential to our conception of church; second an emphasis on fellowship and shared discipline, exercised through small groups; and third the conviction that the church should be structured for mission and service to the whole world which is our parish.⁶⁵

Indeed structuring the church for mission was made manifest early in Asante's episcopate with the call for the 'roundtable discussion' to look at the situation with the North American congregations.

After the formal establishment of the NAM, Asante developed his address to the group around this theme. Several notions become clear as Asante expounds on a 'world parish'. One aspect is that it is a justification for evangelism, for the church is 'called out and sent to proclaim the good news to those who are still sleeping in the darkness of sin.' Secondly, it points to a worldwide ministry.

A serious reflection on this statement by John Wesley clearly points to a perception of ministry that is hardly parochial in focus. It points to a conception of ministry that has a universal and global thrust.⁶⁶

Thirdly, he uses it to justify itinerancy as a means to join in the work of the Great Commission.

The expression points to our grand itinerancy the basis of which is the mandate given to us by the Master to make disciples of all nations: Go ye into all the world and make disciples of all the nations [ta ethne].⁶⁷

For Asante, the itinerancy should not be about placing ministers as caretakers merely propping up an institutional structure, but deploying people for mission.

⁶⁴ Aboagye-Mensah, "'The World Our Parish": Christian Mission and the Wesleyan Heritage in a Ghanaian Context', p. 54.

⁶⁵ Asante, 'Presiding Bishop's Address to the 6th Biennial/ 44th Conference', p. 3.

⁶⁶ Asante, 'Keynote Address by the Presiding Bishop of the Methodist Church Ghana, the Most Reverend Professor Emmanuel K. Asante to the Annual General Meeting of the North America Mission of the Methodist Church Ghana. May 5, 2012.', <<http://spyghana.com/ghana-general-news/religion/what-the-presiding-bishop-of-ghana-methodist-church-said-in-america/>>, accessed 13 June 2012, archived version at <http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=241202>, verified active 12 April 2016.

⁶⁷ Brackets in original text. Ibid.

Itinerancy means that as ordained ministers and indeed as members of the church and we should be more than mere managers of grazing flocks.[ecclesia] Instead we should be leaders who understand that over-grazing in one area leads to dry grass and dead sheep and hence fruitless ministry.⁶⁸

Implicit in this statement is a deeply held basis of a sent ministry, rather than a called parish life. Furthermore, Asante implies that the church's call to the 'unreached' cannot be limited to any specific area.

The church has experienced the grace of liberation in Christ and vocation as a result of the experience of this grace of liberation to reach out to the unreached in the world. This calls for a parish that cannot be confined to any definable geographical area. It calls for a parish that extends to the whole world.⁶⁹

This evangelical theology that has a deeply held conviction of reaching those outside the fold is something the interviews showed as a theology that cuts across the MCG amongst those inside Ghana, outside Ghana, male, female, clergy, and lay. An impetus for evangelism was made explicit by 86.7 per cent of the interviewees.⁷⁰ Using Bebbington's attributes, Wellings demonstrates that Wesley and the early Methodists were indeed evangelical in theology.⁷¹ Wesley was not confined to just the Church of England; he spread Methodism and his Gospel message amongst Calvinists, Moravians, Lutherans, and unaffiliated.⁷²

An evangelical theology is a main driving force behind a *world parish* mentality. A *world parish* approach has such a drive to share the Gospel message, one's conviction trumps the desire to acquiesce to the established conventions. With so many speaking of evangelism, many Ghanaian Methodists would join Wesley's injunction, 'Woe is me if I preach not the Gospel.'⁷³

6.5 Assessing the tension

How should one assess the tension between deference to the turf of another Methodist body's territorial domain and the disregard for boundaries with a worldwide parish

⁶⁸ Brackets in original text. Ibid.

⁶⁹ Ibid.

⁷⁰ This is explored in more detail in chapter 4.

⁷¹ He cites the following criteria: 'The priority of the Bible; an emphasis on Conversion, whether gradual or instantaneous; a system of theology centred on the Cross of Christ and the atonement; a commitment to Action: an ethic requiring faith to be evidenced in deeds.' Martin Wellings, *Evangelicals in Methodism: Mainstream, marginal or misunderstood?* (Ilkeston: Moorley's on behalf of Headway, 2005), pp. 9ff.

⁷² Collins, *John Wesley: A Theological Journey*, p. 161.

⁷³ Wesley, *The journal of the Reverend John Wesley [Emory]*, p. 138.

approach driven by an evangelical theology? Matters of causation point us to the philosophies behind these concurrent and somewhat contradictory perspectives. An inconsistent vision for the way forward has definitely contributed to confusion, but context may have as much to do with things as any other suggestion.

Casely Essamuah offers a few ideas in his recent chapter on Ghanaian Methodist diaspora missions. He asserts that the persistence of shifting policies explains much of the different approaches. Essamuah asserts that before Emmanuel Asante's presiding episcopate, the policy had been to affiliate with the predominant local Methodist denomination in the countries where the Ghanaian diaspora communities were found. He points out that this was the *modus operandi*⁷⁴ under Jacob Stephens and Kwesi Dickson before an interlude of Samuel Asante-Antwi⁷⁵ when it was reversed only to be returned to the former approach under Robert Aboagye-Mensah.⁷⁶ However, it does not appear to be as simple as a door that swung one way until one leader came in for an interlude before returning to the former approach.

Asante-Antwi, by his own admission, was indeed suspicious of the motives of the ministers who affiliated with the UMC in the United States.⁷⁷ According to Asante-Antwi, no consistent approach had been put forward to bring clarity among the diaspora communities. As he shifted to step down at the end of his term of service, he had planned on creating a position for himself coordinating the Methodist Church Ghana congregations abroad only to have that plan changed at the time of stationing.⁷⁸

Furthermore, it was not as if a consistent approach had been used by Dickson. Just a few pages earlier in his essay, Essamuah points out that Dickson had encouraged the churches in New York to affiliate with the UMC in 1993 and then in 1995 inaugurated Ebenezer Methodist Church in Maryland, a congregation under the MCG and not the UMC.⁷⁹ It is also hard to say that Asante-Antwi had been against working

⁷⁴ Established pattern.

⁷⁵ Stephens and Dickson were 'presidents of the conference'. The title changed to 'presiding bishop' under Samuel Asante-Antwi's watch.

⁷⁶ Essamuah, 'Go Ye into All the West', p. 64.

⁷⁷ See quote in section 5.4.3. Asante Antwi, *A Living Story: The First Presiding Bishop of the Methodist Church Ghana*, p. 86.

⁷⁸ Ibid., pp. 86-87. Asante-Antwi really saw it as a power play by Aboagye-Mensah.

⁷⁹ Essamuah, 'Go Ye into All the West', pp. 58, 59.

under the auspices of another Methodist Church, since he had been at the helm of the MCG when the GMF was formally established in the BMC.⁸⁰

Likewise, Aboagye-Mensah had previously served as the general secretary of the Christian Council of Ghana,⁸¹ and his ecumenical influences would have more than likely inclined him toward deference to local Methodist conferences. However, no universal approach materialized in North America during his tenure as more congregations were planted outside the jurisdiction of the UMC in the United States.⁸² Not until Asante took over as presiding bishop did a clear path emerge as a way forward for the churches in North America. Though the new approach allows for affiliation with the MCG, the UMC, the UCC, or to be independent, the North American churches in good graces with the MCG will be coordinated by the SMC of the NAM.⁸³ Needless to say, Essamuah is correct that a lack of any consistent framework under successive leaders has been a factor in the long-standing unresolved situation in North America. However, this new way was for the North American situation, and it was not applicable to the Methodist churches in Europe. We see in the records from the 'roundtable discussion' that 'the Presiding Bishop noted that what had been done for North America will not necessarily apply to Europe and other countries, due to contextuality.'⁸⁴

Looking at the issue of the arrangement of deference to a local Methodist body or not, one can also see Essamuah engaging matters of causation. For instance, in the Netherlands, Essamuah says that a British missionary 'missed the exuberant worship of Ghanaian Methodism', and this would be consistent with the story presented by the MCG congregation in Amsterdam.⁸⁵ He also correctly asserts that the GMF evolved out of a fellowship at Walworth Methodist Church, a local congregation in the BMC.⁸⁶

⁸⁰ Aggrey-Ogoe, 'Ghanaian Methodist Fellowships', Ghanaian Methodist Fellowship UK, 'Brief history of the Ghanaian Methodist Fellowship', <<http://www.s157777245.websitehome.co.uk/history.html>>, accessed 29 January 2012, verified active 24 April 2016.

⁸¹ Foli, *Ghana Methodism Today*, p. 118; Anquandah, *Agenda Extraordinaire*.

⁸² For instance, two precursors of Ghana Resurrection Methodist Church in Alexandria, Virginia (Holy Trinity Methodist Church and All Nations Methodist Church) were planted in 2006 and 2007. North America Mission, 'Annual General Meeting: Agenda Representative Session', p. 149.

⁸³ Methodist Church Ghana, 'Roundtable Conference'; The Methodist Church Ghana, 'Mission Work in North America Policy Document', (Accra: The Methodist Church Ghana North America Mission, 2011).

⁸⁴ Methodist Church Ghana, 'Roundtable Conference', GPC64.

⁸⁵ Essamuah, 'Go Ye into All the West', pp. 52-53; cf.: Wesley Methodist Church Amsterdam, <<http://www.hmc-methodistchurch.nl/index.php/Information/brief-history.html>>, accessed 28 November 2012, moved to <http://www.hollandmission.org/History.html>, verified active 16 April 2016.

⁸⁶ Essamuah, 'Go Ye into All the West', pp. 51-52; cf.: Ghanaian Methodist Fellowship UK, <<http://www.s157777245.websitehome.co.uk/history.html>>, accessed 29 January 2012, verified active 24 April 2016.

However, in his essay, Essamuah has a section under the heading ‘Why not affiliate with Methodists in the USA?’ He gives two main reasons to answer this question, neither of which is presented with evidence from Ghanaian Methodists or churches. The first answer given is that the UMC appears to be at risk of losing the next generation. He cites the decrease of membership from 10,754,973 in 1968 to 7,679,850 in 2009 and an average age of members being 57 in 2011.⁸⁷ However, there is a similar, if not more dire situation present in Britain. In the 2005 English Church Census, we see that even then, the Methodists in England were among the older Christian groups with a mean age of 55.⁸⁸ Using the same timeframe (1968-2009) as Essamuah, the BMC lost well over half of its membership, going from 651,139 in 1968⁸⁹ to 238,059 in 2009.⁹⁰ Not falling under the UMC because it is a numerically declining denomination does not explain the necessity for the Ghanaians to come under the auspices of the BMC in the United Kingdom because then it should have been the same case in the UMC in the US.

Furthermore, though the UMC is losing members, some conferences are in fact growing. For instance, the North Georgia Annual Conference grew by 2,502 members and had a net gain of 16 new congregations in 2011.⁹¹ This is all in an area that hosts a concurrent MCG ecclesiastical structure as the circuit head of the Atlanta Mission Circuit in the MCG is based in northern Georgia.⁹²

Essamuah offers a second reason for not affiliating with Methodists in the United States. Looking beyond the United Methodist Church, he explains his opinion about the reason why Ghanaian Methodists maintain distance from the predominantly African-American denominations in the US. These would be the AME, AMEZ, and CME churches. Quoting Paul Tiyambe Zeleza, a Malawian living in the United States, he points to stereotypes African immigrants have toward African Americans and vice versa

⁸⁷ Essamuah, 'Go Ye into All the West', p. 57.

⁸⁸ ‘The age of the average churchgoer in England is 45 years, but that of each denomination varies widely: Pentecostals are the youngest, with the average age of its regular churchgoers of 33; ‘new’ churches have an average of 34; Orthodox church, 40; independent churches, 42; Baptist, 43; R. Catholic, 44; Anglican, 49; both Methodists and URC church average 55.’ Evangelical Alliance, 'English Church Census 2005', <<http://www.eauk.org/church/research-and-statistics/english-church-census.cfm>>, accessed 19 June 2014, verified active 13 April 2016.

⁸⁹ 603,100 in England; 36,015 in Wales, 12,024 in Scotland. University of Manchester, 'Methodist Membership, England, Wales, Scotland and Ireland, 1767-1970', *Churches and Churchgoers: Patterns of Church Growth, 1700-1970* (Manchester: British Religion in Numbers, 2010).

⁹⁰ Methodist Church (Great Britain), 'Statistics for Mission: Membership Report 2009', (London: The Methodist Church (Great Britain), 2010).

⁹¹ John H. Southwick, 'Conference Data Comparison 2010-2011', *Background Data for Mission*, 25/2 (2013), 1-4.

⁹² North America Mission, 'Annual General Meeting: Agenda Representative Session', pp. 67-68.

that get in the way of mutually appreciating one another. This is certainly a complicated issue, and Hanciles even devotes an entire section in a chapter to the matter.⁹³ One additional reason is that two of these large ‘African American’ denominations are present in Ghana. Members of the MCG are not members of the AME, AMEZ, or CME in Ghana, and it would make sense that they would not typically choose to be a part of a body they knew of in their home country and had chosen not to join it there. However, this all does not adequately answer why Ghanaian Methodists have not universally affiliated with the United Methodist Church in the United States. Although the UMC is still a predominantly white denomination, there are twice as many black United Methodists in the United States (442,905 in 2012)⁹⁴ than the entire membership of the British Methodist Church (219,359 in 2012).⁹⁵ The UMC listed amongst its membership 92,917 Asians and 74,883 as Hispanic,⁹⁶ which shows room in the ‘big tent’ for minorities. The fact is that the MCG has more of a ‘world parish’ functionality in North America than one of Methodist deference.

I propose that the predominance of a ‘world parish’ approach or one of ‘Methodist deference’ has as much to do with the understanding of the local Methodist denomination as anything. As ‘world parish’ was a repeated theme volunteered by the interviewees and not used in leading questions, it may be helpful to see locational demographics of where those who shared those words explicitly were located. Though the pool of interviewees was light in the European contexts, no one in Europe voluntarily used the ‘world parish’ maxim. Only people in North America and Ghana spoke explicitly with the ‘world parish’ phrase. It should be noted that these are areas with long-standing disestablishment of state or national churches.

I suggest that the absence of the world parish theme in Europe is due to the fact that talking about a world parish is an affront to the parochial nature of European Methodism. Though the Methodist bodies in Britain⁹⁷ and Germany are free churches, they have nonetheless adopted some of the territorial mentality akin to the Church of

⁹³ Hanciles, *Beyond Christendom*, pp. 319-323.

⁹⁴ The General Council on Finance and Administration of The United Methodist Church, 'Lay Ethnic Membership', (Nashville: The United Methodist Church, 2013). The UMC in the US is 90.5% white.

⁹⁵ Methodist Church (Great Britain), 'Statistics for Mission', (London: The Methodist Church (Great Britain), 2013b).

⁹⁶ The General Council on Finance and Administration of The United Methodist Church, 'Lay Ethnic Membership'.

⁹⁷ The BMC has at least noticed the need within Britain to allow for more porous circuit boundaries. Methodist Church (Great Britain), 'Report from the "Larger than Circuit" Working Party', (London: Methodist Church (Great Britain), 2012b).

England or the Lutheran Church respectively. Methodism, particularly in the United States and Ghana, grew up in contexts of marketplaces of faiths where no national church existed to which the general population was or had been expected to belong.

Though the Methodists in Britain held on to an ambiguous status in relation to the Church of England for a longer time,⁹⁸ the situation in America was different, and it was in 1784 that a clear break was made establishing a separate denomination.⁹⁹ The Methodists played a role in setting up the religious climate in the new country. After the war of independence, the Methodists found a situation whereby they could not receive the sacraments, since their preachers were not ordained, and the Church of England had no bishop in North America. Thus, Wesley took it upon himself to initiate presbyterial ordination in order to supply the American Methodists with those who could baptize and administer communion.¹⁰⁰ This would have been an illegal act in England, but desperate measures were needed.

British Methodism was under English law, but American Methodism was in a foreign country where British rule had been broken. English Methodism was under the shadow of the State Church, but in America there was no State Church, and all denominations were equal before the law.¹⁰¹

It was in America that the denominational concept began to flourish where no church held an established status, but all had to compete for their members and have their role 'legitimated on a voluntary basis.'¹⁰² The American Methodists became quite successful at attracting members. In fact just between 1800 and 1810, American Methodism grew by 168.6 per cent.¹⁰³ It was said that Francis Asbury, one of the first two

⁹⁸ 'Thus by the time of Wesley's death in 1791, Methodism was virtually an independent denomination, (though some wished it not to be so). The breach was constitutionally, if not practically, complete after the 'Plan of Pacification' in 1795, when the itinerant preachers were allowed to preside at the Lord's Supper if majority opinion in a local society so wished. (Rites of passage, however, were, even then, normally at the [Anglican] parish church until the Marriage Act of 1836).' Methodist Church (Great Britain), 'Called to love and praise (1999)', Statements and reports of the Methodist Church on Faith and Order volume two 1984-2000 part one (Peterborough: Methodist Publishing House, 2000a), 1-62, p. 36. The Wesleyan Methodists did not implement a policy ordination with the laying on of hands for its preachers till the Conference of 1836. Rupert E. Davies, A. Raymond George, and E. Gordon Rupp, A history of the Methodist Church in Great Britain, 4 vols. (London: Epworth, 1965), pp. 430-431.

⁹⁹ Heitzenrater, *Wesley and the People Called Methodists*, p. 309.

¹⁰⁰ Neely, *The Evolution of Episcopacy and Organic Methodism*, pp. 147-234.

¹⁰¹ *Ibid.*, p. 175.

¹⁰² Van Gelder, 'An Ecclesiastical Geno-Project', p. 18.

¹⁰³ General Commission on Archives and History, 'United Methodist Membership as Compared to the United States Population Census', (The United Methodist Church, 2008). British Methodism reached its saturation point a century earlier around 1850. University of Manchester, 'Methodist Membership, England, Wales, Scotland and Ireland, 1767-1970'; cf.: John Hitchcock, 'Population of Great Britain and Ireland 1570-1931', <<http://homepage.ntlworld.com/hitch/gendocs/pop.html>>, accessed 1 December 2013, verified active 13 April 2016.

superintendents/bishops of the Methodist Episcopal Church modelled the itinerant ministry of his preachers that he 'was more widely recognized face to face than any person of his generation, including such national figures as Thomas Jefferson and George Washington.'¹⁰⁴ American Methodism continued to grow with the expansion of the country, attaining its highest saturation in the United States as late as 1950 with 6.5 per cent of the population claiming to be members.¹⁰⁵

Competition was ingrained in the lives of the American religious experience. Asbury was concerned about the tactics of the Baptists. On talking about the Methodist preachers going off to conference, he was convinced that they 'intend to come a fishing about, when we are gone.'¹⁰⁶

Under the American system, Niebuhr says

The separation of church and state provided the conditions not only for free assimilation of the culture and so for synthesis, but also for conflict with other religious organizations and so for diversity. It was necessary for many churches which had enjoyed a virtual monopoly in their European homeland to compete actively for the loyalty of their members and for their position in the new society.¹⁰⁷

This is not dissimilar to the situation in Ghana. The Christianity received in Ghana by the mission churches is a faith based on personal conversion, and the paradigm that taught it was the modern missionary movement. Bediako claims that 'the Western missionary enterprise has brought about the crumbling of the final vestiges of the notion of a territorial Christianity, namely, Western Christendom.'¹⁰⁸ Hanciles points out, 'The forms of Christianity that now flourish in the non-Western world are not only post-Christendom, they are anti-Christendom. The Christian experience is de-territorialized, and Christianity often exists as a minority faith.'¹⁰⁹ The reality is that pervasive pluralism is a relatively new thing, especially for the European church. As Walls puts it, 'Pluralism may be a new issue for the West; it has been the normal experience for most of the world's Christians.'¹¹⁰

¹⁰⁴ John H. Wigger, *American Saint: Francis Asbury and the Methodists* (Oxford; New York: Oxford University Press, 2009), p. 3.

¹⁰⁵ General Commission on Archives and History, 'United Methodist Membership as Compared to the United States Population Census'.

¹⁰⁶ Quoted in L. C. Rudolph, *Francis Asbury* (Nashville: Abingdon Press, 1966), p. 192.

¹⁰⁷ Niebuhr, *The Social Sources of Denominationalism*, pp. 220-221.

¹⁰⁸ Quoted in both Bediako, *Christianity in Africa: the renewal of a non-Western religion*, p. 164 and Kwame Bediako, *Jesus in Africa: The Christian Gospel in African History and Experience* (Theological Reflections from the South; Akropong-Akuapem, Ghana: Regnum Africa, 2000c), p. 116.

¹⁰⁹ Hanciles, *Beyond Christendom*, p. 135.

¹¹⁰ Walls, 'Structural Problems', p. 148.

The European Methodists have had to define themselves in terms relative to the dominant national churches. Implicit to the terms ‘nonconformist’ and ‘free church’ are ideas of going against the grain of society. The Methodists were not as much at liberty to describe themselves by what they were than what they were not, and that was not of the majority. Certainly, when people who belong to their minority ‘family’ come to their territory, they will inherently belong to them.¹¹¹

In Ghana, the religious climate is pluralistic and competitive. ‘All the religions (except the Traditional Religions) are competing for members,’¹¹² and sometimes the competition is so fierce, ‘it is almost a belligerent if not mercenary situation.’¹¹³ The mainline churches understand that they compete with other Christian movements and religions.¹¹⁴ As Forson points out in his doctor of missiology dissertation,

The average Akan’s expectation from religion can be identified as the following: (1) social fellowship, (2) emotional experiences, (3) healing, and (4) insurance and security against evil forces.¹¹⁵

If Akans do not have these needs met, they will go elsewhere either additionally or instead of the mainline churches.¹¹⁶ This is exactly what the MCG members have identified as well. For instance, MCG17 saw that ‘presently churches are springing up and eating away at orthodox [mainline] churches.’ Yet, the MCG has a burden to look at its practices. MCG18 saw channelling finances as an issue. If an evangelist does not receive an adequate wage, ‘some evangelists get frustrated and then leave and go and start their own independent churches.’ MCG24 thought the activism of the younger generation was something to which the church should appeal: ‘The young ones are ready to do something for their Creator. The elders have to catch this so they will not run away.’

However, the MCG has not been inattentive. Looking at the new religious movements, the mainline churches

¹¹¹ This will be explored more shortly.

¹¹² Omenyo, *Pentecost outside Pentecostalism: a study of the development of charismatic renewal in the mainline churches in Ghana*, p. 40.

¹¹³ Kpobi, *Mission in Ghana*, p. 2.

¹¹⁴ Asamoah-Gyadu, ‘Renewal within African Christianity: a study of some current historical and theological developments within independent indigenous Pentecostalism in Ghana’, pp. 122, 204-205.

¹¹⁵ Forson, ‘Split-level Christianity in Africa: a study of the Persistence of Traditional Religious Beliefs and Practices Among the Akan Methodists of Ghana’, p. 235.

¹¹⁶ *Ibid.*, pp. 235-239. See also: Asamoah-Gyadu, ‘Renewal within African Christianity: a study of some current historical and theological developments within independent indigenous Pentecostalism in Ghana’, p. 37.

since the 1970s, incorporated some of the changes into their own structures, such as extended prayer services, liturgical forms in terms of singing Ghanaian choruses, drumming, hand clapping. Even the language of worship has changed. Much borrows from the very appealing way contemporary Christianity has been packaged. It is very clear that the older churches realize that there are things that the new ones are doing right.¹¹⁷

Competition is even part of the intra-church structure in the MCG, particularly among the groups, such as the choir, Christ Little Band, SUWMA, the men's fellowship and women's fellowship. BMC5 points out that they are 'all within the church and they all have quite different identity, but the overarching aim and objective is to basically evangelize and give of your best to your church.' Each group has its own greeting and response and uniform¹¹⁸ and often vies for status collectively in the church or fellowship as a whole. He goes on to say that

For us that healthy competition in Ghana has always been there, and so when we form organisations, we don't see that as a threat. We think that it complements what the church is doing.¹¹⁹

However, this intra-church competition is not always welcome in the BMC.

There is always that issue of people feeling threatened when a group from say, of nationals get together in the church. They feel that it brings division and things like that. ... It has always been an issue: that we have to manage very very carefully that you know, that [other British Methodists would perceive] all Ghanaians want to take over the church, that kind of thing. So, sometimes, certainly, if the position is too strong, we advise the people to back off.¹²⁰

The fellowship gives the groups a place to channel this intra-church competitive nature.

In the United States, to answer Essamuah's question, 'why not affiliate with the Methodists?', it may be that the UMC has typically just not been in a position to demand such loyalty. For years, it has lived not only with a plurality of faiths, but a plurality of Methodist denominations. Not only does the UMC coexist with the AME, AMEZ, and CME denominations, the Free Methodists and Wesleyans are also formidable groups in the United States as well. Rather than seeing the presence of a Ghanaian Methodist church outside the UMC as a threat, those in the UMC would just expect that they would have their constituency and the UMC would have its own. Each

¹¹⁷ MCG36.

¹¹⁸ Ghanaian Methodist Fellowship UK, 'Guide Book 2010', (London: Methodist Church (Great Britain), 2010), p. 12. 'Each Group within the Fellowship may have its own identifiable "Uniform". The Fellowship shall decide at its first AGM on a unique form of Greetings and Response. All other Groups within the Fellowship shall have their own particular Greetings and Response, as used by the mother Group back in Ghana, if any.'

¹¹⁹ BMC5.

¹²⁰ Ibid.

will market its religious ‘product’ and the consumers will decide if the ‘product’ is worth ‘consuming’. An attractional model fundamentally contrasts with one that expects and demands loyalty.

However, the metanarrative of Christianity in Europe is one that is found in territorial Christianity. When the Baptists and Methodists arrived in Germany in the nineteenth century, ‘immediately, this mission work was seen as competition by the Evangelical and Catholic Churches which understood Germany as “their” territory – an attitude which can be found up to today.’¹²¹

The context in Germany for the Ghanaian Methodists is elucidated with the situation concerning the once breakaway Calvary Society in Hamburg. An independent Methodist church emerged when a change of locations was initiated. On a trip during the transition year of presiding bishops, Aboagye-Mensah and Asante both met with the German bishop and also talked with the people in Hamburg.

One issue that came up for a very long discussion was the state and statues [*sic*] of the Calvary group. It was made very clear that the Methodist Church, Ghana would not recognize such a group because of the Concordance agreement with the United Methodist Church, Germany... ‘The Church could not and would not legalize illegality’, the Bishops said. After a long discussion the Calvary group who were present agreed to contact the UMC for the way forward on this matter.¹²²

The ‘Concordance agreement’ was the ‘Act of Covenant between The United Methodist Church and the Methodist Church Ghana’ signed by the leaders of the two bodies in 1992 and 1990 respectively.¹²³ This agreement possesses all of the ideals of Methodist deference, as it

aimed at encouraging a new sense of global common cause, mutual support, mutual spiritual growth, common study of scripture and culture, creative interaction as ministers in the mission of God’s Church, cross-fertilization of ideas about ways to be in that mission, sharing of resources, and exploring new forms of service directed at old and emerging needs.¹²⁴

However, this concordance has not universally been invoked as most of the MCG churches in the United States are outside the UMC. If the MCG would not ‘legalize illegality’ in Germany, why does it do so in the United States?

¹²¹ Währisch-Oblau, ‘Mission and Church Unity: Migrant Churches in Germany as a Challenge to the *Landeskirchen*’, p. 188.

¹²² Roberts, ‘Evangelisch-Methodistische Kirche in Norddeutschland: The Methodist Church Ghana of UMC Germany, Hamburg Circuit [2010]’, GPC 42.

¹²³ The United Methodist Church and The Methodist Church Ghana, ‘Act of Covenant between the UMC and the MCG’.

¹²⁴ *Ibid.*, p. 207.

A similar situation occurs in Great Britain where Methodists have been expected to ‘toe the line’ and conform to its structure. The GMF is unequivocal in declaring its position in relationship within the BMC.

The Ghanaian Methodist Fellowship is a ministry of the British Methodist Church to the immigrant community in the UK. It is an organisation within the Methodist Church. The Fellowship is not a Church and there is no intention to make it one. Membership is drawn from all the Methodist Churches in and around London.¹²⁵

In a document justifying the Methodist understanding of ordination, the BMC shows that it understands that Wesley went against the prevailing conventions of his day.

[Wesley] described [the preachers] as ‘extraordinary Messengers’ and strongly defended their right to preach, though this, like his own way of treating the whole world as his parish, was a departure from the prevailing customs of the Church of England, and thus paved the way for a new type of ministry.¹²⁶

However, there seems to be little room for breaking similar conventions in the BMC of today. A notice of motion approved at the 2012 Conference reveals some important insights into how Methodist deference is understood in that denomination.

2. The Conference directs the World Methodist Committee, in consultation with our Partner Churches, to deepen and broaden the conversation within the World Methodist Council on protocols for mission within countries where more than one Member Church operates - sometimes with an unhelpful ethos of competition.¹²⁷

The BMC is calling on the only higher Methodist entity that could weigh in on the situation, the fraternal organisation, the World Methodist Council to be the arbiter in clarifying relations between Methodist bodies. Embedded in this paragraph is the assumption that where there is only one Methodist Church in a given country, and that it is the ‘territory’ of the pioneer Methodist denomination. What is not revealed in the wording of the notice of motion resolution was made clear in the debate. Although it was declared openly to have arisen a few days prior to conference at a gathering of world church delegates, the proposer, the Revd Peter Clark, gave his own background to this notice of motion, which indicates the problem predated the pre-conference gathering of foreign fraternal delegates.

¹²⁵ Ghanaian Methodist Fellowship UK, 'Ghanaian Methodist Fellowship UK', <<http://www.s157777245.websitehome.co.uk/>>, accessed 23 April 2012, verified active 24 April 2016.

¹²⁶ Methodist Church (Great Britain), 'Ordination in the Methodist Church (1960)', *Statements and Reports of the Methodist Church on Faith and Order Volume One 1933-1983* (Peterborough: Methodist Publishing House, 2000b), 101-107, p. 103.

¹²⁷ Methodist Church (Great Britain), 'Notice of Motion 206: World Church Relationships', *Wednesday Session 4* <<http://www.methodistconference.org.uk/plymouth-2012/2012-07-04/1700-pm/notice-of-motion-206-world-church-relationships>>, accessed 24 June 2014, archived at <http://www.pdf-archive.com/2016/04/16/notice-of-motion-206-world-church-relationship/> verified active 16 April 2016.

There is evidence in so many of our districts that when people come—if I give you the example of a church from sub-Saharan Africa. They come with an identity, and whilst there may be a well established Methodist church in the city in which they congregate, they seek not to identify with that church. They seek to meet and explore the possibility of being a congregation of their own. Sometimes that is a problem because it lies in the roots of being a church which doesn't automatically identify because they are either United Methodist Church or some other aspect of Methodism. Our ecumenical endeavour which is embedded into this particular motion raises the question of on-going work. It reinforces the importance of doing this work. It is indeed a very important piece of work.¹²⁸

First of all, this was not a resolution about a theoretical situation in a far off country, but it was really about the threat Zimbabwean United Methodists were posing in Britain.¹²⁹ Rather than assuming that competition may sharpen a church in its appeal to people, the BMC is piqued by the presence of a second Methodist body because of the 'unhelpful ethos of competition', a trait that does not portray the BMC as a denomination with a high level of confidence in its ability to attract other Methodists, but as one expects their loyalty. With 219,359 members,¹³⁰ the BMC has room to reveal its Gospel to the millions of agnostics in Britain,¹³¹ and demanding a few individuals involuntarily conform to polity demonstrates an 'established' church ecclesiology rather than a 'denominational' or 'missional' church understanding.¹³² Despite being a free church, Great Britain is the Methodist 'territory' belonging to the British Methodist Church, and though it understands that Wesley broke conventions in the Church of England with his 'world parish' mentality, that same spirit of renegade evangelism is not to be allowed. The resolution passed overwhelmingly, and upon seeing so many hands in the affirmative, the chair asked 'any against?'

