



THE CHURCH OF PENTECOST  
GENERAL HEADQUARTERS

# **HOME AND URBAN MISSIONS (HUM)**

TRAINING MANUAL

VOLUME 2

© Home and Urban Missions (Hum)  
The Church of Pentecost  
May 2021

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For the many others whose contributions have not been captured on this page, we say God richly bless you all.

HUM! All things to All People!!

***Apostle Dr. Christian Tsekpoe***  
***(Chairman, National Hum Committee)***



## FOREWORD

The continuous re-tooling of a designated workforce is very relevant for success of any given mission, be it in the secular or sacred spheres of endeavour. The demand is a notch higher in respect of our mandate as Christian leaders whose work blends both the secular and the sacred to achieve set targets and ultimately our goal.

Our beloved church's Vision 2023 (2018 – 2023) with the Possessing the Nations agenda called for a new paradigm in the ministry in our approach to special groups such as the migrants, expatriates, unreached and unengaged people groups, the urban poor and marginalised (drug addicts, prostitutes, street dwellers, etc.), hence the birth of the Home and Urban Missions in May 2019 as a new ministry to spearhead this aspect of the vision.

In a relatively short period of its existence, it is a delight to note that the work is progressing with the support of the Holy Spirit for all the stakeholders and especially the National HUM Committee and the National Coordinator tasked to lead this fight.

As is expected of me and the Executive Council, we have made the overall vision clear to all. It is therefore relevant as a follow-up, that all the implementers receive all that is needed by way of equipping them with the relevant tools for the work, hence the production of this training manual by the HUM leadership.

The topics treated in this training guide are very much enlightening, contemporary, well researched and tailored for our peculiar ministry situation for which much success will be achieved if all stakeholders accept, study and implement it as taught herein. It is on this score that I charge all leaders at all levels of the church to own this material and put its content into effective use. The various training events that will be organised must receive the highest cooperation and participation of all and sundry in the church.

I am energised with the assurance... that as we continue to study and resolve to do the Master's bidding, God Almighty will also continue to grant us all that we need to remain and, better still become all things to all people in the work of Home and Urban Missions, through winning, discipling, integrating and preparing the

urban poor and marginalised, the expatriates, unreached people groups, migrants, prostitutes, drug addicts, street dwellers and all who would be brought to the saving knowledge of Christ for the Kingdom of God.

May the Lord continue to be our Helper in our pursuit of this special calling and ministry, knowing very well that it is God's heartbeat that He has entrusted to all of us, and we cannot afford to let Him down.

***Apostle Eric Nyamekye***  
***(Chairman, The Church of Pentecost)***

## INTRODUCTION

The Home and Urban Missions (HUM) was birthed in 2019 in The Church of Pentecost's Vision 2023, under the chairmanship of Apostle Eric Nyamekye. The church