The Lord Griffiths, a peer, as well as the Methodist minister of Wesley's Chapel in London shared with guests from the WMC when they visited the historic chapel. This is 'where John Wesley lived and preached, where in 1881 the World Methodist Council came into being, and where the vision of a "Worldwide Parish" was born.'¹³³ Could it be that in the BMC, 'world parish' merely connotes adherence to the WMC?

¹²⁸ Transcribed from Peter Clark's address in the video of the proceedings. Ibid.

¹²⁹ Further testimony clarified this.

¹³⁰ Methodist Church (Great Britain), 'Statistics for Mission'.

¹³¹ 21.3 per cent of the United Kingdom is agnostic. It should be noted that the BMC does not extend to Northern Ireland, and this statistic is for the whole of the United Kingdom. Center for the Study of Global Christianity, 'Christianity in its Global Context, 1970–2020 Society, Religion, and Mission', p. 49.

¹³² Van Gelder, 'An Ecclesiastical Geno-Project'. These concepts are discussed in chapter 5.

¹³³ Methodist Church (Great Britain), 'Listening Report of the meeting of the World Methodist Council, September 9th to 13th 2013, Wesley's Chapel, London, England', (London: Methodist Church (Great Britain), 2013a).

This would be a topic for another study, but certainly in the 1960s, Rupert Davies optimistically believed a conglomerate world pan-Methodist denomination could energize the church for mission.¹³⁴

If, however, the ‘world parish’¹³⁵ spirit is about unreserved evangelistic appeal as we see in Wesley and Ghanaian Methodists, quite a variance is present in the general populace of the BMC in regards to evangelical theology. Though it is now a few years old, the last English church census revealed that in 2005, 18 per cent of Methodists in England were evangelical.¹³⁶ Wellings makes the following observations of the BMC.

It seems to me that there were two important periods of transition. One was the era around the First World War — between, say, 1890 and 1920—when the predominant response to ‘modern thought’ transposed Methodist evangelicalism into a broadly liberal evangelical key. The other was the period of the 1960s and early 1970s, when the liberal evangelical consensus collapsed and Methodism became frankly pluralist.¹³⁷

As was explored in detail in chapter four (section 4.4.1), evangelism was an oft-repeated concern among Ghanaian Methodists, and the importance of evangelism was demonstrated in the clergy and laity alike, males and females, those in Ghana and those in diaspora communities, and those under the MCG and those in partner denominations. All in all, 86.7 per cent (52/60) of the interviewees spoke of evangelism; evangelism is an aspect associated with,¹³⁸ but not exclusive to evangelicalism. An evangelical theology was reinforced in the interviews with the two most commonly quoted or referenced scriptures being Matthew 28:19-20¹³⁹ and Acts 1:8.¹⁴⁰

Evangelism is definitely a theme that the Ghanaian Methodists have heard from the top of its hierarchy. For instance, Emmanuel Asante said in his 2010 presidential address that the ‘church’s connexionality is intended to serve the goal of the universal

¹³⁴ ‘[A world Methodist Church] would certainly lead to a great evangelistic drive and bring Methodist teaching and resources together into a very powerful whole.’ Davies, *Methodism*, p. 207.

¹³⁵ I am returning to a Wesleyan understanding of this term.

¹³⁶ Cf.: 95 per cent of Pentecostals, 88 per cent of Baptists, or 34 per cent of Anglicans in England were Evangelical. Evangelical Alliance, <<http://www.eauk.org/church/research-and-statistics/english-church-census.cfm>>, accessed 19 June 2014, verified active 13 April 2016.

¹³⁷ Wellings, *Evangelicals in Methodism: Mainstream, marginal or misunderstood?*, p. 38.

¹³⁸ Earlier in this chapter a citation points to Bebbington’s attributes of evangelicals, and one is ‘an emphasis on Conversion.’ *ibid.*, pp. 9ff.

¹³⁹ ‘Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.’ NRSV (Anglicized Edition).

¹⁴⁰ ‘But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.’ NRSV (Anglicized Edition).

mission of evangelization and spiritual development.’¹⁴¹ Robert Aboagye-Mensah talked about ‘intensifying evangelism’ in his address to the 2006 conference.¹⁴² Evangelical theology is so pervasive in the Ghanaian church scene that even the conciliar body, the Christian Council of Ghana uses ‘evangelical’ language. ‘No one church denomination can single-handedly *accomplish the Great Commission* in Ghana.’¹⁴³

Is Ghanaian Methodism governed by a world parish framework or a system of Methodist deference? In a sense, both. However, the theology the Ghanaian Methodists take with them is one of a world parish mentality. Ghanaians in Ghana and abroad are evangelical in their theology, but will acquiesce to the wishes of their fellow Methodists when familial ties are invoked.

It is essential to note the Ghanaian understanding of family and the place where loyalties lie. As many, if not most, of Ghanaian Methodists are Akan, it may be helpful to look at a concept in Akan societies. Relationally, ‘the *abusua* (family) counts above all.’¹⁴⁴ *Abusua* is ‘the Akan extended family or matrilineal clan,’¹⁴⁵ and among the Akan:

The virtues necessary to this range of activities are obedience, industriousness, patience, loyalty, ambition, dependability, gratitude, generosity, and integrity. The indolent, complacent, fractious, and selfish would meet with the disapproval of the family because they would be considered to have shirked their obligations and tarnished the name and reputation of the family.¹⁴⁶

In other words, disloyalty to the *abusua* would be seen with great scorn. Asante-Antwi reminds us that the *abusua* is held together by certain acts.

The cycle of the religious festival therefore unites the participants or devotees and acts as the sanction of their loyalty, amity, co-operation and respect for one another’s rights.¹⁴⁷

¹⁴¹ Asante, ‘Presiding Bishop’s Address to the 6th Biennial/ 44th Conference’, p. 9.

¹⁴² Robert Kwasi Aboagye-Mensah, ‘An Address of the Presiding Bishop to the Representative Session of the 4th Biennial/42nd Conference of the Methodist Church Ghana held at Akyem Oda, from 22nd—27th August 2006’, *Representative Session of the 4th Biennial/42nd Conference of the Methodist Church Ghana* (Akyem Oda, Ghana: The Methodist Church Ghana, 2006b).

¹⁴³ Italics mine. Anquandah, *Agenda Extraordinaire*, p. 165.

¹⁴⁴ Mirjam Kabki, Valentina Mazzucato, and Ernest Appiah, ‘“Wo benane a eye bebre”: The Economic Impact of Remittances of Netherlands-Based Ghanaian Migrants on Rural Ashanti’, *Population, Space and Place*, 10/2 (2004), 85-97, p. 91.

¹⁴⁵ Jennings, ‘Christian virtue in a West African context’, p. 65. Jennings uses the spelling *ebusua*.

¹⁴⁶ *Ibid.*, p. 66.

¹⁴⁷ Asante Antwi, *A Living Story: The First Presiding Bishop of the Methodist Church Ghana*, p. 157.

As anthropologist Mattia Fumanti has already identified that the GMF in Britain serves as a proxy *abusua*,¹⁴⁸ I would argue that that is how the bond is received by Ghanaian Methodists in Europe when their ‘familial obligations’ are expected. Likewise, the church leadership has done its part in helping to reinforce this. For instance, in 2005 when the then Rt Revd Kow Egyir, who was the administrative bishop, preached at the GMF after talking with leaders in the BMC. ‘He used the occasion to stress the fact that *we all belong to one Methodist family* hence the need for us to serve God through the Church here.’¹⁴⁹ Or, we may look at Emmanuel Asante’s address to conference: ‘The Methodist Church Ghana intends to play a key role in facilitating strong ties among the *Methodist family* here in Ghana and in Africa as a whole.’¹⁵⁰ EmK2 made several references to the familial nature of Methodism. If Methodism is indeed a proxy *abusua*, Ghanaian Methodists would be remiss if they did not show deference to others in the Methodist family.

Certainly competing vantage points are present among Ghanaian Methodists. If an evangelical theology that is ‘world parish’ in the spirit of Wesley takes precedence, then tension is likely. Claudia Währisch-Oblau offers some insights from her study of the interaction between African migrant churches and the *Landeskirchen* in Germany.

It is quite striking that the European Protestant churches which are so aware of the processes of economic globalization and have had so much to say on this find it so difficult to accept that the deterritorialized transnationalism of migrant churches is a form of ecclesial postmodernity that challenges their territorial identities.¹⁵¹

Whether a world parish approach or Methodist deference eclipses the other, it will most likely be the result of the context in which ministry takes place. We see effects of the residual mantle of territorial Christianity as well as situations where the Methodist Church Ghana finds itself in marketplaces of faiths. Long-term, it will be worth noting if this tension will be able to remain.

¹⁴⁸ ‘For Ghanaians the fellowships act like the *abusua*, the matrilineal clans, and like the *abusua*, the fellowships take care of their members on any occasion, most especially in the course of funerals, *ayiyɛ*, which are central to the formation of Akan personhood.’ Fumanti, ‘“Virtuous Citizenship”: Ethnicity and Encapsulation among Akan-speaking Ghanaian Methodists in London’, p. 24.

¹⁴⁹ Italics mine. Methodist Church Ghana, ‘Ghanaian Methodist Fellowships UK-Chaplaincy’, *4th Biennial/42nd Conference Akyem Oda Representative Session* (Akyem Oda: Methodist Church Ghana, 2006b), GPC53- GPC60, GPC56.

¹⁵⁰ Italics mine. Asante, ‘Presiding Bishop’s Address to the 6th Biennial/ 44th Conference’, p. 8.

¹⁵¹ Währisch-Oblau, ‘Mission and Church Unity: Migrant Churches in Germany as a Challenge to the *Landeskirchen*’, p. 193.

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7. THE ROLE OF MIGRATION IN MISSION

7.1 Introduction

In chapter four, it became clear that the MCG's international presence is often conceptualized by the interviewees as being in the global North, and this was verified by other sources pointing to a disproportionate emphasis on ministerial personnel going to this part of the world as an expression of mission. Through various models put forth in chapter five, one aspect of international mission in the MCG particularly in these situations outside the majority world is that it is an approach to ministry conducted primarily amongst expatriate Ghanaian communities. This chapter seeks to understand and assess the nature of mission conducted through Ghanaian migration.

7.2 Ghanaian migration

Ghanaian progeny Kofi Annan recently stated that migration was 'a profoundly binding dimension of the human experience. Through migration, human beings share an understanding of sorrow, hope, and compassion.'¹ Ghanaians play their part in this human experience. Many of the origin myths among the ethnic groups in Ghana talk of the migration of their forbears to the geographical area.² After their initial arrivals in what is present day Ghana, the peoples of that area continued to move around 'as they tried to escape from intertribal wars, and also look for new opportunities for trade, farming, and the like.'³ 'Africans traveled voluntarily throughout much of the world long before the slave trade existed.'⁴ With increasing interaction with the European powers, millions of Africans were forcibly transplanted especially to the Americas as

¹ Kofi A. Annan, 'Sympathy for the migrant', *Project Syndicate*, /2 January 2014 (2014), p. 2.

² John Anarfi et al., 'Migration from and to Ghana: A Background Paper', *Development Research Centre on Migration, Globalisation and Poverty* (Brighton: University of Sussex, 2003), p. 5; Casely-Hayford, 'A Genealogical History of Cape Coast Stool Damilies', p. 36; Osei Kwadwo, *An Outline of Asante History* (Wiamoase, Ashanti: O. Kwadwo Enterprise, 1994), pp. 1-3.

³ Biney, *From Africa to America: Religion and Adaptation Among Ghanaian Immigrants in New York*, p. 12.

⁴ Joseph E. Harris, 'The Dynamics of the Global African Diaspora', in Joseph E. Harris, Alusine Jalloh, and Stephen E. Maizlish (eds.), *The African Diaspora* (College Station: Published for the University of Texas at Arlington by Texas A&M University Press, 1996), 7-21, p. 8.

slaves, passing through the castles and forts of Ghana.⁵ Many descendants of those forced migrants during that period would identify as part of an African diaspora.⁶

Especially in the colonial period and in the first few years after independence, migration was typically to Ghana from the rest of the West African sub-region because of relative economic prosperity. Between 1921 and 1931, 287,000 individuals moved to the Gold Coast from Upper Volta.⁷ In the early years of an independent Ghana, 'out migration was further strengthened, with invitation by some African countries (such as Uganda, Botswana, Nigeria and Zambia) to assist with their national development after their independence.'⁸ As many of these invitations were from governments, a similar situation occurred in church circles for the MCG. In this time period, a few examples appear in the conference agendas. In the earliest extant agenda (1963) of the independent MCG, Joseph K. Clegg was appointed to serve as co-editor of the All Africa Sunday School Syllabus and Curriculum and permitted to reside in Ibadan, Nigeria, while Kofi A. Boateng served the 'Gambia District of the British Conference'.⁹ Assessing the 'missionary work outside Ghana' after ten years of an independent MCG, the primary expressions of international mission were through supplying ministers to the Gambia and the AACC.¹⁰

In the same time period, migration to the global North was typically to the colonial metropolises and seen as temporary.¹¹ Since Ghana had been a British colony, it was natural that Britain had a magnetic pull for those in the Gold Coast, especially for education.¹² For example, Kofi Busia, the future prime minister, conducted his doctoral

⁵ Kwesi J. Anquandah, *Castles and Forts of Ghana* (Accra: Ghana Museums and Monuments Board, 1999); Ter Haar, *Halfway to Paradise*, p. 77.

⁶ Alusine Jalloh, 'Introduction', in Joseph E. Harris, Alusine Jalloh, and Stephen E. Maizlish (eds.), *The African Diaspora* (College Station: Published for the University of Texas at Arlington by Texas A&M University Press, 1996), 3-6, p. 3.

⁷ Anarfi et al., 'Migration from and to Ghana: A Background Paper', p. 11.

⁸ Bosiakoh, 'Understanding Migration Motivations in West Africa: the Case of Nigerians in Ghana', p. 98. Also Anarfi et al., 'Migration from and to Ghana: A Background Paper', p. 6 or Peil, 'Ghanaians Abroad', p. 346.

⁹ Methodist Church Ghana, 'Second Annual Conference Agenda, Wesley Church Kumasi July 1963', M17. This is the earliest conference agenda of the independent MCG in its own archives.

¹⁰ Methodist Church Ghana, '10th Annual Conference Handbook', (Cape Coast, Ghana, 1971), A Brief Review of the Methodist Church, Ghana, 1961-1971, Introductory, (7) Missionary Work.

¹¹ Akyeampong, 'Africans in the Diaspora: the Diaspora and Africa', p. 198.

¹² Methodist Church Synod of the Gold Coast, *'I will build my Church.'* *The report of the Commission appointed by the Synod of the Methodist Church, Gold Coast, to consider the Life of the Church*, p. 50.

studies in Oxford,¹³ and in the post-colonial period with the proceeds of the sale of Richmond College, funds were allocated to 'provide senior ministers with exposure to British church life and subsequently with courses in Church Management.'¹⁴

However, optimism shifted with the first of four coups following Kwame Nkrumah's tenure at the helm of Ghana. 'The initial emigration of Ghanaians started after 1965. From that period Ghana experienced an economic crisis of unprecedented magnitude.'¹⁵ With ebb and flow of political regimes, economic factors, and attitudes towards foreigners, Nigeria and Ghana developed a migratory partnership of movement of peoples between both countries,¹⁶ and part of that is based on a common colonial heritage and language.¹⁷ The time following Nkrumah set off an avalanche of movement. As Peil notes:

It has been estimated that two million men and women, mainly from southern Ghana, left for Nigeria or Cote d'Ivoire between 1974 and 1981. This was about a tenth of the population at that time, and a considerably higher proportion of the adult labour force.¹⁸

A massive proportion of Ghanaians still live abroad. Hanciles states that by the mid-1990s, between ten and twenty per cent of the Ghanaian population lived abroad.¹⁹ In 2001, Van Dijk noted that 'more than 12 per cent of the Ghanaian population is estimated to be presently living abroad.'²⁰ Gerrie ter Haar even suggested the proportion may have even been as high as a fourth of the population in 1997.²¹ The proportion of Ghanaian emigrants may be lower in recent days. Schmelz asserts that the World Bank estimates 1.7 million Ghanaians are abroad, which would be 7.6 per cent of the population of Ghana.²² If this is true, then the ratio would still be at an

¹³ K. A. Busia, 'The position of the chief in the modern political system of Ashanti: a study of the influence of contemporary social changes on Ashanti political institutions', DPhil (University of Oxford, 1947).

¹⁴ Pritchard, *Methodists and their missionary societies 1900-1996*, p. 206.

¹⁵ Anarfi et al., 'Migration from and to Ghana: A Background Paper', p. 6.

¹⁶ Peil, 'Ghanaians Abroad', p. 347, Bosiakoh, 'Understanding Migration Motivations in West Africa: the Case of Nigerians in Ghana'.

¹⁷ Bosiakoh, 'Understanding Migration Motivations in West Africa: the Case of Nigerians in Ghana', p. 98.

¹⁸ Peil, 'Ghanaians Abroad', p. 349.

¹⁹ Hanciles, *Beyond Christendom*, p. 226-227.

²⁰ Van Dijk, 'The Ghanaian Pentecostal Diaspora', p. 222.

²¹ Ter Haar, *Halfway to Paradise*, p. 134.

²² Andrea Schmelz, 'The Ghanaian Diaspora in Germany: its contribution to development in Ghana', in Deutsche Gesellschaft Für Technische Zusammenarbeit (ed.), (Eschborn: Deutsche Gesellschaft für

astonishingly higher proportion than the rest of the world. With these World Bank numbers, the migrant to non-migrant ratio would be 1:13, whereas the world mean ratio in this 'age of migration' is about 1:35.²³

However, looking at the official numbers put forth by the United Nations paints a slightly different picture of the actual number of migrants from Ghana. With the 2013 UN population estimated to be 7.162 billion and migrants at 232 million, the ratio of migrants is around 1:31 or 3.23 per cent. Officially 719,404 migrants from Ghana are living elsewhere. Compared with the population of Ghana at just under 26 million, we see a ratio of around 1:36, which puts Ghana actually a little lower than the worldwide reality.²⁴

Several matters should be noted at this point. At 30.8,²⁵ Ghana's annual crude birth rate is much higher than the world as a whole at 19.5.²⁶ Not being among the least developed countries, Ghana is also at a position where people are not in the dire situations they may have been at one time. Also absent from these numbers would be second and third generation members of the Ghanaian diaspora who carry passports of their resident country. Official numbers may also differ significantly when a number of individuals are undocumented. Even when someone may have the proper papers, it may also be a reality that some of the official UN numbers may be lacking. For instance, the head of the department of theological studies at the Africa International University in Nairobi is listed as being from Ghana, however the official UN statistics erroneously show that not a single Ghanaian lived in Kenya.²⁷ Even a discrepancy is present with how many Ghanaians are in the United Kingdom. For instance, the British

Technische Zusammenarbeit (GTZ) GmbH Economic Development and Employment Division Migration and Development Sector Project, 2009), p. 9.

²³ Daniel G. Groody, 'Crossing the Divide: Foundations of a Theology of Migration and Refugees', *Theological Studies*, 70/3 (2009), p. 638.

²⁴ United Nations, 'World Population 2012', (New York: United Nations Department of Economic and Social Affairs Population Division, 2012b); Department of Economic and Social Affairs United Nations, Population Division, 'International Migrant Stocks by Destination and Origin', (New York: United Nations, Department of Economic and Social Affairs, Population Division, 2013a).

²⁵ United Nations, 'Annual Fertility Data 2012: annual number of births and crude birth rate', (United Nations Department of Economic and Social Affairs Population Division Fertility and Family Planning Section, 2012a).

²⁶ United Nations, 'Crude birth rate', *World Population Prospects: The 2012 Revision* <<http://data.un.org/Data.aspx?q=world+population&d=PopDiv&f=variableID%3A53%3BcrID%3A900>>, accessed 28 April 2014, verified active 16 April 2016.

²⁷ AIU Senate, 'Catalogue of the Africa International University (AIU) 2013 - 2014', <<http://www.aiu.ac.ke/index.php/using-joomla/extensions/components/content-component/article-category-list/252-catalogue-2013>>, accessed 17 April 2014, verified active 12 April 2016. Cf.: United Nations, 'International Migrant Stocks by Destination and Origin'.

government's 2011 census, based on responses of actual residents, reported 93,846 Ghanaians in just England and Wales.²⁸ The UN number for the amount of Ghanaians in England, Wales, Scotland and Northern Ireland came in at 81,917.²⁹ Regardless, quite a few Ghanaians live abroad, and their presence is sensed in the religious climate.

Returning to the migration narrative in Ghana, as a result of turbulent decades in Ghana, 'Migration then became one of the basic survival strategies adopted by individuals and families to enable them to cope with difficult economic conditions.'³⁰ Hanciles points out 'an ever-increasing number of households in the [global] South have at least one family member or close relative with whom they have close ties living in the North.'³¹ It does appear as if migration plays a significant role in the psyche of Ghanaians, and the global North is a favoured destination of Ghanaians.

As much of the focus of emigration from Ghana was concentrated in West Africa during the 1960s and 1970s, a handful of professionals moved to places such as Europe and North America, and their success had a great influence on perceptions in Ghana. '[A] new class of migrants who were relatively successful in economic terms inspired a larger number of Ghanaians to go abroad in order to strive for a standard of living that could not be achieved in Ghana itself.'³² It was with this group that a now-pervasive term came to the fore. With a high concentration of Ghanaians migrating to Hamburg, those who go off to *Hamburg*, or any other context in the global North, find a high standard of life; when they return to visit Ghana, they are known as *burgers* (also *boogas* or *boggers*).³³ These *nouveau riche* are also known as *bintos* as in those who have 'been to' places like Europe or North America after they 'face[ed] the hardship in Ghana' and are now 'regarded [as] the "happy few" who have made it in life and are able to spend excessively.'³⁴ Peil points out that many invest their property in estate

²⁸ Office for National Statistics, '2011 Census: key statistics for local authorities in England and Wales', <<http://www.ons.gov.uk/ons/rel/census/2011-census/key-statistics-for-local-authorities-in-england-and-wales/rft-table-qs203ew.xls>>, accessed 17 June 2013.

²⁹ For the UK, 'the estimates refer to the foreign-born population.' United Nations, 'International Migrant Stocks by Destination and Origin' Table 10 and Notes.

³⁰ Anarfi et al., 'Migration from and to Ghana: A Background Paper', p. 6.

³¹ Hanciles, *Beyond Christendom*, p. 203.

³² Schmelz, 'The Ghanaian Diaspora in Germany', p. 9. See also: Biney, *From Africa to America: Religion and Adaptation among Ghanaian Immigrants in New York*, p. 11; Bosiakoh, 'Understanding Migration Motivations in West Africa: the Case of Nigerians in Ghana', p. 98.

³³ Kari Dako, *Ghanaianisms: A Glossary* (Accra: Ghana Universities Press, 2003), p. 50; Alba Kunadu Sumprim, *The imported Ghanaian* (Accra: Alba Kunadu Sumprim, 2006), p. 263; Schmelz, 'The Ghanaian Diaspora in Germany', p. 9.

³⁴ Van Dijk, 'The Ghanaian Pentecostal Diaspora'.

areas of Ghana and build ‘burgerhouses’.³⁵ Because of their newfound resources, many are afforded elevated status back in Ghana, even though some may be in positions in the global North well below their social rank or educational qualifications back in Ghana.³⁶ After all, as Akyeampong points out, the ‘Twi proverb states that *ɔdehye, wɔnnoa wonni, sika ne asem*’ in other words, ‘high birth is not food; money is all that matters’.³⁷ If a burger is not able to bring a steady flow of remittances, he or she may be referred to as ‘Burger useless’.³⁸ ‘The nightmare of Ghanaian migrants is to return home empty-handed. Such a migrant is denied the “hero’s welcome”’.³⁹

With a cultural and spiritual value that understands success as a sign of the favour of *Ɔnyame* (God), the possibility of making large amounts of money by becoming a burger is very strong as a means overcoming financial trials in Ghana. Offering words of caution to those aspiring to travel overseas, Stephen Quaye wrote a series of articles posted on the Modern Ghana website with a theme of ‘*abɔkyere asa*’⁴⁰ which literally translates to ‘overseas finished’, but an Akan speaker would immediately hear as ‘the myth of striking it rich overseas is no longer the reality.’⁴¹

In addition to the financial and material contributions to the economy in Ghana, these ‘burgers’ also play an important role in the exchange of ideas. As was presented in the data in chapter four, traditional values flow from Ghana to the diaspora communities in the global North and the returnees carry new ideas to communities from their contexts such as new teaching methods in Sunday School and other approaches to conducting church. However, ideas about the use of technology and even liberalisation

³⁵ Peil, 'Ghanaians Abroad', p. 362.

³⁶ Fumanti, "'Virtuous Citizenship': Ethnicity and Encapsulation among Akan-speaking Ghanaian Methodists in London', p. 14; Akyeampong, 'Africans in the Diaspora: the Diaspora and Africa', p. 199.

³⁷ Akyeampong, 'Africans in the Diaspora: the Diaspora and Africa', p 187. Akyeampong’s original was a transliteration into English, but I have used the Akan letters here.

³⁸ Kabki, Mazzucato, and Appiah, "'Wo benaε a εεε bebreε": The Economic Impact of Remittances of Netherlands-Based Ghanaian Migrants on Rural Ashanti', pp. 89-90.

³⁹ Akyeampong, 'Africans in the Diaspora: the Diaspora and Africa', p. 207.

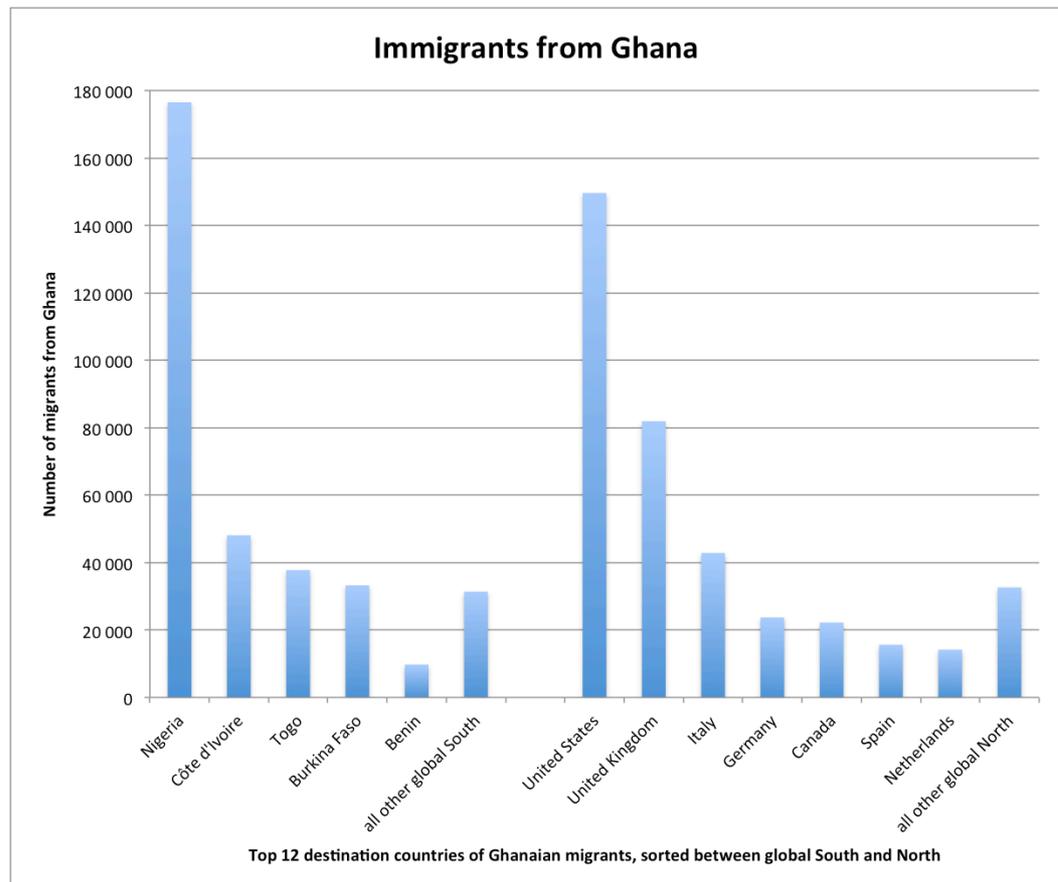
⁴⁰ Stephen A. Quaye, 'Immigrants dreams fading away fast. [Part 1] 'Abrokyere asa', <<http://www.modernghana.com/news/341361/1/immigrants-dreams-fading-away-fast-part-1-abrokyer.html>>, accessed 22 December 2011, verified active 16 April 2016; or Stephen A. Quaye, 'What awaits you if you enter Canada borders illegally? [Part 1]'; <<http://www.modernghana.com/news/347582/1/what-awaits-you-if-you-enter-canada-borders-illega.html>>, accessed 22 December 2011, verified active 16 April 2016; Stephen A. Quaye, 'Poor Ghanaians paying thousands of dollars for visa immigrants dreams fading away fast?', <<http://www.modernghana.com/news/341362/1/poor-ghanaians-paying-thousands-of-dollars-for-vis.html>>, accessed 22 December 2011, verified active 16 April 2016.

⁴¹ My translation and interpretation.

of dress are other factors that burgers bring to bear in Ghana. They contribute to the opening of minds in Ghana.

By looking at Ghanaian migration, it is helpful to note where Ghanaians are actually located in the world. Although I have critiqued the UN statistics, and recognizing these are the official statistics, a look at the top twelve countries is insightful. Out of the 719,404 Ghanaians who have emigrated out of Ghana, just under a quarter of the total (24.5%) and making up the largest group number is the Ghanaian community in the nearby country of Nigeria. However, 149,596 Ghanaian immigrants are in the United States and 81,917 in the United Kingdom. Other countries with more than 10,000 include Côte d'Ivoire, Italy, Togo, Burkina Faso, Germany, Canada, Spain, and the Netherlands. Graph 7.1 helps to illustrate the numbers.

Graph 7.1 Immigrants from Ghana



A few matters are worthy of note in the data. The South-South migration is concentrated in West Africa, with 95.4 per cent (312,247 out of 336,695 Ghana to global South migrants) staying within the immediate region.⁴² The South-South

⁴² The UN uses actually uses the terms developing and developed countries. With the differences between these and the South/North distinction being negligible, I have chosen to go with the latter.

migration makes up 46.8 per cent of the total migrant stock from Ghana, leaving 53.2 per cent (382,709) going further afield to the global North. Just under half of all migrants originally from Ghana end up in only seven countries in the North, totalling 358,056 or 49.8 per cent of the total.⁴³ It is important to note that, with the exception of Spain, these countries figure prominently in the mission places where the MCG sees itself in mission.

7.3 Patterns of church planting among the Ghanaian migrant communities

Church planting is very much a part of the DNA of the Methodist Church Ghana. Essamuah discusses this at length in the second chapter of *Genuinely Ghanaian*.⁴⁴ As was presented earlier, it had set a goal of planting 500 new congregations in a five-year span. International mission in the MCG is often understood in terms of founding new faith communities mostly in countries in the global North that are almost exclusively among Ghanaian migrant communities. In many ways, the MCG is a textbook example of the patterns of starting new churches in the diaspora. In his chapter on the phenomenology of diasporic African Christian communities, Adogame sets out the typical pattern that has emerged over the last few generations.

Most African-led churches which came to be established in diaspora from the 1960s were the initiative of a few individual students, or people on business and official assignments who had no intention of residing permanently abroad. This group made up of a few members who met and worshiped together in 'house cells or fellowships' and later transformed into full-fledged branches with acquired or leased properties as religious buildings.⁴⁵

In his study of Ghanaian Presbyterians in New York, Moses Biney observed a similar pattern. In his case, the Ghanaian population had observed several mysterious deaths and the Ghanaians were asking ontological questions. 'Thus, in response to Mrs Ohemeng's suggestion, the Ghanaians, most of whom were from New York City, began holding monthly prayer meetings at her home.'⁴⁶ However, in the Presbyterian Church example, the purpose was not simply about forming prayer meetings. The gatherings also served as a didactic community to transfer Ghanaian languages to the second generation and as a welcome environment to Ghanaians who did not necessarily feel

⁴³ United Nations, 'International migrant stocks by destination and origin'.

⁴⁴ Essamuah, *Genuinely Ghanaian*.

⁴⁵ Adogame, *The African Christian Diaspora*, p. 79.

⁴⁶ Biney, *From Africa to America: Religion and Adaptation Among Ghanaian Immigrants in New York*, p. 69.

embraced by American churches.⁴⁷ What emerged as a church met in the sanctuary of Broadway Presbyterian Church and went three years with no ordained pastor until one was set apart in the name of the Presbyterian Church of Ghana.⁴⁸

Recognizing that the foundation of new congregations do not always follow this typical pattern, Jehu Hanciles put forth some types that show some differences in approach. His first model, the Abrahamic is more in line with the typical pattern. Although *Beyond Christendom* has received much acknowledgement in peer-reviewed journals, this particular section does not appear to have received much notice. However, as a mainline denomination that is part of a worldwide communion, the MCG has some different dynamics and these models can find some application in the MCG. I will demonstrate how the MCG has examples of *Abrahamic*, *Macedonia*, *Jerusalem*, and *Samuel-Eli* church planting. I will then propose an additional approach, the *Nehemiah* model to explain an emerging reality in the MCG.

7.3.1 The Abrahamic model

Using a term earlier presented by Walls,⁴⁹ Hanciles describes this most common pattern of church planting among African diaspora communities as the *Abrahamic* type. These churches ‘originate as individual efforts, typically by long-stay migrants.’⁵⁰ The Abrahamic churches also ‘embody predicament and promise, reflect spontaneous movement, and typically trace their origin to an individual’s divine call.’⁵¹

In the absence of structures to which churches can relate and in situations where they are present, this Abrahamic approach is present when typically a group of Ghanaian migrants gather together for a prayer or Bible study sometimes in a home and then move toward a more formal setting as a church. This is often at the initiative of laity. For instance, the Ghana Methodist Church in Charlotte, North Carolina ‘started in an apartment ... [and] grew in size, numerically and spiritually that we could not contain our self [*sic*] in the Gyamfi’s apartment.’⁵² This was a similar issue to Ghana

⁴⁷ Ibid.

⁴⁸ Ibid., pp. 70-71.

⁴⁹ After explaining Adamic migration, Walls builds a strong case for an Abrahamic model of migratory mission. This article appears to be the basis for Hanciles’s types. Walls, ‘Mission and Migration’.

⁵⁰ Hanciles, *Beyond Christendom*, p. 326.

⁵¹ Ibid., p. 326.

⁵² Charlotte Ghana Methodist Church, ‘History of the Ghana Ebenezer Methodist Church’, <<http://gemcc.org/Home.html>>, accessed 28 November 2012, archived at <http://www.pdf-archive.com/2016/04/16/charlotte-mc-home/>, verified active 16 April 2016.

Methodist Church of Toronto which ‘traces its beginning to a maiden service held on May 1, 1994 at the residence of Madam Agnes Summers.’⁵³ Or, we may look at Ebenezer Methodist Church which

was formed in 1992 by four individuals... [who] came together to discuss the necessity and feasibility of establishing a church in the Ghanaian Methodist tradition and liturgy which would cater to the spiritual and pastoral needs of Ghanaians.⁵⁴

These were essentially independent Methodist churches with relational ties to Ghana.

7.3.2 The Macedonia model

However, with a strong sense of connexionalism and the necessity of ordained clergy to perform certain rites such as sacraments⁵⁵ and other cultural duties expected of clergy,⁵⁶ those in the MCG have not been at liberty to stay with the Abrahamic model for long. The Abrahamic approach often morphs into what Hanciles identifies as the *Macedonia* model of church planting among migrant communities.

[T]hey reflect to some degree the biblical account (Acts 16:9-10) of Paul’s vision in which the apostle received a memorable plea from a man of Macedonia, ‘Come over... and help us.’ These churches or congregations exemplify planned or structured official initiatives or responses, which is to say that they come into existence through the missionary-sending initiatives of ministries or movements that are African founded (or African led) and African based.⁵⁷

As in the situations listed as Abrahamic above, a plea is usually made to the MCG to send a minister to charter the congregation. For instance, in Charlotte,

The fellowship while in waiting on the late Rev Dr Quaninoo to come over to Macedonia and help, did not rest on our oars, but continue [*sic*] to preach the Ghana Methodism in our part of the world.⁵⁸

The church eventually became part of the Atlanta circuit of the NAM and began worshipping in an Assemblies of God building. In Toronto a similar scenario is evident after the group began to gather together. ‘[A] Ghanaian resident minister in the United States of America, responded to a call to come to “Macedonia” to help keep the society

⁵³ Ghana Methodist Church Toronto, 'About Us', <http://ghanamethodistchurchtoronto.org/about_us.html>, accessed 16 May 2011, verified active 13 April 2016.

⁵⁴ Ebenezer Methodist Church, 'History of Ebenezer Methodist Church (Ghana Conference)', <<http://www.ebenzermethodist.net/emchistory.html>>, accessed 28 November 2012, archived at <http://www.pdf-archive.com/2016/04/16/ebenezer-methodist-history/>, verified active 16 April 2016.

⁵⁵ Methodist Church Ghana, *The Constitution and Standing Orders*, SO 75.

⁵⁶ Roberts, 'Evangelisch-methodistische Kirche in Norddeutschland; the Methodist Church Ghana of UMC Germany, Hamburg Circuit [2012]', p. 366.

⁵⁷ Hanciles, *Beyond Christendom*, p. 326.

⁵⁸ Ghana Methodist Church, <<http://gemcc.org/Home.html>>, accessed 28 November 2012 [Charlotte], archived at <http://www.pdf-archive.com/2016/04/16/charlotte-mc-home/>, verified active 16 April 2016.

on its feet.⁵⁹ This occurred until the Ghana conference took steps to ‘ensure stability, growth, discipline and sound leadership’⁶⁰ when the conference appointed a pastor.

It is important to note that in these two instances where people gathered together, they both appealed to the imagery of the ‘Macedonian call’ in pleading for a ministerial presence to legitimate them as a congregation. This is consistent with the initial findings from the interviews as analysed in chapter four. In the interviews, the perception among Ghanaian Methodists is that the MCG is involved in international mission when ministers are posted abroad. Since this approach implies a call polity, congregations could only be formally constituted when an ordained pastor would be present. The only way this could be possible would be through the use of clergy who were not in good graces and standing since the MCG directs the placement of its officially connected clergy. With clerical discipline, this would only be possible with the IAMG typology I put forward in chapter five. In a sense, a pure version of Hanciles’s Abrahamic category breaks down in this scenario of long-term reality of the MCG. Jan Jongeneel points out that the migrant churches

usually are Protestant because Christian migrants who are members of episcopal churches, cannot establish new congregations and churches apart from an existing ecclesiastical structure. In the latter case, the bishops will take the initiative to extend the existing congregations in one way or another to migrants.⁶¹

In a sense, a pure version of Hanciles’s *Abrahamic* category cannot be a long-term reality in the MCG since it does not hold to a congregational polity.

This clear-cut dichotomy is simply not the case since quite a few of the churches founded in the diaspora have not been begun at the direction of the church hierarchy. Especially with the absence of a structure for so long especially in North America and a practically ambivalent view toward the Ghanaian Methodists in the United States by the UMC conferences despite a memorandum of understanding, many of the groups of Ghanaian Methodist migrants took the initiative to start unofficial fellowships. In a sense, it was as if the communities have asked for forgiveness rather than permission. Depending on the status of the minister who may be connected to a congregation, applications for acceptance into the official hierarchy are generally accepted, and this is not just in the congregations affiliated solely with the NAM.⁶²

⁵⁹ Ghana Methodist Church Toronto, <http://ghanamethodistchurchtoronto.org/about_us.html>, accessed 16 May 2011, verified active 13 April 2016.

⁶⁰ Ibid.

⁶¹ Jongeneel, 'The Mission of Migrant Churches in Europe', p. 30.

⁶² North America Mission, 'Annual General Meeting: Agenda Representative Session'.

One may also look to the recent situation in the EmK in Germany. For instance ‘Ghanaian Methodists in Saarbrücken have organised themselves [and] ... elected a 4-member interim leadership to take care of the day to day activities of the church.’⁶³ The Saarbrücken congregation is listed on an awareness and fundraising poster printed by the Migrant and International Ministries of the EmK.⁶⁴

7.3.3 The Jerusalem model

A third model of African immigrant church Hanciles puts forward is what he terms

the *Jerusalem* type: African-established or African-led churches with significant African membership that are associated with Western mainline denominations and operate under their ecclesiastical structure and polity. Commonly designated ‘ethnic churches’ in the United States, many perform a strong missionary function and often represent a singular form of vital growth within their respective denominations.⁶⁵

Clearly many of the MCG ecclesial expressions in the global North would have some sort of connection to this type. Even though they may have been initiated by Ghanaian migrant communities, quite a few expressions do work under the auspices of western Methodist denominations. This occurs when denominations in the destination countries recognize the reality of migration and make space to embrace this situation. As has been discussed in chapter five, this type can be seen in situations within the UMC and UCC in North America as well as in the EmK in Germany, the Methodist-Waldensian Church in Italy, and the British Methodist Church. They are reflected in my LAMG and LADPM categories.

In the BMC, the Ghanaian fellowships have been officially sanctioned since 2002.⁶⁶ As part of a broader view of looking at the cultural and ethnic diversity within the BMC, a report called ‘Belonging Together’ was compiled. This report describes a working philosophy the BMC has towards these cultural expressions with the following points:

- a) The affirmation of culturally diverse churches, groups and individuals within the Connexion, and creating an environment in which they can be themselves; enjoy meaningful interactions; and take full advantage of connexional structures and resources.

- b) The creative interaction within the Connexion of groups and individuals of culturally different backgrounds, whereby they can contribute positively to the ministry of the whole

⁶³ Stuttgart/Frankfurt Circuit, ‘Report from the Stuttgart/Frankfurt Circuit, Germany to 2012 Conference’, p. 374.

⁶⁴ Evangelisch-Methodistische Kirche, ‘The World is Our Parish-Germany: International and Migrant Congregations in Germany’.

⁶⁵ Hanciles, *Beyond Christendom*, p. 327.

⁶⁶ Methodist Church Ghana, ‘Ghanaian Methodist Fellowships UK-Chaplaincy’, p. GPC59.

people of God, locally and connexionally, and receive gifts and experiences from each other.⁶⁷

What can be understood in this report is that the BMC wants to create an environment where Ghanaian fellowships can take place. In turn, the Connexion will benefit. However, it is clear that the GMF is not to be a church.⁶⁸ The fellowships are to channel people back to local British Methodist congregations.⁶⁹

The situation in Germany is one where the churches fall in the category of the Jerusalem church since an office in the German Central Conference of the EmK coordinates the migrant ministries. However, as was earlier stated, the Saarbrücken congregation started out as *Abrahamic*, moved into *Macedonia*, and is now integrated as a *Jerusalem* type. Hanciles's categories are helpful but do not sufficiently fit each expression of church planting amongst the MCG's international migrant communities.

Not fitting neatly in any of Hanciles's categories is the example of the Calvary Society, a congregation formed by laity out of the Hamburg Ghanaian Methodist Circuit in the EmK. Formerly IAMG and now LAMG, it was at the request of the EmK and MCG leadership that this congregation fall under the Methodist polity in Germany. It was an *Abrahamic* approach because of its lay initiative. However, it was not established by the initial settlers, but some who had left the main structure. In a sense, there was need for pastoral oversight, yet the concern came more from the EmK and MCG leadership, so it was not 'please come help us' as in the *Macedonia* model, but 'please let us help you'. Eventually it was incorporated into the space typical of the *Jerusalem* type.⁷⁰

7.3.4 The Samuel-Eli model

Hanciles also talks about a *Samuel-Eli* approach, and the MCG's international presence does in fact show evidence of this type. The Samuel-Eli approach is

a reference to churches, typically mainline denominations, that attract significant numbers of African members whose active involvement can generate evangelical vitality, contribute new expressions of spirituality, and influence worship styles. An infusion of Christian

⁶⁷ Belonging Together Partnership Steering Group, 'Belonging Together Partnership Document 2010-2013 (2011 Revision)'.
⁶⁸ Ghanaian Methodist Fellowship UK, 'Ghanaian Methodist Fellowship UK', <<http://www.s157777245.websitehome.co.uk/>>, accessed 23 April 2012, verified active 24 April 2016; U K Chaplaincy, 'The Ghanaian Methodist Fellowship UK Chaplaincy'.
⁶⁹ UK Chaplaincy, 'The Ghanaian Methodist Fellowship UK Chaplaincy'; also BMC4, BMC5, BMC6.
⁷⁰ Roberts, 'Evangelisch-Methodistische Kirche in Norddeutschland: The Methodist Church Ghana of UMC Germany, Hamburg Circuit [2010]'; Roberts, 'Evangelisch-methodistische Kirche in Norddeutschland; the Methodist Church Ghana of UMC Germany, Hamburg Circuit [2012]'.

immigrants has regenerated many a moribund (often long-established) congregation in Western societies.⁷¹

Evidence of a Samuel-Eli infusion of new life from Africans is possibly most realized in the BMC where integration has been stressed. Many of the congregations that had historically been made up of indigenous British members have been infused with new members from migrant communities, particularly Ghanaians. One example is Walworth Methodist Church, which has emerged as the largest congregation in the BMC.⁷² Walworth 'is made up mainly of Ghanaians, Nigerians, Sierra Leones, West Indians, Zambians: mainly Africans,'⁷³ or as the church identifies 'over 95% of our membership is black, with the largest number coming from West African families.'⁷⁴ Ghanaian Methodists in Britain are encouraged to integrate in to existing Methodist congregations,⁷⁵ and even seek to take up positions of leadership in their local churches.⁷⁶

However, in at least one instance in the United States, a reluctance to embrace a *Samuel-Eli* approach resulted in a church losing a number of Ghanaian members and created a new church. In essence, what could have been a *Samuel-Eli* church ended up with more of an *Abrahamic* model that turned into a *Macedonia* model. In its 2009 report, Good Shepherd Methodist Church noted that

The original membership was Ghanaian Methodist who joined the Wesley United Methodist Church in Worcester on arrival to the United States. The reluctance/refusal of the clergy to allow the rather large Ghanaian group to periodically worship like Ghanaian Methodists gave rise to increasing dissatisfaction, which culminated in the desire to move away from the United Methodist enclose. ... [A] small group of about twenty individuals moved out of Wesley as a prayer group. ... The prayer group was rechristened the Good Shepherd Ghana Methodist Church.⁷⁷

⁷¹ Hanciles, *Beyond Christendom*, p. 327.

⁷² London District of the Methodist Church, 'Walworth 200th Anniversary Service', <<http://www.methodistlondon.org.uk/node/2421>>, accessed 17 April 2014, verified active 13 April 2016.

⁷³ BMC3.

⁷⁴ Walworth Methodist Church, 'Walworth Methodist Church', <<http://www.walworthmethodistchurch.org.uk/>>, accessed 17 April 2014, verified active 16 April 2016.

⁷⁵ Davis, 'Ghanaian Fellowship Chaplaincy'.

⁷⁶ Speaking about Ghanaian Methodists in leadership positions in local churches, BMC4 explained, 'So it is that kind of thing we [GMF] try to encourage people when they are out there: not just to go and sit down but get involved.'

⁷⁷ Thomas Ofiri and Kwaku Arhin Sam, 'Report of the Good Shepherd Ghana Methodist Church: the Annual Meeting 2009', <<http://old.ghanamethodistsinamerica.org/ABOUTUS/Directory/GoodShepherdGhanaMethodistChurchWorcester/tabid/233/Default.aspx>>, accessed 28 November 2012, archived at <http://www.pdf-archive.com/2016/04/16/good-shepherd-ghana-methodist-church-worcester/>, verified active 16 April 2016.

Besides highlighting the territorial issues as discussed in chapter six and showing the tenacity to claim the Ghanaian members in a location where indigenous Methodism is numerically in decline as discussed in chapter five, we see a sense of recalcitrance to shift to the new multicultural reality in Worcester, Massachusetts. In this locality, a second Ghanaian Methodist congregation has been formed out of the Wesley United Methodist Church. Kwaku Asamoah, steward of the new Ghana Wesley Methodist Church, was quoted in an article highlighting his church's first anniversary. 'The problem is that our Methodist services in Ghana are a lot different than those offered in this country.'⁷⁸ The article went on to state, 'He explained that Ghanaian Methodist worship is very vibrant. In the United States, he said, many Ghanaians are leaving American Methodist churches for evangelical congregations because of worship styles.'⁷⁹ Wesley United Methodist Church does now at least identify itself as a 'multicultural congregation', has a Ghanaian choir, a Ghanaian association, and is pastored by a native of Zimbabwe.⁸⁰

7.3.5 The Nehemiah model

The adoption of the policy statement for the NAM offers insights into a category that does not appear to fall into any of the ones put forth by Hanciles. If we look at 'Mission work in North America policy document', we see a strong statement moving the control of church planting into the hands of the church hierarchy.

Article 10. FORMATION OF NEW SOCIETIES

10.1 The planting of churches shall be undertaken in consultation with the Supervising Missions Coordinator through the Committee on Ministries.

10.2 Any group of persons that break away from an existing church shall not be recognized by the Conference. In case of a break away or secession from an existing church, all funds, all properties and projects, whether real moveable or immovable shall be kept by the original church. Under no circumstance shall any person or group of persons break away with properties belonging to the original church.

10.3 Any minister who engineers, colludes, supports or incites any persons to breakaway from recognized societies shall be disciplined by the Conference.⁸¹

⁷⁸ Bronislaus B. Kush, 'Park Congregational, Ghana Wesley churches thrive', <<http://www.telegram.com/article/20120227/NEWS/102279977/0/news03>>, accessed 29 February 2012, verified active 13 April 2016.

⁷⁹ Ibid.

⁸⁰ Wesley United Methodist Church, 'Wesley United Methodist Church, Worcester, Massachusetts', <<http://wesleyworc.org/>>, accessed 17 April 2014, verified active 16 April 2016.

⁸¹ The Methodist Church Ghana, 'Mission Work in North America Policy Document'.

Despite the lay initiative to form congregations in the past, article 10 seems to hinder the entrepreneurial spirit of church planting that has often formed out of small home groups. Rather than organically forming and then seeking validation, now upstanding Ghanaian Methodists would be hesitant to gather together without first seeking blessing and permission to do from the SMC and the committee on ministries. This does have validation since often times it could be seen that new churches have sprung up haphazardly. Having a hierarchy help strategize the way forward can help with appropriate allocation of clergy across sometimes vast geographical areas, be sensitive to macro-level politics between Methodist denominations, discourage church planting out of splintering, and may even encourage churches to form in locations where Ghanaian laity have not taken the initiative to gather together. Long-term, it will be helpful to watch to see what effect this will have on the initiative taken by Ghanaian Methodist laity. Of course, this may reflect a movement back toward a more territorial Christianity and some of the tenets of the MMM.

Exactly how shall we categorize a church plant whereby some Ghanaian entity transplanted to North America becomes the authority to grant permission and planning for new church development? An *Abrahamic* model is discouraged and even forbidden under the policy document. Perhaps a *Macedonian* plea could be employed by a group of concerned Ghanaian Methodists, but they would need to be very clear that they had not organized themselves into any formal group when requesting a pastor by way of the SMC and committee. The *Jerusalem* model is not generally applicable here since most of the churches in the NAM fall outside the UMC or UCC, and this approach implies space made for a worshipping community for an ethnic group within a western mainline denomination. However, the possibility of having such a consultation with these bodies is possible, especially given the recent MOU between the MCG and the UCC, where the MCG pledged to

encourage Ghanaian Methodists residing overseas to gather together for the purpose of worship, carry out God's mission in their new place of abode, and where possible, enter into relationship or affiliation with other churches or denominations in communion with The Methodist Church Ghana.⁸²

The document also gives the SMC pastoral oversight for the Ghanaian work within the UCC.⁸³ At the moment only one such congregation exists in Canada.

⁸² The United Church of Canada and The Methodist Church Ghana, 'MOU between the UCC and the MCG', p. 402.

⁸³ *Ibid.*, p. 404.

Regarding a *Samuel-Eli* situation, it becomes difficult to see this as a reality of directed action without being perceived as being intentionally subversive to a local congregation. Eyes would be raised if the SMC overtly sought to gather a Ghanaian community together to overwhelm and take over an existing UCC or UMC congregation with a new Ghanaian demographic that differed from the makeup of that local congregation.

If Hanciles's models are to apply to the MCG, an additional category needs to be added. Since Hanciles has gone with a biblically themed motif, at the risk of eisegeting the biblical text, I propose a *Nehemiah* approach. Nehemiah was someone who was from the outside who then worked amongst his 'people' in Jerusalem. It took someone who knew the Jewish culture, but had an outside perspective to recognize the need to organize the people for a common purpose of restoring the walls of Jerusalem. This is not an exact parallel since Nehemiah was returning from the diaspora to his ancestral homeland, so the technical diasporic flow is reversed in our contemporary example, but the SMC and the committee on ministries are individuals who know their people very well, have left their place of origin, and are set to gather their people together for a common purpose of planting churches.

The Calvary Methodist Church in the Dallas-Fort Worth area possibly gives us insight into this NAM directed *Nehemiah* approach. This church's launch was 'under the auspices of the Mission[,] a two-day Revival [and it] was organized ... by [the NAM] Evangelism Co-ordinator.'⁸⁴ This congregation was started with the blessing of the ministerial hierarchy and a delegation of NAM laity 'including Mission Lay Chairman, Bro. Baffour Amoateng and Treasurer, Bro. Victor Joel Yamson and representatives from the Societies and Mission Organisations [who] travelled to Dallas, Texas'⁸⁵ to be present to show the endorsement of the NAM.

In a letter from the then mission chair (predecessor position to the SMC), the Very Revd Kofi Bart-Martin declared

We are indeed fulfilling the great commission by going to the ends of the earth to proclaim the good news of Christ. ...[I]t is my greatest honor to salute you. You have made the Mission proud. You have made our mother church proud. On this day when you formally

⁸⁴ Karen Essiful-Ansah, 'Ghana Calvary Methodist Church Born in Dallas, Texas', <<http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=204407>>, accessed 5 March 2011, verified active 13 April 2016; Calvary Methodist Dallas Fort Worth, 'About Calvary DFW Society', <<http://www.ghanamethodist.org/index.php/about-us>>, accessed 28 November 2012, archived at <https://www.scribd.com/doc/308218102/About-Us-Calvary-DFW>, verified active 12 April 2016.

⁸⁵ Ibid.

give birth to a Methodist Church Ghana society in Dallas, TX, I pray that the favor and anointing of God will greatly fall upon the whole congregation.⁸⁶

Cementing the official standing in the church,

Lay Chairman, Bro. Amoateng presented a Bible, a copy of The Constitution and Standing Orders of The Methodist Church Ghana and the Church Almanac to the Society's leadership ... after the inauguration.⁸⁷

A congregation of over sixty resulted out of the efforts of the revival.⁸⁸

Church planting is definitely happening in the diaspora amongst Ghanaian Methodists. In the earlier days of larger waves of migrants to the global North when clear policies were not spelled out, the process was not always consistent or strategic, yet many congregations were formed, particularly with the *Abrahamic* model. Yet, with a need to have ordained ministers fulfil certain roles, the *Abrahamic* models often turned into *Macedonian* ones as churches appealed for ministers to cater to their needs. The amalgamation of these two models has served as a major force of planting churches. We see space given to Ghanaian Methodist congregations and fellowships within western Methodist denominations, and thus the *Jerusalem* model is employed. Particularly in Britain where integration is stressed, we see instances where numerically declining churches have been transformed by the West African presence, thus revealing examples of the *Samuel-Eli* type. However, now with an entity of Ghanaian provenance in North America directing church planting, an additional classification is needed to distinguish it from the rest. This approach in the NAM is what I have called a *Nehemiah* model.

With such diversity in approaches to church planting, there is no universal or even typical way churches are formed amongst the Ghanaian Methodist migrant communities. What is clear is that church planting and redevelopment is reflexive. It often relies heavily on laity and brings migrants together to form faith communities.

7.4 Through the lens of the e-scale

As was spelled out in chapter four, the MCG has a high level of conceptualizing international mission through ministries amongst migrant communities. This was evident in various constituencies of the church, both inside and outside Ghana and with

⁸⁶ Ibid.

⁸⁷ Ibid.

⁸⁸ Essiful-Ansah, 'Ghana Calvary Methodist Church Born in Dallas, Texas', <<http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=204407>>, accessed 5 March 2011, verified active 13 April 2016.

clergy and laity. I shall now look at mission in the MCG through the theoretical framework of the e-scale.

With the rise of people group theory especially in evangelical mission circles, one concept that has become part of the ‘global macro picture’⁸⁹ is the *evangelism scale*, or the ‘e-scale’, which shows the cultural distance between the agent of mission and the recipient of mission.⁹⁰ The e-scale was developed by Ralph Winter as part of the people group approach introduced at the Lausanne Congress in 1974.⁹¹ Revised and presented with Bruce Koch, it contains four major categories where the burden is on the agent of mission.⁹² Certainly some will interpret and validate mission based on this scale, as it has already been cited as a model of explaining ‘traditional missions’ by the Lausanne Diasporas Leadership Team.⁹³ Since ‘evangelism’ scored so high in the interview findings, it may be profitable to at least use the ‘evangelism scale’.

The e-scale ‘compares the cultural distances that Christians need to move in order to communicate the gospel.’⁹⁴ The E0 category is essentially evangelism amongst church members, either as a renewal movement of those who have grown less committed in their faith or those church members who had not yet committed themselves to Christ. For E0, not only is the context among church-related people, it is also work amongst people belonging to the same culture as the evangelizer.⁹⁵ Also from the same culture is E1 evangelism, which looks beyond the context of the church to evangelize. E1 evangelism often occurs among personal networks, and Winter and Koch describe it as ‘the most effective type of evangelism.’⁹⁶ However, they do not

⁸⁹ Gary Corwin, 'Measuring Progress in the Mission of God', in Mike Barnett and Robin Martin (eds.), *Discovering the Mission of God: Best missional Practices for the 21st Century* (Downers Grove, IL: IVP Academic, 2012), 466-480.

⁹⁰ Charles R. Gailey and Howard Culbertson, *Discovering Missions* (Kansas City, Mo.: Beacon Hill Press of Kansas City, 2007), pp. 16-17.

⁹¹ Kruger Philippus du Preez, 'A Framework for Curriculum Development in Theological Institutions of the Network for African Congregational Theology', DTh (University of Stellenbosch, 2013), p. 145.

⁹² Ralph D. Winter and Bruce A. Koch, 'Finishing the Task: The Unreached Peoples Challenge', in Ralph D. Winter et al. (eds.), *Perspectives on the World Christian Movement: A Reader and Study Guide* (4th edn.; Pasadena, CA: William Carey Library, 2009), 532-546; also published as Ralph Winter and Bruce A. Koch, 'Finishing the Task: The Unreached Peoples Challenge', *International Journal of Frontier Missions*, 19/4 (2002), 15-25.

⁹³ Lausanne Committee for World Evangelization, *Scattered to Gather: Embracing the Global Trend of Diaspora* (Manila: LifeChange Publishing, Inc., 2010), p. 26.

⁹⁴ Winter and Koch, 'Finishing the Task', p. 532.

⁹⁵ This term is used rather than missionary because of the definitions used by Winter and Koch. I will discuss this shortly.

⁹⁶ Winter and Koch, 'Finishing the Task', p. 532.

understand it as mission; these two categories on the e-scale are simply evangelism. To them, 'regular mission' occurs when cultural boundaries are crossed.⁹⁷

'Mission' according to the e-scale, occurs at the E2 and E3 stages, and the most significant difference in these two categories is the level of divergence of cultural values between the agent of mission to the recipient of mission. E2 is 'evangelism of non-Christians in a similar, but different culture', while E3 is 'evangelism in a completely different culture.' The former is categorized as 'regular mission' and the latter as 'frontier mission.'⁹⁸ A similar p-scale is presented by Winter and Koch which describes the cultural distance people must navigate in order to become part of a Christian church. However, for this discussion of mission, it will suffice to simply discuss the agents of mission.

Despite being the 'most effective type of evangelism', E0 and E1 are seen as insufficient to 'finishing the task' of world evangelization because they typically are amongst a people group with a Christian presence. What is desired in Winter and Koch is attaining a 'missiological breakthrough' in every people group so that a church planting movement becomes present in all 'unreached people groups'.⁹⁹ The aim is 'frontier mission' where the agent of mission crosses cultural boundaries by evangelizing in a culture without such church planting movement, whether it is a similar culture or one that is very different.

The Lausanne Movement, which is arguably one of the most significant voices in the evangelical world, places great priority on this type of 'frontier mission'. In its major statement following the third Lausanne Congress in Cape Town, unreached peoples were prioritized this way:

Let us rise up as the Church worldwide to meet this challenge, and repent of our blindness to the continuing presence of so many unreached peoples in our world and our lack of urgency in sharing the gospel among them.¹⁰⁰

The MCG has only a handful of connections among the least reached. The people group with the highest percentage of least reached individuals in which the MCG is engaged through international mission would most likely be the Kasenas in the vicinity

⁹⁷ Ibid., p. 538.

⁹⁸ Ibid., p. 538.

⁹⁹ Ibid., pp. 539, 536.

¹⁰⁰ The Lausanne Movement, 'The Cape Town Commitment', <<http://www.lausanne.org/en/documents/ctcommitment.html>>, accessed 15 May 2014, verified active 16 April 2016, Part II ¶ D § 1.

of Po, Burkina Faso.¹⁰¹ According to the Joshua Project, a group that quantifies progress of ‘reachedness’, the Kasenas of Burkina are categorized as ‘3.2’¹⁰² on its scale. This score indicates that as an ethnic group, it either has a ‘formative or nominal number of Christians and Evangelicals’ or where ‘Evangelicals are greater than 5%’ and ‘more than 5% [of the population are] Professing Christians.’¹⁰³ For Ghanaians who travel across the border, this work is categorically either E1 for those Kasenas from the Ghanaian town of Paga or E2 for those from other cultural backgrounds.

As has been established earlier, most of the MCG’s international presence is amongst Ghanaians who have migrated. The work of its ministers and lay people who have been involved in bringing other Ghanaians together would fit in the categories of E0 and E1. According to Winter and Koch, this is evangelism and not regular or frontier mission. Although the e-scale can describe the cultural distance one must navigate and can contribute to this discussion, it comes up as an insufficient tool for empathetically analysing the international mission of the MCG.

Since this study has intentionally taken an empathetic stance, the first flaw lies with the fact that the definition of mission is set by an outside entity, and that definition is incongruent with the conceptualisation as put forth by the MCG, both in church documents and in the corpus of interviews. The MCG conceptualizes mission amongst its diasporic communities as international mission, and a majority of the interviewees affirm the priority of international mission in the MCG. Secondly, the e-scale has the capacity of invalidating the mission that is taking place and is perceived to take place in the MCG by not affording it the name of mission. For instance, MCG5 observed ‘Ghanaians all over the world need to hear the Gospel.’ NAM9 sees the missional opportunities in North America:

There are many Ghanaians here we can reach out to—even if they have backslided [*sic*] from the church or in their service to the Lord or have just decided to let it go. I believe it is great, and things like this will stir the interest and desire and open our eyes to new ways we can reach out to people.

EmK4 cites visits from church leaders in Ghana who

come and try to encourage us to spread our wings to those who go outside, most especially to Ghanaians and Africans who are here and do not belong to any other church.

¹⁰¹ The MCG has a presence amongst other ‘unreached’ people groups inside Ghana.

¹⁰² Joshua Project, ‘People Groups in Google Maps’, <http://joshuaproject.net/google_maps>, accessed 15 May 2014, verified active 13 April 2016.

¹⁰³ Joshua Project, ‘Definitions’, <<http://joshuaproject.net/help/definitions>>, accessed 15 May 2014, verified active 13 April 2016.

These quotes would qualify as E0 or E1 evangelism, and under Winter's definition, would not be validated as 'frontier mission'.

If mission must be intentional, how does one categorize an E0 and E1 community of believers that has strong ties to other E2 communities and may vicariously interact in E3 situations on a daily basis? Something must be said for the presence of Ghanaian Christians in contexts in the global North where the culture is significantly different, such as the Netherlands, Germany, or Canada. These countries are known to be highly secularized.¹⁰⁴

Another fundamental issue rests in the core of cultural values. Whereas western 'managerial missiology'¹⁰⁵ may begin with impersonal plans of reaching people groups in far off lands, relationship is a starting point for the Ghanaian point-of-view. At least by looking at economics, David Maranz describes what he sees as the fundamental economic consideration in African societies.

I would argue that it is acting to ensure the survival of family and kin. This is largely accomplished through sharing available resources. In the attempt to achieve this, one of the most common behavior patterns followed is to seek microsolutions to problems. A microsolution is an action that gives a person a tiny, immediate advantage over a competitor in a socially acceptable way.¹⁰⁶

In Ghana among the Akan, it is understood that loyalty is to the *abusua*, or the matrilineal clan, which has a responsibility of nurture, and 'each in return has the responsibility to build up the *ebusua* and seek the welfare of their matrikin.'¹⁰⁷ As the Methodist church became established in Ghana, the Akan then developed an additional expectation of loyalty to church.¹⁰⁸ Emmanuel Asante reminds us of the centrality of community in the Akan's identity.

¹⁰⁴ European Social Survey, 'Exploring public attitudes, informing public policy: selected findings from the first three rounds', (London: ESS-ERIC, 2008), p. 11; The Economist Online, 'Europe's irreligious', *The Economist* /9 August 2010 (2010), Evangelische Kirche in Deutschland, 'Zahlen und Fakten zum kirchlichen Leben', (Hannover: Evangelische Kirche in Deutschland, 2013), p. 15; Pew Research Religion and Public Life Project, 'Canada's Changing Religious Landscape', <<http://www.pewforum.org/2013/06/27/canadas-changing-religious-landscape/#decline-in-canadians-attendance-at-religious-services>>, accessed 15 May 2014, verified active 16 April 2016.

¹⁰⁵ This concept was introduced in the first chapter.

¹⁰⁶ David E. Maranz, *African Friends and Money Matters: Observations from Africa* (Publications in Ethnography; Dallas: SIL International and International Museum of Cultures, 2001), p. 5.

¹⁰⁷ Jennings, 'Christian virtue in a West African context', p. 61. Jennings is writing specifically about the Akan subgroup, the Fanti, and uses the spelling '*ebusua*' instead of '*abusua*'.

¹⁰⁸ *Ibid.*, p. 183.

The Akan define life as life-in-community. As we again underscore, the individual Akan, is, therefore, a relational being. The individual belongs to and exists in a community. Without the community the individual is non-existent.¹⁰⁹

It is logical to understand that as relational beings who find their identity in being part of a greater group, mission is understood as seeking the wellbeing of the greater group. If one member of the *abusua* is abroad, then the rest of the group will desire good for him or her. It is natural to have relationship as the starting point, and it is more along the lines of ‘thinking locally, acting globally’, rather than the grand plans of ‘thinking globally, acting locally’.¹¹⁰ As missional beings, Ghanaian Christians will take part in mission, regardless of an impersonal strategy to reach individuals halfway around the world. Ghanaians excel at micro-solutions where they can maintain and strengthen relationships in groups where there is already an expectation of loyalty.

Furthermore, the whole people group strategy runs the risk of depersonalizing mission to the point where people only want to enter into relationship if they belong to the right ‘unreached’ group. In a sense, the relationships could be initiated solely to meet the ends of an agenda of someone from outside the community in order to attain a goal of finishing a task.¹¹¹ How then do recipients differ from being objectified by becoming a commodity to meet the ends set by a western mission planner?¹¹² This is a concept just beginning to be explored in mission circles. For instance, in a critique of ‘Diaspora Missiology’ read at a meeting of the American Society of Missiology, Krabill and Norton noted that it

not only discounts a significant share of the world’s self-professing brothers and sisters in Jesus from the body of Christ but it reduces them to passive participants in western mission programs or as mere objects of missionary outreach.¹¹³

Or Han makes the following statement.

¹⁰⁹ Asante, *Toward an African Christian theology of the Kingdom of God: the kingship of Onyame*, p. 101.

¹¹⁰ Van Butselaar, 'Thinking Locally, Acting Globally: the Ecumenical Movement in the New Era'.

¹¹¹ This is common in the North. The title of my own mission agency’s magazine to its support base is titled *Unfinished* for the ‘unfinished task’ of world evangelisation.

¹¹² See: Karl Marx, *Early writings*, trans. T. B. Bottomore (London: Watts, 1963), pp. 69-70. 'The demand for men necessarily regulates the production of men, as of every other commodity. If the supply greatly exceeds the demand, then a section of the workers declines into beggary or starvation. Thus, the existence of the worker is reduced to the same conditions as the existence of any other commodity. The worker has become a commodity and he is fortunate if he can find a buyer. And the demand, upon which the worker's life depends, is determined by the caprice of the wealthy and the capitalists.'

¹¹³ Matthew Krabill and Allison Norton, 'New wine in old wineskins: a critical appraisal of Diaspora Missiology', (Chicago: Paper presented at the American Association of Missiology, 2014), p. 10; Matthew Krabill and Allison Norton, 'New wine in old wineskins: A critical appraisal of diaspora missiology', *Missiology*, 43/4 (2015), 442-455, p. 448.

Discursive strategies like these daily prayer reminders and adopt-a-people campaign remind us that although the 10/40 Window is a cartographic objectification of the subjective, it remains persuasive not only through the powerful logic of its abstraction but also through the relentless reproduction of narratives that animate it.¹¹⁴

It appears as if this topic is worthy of further exploration, particularly if one perspective is to start with relationships and another is to begin with strategy.

The e-scale may be helpful in describing the level of cultural penetration with different groups. However, despite the potential use and diagnosis of some to evaluate the MCG's mission work, the e-scale is problematic in several areas. The MCG may not be as intentional in E3 evangelism among the unreached, but it is indeed involved in the most effective levels, E0 and E1, while vicariously engaging in E2 and E3 situations, especially as its members live in the global North. The e-scale can serve as a tool in order to understand the cultural distance travelled by missionary, but it will inevitably come up lacking in getting to the essence of the mission of its diaspora communities. Some have proposed models whereby the nature of mission by and to diaspora communities is given classification. These theoretical models of diaspora mission will be explored in chapter eight. However, before delving into those, I shall turn our eyes to the future role migration will play in the MCG.

7.5 Looking to the future

Throughout this chapter, evidence is present of transnational identities and transnational communities, especially as much of the interaction of the churches is between the realities in Ghana and in destination countries. Portes defines transnational activities 'as those that take place on a recurrent basis across national borders and that require a regular and significant commitment of time by participants' and 'are not limited to economic enterprises, but include political, cultural and religious initiatives as well.'¹¹⁵

Nina Glick-Schiller also points out that transnationalism

makes visible the networks of immigrants that extend across international borders. It posits that even though migrants invest socially, economically, and politically in their new society, they may continue to participate in the daily life of the society from which they emigrated but which they did not abandon.¹¹⁶

¹¹⁴ Ju Hui Judy Han, *Contemporary Korean/American Evangelical Missions: Politics of Space, Gender, and Difference* (Berkeley: University of California Berkeley, 2009), p. 47.

¹¹⁵ Alejandro Portes, 'Conclusion: Towards a new world - the origins and effects of transnational activities', *Ethnic and Racial Studies*, 22/2 (1999), p. 464.

¹¹⁶ Nina Glick-Schiller, 'Transmigrants and Nation-States: Something Old and Something New in the U.S. Immigrant Experience', in Charles Hirschman, Philip Kasinitz, and Josh Dewind (eds.), *The*

Exchanges are quite frequent between the diaspora groups¹¹⁷ and Ghana. We also see evidence of transnationalism from above and from below.¹¹⁸ Looking at transnationalism from above, one obvious interchange is the way that ministers are supplied by the Methodist Church Ghana to the diaspora communities. This act in and of itself is a magnetic force to these churches and fellowships to have a dynamic relationship that has an anchor back in Ghana. With very few exceptions, most of the ministers retain their membership with the Ghanaian conference, and are either directly under its control or 'loaned' out through some kind of seconding relationship. Where a term in some areas may be for five years or less, these newer ministers have the possibility of sustaining Ghanaian-ness in the communities which may be made up of longer-term migrants. This in turn perpetuates a sense of transnational tension as people of Ghanaian backgrounds are pulled in opposite directions from assimilation and retention of values.

Another gravitational pull to Ghana is also found in the prevalence of the *Weekly Bible Lessons*, which are published by the Freeman Centre in Kumasi and then used for instruction in the diaspora communities.¹¹⁹ The *Weekly Bible Lessons* were initiated by a great voice for inculturation,¹²⁰ Kwesi Dickson,¹²¹ when he was president of the conference. Having thousands of Ghanaian Methodists in Ghana reading popular theology and Bible commentary by Ghanaian Methodists is a sign of self-theologizing,¹²² and evidence of moving away from the yoke of western Christianity. However, while living abroad and taking on new dimensions of identity, this is infusing African theology into the minds of those resident in the global North.

Discipline is also a way in which transnational identities are fostered. The most visible signs are the use of the standing orders of the MCG and the emergence of a hierarchy of a proto-diocese in North America, the NAM. Rules look to the way things

Handbook of International Migration: the American Experience (New York: Russell Sage Foundation, 1999), 94-119, p. 94.

¹¹⁷ Churches and fellowships.

¹¹⁸ Adogame, *The African Christian Diaspora*, pp. 7-9, 161-162.

¹¹⁹ Amoah, 'Holland Mission Circuit Report (Netherlands and Belgium 2010-2012)', pp. 356-357; North America Mission, 'Annual General Meeting: Agenda Representative Session', pp. 25, 34.

¹²⁰ Edusa-Eyison, 'Some Aspects of Worship in the Methodist Church Ghana—Their Implications for Kwesi Dickson's Theology of Worship'; Kwesi A. Dickson, *Uncompleted Mission: Christianity and Exclusivism* (Christian theology in African scholarship series; Nairobi: Acton Publishers, 2000).

¹²¹ Foli, *Ghana Methodism Today*, p. 112.

¹²² Bosch, *Transforming Mission*, pp. 451ff.

are done in Ghana. However, of speaking about the movement toward becoming a diocese for the NAM, one leader indicated he believed that

if that is to come into play, then they will have more of a free hand to implement a lot of policies without always having to consult Accra, because definitely, there are some issues that are peculiar to here.¹²³

He also seems to believe that if the NAM became a diocese with more autonomy, this release might enable the NAM to ‘not only reach out to the Ghanaian immigrants.’¹²⁴

On personal bases, we have already seen Ghanaians return to their homeland, some for short trips, and others to live lives in Ghana. Many ministers who do postgraduate work abroad return to Ghana with diasporic exposure. Burgerhouses are prepared for those who have made money abroad. Many of the first generation migrants have a strong sense of a rootedness in Ghana. For instance, in the NAM report, we see the following quote in regards to differences between those who are in congregations belonging to the MCG directly and to the UMC: ‘Concerning unity, Brother Samuel Acquah-Arhin said that — we are all Ghanaians and will die Ghanaians as well as Christians.’¹²⁵ This speaks of a high ownership of a Ghanaian identity. However, as Kahl points out,

We in the Evangelische Kirche (Protestant Church) should not be frustrated by the fact that most migrant ministers remain insulated, this is just a necessity and often a typical strategy of first generation migrants to cope with life in a very foreign place.¹²⁶

However, the tension is mounting for the second and third generations. As we see with Brubaker’s definition of diaspora, cultural boundary maintenance is a key element of diaspora preservation.¹²⁷ Quite a few factors can be at play in which this is sped up, such as intermarriage, attending local schools, speaking the local language (or English with a local accent), and just the socialization process of living in another country. In contexts in the global North where multiculturalism is more and more a way of life, as these subsequent generations feel less and less excluded, diaspora is eroded with Safran’s criterion of self-perception of not being accepted in their new societies.¹²⁸

¹²³ NAM1.

¹²⁴ Ibid.

¹²⁵ North America Mission, 'Annual General Meeting: Agenda Representative Session', p. 69.

¹²⁶ Kahl, 'Reverse Mission and Social Integration: the Challenge of Non-Denominational Migrant Churches from sub-Saharan Africa', p. 109.

¹²⁷ Rogers Brubaker, 'The "diaspora" diaspora', *Ethnic and Racial Studies*, 28/1 (2005), p. 5.

¹²⁸ William Safran, 'Diasporas in Modern Societies: Myths of Homeland and Return', *Diaspora: A Journal of Transnational Studies*, 1/1 (1991), 83-99, pp. 83-84.

Looking at the situation of African migrants in Germany, Kahl goes on to say: ‘The second generation might become instrumental in bridging the gap between the two traditions involved, i.e. the West-African and the Western European heritage.’¹²⁹

With the subsequent generations, many are embracing much more of the adoptive western cultures than their parents. One profound indicator is language. During my field research, I have been able to attend quite a few Ghanaian Methodist worship services in Germany, the United Kingdom, Canada, and the United States. In my participant observation, I paid close attention to how people interacted. In Germany, the children spoke to one another in German, while the adult leaders or parents would address the children in English or Akan. In the Anglophone countries, a similar situation occurred where the children spoke in English (with local accents) and the adults often used Akan. The two second-generation interviewees in Canada and Britain both expressed an ability to understand Akan, but not to speak it.¹³⁰ Furthermore, dress was also indicative of distance from Ghanaian society. In these same contexts, the teenagers and young adults have a high tendency of wearing western clothing to Ghanaian worship services, whereas many of the first-generation adult migrants had a propensity to show up in a traditional Ghanaian costume. Sometimes, even a few of the teenage girls would scandalously come in trousers.¹³¹ Incidentally, a difference appears even among the first generation migrants. I observed that the same individuals who were clad in Ghanaian dress for ‘divine worship’ in the morning would attend a prayer meeting in western clothes indicating an adaption to local customs during regular times of the week.¹³²

The churches are beginning to wrestle with these issues. However, it is important to note that the official Ghanaian Methodist presence in the North is still relatively young, so bridging the cultural divide is something that is only now emerging as an imminent issue. Ghanaian Methodism has only been in Germany for a little more than

¹²⁹ Kahl, 'Reverse Mission and Social Integration: the Challenge of Non-Denominational Migrant Churches from sub-Saharan Africa', p. 112.

¹³⁰ NAM2 and BMC3.

¹³¹ The wearing of trousers in church is frowned upon in churches in Ghana. Emmanuel Kingsley Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity* (Studies in African Pentecostal Christianity; Dansoman, Accra, Ghana: Centre for Pentecostal and Charismatic Studies, 2001), p. 203. Related to dress, an article was in the national news in Ghana about the stance the Methodists had taken against mini-skirts. Daily Graphic, 'Church Bans Mini Skirt', (updated 16 September 2006) <<http://www.ghanaweb.com/GhanaHomePage/NewsArchive/Church-Bans-Mini-Skirt-110660#>>, accessed 9 July 2015, verified active 13 April 2016. EmK2 also spoke of her role in teaching young people in Germany about appropriate attire.

¹³² This was in Toronto.

twenty years,¹³³ the earliest Ghanaian Methodist Churches abroad were only inaugurated in 1982,¹³⁴ and the formal presence in the Netherlands dates only to the late 1990s.¹³⁵ A disposition is starting to emerge where second and third generation diasporic Ghanaians are negotiating cultural tensions and finding the first generation migrants giving a degree of permissiveness with the opportunities they bring. For instance, the Ghanaian Methodists in Italy value the cultural and language skills of their children and seem keen to employ them.

We look forward to pursuing the following among other things: Engage at a deeper level, the youth in the advancement of the efforts at building a multi-cultural community, taking advantage at their proficiency in the Italian language. Encourage our youth to study hard at school to merit responsible appointments in both church and society and to stand tall bringing honour to Christ, His Church, Africa and Ghana.¹³⁶

A similar situation appears to be taking root in the Netherlands:

We also plan for a bi-lingual contextual/contemporary worship service for our youth. Since most of them were born and bred here in a multi-cultural society, they do not find our traditional worship services conducted mostly in Ghanaian language very meaningful. We believe that providing a separate worship service for them will enhance church growth as the youth themselves get well established in the church and consequently seek to reach out to share their faith with all and sundry including their non-Ghanaian acquaintances and invite them to church.¹³⁷

The desire to have worship in languages and forms that relate to people whose disposition is not angled toward Ghana is a large first step. It also opens up the opportunity to be relevant to the broader Dutch society. It also begins the process of translating and creating local theologies, initially to the second and third generation children who have been shaped both by Ghanaian parents and Dutch society and then to the broader context in the Netherlands.

In Britain, we see a Ghanaian diasporic community that seems to be embracing its British society. As ethnic minorities, Ghanaians rank only behind the Indians in their numbers in Parliament, and a Methodist of Ghanaian stock has even been created a peer of the realm, Baron Boateng of Akyem in the Republic of Ghana and of Wembley in the

¹³³ Roberts, 'Evangelisch-methodistische Kirche in Norddeutschland; the Methodist Church Ghana of UMC Germany, Hamburg Circuit [2012]', p. 365.

¹³⁴ The Methodist Church Ghana, 'Mission Work in North America Policy Document', Article 1: Preamble.

¹³⁵ Wesley Methodist Church Amsterdam, <<http://www.hmc-methodistchurch.nl/index.php/Information/brief-history.html>>, accessed 28 November 2012, moved to <http://www.hollandmission.org/History.html>, verified active 16 April 2016.

¹³⁶ Chiesa Evangelica Metodista Italia, 'Chiesa Evangelica Metodista Italia report', *7th Biennial and 45th Conference Agenda* (Tema: Methodist Church Ghana, 2012), 368-371, p. 371.

¹³⁷ Isaac S. Amoah, 'Holland Mission Circuit Report (Netherlands and Belgium 2010-2012)', *ibid.*, 355-361, p. 360.

London Borough of Brent.¹³⁸ In writing up some of his anthropological insights from fieldwork among Ghanaian Methodists in London, Mattia Fumanti observed:

For Ghanaians in London, worshipping at the Westminster Central Hall, and indeed in other churches within London's Methodist landscape, is a sign of their contribution to Britain and of their recognition as good Christians and good citizens.¹³⁹

The members of the GMF are very well aware that by meeting in Westminster, they worship in environs central to the British psyche and power. Ghanaians seem postured to make their long-term mark on their adopted contexts.

This all begs the question, what role will they play in the global North in the generations ahead? Returning to the topic of transnationalism, African Christian migrant communities are often explained through such lenses.¹⁴⁰

Transmigration can be a beneficial tool in interpreting the current reality of the flows back and forth between countries. However, one underlying premise is that the proponents have had to reject 'the prevailing view of immigrants as persons who had uprooted themselves from their old society to settle in a new land.'¹⁴¹ How will it be applied in subsequent generations with the erosion of transnational identities as they adopt understandings that are not first and foremost Ghanaian ones?

The descendants of immigrants may continue to maintain, or may build anew, transnational relationships that reconnect them to the land of their ancestors and establish social relationships that make them participants in more than one state.¹⁴²

Will those subsequent generations maintain their transnational identities? Will the gravitational pull be more to the destination country? Will the church facilitate and perpetuate transnationalism from above, or will it encourage integration into the local society and ecclesial polity and theology? How will the approaches to mission and church polity affect the various scenarios?

¹³⁸ Twum, <<http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=185908#>>, accessed 14 November 2011, verified active 16 April 2016.

¹³⁹ Fumanti, "'Virtuous Citizenship': Ethnicity and Encapsulation among Akan-speaking Ghanaian Methodists in London', p. 21.

¹⁴⁰ Hanciles, *Beyond Christendom*, Ukah, 'Reverse Mission or Asylum Christianity: a Nigerian Church in Europe'; Adogame, *The African Christian Diaspora*, Fumanti, "'A light-hearted bunch of ladies": gendered power and irreverent piety in the Ghanaian Methodist diaspora'; Steve Tonah, 'Ghanaians Abroad and Their Ties Home: Cultural and Religious Dimensions of Transnational Migration', *COMCAD Arbeitspapiere-working papers*, /25 (2007).

¹⁴¹ Glick-Schiller, 'Transmigrants and Nation-States: Something Old and Something New in the U.S. Immigrant Experience', p. 94.

¹⁴² *Ibid.*, p. 96.

One potential drawback to the transnational theoretical understanding is that it does not have the luxury of being tested over many generations, and despite the advances in technology and communication as well as the ease in travel, it may be helpful to look at matters in the broader historical narrative. After all, mission historian Andrew Walls asserts '[m]igration seems to be basic to the human condition'.¹⁴³

Moving back and forth is not a new reality, though the diagnosis of transnationalism may be a recent phenomenon. Brubaker offers salient observations.

Is migration today neither unidirectional nor permanent? Of course not, in many cases; but it was neither unidirectional nor permanent, in many cases, a century ago. Historians have long highlighted the very high rates of return migration from North America to various European countries of origin in the late nineteenth and early twentieth centuries. Do migrants make a sharp and definitive break with their homelands? Of course not. Nor did they do so a century ago, as an abundant historical literature has made clear. Do migrants sustain ties with their country of origin? They do indeed; but they managed to do so by non-electronic means a century ago. This is not to say that nothing has changed, or that distance-eclipsing technologies of communication and transportation do not matter; it is, however, to caution against exaggerated claims of an epochal break.¹⁴⁴

This has also been the case in Christian history. By looking at the role of migration in mission over the millennia, Walls points out that

The history of Christianity within the Roman Empire clearly shows the importance of migrant communities who retained ties to their home locality, while travelling from one part of the Empire to another, for trade, or work, or some other reason.¹⁴⁵

Even in the broader Methodist narrative, quite a bit of interaction took place between the German Methodists in the United States and those back on the continent.

The majority of Methodist missionaries active among German-speaking populations were 're-emigrants,' who had left Switzerland, Austria, or one of the German states for the New World, found their Methodist faith there, and had returned as American citizens to share with their family and friends the excitement and vitality of their new-found religious convictions.¹⁴⁶

Yet, in history, all migrants do not return to their homelands or move on to a further destination country. If we step back and hope to look forward not just at an additional generation, but multiple ones, significant enduring effects are possible on the nature of northern Christianity and specifically the denominational entities therein. H.

¹⁴³ Walls, 'Mission and Migration', p. 3.

¹⁴⁴ Brubaker, 'The "diaspora" diaspora'.

¹⁴⁵ Walls, 'Mission and Migration', p. 4.

¹⁴⁶ James Albert Dwyer, 'The Methodist Episcopal Church in Germany, 1933-1945: Development of Semi-Autonomy and Maintenance of International Ties in the Face of National-Socialism and the German Church Struggle', PhD (Garrett-Evangelical Theological Seminary and Northwestern University, 1978), p. 10.

Richard Niebuhr offers some historical perspectives by using the American experience as illustrative of migrant churches over a few centuries' presence on American soil.

To Niebuhr, the number of generations immigrant communities had been in the United States was key in assessing how American they had become. For instance, Lutherans on the east coast, who were distant to their migratory ancestors, were much more accommodating to American ways than the more recent Lutherans who settled further west.¹⁴⁷ Niebuhr goes on to explain that at some point, the church bodies will have to wrestle with accommodation issues.

[C]hurches will continue to pray, preach and teach in Dutch or German or Swedish long after the major number of their members have dropped these languages in all save religious relations and have raised a generation of children to whom the mother tongue is a foreign sound. The choice between accommodation and extinction finally becomes a forced choice. Though churches may delay the moment of their surrender few elect to perish with their mother tongue. With the adoption of English as the church language other changes inevitably set in.¹⁴⁸

It should be noted that even with the European migration to America, it has not been as if the tap of migration has suddenly been turned off. Since the founding of Jamestown in 1607,¹⁴⁹ Germans have been moving to the United States, and the German Embassy even publishes a page with churches in America with German language worship services.¹⁵⁰ Incidentally, one is a United Methodist congregation served by a pastor who is a native of Hamburg. A need will probably exist for just as long for migrant ministries to first generation Ghanaians in their primary destination countries.

As churches that relate directly to the MCG hierarchy, save a few examples in North America, the NAM churches and Benelux congregations will need to wrestle with this issue. For first generation migrants in the United States and Canada, many can survive and function in society since English is the primary language in those two countries, and English is the legacy language of the British involvement in Ghana's history. However, as was demonstrated above, the Dutch situation seems to have a growing awareness of the need to adapt to the situation of the children. In North

¹⁴⁷ Niebuhr, *The Social Sources of Denominationalism*, p. 216.

¹⁴⁸ *Ibid.*, pp. 211-212.

¹⁴⁹ Dr Johannes Fleischer was among the first colonists. James Beidler, *The Family Tree German Genealogy Guide: How to Trace Your Germanic Ancestry in Europe* [online text], (Cincinnati: Family Tree Books, 2014), p. 6.

¹⁵⁰ German Missions in the United States, 'German Church Services', <http://www.germany.info/Vertretung/usa/en/03__Consulates/Los__Angeles/05/German__Church__Services.html>, accessed 28 May 2014, verified active 13 April 2016.

America, the language issue is with Akan (one dialect is Twi). A second-generation interviewee observed:

Not everyone understands Twi fluently, especially in Canada, because not everybody's parents made the effort to speak Twi to them when they were younger... If it wasn't like that, maybe other people would want to come because they would understand what they are saying, because [at the moment,] they [the church leadership] are making it only [applicable to] Ghanaians.¹⁵¹

It could be easy to hold fast to forms and language, yet lose the second generation, who may have an infusion of the essence of African perspectives and spirituality that could be a refreshing voice of a dynamic faith in the global North. In these 'independent' situations, it will be interesting to see if the churches move toward accommodation or in the direction of merging with other bodies.¹⁵² If the former is chosen, then the earlier American situation shows

The process of accommodation as a whole gradually transforms the churches of the immigrants into American denominations with marked similarities and with remarkable dissimilarities from the parent churches of Europe.¹⁵³

If they choose merger, Niebuhr notes that

Ecclesiastical and doctrinal issues replace the cultural lines of division, and the loyalty of an English-speaking, second generation is fostered by appeal to different motives than were found effective among the immigrants themselves.¹⁵⁴

The other scenarios, particularly in Britain, Germany, Italy and a handful of North American situations seem to have expeditiously opened the door for unity in those ecclesiastical and doctrinal issues. The various approaches to ministry, however, could lead the next generations down different paths.

For instance, the condition of migrant churches within the EmK has been a situation where many of the first generation migrants have felt at home. In regards to the second and third generations, it is not clear what the path will be and who will take the responsibility of walking with them. Will the Ghanaian Methodist circuits in the EmK take the lead in shepherding their children into a deeper incorporation into the German church, or will they blend elements of African and European spirituality in ways that incorporate the transnational identities in these younger generations? Will the EmK as a whole be proactive in reaching out to meet these second and third generation Ghanaian-Germans, or will they feel the squeeze between not being good German

¹⁵¹ NAM2.

¹⁵² Niebuhr, *The Social Sources of Denominationalism*, p. 203.

¹⁵³ *Ibid.*, p. 213.

¹⁵⁴ *Ibid.*, p. 229.

Methodists nor Ghanaian Methodists by not conforming to all of the expectations of these two traditions? Perhaps voices will even emerge from within this group, but if so, they will have to contend with forces that will be insisting on either Ghanaian-ness or German-ness and not feeling entirely validated by either the Ghanaian churches or the German ones.

Has the insistence on assimilation to local British congregations set in motion a loss of the bridge generation that may not feel wholly at home in the ‘boring’¹⁵⁵ British churches nor in the overtly Ghanaian services held once a month at Westminster Central Hall? However, as has been stated earlier, those from the global South are now numerically dominant in the London District of the BMC. Proportionately, those participating in the fellowships in Italy seem to be a strong plurality in the Methodist section in the Waldensian-Methodist Union.

For those denominations in the global North with an infusion of Ghanaians, perhaps Emma Wild-Wood’s observations of internal migration of Anglicans in the Democratic Republic of Congo offer an example of refreshing an older entity.

[The Anglican Church of Congo] demonstrates that changes wrought by migration can enable re-invention of a mainline church, turning it from a formal, gerontocratic institution responsive to the societal norm of one particular area, to an organisation which accepts the increased involvement of societal juniors in order to meet the contemporary and local needs of the majority of its members. Migration allows a church the flexibility to respond to the criticism of a societal order of which it has become a part.¹⁵⁶

At the moment, transnational scenarios are prevalent in the MCG migrant communities. However, even with a continued flow of migrants from Ghana, addressing the needs of second and third generation members of the diaspora appears to be a pressing issue upon which Ghanaian Methodists should reflect. At this point, it is unclear how the various models will affect the well-being of the churches, however, as this unfolds, the MCG offers a laboratory of exploring ways mainline churches from the South conduct mission among and through their diaspora communities in the North.

7.6 Conclusion

As we have seen, migration is a significant force in the world today, and Ghanaians are playing their part in the movement of people. With the flow of Ghanaians to destinations in the global North, Ghanaians are taking their religion with them, and this movement of faith is making its mark on the makeup of the universal church in areas far

¹⁵⁵ This descriptive term was used by interviews and explored in chapter four.

¹⁵⁶ Wild-Wood, *Migration and Christian identity in Congo (DRC)*, p. 218.

from Ghana. The MCG offers quite a broad case study of ways the diaspora is in mission.

Firstly, churches are being planted in these destination countries, and this provides a lens through which we can assess the missional reach of the MCG. By looking at the literature on African diaspora churches, it is clear that MCG members have been engaging in this type of mission in typical ways identified by academics studying this phenomenon. Using Hanciles's typology, the Abrahamic approach was followed in the early days with settlers who pulled together like-minded people into churches. Likewise, the Macedonian model has also been known as a group would gather together and then send for someone to 'come and help'. However these two approaches will become more and more problematic as the MCG presence evolves now that structures of oversight and direction are being set up. In contexts where the congregations fall under a partner denomination, the MCG churches are categorically in the Jerusalem model. In some instances, the individual churches evolve from being predominantly indigenous congregations to multicultural and/or predominantly diaspora congregations, filling the Samuel-Eli model. Furthermore, the MCG offers an approach that is not found in Hanciles. The NAM is an example of what I am calling a Nehemiah model, where Ghanaian leadership is directing the approach of church planting, and that person has moved to the diaspora to be in charge of this work at a macro-level. Incidentally, this may be a return to more of a territorial Christianity and some expressions akin to the MMM.

Secondly, we may evaluate mission by looking at the level of cultural boundaries being crossed by the diaspora communities. The e-scale has been used by some to assess mission, and it does indeed give a framework by which we can talk about intentional mission. Much of the intentional mission of the MCG is done among Ghanaian church members and Ghanaians who live in diaspora communities and would be categorized as E0 or E1 evangelism, and not as 'frontier mission'. This classification may not have the potential to bring forth the high level of ownership Ghanaians have of their mission nor the complexities of a very organic way of doing mission. What is to be said about a vicarious missional presence of a Ghanaian living in Germany and building relationships in a culture vastly different from his or her own while not serving as a professional missionary? This evaluative tool runs the risk of invalidating mission that is taking place. Hanciles reminds us that as we assess 'the missionary function of the new Christian immigrant congregations', we should be aware they are reaching a demographic not normally reached by the native church, understand marginality, have

encountered a northern church that has suffered numerical decline, have a greater understanding of religious pluralism, and are representative of the new centres of missionary engagement in the global context.¹⁵⁷

As we look to the future, the MCG will continue to offer rich contexts of research as the different models play out. The next few generations will show how durable transnational identities will be in the diaspora communities. The same time will also show how much these identities will be transformed by their contexts as well as the extent to which they will have bearing on the religious climate in the global North. Ghanaians will continue to migrate, and the Methodist faith cultivated in West Africa will manifest itself as mission in the migrant communities far away from the Gold Coast.

¹⁵⁷ Hanciles, *Beyond Christendom*, pp. 296-302.

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8. MODELS OF DIASPORA MISSION

As was demonstrated in the previous chapter, migration is a major aspect of mission in this day, and it plays a central role in the conceptualisation of international mission in the MCG. Some of the theoretical voices explored dealt with the nature of how churches are formed, the level of cross-cultural intentionality employed in evangelism, as well as the transnational nature of migrant mission.

Yet, it is also beneficial to have categories that differentiate the nature of diaspora mission so as to sort out particulars in relation to 1) who the primary actors are, 2) with whom the mission is engaged, and 3) the location of the mission. Diaspora mission is such a broad concept, and for the sake of this thesis, I shall pay close attention to the categories in which individuals in diasporic situations and the diaspora communities themselves are the *agents* of mission, and not simply the *recipients* of mission. I shall look at Jan Jongeneel's typology, which was used and tweaked by Gerrit Noort as well as the categorisation put forth by the Lausanne movement. I then proceed to suggest working models of explaining various approaches to diaspora mission.

The purpose of this chapter is to give classification to diverse phenomena. In an effort to simplify and clarify matters, each category runs the risk of communicating that cultures are neatly defined bounded sets.¹ However, I agree with Magesa that the 'unrealistic classicist mentality...saw cultures as monolithic, un-changing entities' despite the fact that 'cultures have always been in contact, influencing, changing, and shaping one another.'² Although fuzzy set cultural identification would be a rich topic, for the purposes of this chapter, the authors cited and I will speak in terms of full membership in a culture or its diaspora.

8.1 Jongeneel and Noort

Observing the emergent phenomena of migrant churches in the Netherlands and throughout Europe, missiologist Jan Jongeneel wrote an article to give interpretation of the various approaches to mission by the migrant communities. He identified three

¹ Hiebert differentiates between centred sets and bounded sets in relationship to Christian identity, but it can also apply to cultural identification. Paul G. Hiebert, 'The Category "Christian" in the Mission Task', *International Review of Mission*, 72/287 (1983a), 421-427; Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids, Mich.: Baker Books, 1994).

² Laurenti Magesa, *Anatomy of Inculturation: Transforming the Church in Africa* (Maryknoll, New York: Orbis Books, 2004), p. 151.

different ways used by the diaspora congregations: ‘internal’, ‘reverse’, and ‘common’ mission. Though he never uses the term ‘diaspora’ in his article, I will since it was a neutral or positive term for my interviewees.³ Gerrit Noort uses Jongeneel’s typology, but essentially just changes ‘reverse’ to ‘external’. Jongeneel’s approach is clear and simple: Are the members of the diaspora reaching out to their own, the indigenous population, or are they collaborating with the local population in mission?⁴

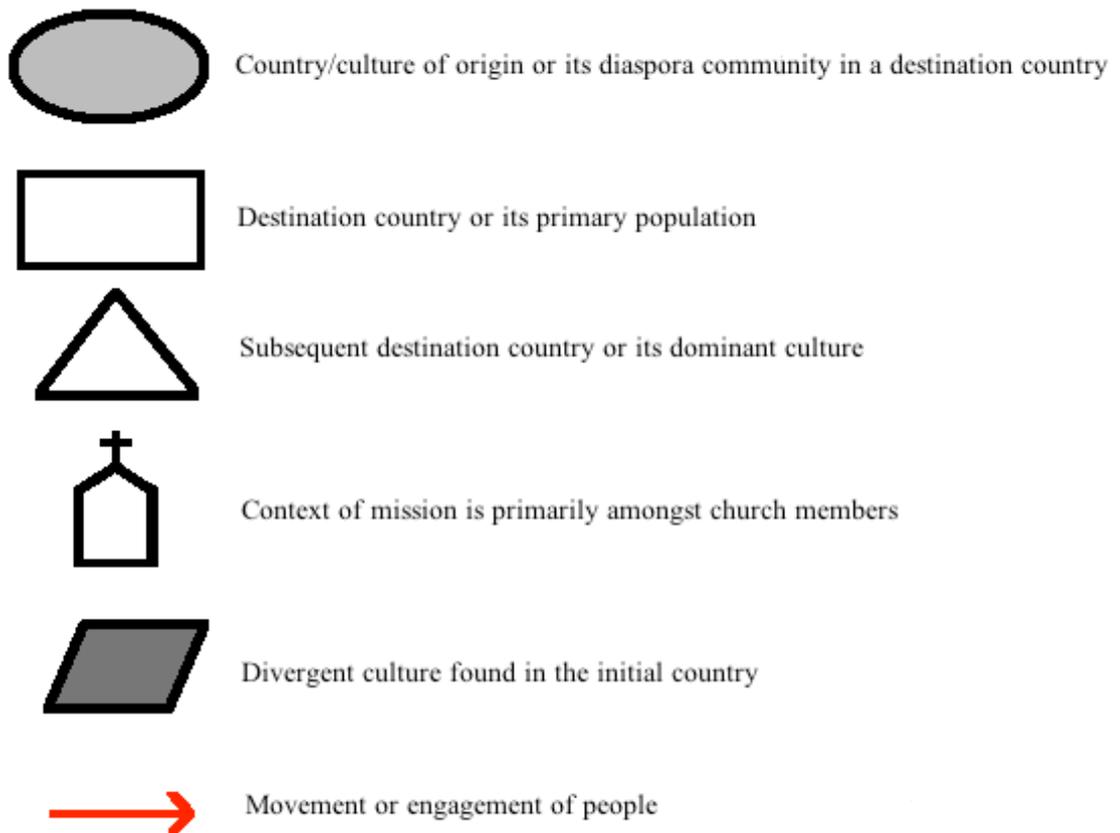
8.1.1 Internal mission

The first approach identified by Jongeneel is ‘internal’ mission. This can be summarized as a mission from the country of origin that reaches its own migrant communities in a destination country in the diaspora. I find it helpful to diagram this phenomenon visually. However, before I present the diagram, I should explain the images in this and future diagrams set forth within this chapter. A grey oval implies the country of origin or a diaspora community in a destination country. In the case of this research, this would be Ghana. A white rectangle implies the destination country or its population. Not included here in Jongeneel’s classification, but appearing subsequently in this chapter are the additional symbols of triangles, rhomboids, and churches. These imply a second destination country or its dominant culture, a divergent culture found in the sending country, or mission confined to church members of a diaspora community respectively. The red arrows denote movement or engagement of people, both as part of migration and mission. This is all shown in the key.

³ Discussed in appendix: central terminology, ‘diaspora’.

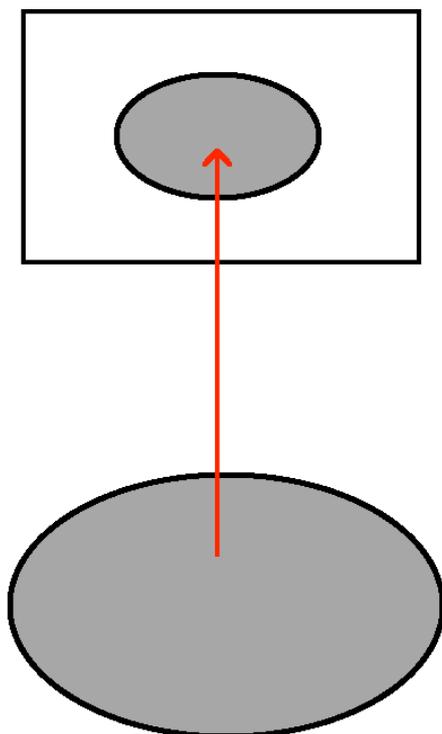
⁴ Jongeneel, 'The Mission of Migrant Churches in Europe'; Noort, 'Emerging Migrant Churches in the Netherlands: Missiological challenges and mission frontiers'.

Figure 8.1 Key



The following drawing (diagram 8.1) shows movement from the country of origin to the destination country in which ministry is done solely in a diaspora community.

Diagram 8.1 Internal mission



The term ‘internal mission’ is a bit problematic. First of all, it can be associated with ministries of diakonia.⁵ It is also used to imply the Eastern Orthodox ‘work of catechizing and liturgical “planting” of the truth in people’s mind and heart’ in the geographical boundaries of an autocephalous ecclesiastical province.⁶ Furthermore, ‘internal mission’ does not appear to have gained traction in the broader academic discourse on migratory mission whereas the next category, ‘reverse mission’, has.

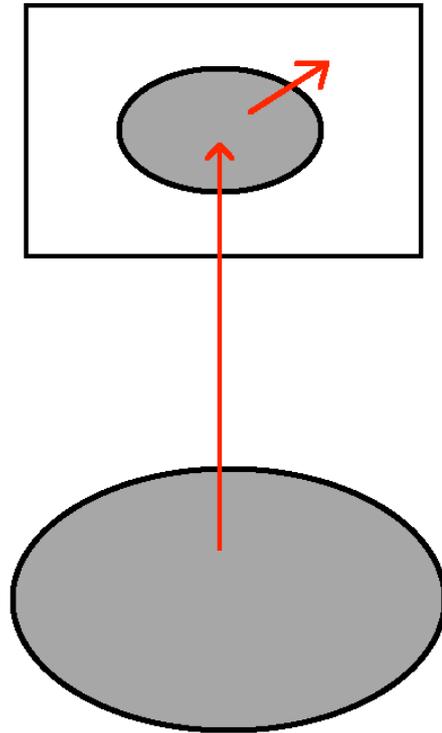
8.1.2 Reverse/external mission

A second approach is when the migrants move to a destination country either to intentionally engage in mission with the indigenous population or happen to discover themselves in mission to that population. For the purposes of this research, this would be equivalent to Ghanaians in the diaspora being the agents of mission among Germans. The following chart (diagram 8.2) shows this flow of people.

⁵ Vladimir Fedorov, 'An Orthodox View of Theological Education as Mission', *Religion in Eastern Europe*, XXV/3 (2005), 1-37, p. 4.

⁶ Valentin Kozhuharov, 'Christian Mission in Eastern Europe', *International Bulletin of Missionary Research*, 37/2 (2013), 73-78, p. 73.

Diagram 8.2 Reverse/external mission



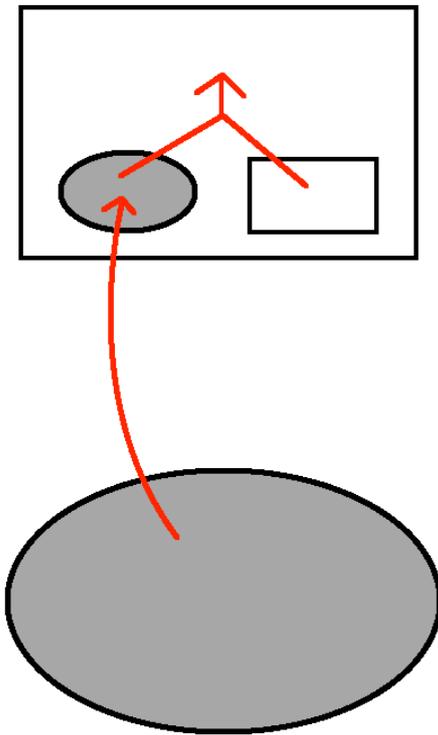
8.1.3 Common mission

Set in a context of ecumenism, Jongeneel identifies a third model to mission by the migrant communities. Citing the works of Claudia Währisch-Oblau and Werner Kahl, he uses language they both employ: the term ‘common mission’.⁷ Such mission is ‘done by members of established congregations and churches in cooperation with members of migrant congregations and churches.’⁸ This model of mission implies a collaborative approach. The following (diagram 8.3) is my interpretation of Jongeneel’s definition of common mission.

⁷ Jongeneel cites: Währisch-Oblau, 'From Reverse Mission to Common Mission...We Hope' and Werner Kahl, 'A theological perspective: the common missionary vocation of mainline and migrant churches', (Unpublished conference paper, 2001), which appears to be an earlier version of Kahl, 'A Theological Perspective: the Common Missionary Vocation of Mainline and Migrant Churches'. These two authors continue to take up this matter in later writings. Währisch-Oblau, 'Getting Ready to Receive? German Churches and the “New Mission” from the South', <<http://www.lausanneworldpulse.com/themedarticles.php/971/?pg=1>>, accessed 9 February 2012, verified active 16 April 2016; Währisch-Oblau, 'Mission and Church Unity: Migrant Churches in Germany as a Challenge to the *Landeskirchen*'; Kahl, 'Encounters with Migrant Churches: Models for Growing Together'; Kahl, 'Reverse Mission and Social Integration: the Challenge of Non-Denominational Migrant Churches from sub-Saharan Africa'.

⁸ Jongeneel, 'The Mission of Migrant Churches in Europe', p. 32.

Diagram 8.3 Common mission



A correlation to this study would be a Ghanaian diaspora church working with a German church in Hamburg in a joint mission project. It is essential to note that for Jongeneel, central to all groups is agency of mission being in the hands of the migrant communities. None of his types describe mission to diaspora communities where the actions are engaged by people from an outside cultural group, such as Germans being in mission with a focus on people of Ghanaian background in Germany.

8.2 Lausanne Committee for World Evangelization

With an aim at seeing diaspora communities as part of fulfilling the Great Commission, the Lausanne Committee for World Evangelization has set up a group for missiologists and mission leaders to work towards ‘reaching’ diaspora communities and mobilizing them for active mission.⁹ In a document prepared for the Third Lausanne Congress in Cape Town, three broad approaches were put forward: ‘missions to the diasporas’, ‘missions through the diasporas’, and ‘missions beyond the diasporas’.¹⁰ It must be

⁹ Lausanne Committee for World Evangelization, *Scattered to Gather: Embracing the Global Trend of Diaspora*. “‘Diaspora missions’ is the ways and means of fulfilling the Great Commissions [sic] by ministering to and through diaspora groups.’ p. 27.

¹⁰ *Ibid.*, pp. 27-31.

understood that this policy document is based in the people group theory, and diaspora mission opens up means by which people may be reached.

Many previously presumed to be ‘unreached’ people from the 10/40 windows are now accessible due to the global trend of migrant populations moving ‘from south to north, and from east to west’.¹¹

Agency for mission in this document rests both with the diaspora communities and those who see the potential in reaching them. Since the Ghanaian diaspora is made up mostly of Christian people and not typically of ‘unreached people groups’ and this case is focusing on the mission of the Ghanaian Methodist Church, we shall pay close attention to the models particularly in how they elucidate the situations whereby the diaspora communities are the active agents of mission.

8.2.1 To the diaspora

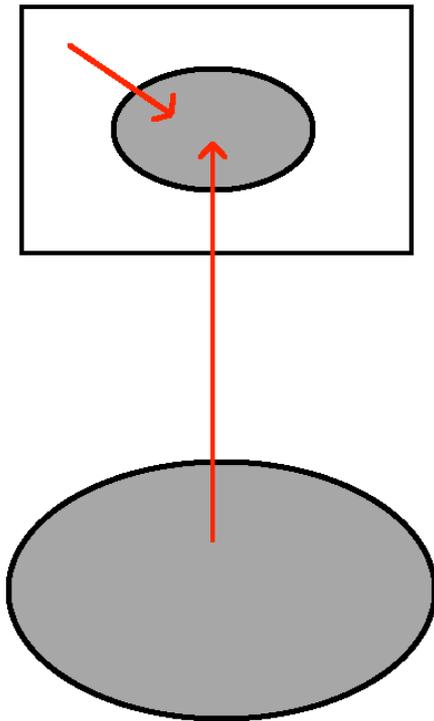
The first approach presented by the Lausanne Movement is ‘missions to the diasporas’. According to the document, when ‘God is moving in the diasporas geographically making them accessible, the Church should not miss any opportunity to reach them with the gospel.’¹² Included in this typology is an onus on the church in the destination to provide ‘Christian hospitality and charity’ and to ‘seize this golden opportunity’ because people ‘are more receptive to socio-cultural change thus also become more receptive to the gospel.’¹³ However, it may be inferred that mission by diasporic Christians to other members of their diaspora would also fall into this category. The following diagram (8.4) demonstrates the flow of people and mission.

¹¹ Ibid., p. 27.

¹² Ibid., p. 27.

¹³ Ibid., p. 28.

Diagram 8.4 Mission to the diaspora



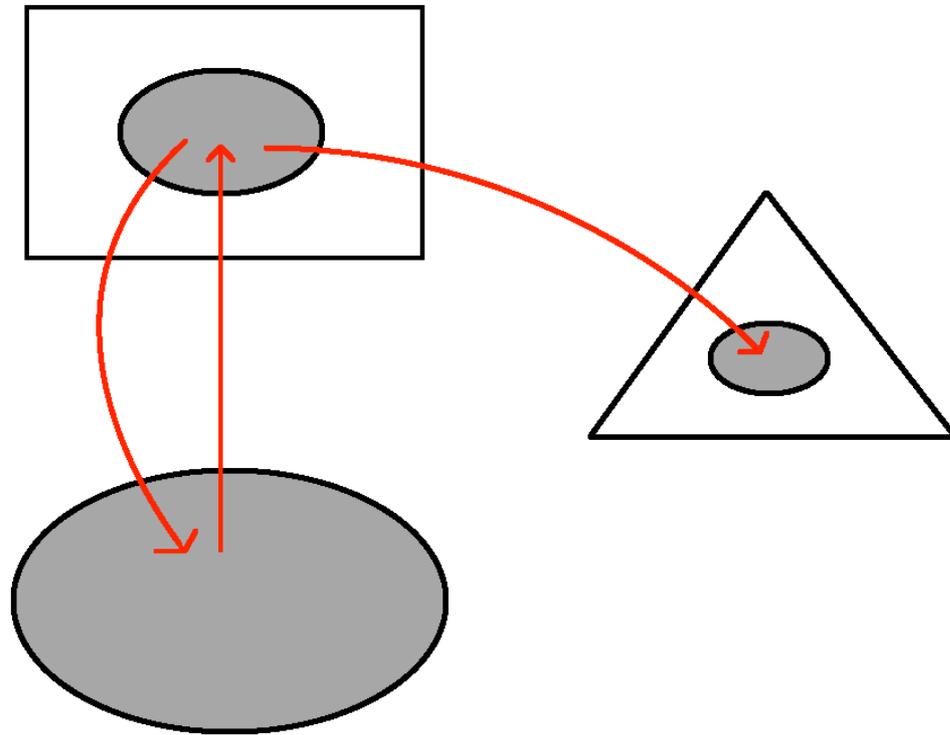
A correlation to our study with this model would be Germans reaching out to the Ghanaian population in Germany, with potentially Ghanaians or members of other ethnic groups doing the same.

8.2.2 Through the diaspora

The Lausanne group further proposed a model of ‘missions through the diasporas’ whereby the diaspora communities are the agents of mission and they are ‘evangelizing their kinsmen in their home land or elsewhere’ and now the church ‘can maximize the potential of expatriates from their homeland to return as “missionaries.”’¹⁴ The nature of this approach to mission is that it takes place within the culture of the diaspora community. In the case of this study, it would be as if Ghanaians are reaching out to Ghanaians in their diaspora communities such as in Germany, back in Ghana, or among Ghanaian migrant communities in a third country, such as Ghanaians who had been in Germany going on to Canada to serve among Ghanaians there. The following graph (diagram 8.5) is my representation of this phenomenon.

¹⁴ Ibid., p. 28.

Diagram 8.5 Mission through the diaspora



8.2.3 Beyond the diaspora

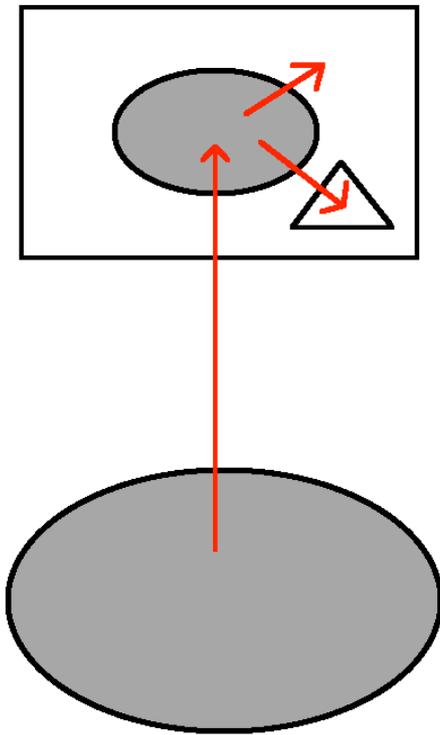
The third approach to mission by the Lausanne Diasporas Leadership Team is one whereby the members of the diaspora are involved in cross-cultural mission.

After acquiring the language and making cultural adjustment, diaspora Christians are the best bridges for cross-cultural evangelism. Their spiritual vitality can contribute positively to existing local congregations of the host society and in the planting of new ones.¹⁵

This cross-cultural mission may take place among members of the dominant culture of a destination society or with another culture. The locus of mission is in the place where the migrant now lives and understands the language and way of life. This would correlate to a Ghanaian in Germany being in mission to Germans and/or Turks also in Germany whereby the medium of ministry is in the German language. The following diagram (8.6) seeks to demonstrate this.

¹⁵ Ibid., p. 29.

Diagram 8.6 Mission beyond the diaspora



8.3 Proposed models

Jongeneel and the Lausanne Movement put forth explanatory models that are efficacious and could be applicable to this study, however, they both come up short in capturing the nuanced differences in an area with varied contexts and approaches with manifold implications. As we are looking at mission conducted *by* the diaspora as an expression of the Methodist Church Ghana, the Lausanne categories do not capture the essence of this dynamic either since an attribute is reaching the unreached in the diaspora communities by outside groups. I will now present some categories that build on the work of Jongeneel, Noort, and the Lausanne Diaspora Leadership Team.

A few elements are incorporated in the types presented here. The first is the term ‘mission’. As this empathetic research has sought to bring forth the ideas of mission in the Methodist Church Ghana, this is not the place for me to discuss my own personal definition of mission or to present a normative one, but to bring forth approaches of ministry that are or could be described or understood as mission. Each category includes the word ‘mission’.

As ministry expressions by diaspora individuals or their communities, the second component in the nomenclature is the word ‘diaspora’. A third element is the means by which the mission takes place.

A fourth element is the cultural context of the mission activities. For instance, mission by Ghanaians amongst Ghanaians is listed as intra-cultural. For this point, I am situating Ghanaians together culturally since the Akan language has been shown time and time again as the unifying language of the Ghanaian diaspora, especially the dialects of Twi and Fante. Of course, instances occur where the Ewe and Ga languages are used in some songs and Bible readings, but for simplification in this exercise, ‘Ghana’ will be treated as a monolithic group with a *lingua franca* of Akan. Furthermore, the interviewees spoke about a ‘Ghanaian’ diaspora rather than an Akan, Ewe, or Ga one. When cultural boundaries are crossed, this is listed as ‘cross-cultural’ regardless of how long someone may have been in a diaspora setting. ‘Inter-cultural’ is an approach whereby two cultural groupings engage in mission together.¹⁶ Crisp sets are not always present, yet the purpose of this exercise is to help bring clarity to complex phenomena.

The taxonomy is set forth to provide categorisation of various approaches of mission conducted by diaspora communities or members of the Ghanaian diaspora. Among Ghanaian Methodists, some are more prevalent than others and a few may be only found in incipient situations, but as these grow, this nomenclature will afford for categories into which the mission activities can be explained and differentiated.

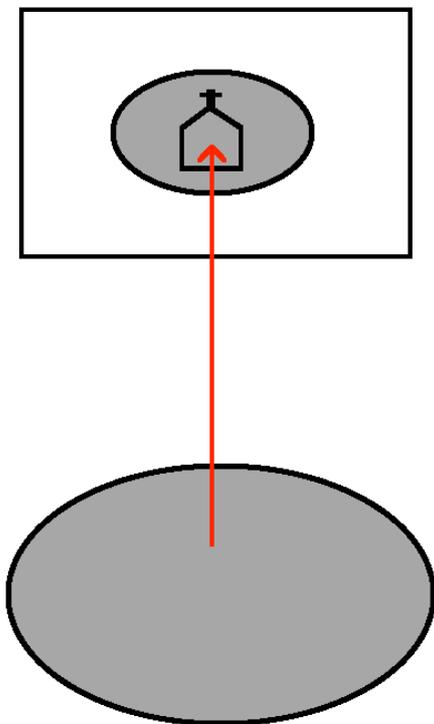
8.3.1 Intra-cultural intra-church mission to the diaspora

A first approach to mission is simply ministry among the church members who have found themselves in diasporic situations. This type is *intra-cultural intra-church mission to the diaspora*. Mission takes place not in the homeland, but abroad, and

¹⁶ The United Church of Canada offers some helpful definitions. ‘In cross-cultural communities, there is some reaching across boundaries...power differentials are still not addressed; it only allows for limited learning or exchange between cultural groups’ and ‘cultural differences may be understood or acknowledged, but are also managed in a way that does not allow for individual or collective transformation. ... In intercultural communities, there is comprehensive mutuality, reciprocity, and equality...It also means that there are mutually reciprocal relationships among and between cultures... no one is left unchanged in the intercultural process: some examine their own culture more deeply, some are changed through their interaction with others, many learn more about what it means to be in community together’ and ‘racial and cultural power imbalances are addressed; people are enabled to learn from each other and lead toward the transformation of all peoples. Intercultural Ministries, 'Defining Multicultural, Cross-cultural and Intercultural', <<http://www.united-church.ca/files/intercultural/multicultural-crosscultural-intercultural.pdf>>, accessed 22 May 2014, archived at <http://develop.united-church.ca/files/intercultural/multicultural-crosscultural-intercultural.pdf>, verified active 13 April 2016.

amongst church members who are living abroad and gather as diaspora congregations or fellowships. The following graph (diagram 8.7) illustrates this approach.

Diagram 8.7 Intra-cultural intra-church mission to the diaspora



Speaking missiologically, Hanciles points out ‘First and foremost, the new immigrant congregations are performing a vital missionary function by their very presence. Migration, it must be said, can cause or contribute to erosion of faith.’¹⁷ Carol Seckel, who did her doctor of ministry research on migrant ministry and also coordinated the migrant and international ministries in the EmK, has observed:

Many migrants—even those who have learned the host country’s language for work or school — still want to worship in their native language or language group. At church, they want to express their faith in the same ways they learned to express it in their home countries.¹⁸

Evidence of the missionary function to diaspora church members was espoused by several MCG-related ministries. For instance, the Mt Olivet Church in Columbus, Ohio reported that it ‘continued to provide [for] Ghanaians of Methodist persuasion in the

¹⁷ Hanciles, *Beyond Christendom*, p. 297.

¹⁸ Carol Seckel, 'The Challenge of Becoming One Church', *New World Outlook*, LXXII/July/August (2012), 32-35, p. 33.

Columbus community...who yearn for the unique traditional experience...of worship.¹⁹ Ghana Wesley Methodist in Worcester, Massachusetts explained its call 'to worship under the Ghana conference' and in a way familiar to Ghanaian Methodists.²⁰ Likewise, Ghana Wesley Methodist Society in Newark, Delaware commented:

Flyers were printed to advertise and used as invitation cards. Each member was given at least 20 copies to be distributed and invite friends, *especially those who know Methodist members who are not attending any church or in other churches*. Copies were also deposited in the various African markets in Delaware, Pennsylvania and Maryland.²¹

For a context in Europe, it was reported 'One chief reason for the establishment of Methodist Church, Ghana Hamburg branch was to *meet the needs of the Ghanaian Methodist members in Deutschland*, especially, the first generation migrants.' But as the report goes on: 'A new vision ought to be evolved to meet the aspiration of the 2nd and 3rd generations.'²²

8.3.2 Intra-cultural mission to the diaspora

As much of the mission of the Methodist Church Ghana is not aimed solely at the members of the MCG abroad, much of the operant mission is actually to the broader Ghanaian diaspora in another country. In *intra-cultural mission to the diaspora*, mission is aimed at the broader Ghanaian community in a country outside Ghana. The following (diagram 8.8) shows a representation of the flow of people.

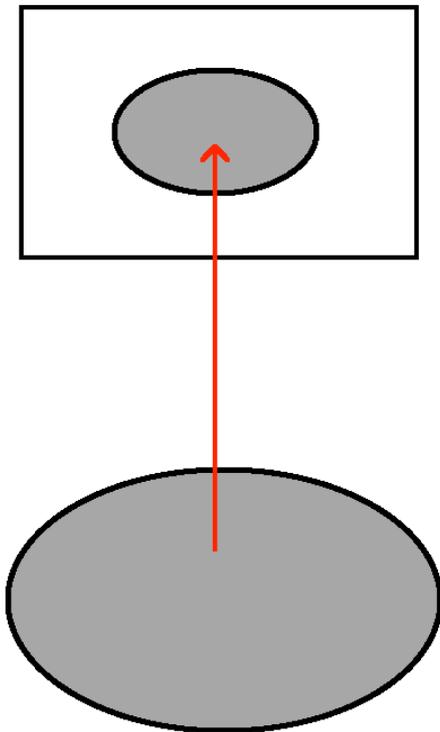
¹⁹ North America Mission, 'Annual General Meeting: Agenda Representative Session', p. 107.

²⁰ Ibid., p. 131.

²¹ Italics mine. Ibid., p. 153.

²² Italics mine. Roberts, 'Evangelisch-methodistische Kirche in Norddeutschland; the Methodist Church Ghana of UMC Germany, Hamburg Circuit [2012]', p. 367.

Diagram 8.8 Intra-cultural mission to the diaspora



Speaking of a North American context, but in a way that is applicable in Europe as well, Hanciles points out the new Christian immigrant congregations ‘are Christianizing groups whom American missionary agencies expend enormous amounts of resources and effort to reach in distant lands, often with modest results.’²³ More broadly,

These ecclesial communities [migrant churches] invite the established local churches to enrich their understanding of Christian self-identity, ecclesiology and mission, challenging the assumptions of migration of the colonial and postcolonial era, and its impact on church and global relationships. The gifts and challenges these migrant/multicultural churches provide demand a reimagining of mission, evangelism and being church.²⁴

Mission is taking place in ways not traditionally understood or defined as such.²⁵

Ghanaian Methodists see this approach to their fellow kin as a major aspect of their international mission presence. For example, while addressing their annual

²³ Hanciles, *Beyond Christendom*, pp. 297-298. ‘New Christian immigrant congregations’ is his term.

²⁴ World Council of Churches (WCC) Consultation on Mission and Ecclesiology of the Migrant Churches, ‘Report of the World Council of Churches (WCC) Consultation on Mission and Ecclesiology of the Migrant Churches: Netherlands Mission Council Guesthouse Utrecht, the Netherlands, 16–21 November 2010’, *International Review of Mission*, 100/1 (2011), 104-107, p. 105.

²⁵ Lausanne Committee for World Evangelization, *Scattered to Gather: Embracing the Global Trend of Diaspora*, pp. 25-26.

general meeting, Presiding Bishop Emmanuel Asante reminded the NAM that its mission

is to evangelize and plant churches and facilitate pastoral care and fellowship among Ghana Methodist Churches and Ghanaians wherever they may be located in the U.S.A. and Canada.²⁶

At its annual general meeting, the NAM charged that

all churches in the Mission should be encouraged to embark on serious evangelistic outreach so that more churches will be planted. All ministers and Caretakers would be tasked to identify untapped areas with large Ghanaian population so that the Mission can go there to evangelize and plant churches in such areas. The SMC announced that next year will be declared Evangelism Year²⁷

because the vision of the NAM is 'To bring freshness and hope into the lives of Ghanaian Immigrants and others in North America.'²⁸

In Europe, we see a similar concern for the broader Ghanaian community. For instance, in the Netherlands,

we continued to intensify our congregational training in evangelism, motivating and mobilizing the membership to reach out to share their Christian faith with the non-churched within their various communities. It is worthy to note that some committed members who are taking relational evangelism seriously made effective contacts with their acquaintances and invited them to church.²⁹

Or possibly showing a perspective of not just the Ghanaian diaspora, but the broader African community, the Ghanaian Methodists expressed their missional concern for the wellbeing of the migrants.

[T]here are equally a large number of African immigrants who are un-churched out there on the streets and discos and ghettos, some of them are involved in all kinds of indecent and immoral lifestyles and who need to be reached with the liberating Good News of our Lord and Saviour Jesus Christ.³⁰

²⁶ Asante, 'Keynote Address by the Presiding Bishop of the Methodist Church Ghana, the Most Reverend Professor Emmanuel K. Asante to the Annual General Meeting of the North America Mission of the Methodist Church Ghana. May 5, 2012.', <<http://spyghana.com/ghana-general-news/religion/what-the-presiding-bishop-of-ghana-methodist-church-said-in-america/>>, accessed 13 June 2012, archived version at <http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=241202>, verified active 12 April 2016.

²⁷ North America Mission, 'Annual General Meeting: Agenda Representative Session', p.35.

²⁸ The Methodist Church Ghana, 'Mission Work in North America Policy Document', Article 3.1: Our vision.

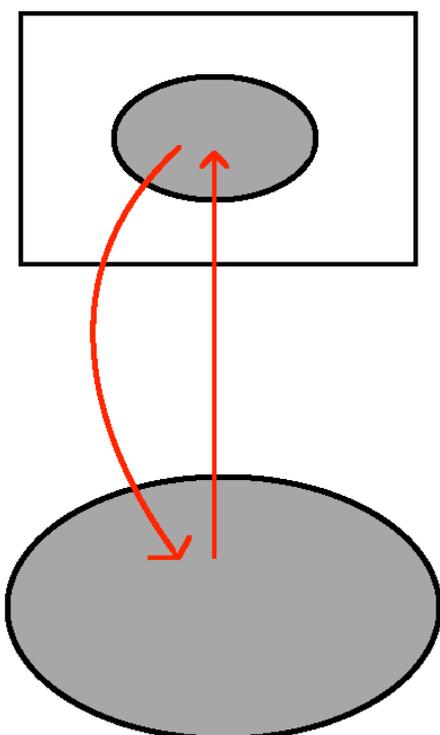
²⁹ Amoah, 'Holland Mission Circuit Report (Netherlands and Belgium 2010-2012)', p. 357.

³⁰ George G. Ennin, 'Chiesa Evangelica Metodista-Italia: report to the 4th Biennial Conference, the Methodist Church Ghana', *The Methodist Church Ghana, 4th Biennial/42nd Conference Agenda, Representative Session 1* (Akyem Oda, Ghana: The Methodist Church Ghana, 2006), GPC 36- GPC 41.

8.3.3 Intra-cultural diaspora return mission

A third approach that I shall explore is *intra-cultural diaspora return mission*. Such ministry occurs when people migrate to another country and then either return to serve, visit, or share resources back in their country of origin. Adogame has discussed such a flow in 'From house cells to warehouse churches.'³¹ This type of situation can be described with the following graphic (diagram 8.9).

Diagram 8.9 Intra-cultural diaspora return mission



The churches and fellowships abroad have demonstrated much involvement in the ministries of the MCG back in Ghana. For instance, those in the Netherlands have made contributions to the Methodist Rafiki Satellite Village,³² and those in the Rhein/Ruhr Circuit have helped finance the construction of a chapel building in the Opong Valley.³³ The Hamburg Circuit even bought shares in a Ghanaian Methodist

³¹ Afe Adogame, 'From House Cells to Warehouse Churches? Christian Church Outreach Mission International in Translocal Contexts', in Gertrud Hüwelmeier and Kristine Krause (eds.), *Traveling spirits: migrants, markets and mobilities* (Routledge Studies in Anthropology; London: Routledge, 2010), 165-185.

³² Amoah, 'Holland Mission Circuit Report (Netherlands and Belgium 2010-2012)', p. 358.

³³ Jane E. Odoom, 'State of the Work of God in the UMC, Rhein/Ruhr Ghanaian Circuit', *ibid.*, p. 364.

financial venture, Donewell Insurance, in order to have the dividends provide for projects in Ghana.³⁴

However, return mission has not been limited to material and monetary gifts. The GMF of the BMC has made it a practice of returning each year on mission trips. Incidentally, they would often make gifts of kind, such as camcorders, cameras and even a van.³⁵ Another example would be the fact that EmK5 returns annually to teach Sunday School leaders in new methods of teaching. Furthermore, ministers who go abroad for postgraduate education return as people who often temporarily lived in diaspora communities. In this category, the primary beneficiaries of mission are Ghanaians physically located in Ghana.

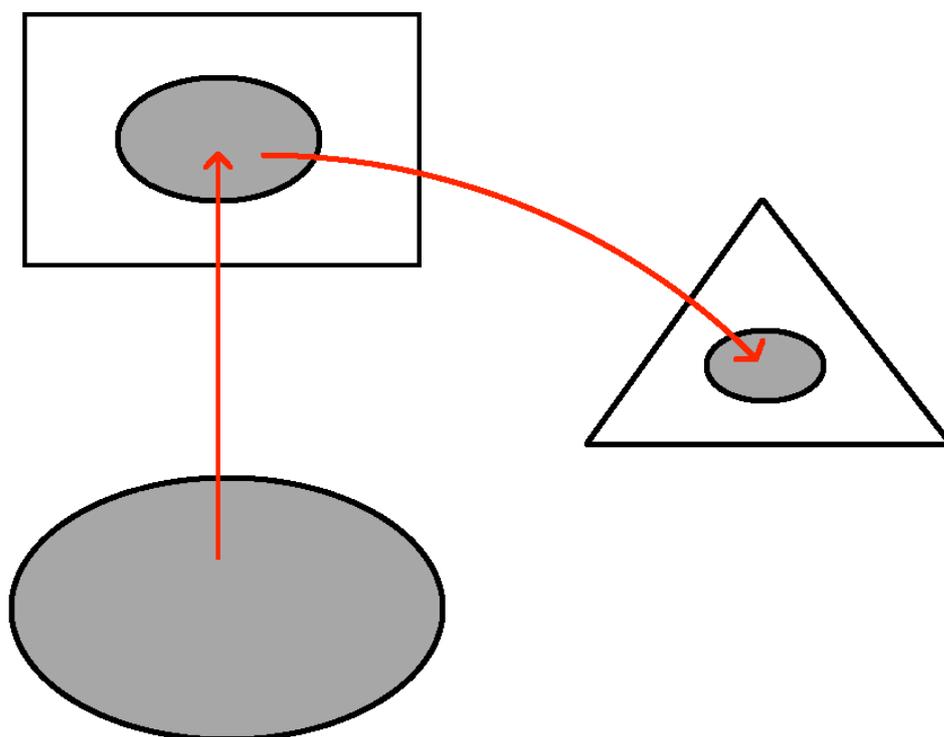
8.3.4 Intra-cultural mission to the diaspora elsewhere

A fourth approach to ministry among Ghanaians is *intra-cultural mission to the diaspora elsewhere*. The recipients of mission are members of the Ghanaian diaspora in a second diasporic country. *Intra-cultural mission to the diaspora elsewhere* can be explained with this drawing (diagram 8.10).

³⁴ EmK1.

³⁵ Davis, 'Extending Fellowship to the Methodist Church in Ghana', <<http://www.methodistlondon.org.uk/ghanabus.pdf>>, accessed 12 November 2011, archived at <http://www.pdf-archive.com/2016/04/16/ghana-bus-extending-fellowship/> verified active 16 April 2016.

Diagram 8.10 Intra-cultural mission to the diaspora elsewhere



In our situation, this is not as prevalent as some migrant communities, but it is something that does show signs of growth. We see beginnings of this with the interaction of Ghanaians across geopolitical boundaries especially in North America and Europe. In the North American setting, the NAM is facilitating exchanges between the Ghanaian Methodist groups in Canada and the United States. As to the European scenario, we see interaction between the Ghanaian communities in the various churches, with a particularly rich interaction between the various groups in Europe being facilitated by the annual seminar hosted in Germany.³⁶ NAM3 lived in Germany before moving to Canada. One prominent example is Isaac Amoah, who

was stationed in Hamburg as a Missionary Pastor of the UMC Ghanaian society in Hamburg which had been established about two years earlier. Rev. Amoah served the German Conference for 5 years. During his tenure, membership more than tripled in size to over 300 adult members and over 100 youth/children. The Ghanaian society in Hamburg thus became the fastest growing congregation in the German United Methodist Conference. He also assisted in developing a second UMC Ghanaian congregation in Düsseldorf. After

³⁶ Krista Givens, 'Methodist Diversity in Europe on the Rise', <<http://www.umcmmission.org/Learn-About-Us/News-and-Stories/2011/February/Methodist-Diversity-in-Europe-on-the-Rise>>, accessed 22 February 2014, verified active 24 April 2016.

completing a successful missionary assignment to Germany in the year 2000, he was re-posted as a pioneer Missionary Pastor of the church in the Netherlands.³⁷

In addition to the churches in the Netherlands, Amoah also oversees the diaspora congregations in Belgium.

8.3.5 Cross-cultural mission by the diaspora

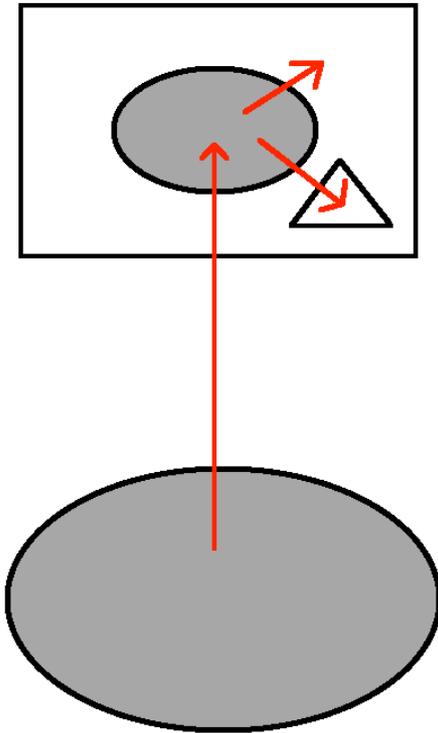
One type that typically receives a lot of rhetoric especially from many African leaders³⁸ is one of *cross-cultural mission by the diaspora*.³⁹ This is when a diaspora community crosses cultural boundaries to reach people missionally in their contexts. They may be serving amongst the indigenous culture or another culture. It can be explained with the follow diagram (8.11).

³⁷ Wesley Methodist Church Amsterdam, 'Minister's Biography', <<http://www.hmc-methodistchurch.nl/index.php/Information/ministers-biography.html>>, accessed 28 November 2012, moved to <http://www.hollandmission.org/Minister.html>, verified active 16 April 2016.

³⁸ It is often referred to as 'reverse mission' and it often seeks to reach out to those in the 'dark continent of Europe'. For an explanation, see Adogame, *The African Christian Diaspora*, pp. 169ff.

³⁹ Although one could use the term 'intercultural' here, I will use the term 'intercultural' later in reference to ministries when agents of mission or groups from different cultural backgrounds are mutually and intentionally crossing cultural boundaries in mission. Here, with cross-cultural mission, the onus is more on the agents of mission intentionally crossing cultural boundaries. Intercultural mission implies multiple agents of mission crossing boundaries for common mission, whereas cross-cultural mission implies more of a uni-directional nature of mission.

Diagram 8.11 Cross-cultural mission by the diaspora



This approach receives quite a bit of attention possibly because it is such a reverse of roles set forth in generations past when the perception of the North-South flow of mission was pervasive. Some anecdotal instances receive much notoriety as visible signs of successful West African cross-cultural mission. One such oft-touted example is Sunday Adelaja's Blessed Embassy of the Kingdom of God for All Nations in Kiev, a large church founded and pastored by a Nigerian and made up mostly of European natives.⁴⁰ The rhetoric seems to be much greater than the actual success, yet many of the African groups studied in missiological circles have a less than expected penetration into European and North American mainstream demographics in what some call 'reverse mission'.⁴¹ Though some of the interviewees mentioned either a decline in northern Christianity or the rise of the southern church, very few hinted to the notion of

⁴⁰ Hanciles, 'Migration and the Globalization of Christianity', p. 237; Asamoah-Gyadu, 'African Initiated Christianity in Eastern Europe: Church of the "Embassy of God" in Ukraine'; Killingray, 'Passing on the Gospel: Indigenous Mission in Africa', p. 97; Adogame, *The African Christian Diaspora*, pp. 184-189; Reimer, 'They come with a message', p. 3; Vethanayagamony, 'Mission from the Rest to the West', p. 65.

⁴¹ Israel Olofinjana, *Reverse in Ministry and Missions: Africans in the Dark Continent of Europe: An Historical Study of African Churches in Europe* (Milton Keynes: AuthorHouse, 2010); Vethanayagamony, 'Mission from the Rest to the West'; Adogame, *The African Christian Diaspora*, pp. 169-189.

reclaiming or reconquering the ‘dark continent of Europe’,⁴² nor does one see a triumphalistic or dominion claiming attitude in the reports of the leadership in the MCG. Typically, cross-cultural ministry is engaged with a high level of respect in Europe and North America, and Ghanaian Methodists are often either grafted into the Methodist families in Europe or have a strong sense of awareness of their Methodist ‘relatives’ in North America.

Outreach by Ghanaians in Europe has been noticed by individuals from other cultural backgrounds. For instance in Britain, one cross-cultural event was ‘Fellowship fun games’ which was ‘organised at the Burgess Park. It was well patronised by members from various local churches including non-Ghanaians.’⁴³ A similar approach was reported in Italy:

The annual Christmas and Easter Conventions, which bring together all the seventeen congregations with Ghanaian membership in Italy, were observed during the seasons of Christmas and Easter of the past two years. The inter-cultural dimensions, due to the growing interest and participation of the Italians and other nationalities, have given the conventions a new cultural boost and evangelistic import.⁴⁴

Some in Europe had a growing awareness of the cross-cultural opportunities around them. The Holland Mission recognized its lack of penetration with the Dutch population and began to encourage its members to share their faith with ‘people they come across in the street as they hand out Gospel tracts.’⁴⁵ They also celebrated that ‘some members who endeavour to share their faith with the Dutch families they work for as housekeepers, share exciting testimonies about the positive response to the Gospel message.’⁴⁶ The Italian fellowship also seems to be moving in that direction.

In line with the nature of the multi-cultural dynamics existing in the Italian church and society, we look forward to pursuing the following among other things: ...Intensify our efforts at seeing ourselves more as missionaries, expanding the Gospel through evangelism in Europe than as mere economic immigrants in the diaspora.⁴⁷

However, in Italy a recognition is present that the first generation may not be the best equipped to engage in cross-cultural mission.

⁴² Examples of this term coming forth in research are: *Reverse in Ministry and Missions: Africans in the Dark Continent of Europe: An Historical Study of African Churches in Europe*; Adogame, *The African Christian Diaspora*, p. 169.

⁴³ Davis, ‘Ghanaian Fellowship Chaplaincy’, p. 15.

⁴⁴ Chiesa Evangelica Metodista Italia, ‘Chiesa Evangelica Metodista Italia Report’, p. 369.

⁴⁵ Isaac S. Amoah, ‘Holland Mission Circuit Report (Netherlands and Belgium 2010-2012)’, *ibid.*, 355-361, pp. 357-358.

⁴⁶ *Ibid.*, p. 358.

⁴⁷ Chiesa Evangelica Metodista Italia, ‘Chiesa Evangelica Metodista Italia Report’, *ibid.*, 368-371, p. 371.

Thus, one of the target groups in this respect is to focus and train our African youth in the art of personal witnessing, so that they in turn can reach out to their peers and classmates, be they Africans, Asians or Europeans.⁴⁸

With its expressed focus on the Ghanaian diaspora, the long-term desire in North America may be percolating to move in a direction of cross-cultural mission.

And it is hoped that maybe in the future that the Methodist Church Ghana and the mission over here will not only reach out to the Ghanaian immigrants. That is the prayer and hope of most of us. That the Methodist Church will reach out to other nationals, that is other non-Ghanaians—other nationals with the message of Christ and possibly they can also become Methodists.⁴⁹

However, with policies of integration in the BMC and the Methodist-Waldensian Church in Italy, the most impactful cross-cultural witness may be actually in the church itself, and this approach is explained with the next type.

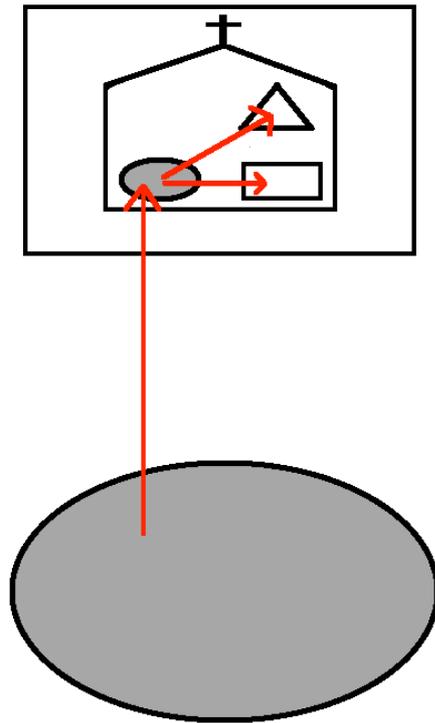
8.3.6 Cross-cultural intra-church mission by the diaspora

Sometimes, the cross-cultural ministry takes place exclusively in a church context, and it is important to identify *cross-cultural intra-church mission by the diaspora*. The following diagram (8.12) illustrates this approach.

⁴⁸ Ennin, 'Chiesa Evangelica Metodista-Italia: Report to the 4th Biennial Conference, the Methodist Church Ghana', GPC38.

⁴⁹ NAMI.

Diagram 8.12 Cross-cultural intra-church mission by the diaspora



One example would be of a Ghanaian lay preacher accepted in the Rhein-Ruhr Ghanaian Circuit who has been set apart to preach in the German churches.⁵⁰ Though it could be categorized as inter-cultural, the carol service at Westminster Central Hall in the BMC was a context where Ghanaians ministered to fellow Methodists from Zimbabwe and Korea.⁵¹ The demographics of some of the Methodist Church bodies in Europe are definitely being changed. The London District in the BMC has seen the fact that ‘more than sixty-six percent of the 22,500+ members have their places of family origin outside of the UK’⁵² and the fact that nearly 2300 Ghanaians are involved in the Methodist-Waldensian Church with a Methodist membership of about 7000.⁵³ Crossing cultural boundaries and living in inter-cultural situations seems to be a major aspect of the future of the Ghanaian presence in Europe.

⁵⁰ Incidentally the report also says only in English. Odoom, 'State of the Work of God in the UMC, Rhein/Ruhr Ghanaian Circuit', p. 362.

⁵¹ Davis, 'Ghanaian Fellowship Chaplaincy', p. 16.

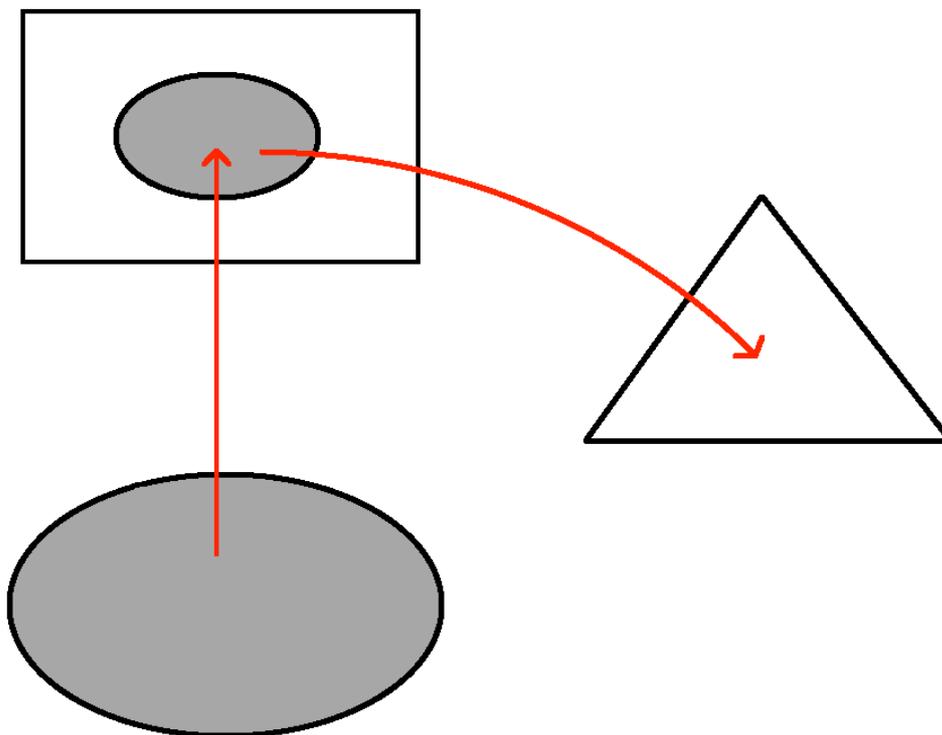
⁵² Belonging Together Partnership Steering Group, 'Belonging Together Partnership Document 2010-2013 (2011 Revision)', p. 2.

⁵³ Ampofo, 'Being church together in Italy'.

8.3.7 Cross-cultural mission beyond the diaspora

It is not unheard of for diasporic communities to catch a vision for ministry to people in another foreign land after being in the diaspora. For example, Korean-Americans are serving in other countries, with a ministry focus not amongst Korean expatriates.⁵⁴ This type is classified as *cross-cultural mission beyond the diaspora*. It can be illustrated in the following chart (diagram 8.13).

Diagram 8.13 Cross-cultural mission beyond the diaspora



In the larger scheme of things, the Ghanaian diaspora communities are still in their infancy, with most of the leadership being composed of first generation migrants. With more of a focus on survival in a new context, it is understandable that they are not quite ready to launch off to cross-cultural mission in another country quite yet. However, one possible instance of this approach might be found in the fact that the MCG has allowed some of its ministers to serve as chaplains in foreign militaries.⁵⁵ If a chaplain who has

⁵⁴ E.g. the Korean-American community. Korean-American Michael Oh, the CEO of Lausanne previously served as a missionary to Japan. Lausanne Movement, 'Lausanne Movement Appoints Michael Oh as new CEO: Selection of Younger Leader Hands the Leadership Baton to the Next Generation', <<http://www.lausanne.org/en/about/news-releases/1939-lausanne-movement-appoints-michael-oh-as-new-ceo.html>>, accessed 22 May 2014, archived at <https://www.lausanne.org/news-releases/lausanne-movement-appoints-michael-oh-as-new-ceo>, verified active 13 April 2016.

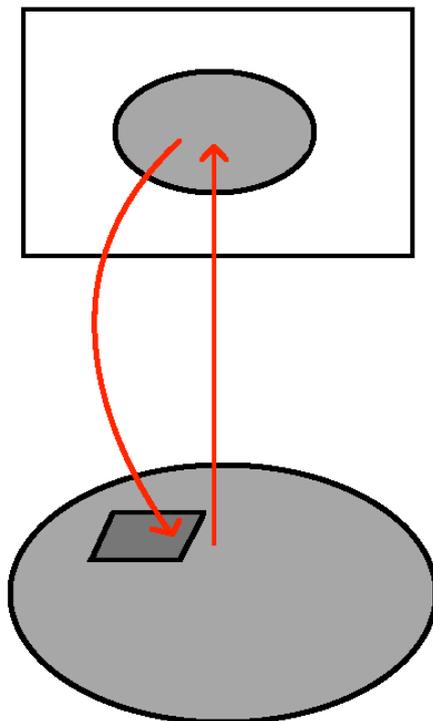
⁵⁵ Methodist Church Ghana, 'The Station of Ministers 2010', p. 38.

migrated to the United States is then deployed to another country and serving amongst a demographic that is not of Ghanaian stock, then this would fit this definition. However, it will be interesting to see what type of role future generations of the Ghanaian diaspora will contribute to mission movements around the world.

8.3.8 Cross-cultural diaspora return mission

While living in multi-cultural situations in the global North, members of the diaspora may become more sensitized to the cultural diversity existing in Ghana. For ministry with a focus amongst a different culture back in Ghana by the diaspora, we have the category *cross-cultural diaspora return mission*. It can be represented with the following graphic (diagram 8.14).

Diagram 8.14 Cross-cultural diaspora return mission



An awareness of the needs of the north of Ghana, which is not the typical area of provenance of most Ghanaian migrants to the global North, is present.⁵⁶ This is also the part of the country with the lowest concentration of Christians. Funds were taken up for the Northern Ghana Diocese by the GMF at their harvest,⁵⁷ and its Women's

⁵⁶ Anarfi et al., 'Migration from and to Ghana: A Background Paper', p. 20, Schmelz, 'The Ghanaian Diaspora in Germany', pp. 11-12.

⁵⁷ Davis, 'Ghanaian Methodist Fellowship UK Chaplaincy (London)', GPC44.

Fellowship gave financial contributions to the Bolgatanga Day Centre in the Upper East Region.⁵⁸

Incidentally, it could be argued that the last three presiding bishops have engaged in this type of mission. During their post-graduate studies in the global North, they all could very well have perceived themselves as diasporic Ghanaians. Samuel Asante-Antwi studied in Scotland and the US,⁵⁹ Robert Aboagye-Mensah in England, Scotland, and the US,⁶⁰ and Emanuel Asante in England and Canada.⁶¹ All three also served as chaplains to the Ridge Church of Accra, which is ‘characterized by a healthy traditional disregard of differences of colour, race, social class, sex, political ideology or religious denomination.’⁶² With a presence of expatriates from the global North in the Ridge Church, these men had returned to Ghana with a deeper cultural awareness of other cultural realities in their home country.

8.3.9 Inter-cultural collaborative mission by the diaspora

When the diaspora works with people from other cultural backgrounds in mission to the greater society in which they reside, we find *inter-cultural collaborative mission by the diaspora*. This can be explained with the following drawing (diagram 8.15).

⁵⁸ Ibid., GPC45.

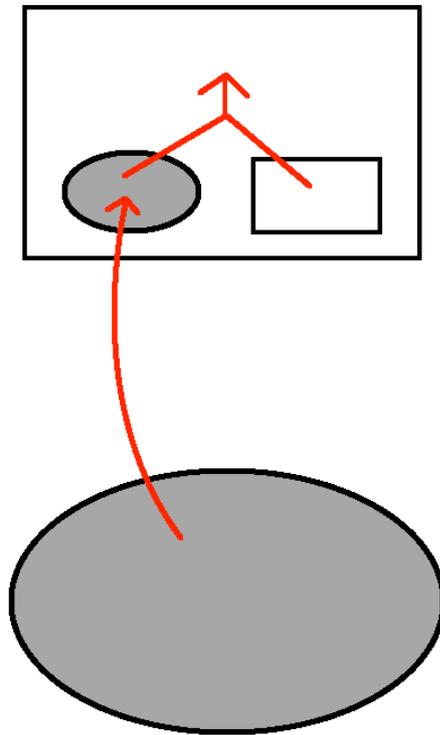
⁵⁹ Asante Antwi, *A Living Story: The First Presiding Bishop of the Methodist Church Ghana*, pp. 26ff., 40.

⁶⁰ Foli, *Wesleyan Heritage in Ghana*, p. 445.

⁶¹ GBC, 'Most Rev. Prof. Emmanuel Asante receives 2014 Martin Luther King, Jr. Award for Peace and Social Justice', <<http://www.gbcghana.com/1.1691033>>, accessed 10 February 2014, verified active 13 April 2016.

⁶² Foli, *Ghana Methodism Today*, p. 72.

Diagram 8.15 Inter-cultural collaborative mission by the diaspora



Recognizing the potential of ministry among migrant communities, the World Council of Churches affirms this intercultural call. ‘Churches can be a place of refuge for migrant communities; they can also be intentional focal points for inter-cultural engagement.’⁶³ Ghanaian Methodists in Britain explicitly identified their call to contribute to the outreach of the whole BMC in affirming its desire to see its members ‘to be part of the Methodist involvement in the 2012 Olympic games in London.’⁶⁴ Likewise, Ghanaians and Italians work together in running centres that assist African immigrants of a wide range of backgrounds in transition in Palermo and Mezzani.⁶⁵

⁶³ WCC Commission on World Mission and Evangelism, 'Together Towards Life: Mission and Evangelism in Changing Landscapes', (Crete, Greece: World Council of Churches, 2012), ¶ 70, p. 11.

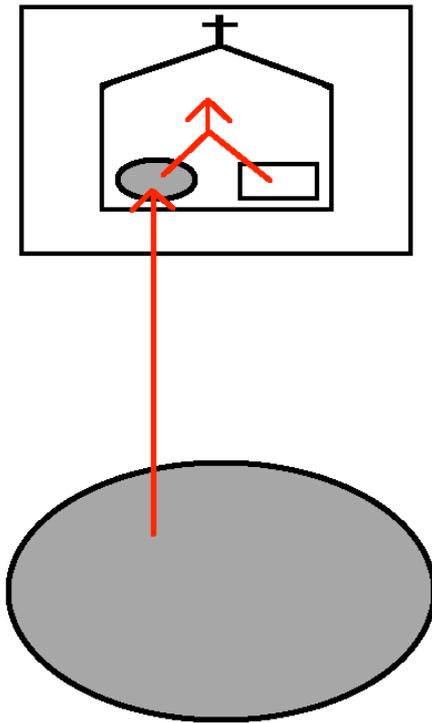
⁶⁴ Davis, 'Ghanaian Fellowship Chaplaincy', p. 16.

⁶⁵ George G. Ennin, 'Chiesa Evangelica Metodista-Italia: Report to the 5th Biennial Conference, the Methodist Church Ghana', *The Methodist Church Ghana, 5th Biennial/43rd Conference Agenda, Representative Session 1* (Winneba, Ghana: The Methodist Church Ghana, 2008), GPC 55- GPC 58, GPC56.

8.3.10 Inter-cultural intra-church collaborative mission by the diaspora

At times, the locus of the inter-cultural exchange takes place within church contexts. A further type would be *inter-cultural intra-church collaborative mission by the diaspora*, and it would be reflected in the following picture (diagram 8.16).

Diagram 8.16 Inter-cultural intra-church collaborative mission by the diaspora



In Germany, the Hamburg Circuit sees that ‘it is also proper to organize such joint services with the German Methodist branches to enhance strong integration.’⁶⁶ A collective transformation and awareness of diversity also seems to be part of the Belonging Together conversations in the British Methodist Church as it ‘seeks to fulfil its vocation of worship and mission through its richly diverse membership, fully recognising the plural society within which it is placed’ in order for the church ‘to engage with other strands set forth in the Equality and Diversity strategy.’⁶⁷ George Ennin observed from his own ministry in Italy

⁶⁶ Roberts, 'Evangelisch-methodistische Kirche in Norddeutschland; the Methodist Church Ghana of UMC Germany, Hamburg Circuit [2012]', p. 367.

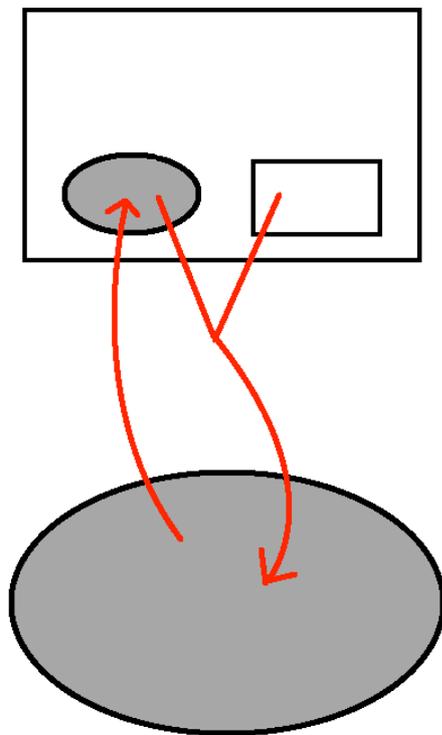
⁶⁷ Belonging Together Partnership Steering Group, 'Belonging Together Partnership Document 2010-2013 (2011 Revision)', p. 3.

just how much we share in common as Africans with all other cultures - European, Asian, American, Pacific, and also how much we need each other; how much we can learn from each other, and how much we can build together for the good of our communities, our church and our global village in the spirit of unity in diversity.⁶⁸

8.3.11 Inter-cultural collaborative diaspora return mission

When the church finds itself in intentionally inter-cultural settings, it is natural for there to be a sense of showing others the context from which people came. Ministry may take place in these situations when Ghanaians take their colleagues to Ghana, and this can be expressed as *inter-cultural collaborative diaspora return mission*. The following is a representation (diagram 8.17).

Diagram 8.17 Inter-cultural collaborative diaspora return mission



One of the ministries of the GMF has been 'Facilitating the Ministerial mission trip to Ghana for 20 British Methodist Ministers'.⁶⁹ Furthermore, a delegation of Methodist leaders from Germany and the United Kingdom accompanied the GMF Chaplain to celebrate the MCG's fiftieth anniversary of independence from the BMC.⁷⁰

⁶⁸ Ennin, 'Chiesa Evangelica Metodista-Italia: Report to the 5th Biennial Conference, the Methodist Church Ghana', GPC58.

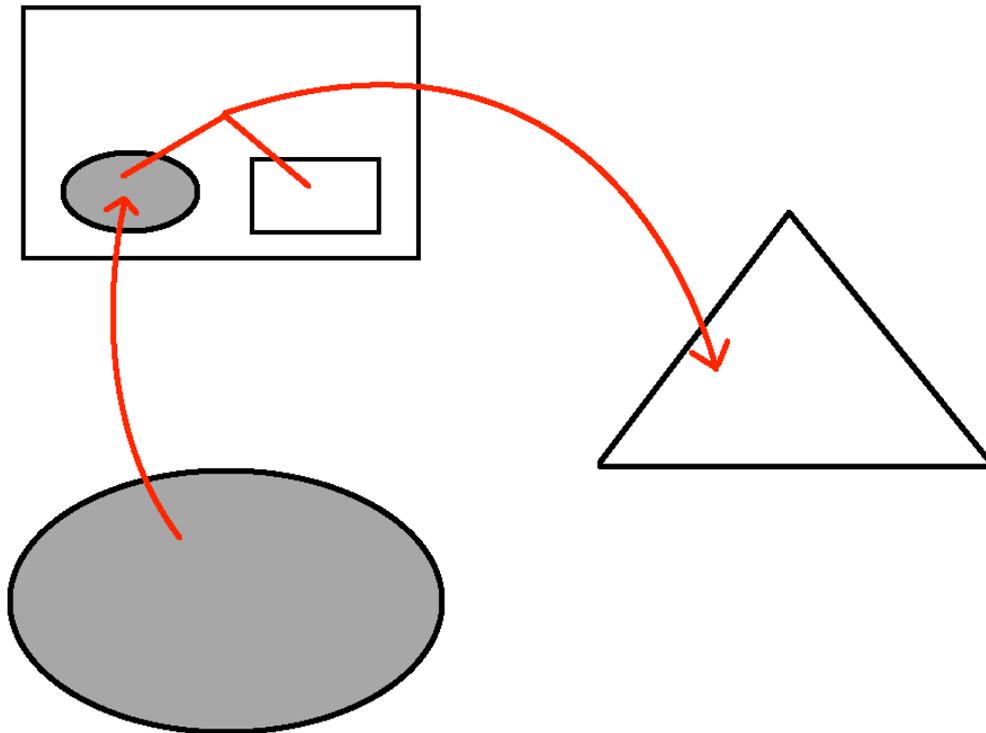
⁶⁹ Davis, 'Ghanaian Fellowship Chaplaincy', p. 16.

⁷⁰ UK Chaplaincy, 'The Ghanaian Methodist Fellowship UK Chaplaincy', p. 350.

8.3.12 Inter-cultural collaborative mission beyond the diaspora

As diaspora communities interact with the cultures of their new homelands, they also collaborate for mission beyond. *Inter-cultural collaborative mission beyond the diaspora* is when this occurs. It can be explained with the following picture (diagram 8.18).

Diagram 8.18 Inter-cultural collaborative mission beyond the diaspora



Again, with a relatively nascent diasporic presence in many countries, going beyond the first diasporic country is not yet pervasive. Although he serves as the assistant secretary of the NAM, Casely Essamuah is also the global missions pastor of Bay Area Community Church, a congregation that is not predominantly a Ghanaian diaspora church. In his pastoral responsibilities, he presents an example of this approach since the mission activities of his church involve short-term mission trips to Uganda, Poland, El Salvador, and India.⁷¹

8.4 Conclusion

Jongeneel, Noort, and the Lausanne Committee on World Evangelization offered some approaches to understanding the flow of peoples. However, in appraising these,

⁷¹ Bay Area Community Church, 'Short term missions', <<http://www.bayareacc.org/stm>>, accessed 21 May 2014, updated and verified active 12 April 2016.

further models are needed to differentiate the ways diaspora mission takes place. Twelve different models were put forth whereby diaspora communities or their members were the active agents of mission. Though not all are pervasive in the MCG, a presence or the beginnings of each has been found in the MCG. The context, recipients of mission, and with whom were all factors in this taxonomy. The following types were proposed: intra-cultural intra-church mission to the diaspora, intra-cultural mission to the diaspora, intra-cultural diaspora return mission, intra-cultural mission to the diaspora elsewhere, cross-cultural mission by the diaspora, cross-cultural intra-church mission by the diaspora, cross-cultural mission beyond the diaspora, cross-cultural diaspora return mission, inter-cultural collaborative mission by the diaspora, inter-cultural intra-church collaborative mission by the diaspora, inter-cultural collaborative diaspora return mission, and inter-cultural collaborative mission beyond the diaspora.

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9. CONCLUSION

Discreetly, the current generation has witnessed a monumental transition in the demographics of World Christianity. The significance of the shift in the centre of gravity from what was until recently a mostly northern church to what is now a faith predominately found in the majority world must not be underestimated. For the better part of this burgeoning century, academics, church leaders, and mission influencers will be grappling with the implications of this nascent reality.

One area worthy of interrogation related to this transformation is how mission is conceptualized in the new heartlands of Christianity in Asia, Latin America, and Africa. The first chapter showed that as mission emanates from the majority world, some are hinting at the emergence of a new paradigm based in the epistemologies of the global South. For the most part, many of the conversations about international mission on the world stage over the last few centuries have been entrenched in the perspectives of the global North. Around the time of the 1910 Edinburgh conference, a moment when the modern missionary movement was arguably at its zenith, the world church was optimistic about the future, saw the world in dichotomized terms of evangelized and unevangelized sectors with uni-directional mission flows to the latter, was favourable about the role of technology, often relied on political influence and power to exert a Christian presence, and made use of a financially supported professionalized mission force organized and sent out by missionary agencies and boards.

However, much has changed over the last century. Whereas the church in Europe has proportionally waned, Christianity in Africa has been on the rise, and this now predominately southern faith has been expanding and engaging in mission. In what could be seen as a contrasting and emerging mission paradigm, African Christianity is spreading naturally through networks, relying heavily on the laity and not so much through a professionalized missionary force, and is predominately being manifest through the migration of its members while being rooted in the spiritual perspectives of African Christianity.

As one of the most established and pervasive denominations in Ghana, the Methodist Church Ghana has served this study well as an intriguing case that elucidates a more contextualized scenario of how perspectives are being sorted out in the majority world. Now, I return to the primary research question. *How does the Methodist Church Ghana understand and engage in international mission, and to what extent does it place priority on international mission?* To answer the second half of this question through

the bulk of writings assessing mission from the majority world over the last six decades, one would probably have to answer negatively. As was shown in the first chapter, many of the writers on the subject have pointed to the employment of professional missionaries mobilized through missionary societies as the demonstrative proof of mission strength from the majority world. A number of the studies have looked at these numbers to quantify the reality. It must be noted that for the most part, these studies were written from perspectives rooted in the paradigmatic thinking of the MMM. However, if one takes an empathetic research approach to explore how people in and from the South see the matter, one may come to different conclusions. After going through a rigorous regimen of interviews and applying fuzzy set valuations, it became clear that the perception at least among a diverse set of interviewees is that the MCG does indeed place priority on international mission, though not at a fully convinced level.

The interviews indicated a generally positive view of the MCG's priority and emphasis on international mission. With a mean score of 0.651 on a scale from 0.0 to 1.0 with 1.0 being fully 'unreserved about the priority the MCG places on international mission' and 0.0 being 'fully pessimistic or ignorant of the priority the MCG places on international mission', the body of interviews scored between 'more or less positive' and 'mostly positive about the priority the MCG places on international mission.' Likewise, the same respondents were slightly more positive with a score of 0.7178 in looking at the future prospects of these mission efforts in the MCG.

With an absence of a formal mission sending structure such as a mission board or missionary society, the MCG stands at odds with its own heritage in the BMC and the MMM. First formally organized into a church under the Wesleyan Methodists by missionaries sent by the Wesleyan Methodist Missionary Society, the MCG has neither seen a sustainable missionary society come to fruition, nor has any other sodality emerged with the aim of supplying international missionaries.

However, the MCG has seen its mission occurring along the lines of the modality where the primary efforts in mission are entrusted to the church as a whole, and this is indicative of a 'missional church' theology identifiable in the denomination. With traditional values common in the cultures of Ghana where collective responsibility is embraced as being part of a community, a missional church perspective gives helpful interpretation for the ecclesiology that is present. A shared responsibility of the entire membership of a church to be engaged in mission to the broader community weds

cultural perspectives endemic to Ghana with a missional church theology based on the modality of the whole church.

Yet, the interviewees gave responses that could be interpreted as being in contradiction to an egalitarian sense of the priesthood of all believers. They indicated an ecclesiological view that the MCG has a manifest missional presence when ministers are actually posted to a mission area. Though it could be argued that this corresponds to a professionalized mission force, and thus indicative of the MMM, what is known is that the presence of ministers actually validates the reality that the MCG is officially represented in an overseas location. And standing in contrast with the MMM, the ministers are not fully funded from the mother church, but rather are financially supported locally.

By working through the centrality of the modality, the MCG has six identifiable expressions of using its existing polity to engage in international mission. The first is *Ghanaian affiliation, ministering to locals*, and this is present in places such as the cross-border church plants in Côte d'Ivoire and Burkina Faso where the recipients of the mission are Ivoirians and Burkinabes, but with denominational ties directly with the MCG. A second is *Ghanaian affiliation, ministering to Ghanaians*, which occurs primarily among diaspora communities in the global North¹ where the work falls under the umbrella of the MCG. *Local affiliation, ministering to Ghanaians* also occurs among certain migrant communities in Europe and North America where the efforts fall under the jurisdiction of a sister Methodist denomination, but the local church is given a degree of autonomy to organize itself by Ghanaian customs. A fourth approach is *local affiliation, ministering to locals*, and in this scenario, Ghanaians work with a sister denomination in the local mission of that body. This is particularly seen in Sierra Leone and the Caribbean. In Britain and Italy, *local affiliation, dual-purpose ministry* is an expression of the international mission efforts of the MCG. Ghanaians are expected to be involved in multicultural local churches, but are permitted to have Ghanaian fellowships as activities allowed outside the confines of times local congregations typically meet, and some of the ministers posted to these places have professional responsibilities in such dual-purpose ministry that fall under the local Methodist denomination. A sixth expression of international mission of the MCG is *independent affiliation, ministering to Ghanaians*, which reflects the chaotic nature of spontaneous expansion of mission through the migration of members and lay (and occasionally

¹ One exception is the small community of Ghanaian Methodists in Ouagadougou. Otherwise, this is known in the global North.

clergy) initiative. However, this form has rapidly been falling into disfavour in the MCG with the reunion of the break away congregation in Germany and with the formation of the eponymous mission in North America to coordinate the work there.

The interviews, which were fortified with ephemera, statements by leaders, and reports, demonstrate how an evangelical theology is present and very strong in the MCG. Though not necessarily the causation of the theology, but no doubt a theme that has entered into the parlance of the MCG, Ghanaian Methodists ascribe to the maxim of a 'world parish' with its roots in the father of Methodism, John Wesley. The nature of this phrase is based in Wesley's brazen attitude in preaching the Gospel and organizing Methodist groups in the geographical bounds of the parishes of other Anglican clergy members.

I look upon all the world as my parish; thus far I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation.²

This type of attitude rooted in an evangelical theology seems pervasive in the MCG, and it appears to have influenced a drive toward evangelism and church planting, particularly in terms of international mission. However, the MCG and its members have a level of deference to the geographical jurisdiction of the sister denominations typical of the territorial Christianity Wesley brazenly disregarded in the early Methodist movement. In contexts with established local Methodist denominations, Ghanaian Methodists are often expected to conform to the other denominations' polities. This expected deference often occurs where ecclesial bodies are in places where the conferences or denominations are either in steep numerical decline or have existed in the shadows of a much larger state or national church structure. This interplay with other bodies is one major issue the MCG and its members have to navigate. Despite the fact that the MCG is nearly twice the size of all of the Methodist bodies in Europe combined,³ the dynamics of Christendom are present for this mainline denomination as its members come in contact with their sisters and brothers in their broader Methodist family. This is one major dynamic at play that a mainline denomination that is part of a

² Wesley, *The journal of the Reverend John Wesley [Emory]*, p. 138.

³ The MCG claims over 600,000 members, and by Bishop Walter Klaiber's count of all professing Methodist members in all churches in all countries, the total Methodist population in Europe is around 315,520. Methodist Church Ghana, 'Beginning of Methodism in Ghana', <<http://www.methodistchurch-gh.org/index.php/the-church/beginning-of-methodism>>, accessed 26 November 2015, archived at <http://www.pdf-archive.com/2016/04/16/beginning-of-methodism-methodist-chuch/>, verified active 16 April 2016; cf.: Walter Klaiber, 'Methodism in Europe', in Klaus Ulrich Ruof (ed.), *Council of Bishops: Berlin: May 1-7 2015* (Frankfurt am Main: Evangelisch-Methodistische Kirche Deutschland, 2015), 14-27.

broader theological communion (the World Methodist Council) that many other African-based churches do not have to negotiate as they expand beyond their home countries and especially into the global North. The MCG lives with a seemingly paradoxical tension between unashamed evangelicalism and territorial Christianity.

Yet, one of the central attributes of international mission typical of the nascent trends coming out of the majority world is very much present in the conceptualisation of such mission in the MCG. This aspect is found in mission through the means of migration of its members. As indicated in the interviews and reinforced by church documents and Ghanaian narratives, many people long to migrate to the global North as a place of great opportunity. The South-North flow appears as if it will continue in the future.

Among the ethnic groups of Ghana are narratives of migration in many of their origin myths, and migration has continued to be pervasive in Ghanaian thinking and its way-of-life. Very few Ghanaians do not know someone from their village or extended family who has moved either to Europe or North America. As Ghanaians migrate, they often take their culture, their values, and their faith, and they have a tendency to gather together. Thus, church is often a rallying point for re-constituting community in diasporic situations. Ghanaian Methodists are no exception to this rule, and in regards to Hanciles's typology of church planting among African migrant communities, evidence shows that Ghanaian Methodists have been sowing their faith abroad in all of these categories. Ghanaian Methodists have been known to engage in the *Abrahamic* model when long-term migrants form a faith community around them. Also known is the *Macedonia* model. This is when a community of people call back to the homeland for workers to come and serve among them, usually in the form of ordained ministers. Common in conjunction with local Methodist denominations in other countries is the *Jerusalem* approach where we see room made for certain ethnic congregations or fellowships in the polity of other ecclesial bodies. In some settings the *Samuel-Eli* model is expressed as some local congregations are infused with a sizable Ghanaian Methodist presence.⁴ Particularly with the establishment of the North America Mission, I see the need in adding an additional pattern emerging out of the MCG experience, the *Nehemiah* approach. The Supervising Missions Coordinator of the NAM is charged with directing the mission efforts, especially by sanctioning and strategizing the planting of new diaspora congregations. As a Ghanaian leader, in a sense, the SMC is

⁴ Hanciles, *Beyond Christendom*.

like the biblical Nehemiah who comes from the outside, knows his people, and organizes them for a common cause. With more direction, this *Nehemiah* approach could move the MCG more in the mould of the MMM.

Because of its diversity of approaches, the nature of diaspora ministry of the MCG can serve as a context from which models of diaspora mission can be explored. Looking primarily at the ways in which Ghanaian Methodists are the actual agents of mission in diaspora situations, twelve models of diaspora mission were proposed based on whether the ministry is intra-cultural, cross-cultural, or inter-cultural, whether the mission takes place within the church or beyond a church context, and whether or not it takes place in the first diasporic nation, one beyond, or in a means of returning to the country of origin. At the moment, much of the efforts of the MCG are involved in mission to the diaspora, but definitely present in the MCG is a desire to increase its activity in mission through and beyond its diaspora communities.

As we look to the future, the trends indicate that the church will continue to be strong in places like Africa, and the MCG will be no exception. Ghanaians will also continue to pursue different pastures abroad, and as they do, Ghanaian Methodists, with their evangelical theology, will continue to make their presence known as lay people and clergy engage in mission in new contexts. However, they will have to navigate the relationships in their universal Methodist family, something for which the communal cultures of Ghana have already prepared and sensitized them to their responsibilities within their broader communities. Mission may not always be intentionally cross-cultural, but if one looks at the macro-trends of World Christianity in this century, the indicators show that the MCG is and will continue to be an agent involved in mission.

APPENDICES

Central terminology

Mission

Although a religious studies perspective was undertaken, the use of theological words was unavoidable; one such term was *mission*. In broad discussion, *mission* is used rather than *missions* as the former indicates a fuller understanding of joining with God's activities of redemption, and the latter is more concerned with the *missio ecclesiae*, the mission of the church.¹ Over the last few decades, mission has become the word of choice in the field of missiology.² Through the research, both the espoused and the operant theological understandings of mission in the Methodist Church Ghana were elucidated rather than simply presenting my own theological positions. This is consistent with the non-normative approach discussed in chapter two.

Majority world

According to Stephen Neill, prior to 1948, Christianity essentially divided the world into two spheres: the Christian world and the non-Christian world.³ Ironically, the area of the globe once seen as geographically the home of the non-Christian world has now become the heartland of the world church as a majority of Christians now live outside the western world.⁴ In keeping with some of the most recent missiological works pertaining to this thesis, I followed the lead of Enoch Wan: "Majority world"...is a descriptive label highlighting the fact that countries within this category are populated by the majority of humankind demographically' and that term 'lacks any negative connotation or judgmental evaluation.'⁵ By and large, it is used to describe the broad sector of the world 'which in an earlier missionary age were the lands of the "non-

¹ Francis Anekwe Oborji, *Concepts of Mission: The Evolution of Contemporary Missiology* (Maryknoll, N.Y.: Orbis Books, 2006), pp. 42-43; John R. W. Stott, *Christian mission in the modern world* (Falcon books; London: Falcon, 1975), pp. 15-35.

² Jongeneel, 'Is missiology an academic discipline?', p. 27.

³ Neill, 'Third World and Mission', p. 135. The WCC agreed that mission must transcend the boundaries of 'the "Christian West" and the "non-Christian East"'. International Missionary Council. Meeting (1952: Willingen Germany), *Missions Under the Cross: Addresses delivered at the Enlarged Meeting of the Committee of the International Missionary Council at Willingen, in Germany, 1952; with Statements issued by the Meeting*, p. 191.

⁴ Hollenweger, 'The Discipline of Thought and Action in Mission', p. 98.

⁵ Wan and Pocock, *Missions from the Majority World: Progress, Challenges, and Case Studies* See p. ii. The Lausanne Committee has also moved this direction with its nomenclature. Lausanne Committee for World Evangelization Group on the Two Thirds World Church, 'The Two Thirds World Church: A New Vision, a New Heart, a Renewed Call', p. 8.

Christian religions”” and ‘have now become the lands where the Christians are.’⁶ The following terms are either used or quoted with similar connotations, though *majority world* has been the preferred term.

- *Third World* was common in the years of the Cold War and began as a political delineation of the countries of the world not aligned to the western democracies (First World) or those in the Soviet sphere of influence (Second World).⁷ As this term has lost much of its relevance with the fall of the Soviet Union and because of the unfortunate pejorative connotations, *Third World* was only used in the body of the text when quoting or referencing some of the early writings on mission from the *majority world*. In 1970s mission circles, *Third World* was broadly used for Asia, Africa, Oceania, and Latin America.⁸
- *Two-Thirds World*: Reflecting a slightly later season, Orlando Costas defined the *Two-Thirds World* socially as ‘the oppressed people of Africa, Asia, the Middle East, the Pacific, the Americas, including, North, Central, and South America and the Caribbean Islands, Europe, and Australia’.⁹ Another definition for the *Two-Thirds World* would be ‘the section of the globe, which does not own occidental culture’, and ‘contains the majority of the world’s population and land’.¹⁰ It numerically represents the majority of the world’s population that ‘live in poverty and deprivation’, and ‘it does not imply any evaluative criteria with regard to superiority/inferiority’.¹¹
- *Non-western world*: By its nature, the *non-western world* includes those areas not in the *West*. This term could be defined politically, culturally, geographical-

⁶ Kwame Bediako, 'A half century of African Christian thought: pointers to theology and theological education in the next half century', *Journal of African Christian Thought*, 3/1 (2000a), 5-11, p. 6. Bediako often uses ‘non-Western world’, but the point remains the same. See also: Walls, 'Christianity in the non-western world', p. 9.

⁷ Wan and Pocock, *Missions from the Majority World: Progress, Challenges, and Case Studies*, (i-ii); Kang, 'Development of Non-Western Missionaries', pp. 8-9.

⁸ E.g.: Larson, 'Third World Missionary Agencies: Research in Progress', p. 95.

⁹ Orlando E. Costas, 'Proclaiming Christ in the Two Thirds World', in Vinay Samuel and Chris Sugden (eds.), *Sharing Jesus in the Two Thirds World: Evangelical Christologies from the contexts of poverty, powerlessness and religious pluralism: The Papers of the First Conference of Evangelical Mission Theologians from the Two Thirds World, Bangkok, Thailand, March 1982* (Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 1983), 1-11, p. 4.

¹⁰ Ben Knighton, 'Christian Enculturation in the Two-Thirds World', in Frans Jozef Servaas Wijzen and Robert J. Schreiter (eds.), *Global Christianity: Contested Claims* (Amsterdam: Rodopi, 2007), 51-68, p. 55.

¹¹ Vishanthie Sewpaul, 'The Global–Local Dialectic: Challenges for African Scholarship and Social Work in a Post-Colonial World', *British Journal of Social Work*, 36/3 (April 2006 2006), 419-434, p. 431.

ly, ideologically, or religiously.¹² With the risk of oversimplification, I used it to broadly describe vast continents and the peoples from them: Africa, Asia, and Latin America.¹³ This term is a bit problematic as it is a definition juxtaposed against something (*the West/the western world*), rather than a positive descriptor in its own right.

- *Global South*: The Brandt Commission divided the world North/South economically and politically. The *North* typically consists of those ‘rich industrialized countries’. Curiously, even in 1980, Australia and New Zealand were placed in the *North*. Likewise, a number of countries north of the equator are in the South. “North” and “South” are broadly synonymous with “rich” and “poor”, “developed” and “developing”.¹⁴ In his widely discussed work, *The Next Christendom*, Philip Jenkins appears to have no real problem equating the *North* with the *West* and the *South* with the *non-West*.¹⁵

However, I agree with Hanciles: ‘It is also important to refrain from popular generalizations like speaking of “non-Western” as if it were a homogeneous whole’ and ‘it leads to mistaken impressions of the rest of the world as being of the same composition.’¹⁶ The generalisations are made to have a starting point in understanding what became more specific when looking at Africa, West Africa, and more precisely Ghana and the Methodist Church Ghana.

Mission from the majority world (or majority world mission)

This project is grounded in the discourse in *mission from the majority world* or *majority world mission*.¹⁷ In broad generalisations, majority world mission (1) emanates from

¹² Timothy Garton Ash, *Free World: America, Europe, and the Surprising Future of the West* (1 edn.; New York: Random House, 2005), pp. 3-12; I. R. Sinai, *The Challenge of Modernisation: the West's Impact on the Non-Western World* (London: Chatto & Windus, 1964), pp. 7-27.

¹³ Shenk uses it to describe the church in Africa, Asia, and Latin America, while Walls appears to use the term to describe the same territory, adding ‘the Pacific.’ Shenk, ‘Recasting Theology of Mission: Impulses from the Non-Western World’, p. 98; Walls, ‘Christianity in the non-western world’ 24).

¹⁴ Independent Commission on International Development Issues and Brandt, *North-South: a programme for survival: report of the Independent Commission on International Development Issues*, p. 31.

¹⁵ Jenkins, *The Next Christendom: The Coming of Global Christianity*, p. 2. Dana Robert also prefers to follow the lead of the Brandt Commission: even with its imprecisions and inadequacies. Robert, ‘Shifting Southward: Global Christianity Since 1945’, p. 57.

¹⁶ Allan H. Anderson, ‘The Future of Protestantism: The Non-Western Protestant World’, in Alister E. McGrath and Darren C. Marks (eds.), *The Blackwell Companion to Protestantism* (Oxford: Blackwell Publishing, 2003).

¹⁷ In keeping with recent usage and for the reasons given in the previous definitions. See: Wan and Pocock, *Missions from the Majority World: Progress, Challenges, and Case Studies*, Lausanne

the broad part of the world perceived at Edinburgh 1910 as outside the Christian world and (2) builds on the definitions just presented: *mission(s) from the Younger churches*,¹⁸ *Third World mission(s)*,¹⁹ *Two-Thirds World mission(s)*,²⁰ *Non-western mission(s)*,²¹ *Emerging mission(s)*,²² *Four-Fifths World Mission(s)*.²³

International mission

International mission(s) and *foreign mission(s)* are used interchangeably, however the former is preferred over the latter. For the most part, expatriates engage in *international mission*.²⁴ An *international missionary* is simply someone who comes from outside the host country and is conceptualized as such.²⁵ However, the results show that some in the case study define this more broadly than the general discussion at the theoretical level.²⁶

Africa

In discussing *Africa* in broad cultural terms, I implied what Mbiti describes as ‘Christian Africa’, the two thirds of the continent south of the Sahara where the

Committee for World Evangelization Group on the Two Thirds World Church, 'The Two Thirds World Church: A New Vision, a New Heart, a Renewed Call'

¹⁸ One of the earliest articles on the subject was: Orr, 'Missionaries from the Younger Churches'. 'Younger churches' was common in the middle of the twentieth century: Isaac Schapera, 'Sorcery and Witchcraft in Bechuanaland', *African Affairs*, 51/202 (1952), 41-52. However, it quickly became out of favour as being paternalistic: International Missionary Council Meeting (1957-1958: Accra Ghana); Orchard, *The Ghana Assembly of the International Missionary Council, 28th December, 1957 to 8th January, 1958*, p. 182.

¹⁹ This was common particularly in the 1970s and the 1980s. Wong, Larson, and Pentecost, *Missions from the Third World*; Winter, 'Third World Missions'; Keyes, *The Last Age of Missions: a Study of Third World Missionary Societies*; Neill, 'Third World and Mission', pp. 135-148.

²⁰ This has been used by various writers over the last three decades. Reimer, 'They come with a message'; Keyes and Pate, 'Two-Thirds World Missions: The Next 100 Years'; Glasser, 'Mission in the 1990s: Two Views', pp. 2-8.

²¹ Pierson, 'Non-Western Missions: The Great New Fact of our Time'; Hanciles, 'Migration and Mission'.

²² Used by Pate and Keyes in the 1980s: Larry D. Pate and Lawrence E. Keyes, 'Emerging Missions in a Global Church', *ibid.*10 (1986), 156-161. It has some limitations in how to classify new missions 'emerging' in the West.

²³ This has never been very common, but it was used in an important corrective article after discourse had been based on speculation, rather than actual numbers. Jaffarian, 'Are There More Non-Western Missionaries than Western Missionaries?'

²⁴ I use 'expatriate' without respect to country or region of origin or compensation.

²⁵ Healey, 'Now it's your turn: East Africans go into Mission', pp. 135-136.

²⁶ Respondents in interviews saw participating in international conferences, ministering to internationals in Ghana, and receiving expatriates all as part of the international mission energies of the Methodist Church Ghana. This was addressed in chapter four.

population is predominantly Christian.²⁷ However, some statistics reflect the geopolitical realities of the entire physical continent and any usage is to explain generalities and not make universal claims. Some, such as Bediako and Walls, make historical correlations to the Africa known in the Roman era to the Africa of today. Such references do not render the definition moot.²⁸

West Africa

West Africa follows the United Nations definition.²⁹ Except for precise statistical usage, it does not make much difference if Cameroon or Cape Verde, for instance, are included as part of *West Africa*.

Mainline

Mainstream,³⁰ mainline,³¹ (historic) mission churches,³² mission-initiated,³³ or orthodox³⁴ are those churches that trace their heritage through some of the mainline bodies endemic to the former Christian homelands (the West/ global North). In Ghana, these bodies are generally part of the Christian Council of Ghana, and may even include the Roman Catholic Church. This differentiates them from the AICs, the Pentecostal Churches, and Charismatic Ministries.³⁵ Although the case was made that the MCG

²⁷ Mbiti also notes Christianity was once strong in what is now 'Muslim Africa'. Mbiti, *Bible and Theology*, pp. 1-2; Harries, 'Mission in a Post Modern World: Issues of Language and Dependency in Post-Colonial Africa', p. 310.

²⁸ Walls, 'Africa in Christian History'; Bediako, *Theology and Identity*.

²⁹ United Nations, 'Definition of major areas and regions', in Department of Economic and Social Affairs, (2009b). The UN includes Benin, Burkina Faso, Cape Verde, Côte d'Ivoire, Gambia, Ghana, Guinea, Guinea-Bissau, Liberia, Mali, Mauritania, Niger, Nigeria, St. Helena, Senegal, Sierra Leone, and Togo as 'Western Africa'.

³⁰ Ter Haar uses it to describe churches such as Methodists, Presbyterians, and Anglicans. Ter Haar, *Halfway to Paradise*, p. 152.

³¹ Omenyo uses 'mainline' to describe denominations like the Presbyterians, Methodists, and Roman Catholics. Omenyo, 'Charismatic renewal in the mainline churches: the case of the Bible study and prayer group of the Presbyterian Church of Ghana'.

³² Asante, *Culture, Politics & Development: Ethical and Theological Reflections on the Ghanaian Experience*, pp. 25-26; Asamoah-Gyadu includes the Methodists, Presbyterians and Roman Catholics. Asamoah-Gyadu, 'I will put my breath in you', p. 194. See also C. G. Baeta, *Prophetism in Ghana: a study of some 'spiritual' churches* (London: S.C.M. Press, 1962), p. 2.

³³ Fungwa Kipimo Jesse, 'A missiological study of the Kimbanguist Church in Katanga', MTh (University of South Africa, 2008), pp. 26-27.

³⁴ In Ghana, this is a common term for mainline churches, and it does not imply Eastern Orthodoxy or the ancient Oriental churches. See: Paul Gifford, *Ghana's New Christianity: Pentecostalism in a Globalising African Economy* (London: Hurst & Co., 2004), p. 23.

³⁵ John Azumah, 'Controversy and restraint in Ghana', *Transformation*, 17/1 (2000), 23-26, p. 24.

possesses an evangelical theology, it is nonetheless a mainline church by both Ghanaian and broader definitions.

World Christianity

Following the lead of Sanneh, *World Christianity* was used rather than *Global Christianity*, although some quotes are cited using the latter. They are essential equivalents that denote the *universal church* around this planet. Other related terms are the *world church* and the *global church*.³⁶

Modern missionary movement

The modern missionary movement was the central paradigm of missionary activity prevalent particularly among Protestants in the nineteenth and twentieth centuries and was influential in the growth of the church in the majority world, and had provenance in the traditional areas of Christendom.³⁷ In the full gamut of church history, it is but one paradigm.³⁸ This was explained more fully in chapter one.

Migrant

For the field of missiology, Martha Frederiks has appropriately problematized the use of the term, *migrant*.³⁹ However, as this thesis is dealing with international mission and international migration is a component of such mission by members of the MCG, it is helpful to have some working understanding of the term. We may begin by looking at the United Nations for a clear and precise definition of migrant that allows for ambiguity depending on various definitions in different states. To the UN, ‘an international migrant is defined as any person who changes his or her country of usual residence.’⁴⁰ Clarifying ‘country of usual residence’, the UN goes on to state: ‘The country in which a person lives, that is to say, the country in which he or she has a place

³⁶ Lamin Sanneh makes a strong case for the term ‘World Christianity’ over ‘Global Christianity’ as the former implies a movement that is shaped locally and the latter is too closely related to a Constantinian domination and replication of western modalities. See: Sanneh, *Whose Religion is Christianity?*, pp. 22ff.

³⁷ Shenk, ‘New Wineskins for New Wine: Toward a Post-Christendom Ecclesiology’, pp. 74-75; Walls, *The Missionary Movement*.

³⁸ For different paradigms of mission, see: Bosch, *Transforming Mission*; Bevans and Schroeder, *Constants in Context: A Theology of Mission for Today*; Walls, *The Missionary Movement*, p. 253.

³⁹ Martha T. Frederiks, ‘Religion, Migration and Identity: A Conceptual and Theoretical Exploration’, *Mission Studies*, 32/2 (2015), 181-202.

⁴⁰ United Nations Department of Economic and Social Affairs Statistics Division, ‘Recommendations on Statistics of International Migration, Revision 1’, *Statistical Papers*, Series M/No. 58, Rev. 1 (1998), p. 17.

to live where he or she normally spends the daily period of rest.⁴¹ A *migrant* is the person who moves from one country to another, and *migration* is the process. Jan Jongeneel reminds us that migration ‘has two sides: *e*-migration from one’s own country, and *im*-migration into another country.’⁴² Castles points out that ‘international migration is by definition a cross-border process with trans-national dimensions.’⁴³ This study is bringing certain trans-national dimensions to the fore, which may persist into several generations after the initial immigrants have settled in their new country, and the UN definition comes up lacking. Returning to Jongeneel: ‘The term “migrants” is usually confined to the first, the second, and eventually the third generation of people who have emigrated from one country and immigrated into another country.’⁴⁴ For the sake of discussion in this thesis, this broader understanding of migrant has been employed. This helps as I delve into dimensions of diasporas, a term I shall pick up shortly.

Audebert and Doraï point out that ‘migration has long been treated as an independent and somewhat marginal phenomenon’⁴⁵ since in the past, movements were understood through the lenses of colonial heritage, labour, and the Cold War.⁴⁶ What we are seeing in this day of globalization is a more complicated situation.

People move further, giving rise to greater ethno-cultural diversity. In the past, migrants moved mainly with the intention of permanent settlement or a temporary sojourn in one country. Now patterns of repeated or circulatory mobility are proliferating.⁴⁷

Even among those who participated in the interviews, we see patterns where some Ghanaians abroad have established homes in Ghana and others have taken cultural awareness trips to Ghana for second and third generation members of the diaspora. The church is a factor at play in these scenarios of mobility.

In this thesis, it has not been necessary to delineate categories such as voluntary

⁴¹ Ibid., p. 18.

⁴² Jongeneel, 'The mission of migrant churches in Europe', p. 29.

⁴³ Castles, 'Why migration policies fail', p. 210.

⁴⁴ Jongeneel, 'The Mission of Migrant Churches in Europe', p. 29.

⁴⁵ Cédric Audebert and Mohamed Kamel Doraï, *Migration in a Globalised World: New Research Issues and Prospects* (IMISCOE Research; Amsterdam; Manchester: Amsterdam University Press; Manchester University Press distributor, 2010), p. 10.

⁴⁶ Ibid., p. 8.

⁴⁷ Castles, 'Why migration policies fail', p. 212.

migrants, refugees, labour migrants, or even legal status.⁴⁸ The reality is that Ghanaians have migrated to other lands and the presence of those who are Methodists is part of the missional expression of the MCG. Additionally,

Categories such as legality and illegality, the documented and undocumented, and citizen and alien, not only fail to come to terms with a new global reality, but they also leave gaping areas of injustice in their wake.⁴⁹

Such words have also become politically charged terms, and at times are used to objectify certain individuals. They do not encourage a spirit of dignity, and the research stance as spelled out in chapter two is an empathetic one.

A few points in macro-level population trends are worth mentioning. Firstly, the world population was estimated to be 7,162,119,000 in 2013 and is projected to grow to 9,550,945,000 by 2050.⁵⁰ Secondly, the number of international migrants continues to rise. In 2013, worldwide, there were 232 million international migrants,⁵¹ up from 214 million in just 2010.⁵² Thirdly, most economically developed countries have had 'below-replacement fertility', and many migrants from the global South are expected to fill in the gaps. With a projection of this trend to continue in the future, between 2010 and 2050, the 'net number of international migrants to more developed regions is expected to be about 96 million' with the highest annual net recipients of immigrants being the United States (1,000,000), Canada (205,000), the United Kingdom (172,500), Australia (150,000), Italy (131,250), the Russian Federation (127,500), France (106,250) and Spain (102,500).⁵³ The United Nations population report posits 'Economic and demographic asymmetries across countries that may persist are likely to remain powerful generators of international migration within the medium-term future.'⁵⁴ Despite representing an aggregate population of 17.5 per cent of the world population,⁵⁵

⁴⁸ Khalid Koser, *International Migration: A Very Short Introduction* (Oxford: Oxford University Press, 2007), pp. 16-17.

⁴⁹ Groody, 'Crossing the Divide: Foundations of a Theology of Migration and Refugees', p. 639.

⁵⁰ United Nations, 'World Population 2012'.

⁵¹ The actual number reported is 231,522,215. United Nations, 'International Migrant Stocks by Destination and Origin'.

⁵² United Nations, 'International migration report 2009: a global assessment: major areas and regions: world', <<http://esa.un.org/migprofiles/World.pdf>>, accessed 12 November 2011, verified active 16 April 2016.

⁵³ United Nations, 'World Population 2012'.

⁵⁴ Ibid.

⁵⁵ 1,252,805,000 lived in the developed countries out of the world population of 7,162,119,000. Ibid., p. 1.

fifty nine per cent of the migrants ended up in the developed countries.⁵⁶ It appears that many of the developing countries will supply a steady force of migrants from the global South to the global North, and Ghana will be part of this redistribution of people.⁵⁷

Diaspora

The other major concept that must be foundationally established that is related to *migrant* is *diaspora*. ‘The word “diaspora” derives its meaning from the Greek verb “to spread”.’⁵⁸ Until the last few decades, the term was used exclusively in academic circles for the Jewish dispersal, and it was synonymous with that specific people.⁵⁹ Yet, the usage has become much more widespread. It is now applied ‘essentially to any and every nameable population category that is to some extent dispersed in space.’⁶⁰

Looking at the application of the word with its roots in the realities of the Jewish people and different periods of stigmatization and being set apart from society, Ter Haar argues that ‘the general concept transmitted by it includes negative connotations of alienation, homesickness and general unhappiness.’⁶¹ She also makes the connection that

the present political climate in Europe which tends towards the exclusion of all non-Europeans, notably if they are black. In such a context, ...the use of the term ‘diaspora’ with its well-known connotations becomes - often more implicitly than explicitly - an ideological instrument to support the idea that Africans do not belong in Europe but in Africa, their real homeland.⁶²

Being fully aware of this possibility, yet after studying the corpus of interviews, no evidence came to the fore indicating the term was seen as a pejorative one. It was used either in neutral or even somewhat positive ways, and it was a word embraced by those in the MCG and those making up the Ghanaian diaspora.

⁵⁶ United Nations, 'International Migration Report 2013', p. 1.

⁵⁷ It should be noted that as an African country Ghana is considered a developing country, but it is not listed among the ‘least developed countries’. Ibid., p. vii.

⁵⁸ Ter Haar, *Strangers and sojourners*, p. 4.

⁵⁹ Brubaker, 'The "diaspora" diaspora', p. 2; Akyeampong, 'Africans in the Diaspora: the Diaspora and Africa', p. 184; Gabriel Sheffer, *Diaspora Politics: At Home Abroad* (Cambridge: Cambridge University Press, 2003), p. 8.

⁶⁰ Brubaker, 'The "diaspora" diaspora', p. 3.

⁶¹ Ter Haar, *Strangers and sojourners*, p. 4.

⁶² Ibid., p. 5.

But what exactly constitutes a diaspora? By moving beyond the historical definition linked to the Jewish people, criteria are needed because ‘diaspora has become a traveling term.’⁶³

Safran offered criteria based on Conner’s definition,⁶⁴ and these have shaped the understanding of the concept of diasporas. Safran’s criteria include the following when the community has

1. dispersal from an original centre
2. retention of a collective memory
3. belief its members are not fully accepted in their new society
4. perception that the true or ideal home is its ancestral land
5. commitment to homeland
6. continued relations to homeland.⁶⁵

Noting that ‘four of the six criteria specified by Safran ... concern the orientation to a homeland,’⁶⁶ Brubaker offers a more concise set of ‘three core elements that remain widely understood to be constitutive of diaspora. ...The first is dispersion in space; the second, orientation to a “homeland”; and the third, boundary-maintenance.’⁶⁷ This avoids the broad definitions that Sheffer proposes based on ideology or religion.⁶⁸ However, Sheffer offers derivatives of ‘diaspora’ that are helpful. “[D]iasporic” denotes the constitutive features and factors of those social and political formations.⁶⁹ Brubaker notes that attributes are ascribed through ‘the adjectives “diasporic” and “diasporan”’.⁷⁰ Likewise, “diasporism” is intended to emphasize that such a discernible overarching phenomenon really can be observed.⁷¹ I am asserting that a Ghanaian diaspora is indeed observable and the MCG plays an important role in it.

Sheffer goes into great detail in describing the nature of different types of diasporas, such as the ‘stateless and state-linked, and historical, modern, and incipient.’⁷² Looking at our research topic, we have one group in Ouagadougou, but the

⁶³ Sheffer, *Diaspora Politics: At Home Abroad*, p. 10.

⁶⁴ Walker Conner, 'The impact of homelands upon diasporas', in Gabriel Sheffer (ed.), *Modern Diasporas in International Politics* (London: Croom Helm, 1986), 16-45.

⁶⁵ Safran, 'Diasporas in Modern Societies: Myths of Homeland and Return', pp. 83-84.

⁶⁶ Brubaker, 'The "diaspora" diaspora', p. 5.

⁶⁷ *Ibid.*, p. 5.

⁶⁸ Sheffer, *Diaspora Politics: At Home Abroad*.

⁶⁹ *Ibid.*, p. 11.

⁷⁰ Brubaker, 'The "diaspora" diaspora', p. 4.

⁷¹ Sheffer, *Diaspora Politics: At Home Abroad*, p. 12.

⁷² *Ibid.*, p. 249.

vast majority of the diaspora communities with a Methodist Church Ghana presence are in the global North. Ghanaians in large numbers have only begun to migrate to this part of the world in large numbers roughly within the last two generations. By Sheffer's categorisation, the Ghanaian diaspora is incipient. 'Because the number of diasporas is still growing and because they develop gradually, special attention should be given to the study of incipient diasporas.'⁷³

Diasporas can take different postures, and they may even have conflicting views as they navigate their ways in their new lands.

[T]hose can be arranged on a spectrum that includes assimilation, integration, communalism, corporatism, autonomism, separatism, and irredentism. ...[T]he type of strategy adopted by a diaspora community indicates how it perceived its environment and, in turn, its relationships with host societies and governments, homelands, and other dispersed segments of the same nation.⁷⁴

A few further comments should be noted about diasporas. As Brubaker points out, 'From the point of view of the homeland, emigrant groups have been conceptualized as diasporas, even when they have been largely assimilated.'⁷⁵ It is natural to maintain an otherness identity in relationship to the indigenous society. 'Culturally-distinct settler groups almost always maintain their languages and some elements of their homeland cultures, at least for a few generations.'⁷⁶ Being diasporic does not universally imply any one class or social rank as diasporas.⁷⁷ The future of diasporas is best understood though the lens of chaos theory since they are not always linear and predictable.⁷⁸

⁷³ Ibid., p. 249.

⁷⁴ Ibid., p. 252.

⁷⁵ Brubaker, 'The "diaspora" diaspora', p. 3.

⁷⁶ Stephen Castles and Mark J. Miller, *The Age of Migration* (3rd edn.; Basingstoke: Palgrave Macmillan, 2003), p. 14.

⁷⁷ Sheffer, *Diaspora Politics: At Home Abroad*, p. 74.

⁷⁸ Ibid., p. 246.

Statement of ethics

Statement of Ethics
Kirk S. Sims
1 May 2012
Oxford Centre for Mission Studies
University of Wales

Research topic: Dynamics of international mission in the Methodist Church Ghana

Research question: To what extent (if at all) does the Methodist Church Ghana place its priority on international mission?

Research population: The research population will include the following:

- Members and affiliates of the Methodist Church Ghana living in Ghana.
- Ghanaian Methodists living abroad, and may include those in migrant communities in the United Kingdom, Germany, The Netherlands, Belgium, Italy, Canada, the United States, Barbados, Sierra Leone, Côte d'Ivoire, and Burkina Faso.
- Other Ghanaians in the broader communities where Ghanaian Methodists are found.
- Members of organizations and individuals working with Ghanaians in countries outside Ghana.
- The parameters of the population will be men and women eighteen (18) years of age or older. If the research expresses that the population will be under the age of eighteen (18), the Research Supervisors shall be notified for guidance and proper supervision will be acquired for each interview.
- There may be occasion to observe meetings or public worship services held by Ghanaian Methodists in Ghana and in other countries.

Research Guidelines:

- I shall abide by respected ethical standards¹
- I have two major guiding principles I will abide by as I engage with this research:
 1. To do no harm.
 - This project will probably not cause any physical harm to anyone, but as I use the stories, thoughts, and feelings, I will need to be aware that I will need to guard against stifling participants' 'development, self-esteem, and inducing subjects to perform reprehensible acts'.²
 - Research will not involve anyone from a vulnerable group as defined by ¶29 of the Statement of Ethical Practice of the British Sociological Association.
 - As I may interview individuals who have immigration irregularities in countries outside Ghana, I shall seek to be agnostic about their legal

¹ Such as: The British Sociological Association, 'Statement of Ethical Practice for the British Sociological Association', <<http://www.britisoc.co.uk/equality/Statement+Ethical+Practice.htm>>, accessed 1 April 2011.

² Alan Bryman, *Social research methods* (3rd edn.; Oxford: Oxford University Press, 2008).p. 118, p. 118, quoting Diener and Crandall (1978).

status in a given country. I shall avoid asking probing questions about this matter, and I will seek to protect identity if I discover an irregularity.

2. To maintain respect.

- As I interview people, I will seek to explore, rather than to probe.³
- I will hope to communicate both in my language and my meta-messages my genuine interest in their stories and points of view because of the inherent worth of their perspectives and not simply for the data I can mine out of them.⁴

Research Approach

- Procedurally, before I begin each interview, I shall formally request permission to interview each person by way of a consent form as 'prospective research participants should be given as much information as might be needed to make an informed decision' regarding their participation.⁵ This form shall consist of the following elements:
 - 'their participation was voluntary;
 - they were free to refuse to answer any of the questions;
 - they could withdraw from the interview at any time;
 - they could withdraw their data within two weeks of the interview;⁶
 - they are aware the information from the interview may be used in this project and other related research I may generate.
- I shall conduct the interview with the understanding it will be confidential. If after the interview, the interviewee is comfortable in allowing me to disclose his or her name, I will gladly do so in my bibliography.⁷ However, if confidentiality is to be maintained, I will only share the confidential data with my supervisors and/or examiners, if such disclosure is needed.
- I shall take hand written notes during the personal interviews and if permitted by the interviewee, I shall use a handheld recording device.
- If I conduct phone or VOIP interviews, I will seek verbal or e-mail agreement to the informed consent.
- Through attending various church functions where Ghanaian Methodists are present, either in Ghana or abroad. I will take notes and if it is acceptable, I may take photographs or make video or audio recordings of proceedings.

³ Irving Seidman, *Interviewing as qualitative research : a guide for researchers in education and the social sciences* (3rd edn.; London: Teachers College Press, 2006).p. 83

⁴ Seidman, *Interviewing as qualitative research*.p. 94

⁵ Bryman, *Social research methods*.p. 121

⁶ Bryman, *Social research methods*.p. 124

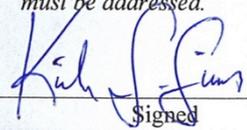
⁷ Seidman, *Interviewing as qualitative research*.p. 69

Statement of Agreement: I shall abide by the 'Six Key Principles' from the Framework for Research Ethics by the Economic and Social Research Council. Quoted here are these key principles and the burden of their implementation.

1. *Research should be designed, reviewed and undertaken to ensure integrity, quality and transparency.*
2. *Research staff and participants must normally be informed fully about purpose, methods and intended possible uses of the research, what their participation in the research entails and what risks, if any, are involved. Some variation is allowed in very specific research contexts for which detailed guidance is provided in Section 2 (of the ERSC Framework for Research Ethics):*
3. *The confidentiality of information supplied by research participants and the anonymity of respondents must be respected.*
4. *Research participants must take part voluntarily free from any coercion.*
5. *Harm to research participants must be avoided in all instances.*
6. *The independence of research must be clear, and any conflicts of interest or partiality must be explicit.*

To implement these principles:

- *The responsibility for conduct of the research in line with relevant principles rests with the principal investigator and the research / employing organisation.*
- *The responsibility for ensuring that research is subject to appropriate ethics review, approval and monitoring lies with the research organisation seeking or holding an award with the ESRC and which employs the researchers performing it, or some of the researchers when it is acting as the co-ordinator for collaborative research involving more than one organisation.*
- *Research organisations should have clear, transparent, appropriate and effective procedures in place for ethics review, approval and governance whenever it is necessary.*
- *Risks should be minimised.*
- *Research should be designed in a way that the dignity and autonomy of research participants is protected and respected at all times.*
- *Ethics review should always be proportionate to the potential risk, whether this involves primary or secondary data.*
- *Whilst the secondary use of some datasets may be relatively uncontroversial, and require only light touch ethics review, novel use of existing data and especially data linkage, as well as some uses of administrative and secure data will raise issues of ethics.*
- *Research involving primary data collection will always raise issues of ethics that must be addressed.⁸*


Signed _____


10 MAY 2012
Date
11. May 2012

⁸ Economic and Social Research Council, 'Framework for Research Ethics', <http://www.esrc.ac.uk/_images/Framework_for_Research_Ethics_tcm8-4586.pdf>, accessed 1 May 2012 pp. 3-4.

Kirk S. Sims • Statement of Ethics

Bryman, Alan (2008), *Social research methods* (3rd edn.; Oxford: Oxford University Press).

Economic and Social Research Council 'Framework for Research Ethics', <http://www.esrc.ac.uk/_images/Framework_for_Research_Ethics_tcm8-4586.pdf>, accessed 1 May 2012.

Seidman, Irving (2006), *Interviewing as qualitative research : a guide for researchers in education and the social sciences* (3rd edn.; London: Teachers College Press).

The British Sociological Association 'Statement of Ethical Practice for the British Sociological Association', <<http://www.britisoc.co.uk/equality/Statement+Ethical+Practice.htm>>, accessed 1 April 2011.

Consent form

I, _____, give Kirk Sims permission to interview me.

I understand:

- My participation is voluntary.
- I am free to refuse to answer any of the questions.
- I can withdraw from the interview at any time.
- I can withdraw any statement within two weeks of the interview.
- I am aware the information I supply may be used in this and other related research projects.

Signed _____ Date _____

Interviewees

The following individuals were interviewed between June 2011 and October 2013 and made up the corpus of the interviews analysed and interrogated in chapter four. The titles and honorifics were correct as of the day of the interview. Not included are the interviews outside the case that assisted with the broader discussion on the topic. They are cited appropriately in the footnotes.

1. Mrs Ivy Sophia ABAKAH-DUKU
2. The Most Revd Dr Robert ABOAGYE-MENSAH
3. Mr Sam ADDISON
4. Mr Francis Adjei ADDO
5. The Revd John Kwesi ADDO, Jnr
6. The Very Revd Samuel ADU-BOATENG
7. The Very Revd Emmanuel AGGREY-OGOE
8. Evg Jacob A. N. AJAVON
9. Mr Joe N. AKWEI
10. The Rt Revd Winfred H. Y. AMETEFE
11. Miss Rita ANIN
12. Miss Oda Abena Takyiwaa ANSAH
13. The Very Revd Prof. Kwabena ASAMOAH-GYADU
14. Ms Vida ASAMOAH-MAINOO
15. The Most Revd Prof. Emmanuel ASANTE
16. Mr Lawrence Nyarko ASARE
17. The Very Revd Dr Emmanuel ASARE-KUSI
18. Mrs Agnes BADU
19. Evg. Charles BAIDOO
20. Mrs Paulina Korkor BARNES
21. Evg. Joseph K. BASSAW
22. Mr Njansah Brempong BISMARCK

23. Mrs Janet BLANKSON
24. The Rt Revd William BLANKSON
25. The Revd Ebenezer BRUCE-TAGOE
26. The Very Revd William DAVIS
27. Mr Raymond N. DERY
28. Ms Elizabeth Eva DODOO
29. Miss Comfort Esi EDUAFO
30. The Very Revd Dr Joseph EDUSA-EYISON
31. The Very Revd Prof. John EKEM
32. The Very Revd Dr Matthias FORSON
33. Miss Mabel B. FRIMPONG
34. The Revd Frederick GYAMFI MENSAH
35. Mr Godfried GYASI-ADDO
36. Mrs Sanina IDUN
37. Ms Felicia Nacina JUNG
38. Mr Isaac KORSAH
39. Mr Solomon Nana Kwaku KYEI
40. The Very Revd Samuel Victor MPEREH
41. Mr Emmanuel Whitfield NORMAN
42. Miss Tracy NUAKO
43. Mrs Ama Ohemaa NYARKO
44. The Revd Emmanuel K. OFORI
45. Miss Eva Addo OFOSU
46. Mr Daniel OSAE-ADDO
47. Mrs Doris OTINKORANG
48. Mr Nana Kwaku OWUSU
49. Mr Emmanuel QUAINOO
50. Evg. Emelia QUAISON-SACKEY
51. Mr Solomon A. QUANSAH
52. Mrs Catherine ROBERTS
53. The Very Revd Conrad ROBERTS
54. The Very Revd Michael P. SACKEY
55. Mr Stephen SAKYI
56. Mr Eric SOMUAH
57. Mr Kwesi TURKSON
58. The Rt Revd Albert Ofoe WRIGHT
59. Name withheld
60. Name withheld

Codes

The following are the codes and the working definitions I used as I sorted through the interviews. The definitions are not meant to be comprehensive, but to point to a concept. Three different types of codes were applied: The first group was demographic in nature, the second indicated themes emerging out of the interviews, and the third designated the fuzzy set gradations.

Demographic codes

1. Female: female
2. Male: male
3. BMC: member of British Methodist Church or minister seconded to it
4. EmK: member of EmK in Germany or minister seconded to it
5. MCG: member of MCG in Ghana
6. UCC: member of the United Church of Canada or minister seconded to it
7. Bishop: a bishop of some sort
8. Clergy: clergy
9. Evangelist: commissioned evangelist in MCG
10. Laity: lay person
11. VeryRev: holds title of Very Reverend
12. Canada: lives in Canada
13. Germany: lives in Germany
14. Ghana: lives in Ghana
15. UK: lives in UK
16. USA: lives in USA

Codes from the interviews

1. 2ndGeneration: wrestling with issues for 2nd generation
2. Acts1v8: quoted Acts 1:8
3. AfricanCountries: mission in other African Countries
4. Asia: ministry in Asia/Oceania/Australia
5. AskHierarchy: hierarchy would know
6. ATRtemptation: people are tempted to follow African Traditional Religion
7. Calling: a sense of calling is part of international mission
8. Caribbean: ministry in the Caribbean
9. ChristianCompete: Christian competition
10. ChurchPlanting: church planting
11. ChurchSplit: new churches because of splits
12. CommunicationProblem: problem with communication of international mission
13. Conferences: attending conferences as mission
14. ConformitytoMCGpolity: bringing Methodists into discipline of MCG
15. Connexional: concept of connexionalism in Methodist sense
16. CrossCultural: mission as cross-cultural ministry
17. DeclineNorthernChristianity: decline of western/northern Christianity, even in Methodist Churches
18. Diaspora: ministry to the Ghanaian diaspora
19. DiasporaBeWithFamily: purpose of moving abroad was to be with/join family
20. DiasporaMakeMoney: making money is central to being/ purpose of being in diaspora
21. DiasporaMoneytoGH: diaspora sends money back to Ghana
22. DiasporaToStudy: purpose/draw to live in diaspora was to study or attend school
23. DominionTheology: espoused a dominion theology
24. Eschatology: eschatological implications in re: to mission
25. Europe: MCG is in Europe
26. Evangelize: win souls, evangelize, preaching the Gospel
27. ExperienceIn: interviewee has experience of international mission within the MCG

28. ExperienceOut: interviewee has experience of international mission outside the MCG
29. GHAMSU: connection to/involvement in GHAMSU in Ghana
30. GhanaAmbassadors: spread positive thoughts about Ghana/Ghanaians/culture
31. GlobalNorth: ministry in the global North--Europe, North America, etc.
32. Holistic: mercy, justice, not just preaching
33. HostMCchallenge: challenges with the host Methodist denomination—may be cultural, financial, linguistic
34. Ideas: exchange of ideas, learning from one another
35. Incarnational: incarnation/ solidarity/ drawing near as a approach to mission
36. IndependentofMCs: international churches not tied to a Methodist conference, but relate directly to MCG
37. InvitationstoCome: ministry occurs when people/MCG is invited
38. IslamCompete: competition with/encroachment from Islam
39. KingdomofGod: spoke about the Kingdom of God/ Heaven
40. LayInitiativeIM: lay people take the initiative in international mission
41. LiteracyProblemDiasporaLiteracy is a problem for Ghanaian migrants/ recipients of MCG IM.
42. Matt28: Quoted Matt 28 or cited the Great Commission
43. MCGAbroadMissiontoGH: Methodist Church abroad is involved in some act back to Ghana—may be financial, people, mission, exchange.
44. MCGinternalcompetition: Competition within the MCG—may be between groups or factions
45. MCGsetinways: MCG does not like change
46. MethExchange: working with other Methodist conferences
47. MethodistCredibility: credibility of Methodism/MCG is a factor
48. MethodistLoyaltyAbroad: connection to a/the Methodist Church abroad was based on some tie in Ghana
49. Ministers: sending of ministers
50. MoneyProblem: financial resources are scarce in MCG for international mission
51. MoneyStrong: finances are strong in MCG-not issue with international mission
52. MotivationObedience: the reason to be in international mission is obedience to God/Word
53. NorthAmerica: MCG is in North America
54. NotTreadOnMCturf: international mission will not be in Methodist Church turf of another country
55. ObrouniExample: example of obrouni missionaries past and present
56. Opportunism: seeking financial gain
57. OrganicMove: mission very dynamic and not from some entity of polity.
58. OtherReligions: spoke of other religions besides Africa Traditional Religion and Islam
59. OutsideIMtoGHOutside: missionaries coming to Ghana (contemporary) (not Ghanaian activity back in Ghana)
60. Pentecostal: Charismatic/Pentecostal
61. Prejudices: prejudices within MCG a problem for mission
62. PriesthoodofAll: mission is for all, not just ordained ministers
63. PriorityMoney: MCG places priority on international mission with finances
64. PriorityPeople: MCG places priority by sending people
65. PriorityPray: MCG emphasizes IM through Prayer
66. PriorityPresence: the priority is seen is simply by being in other countries
67. ReachNominals: reach those who are not involved in church, but may already be Christian.

68. ReceiveMissionaries: MCG does IM by receiving missionaries
69. ReturnToGHwhenold: hope to return to Ghana in old age—maintaining high level of Ghanaian identity
70. Rural: ministry in rural areas
71. Sacrifice: sacrifice is part of mission
72. SouthernShift: shift in the centre of gravity to the global South
73. SpiritualPower: spoke of spiritual power
74. StructuralProblem: something lacking in MCG polity/structure to enable international mission
75. StructureGood: structure/polity helps or aids international mission
76. TeachGhanaianWayOfLife: international mission teaches, imparts a Ghanaian worldview/spirituality
77. TentMaking: financial support for mission in the receiving context
78. TimeChallengeAbroad: time is a challenge in the diaspora—esp. in global North.
79. TrainMissionaries: MCG trains missionaries (may be those who come and may be those who go and may be those who are missionaries in Ghana)
80. Unity: international mission brings about unity
81. UPG: spoke of unreached people groups
82. UPGno: not going to/serving among unreached people groups
83. VisaProblem: papers, visas to immigrate a troublesome
84. WithinGhana: ministry to internationals in Ghana
85. WorldParish: quoted Wesley’s ‘the world is my parish’
86. WorshipStyle: worship style differences as a reason of for mission

Fuzzy set codes

Grades of priority

Unreserved about the priority the MCG places on international mission
Mostly positive about the priority the MCG places on international mission
More or less positive about the priority the MCG places on international mission
More or less negative about the priority the MCG places on international mission
Mostly but not fully negative about the priority the MCG places on international mission
Fully pessimistic or ignorant of the priority the MCG places on international mission

Grades of future priority

Unreserved about the future of international mission in the MCG
Mostly positive about the future of international mission in the MCG
More or less positive about the future of international mission in the MCG
More or less negative about the future of international mission in the MCG
Mostly but not fully negative about the future of international mission in the MCG
Fully pessimistic or ignorant of the future of international mission in the MCG

Presiding bishops of the Methodist Church Ghana

Francis C.F. Grant

T. Wallace Koomson

Charles K. Yamoah

C. Awotwi Pratt

Samuel B. Essamuah

Jacob S.A. Stephens

Kwesi A. Dickson

Samuel Asante Antwi

Robert Aboagye-Mensah

Emmanuel Asante

Titus Awotwi Pratt⁷⁹

⁷⁹ The title was 'president' until 2000. Dates are intentionally missing from this list so as to avoid criticism regarding controversial transition periods and/or interim presidencies. Grant became the first president of the newly independent MCG in 1961.

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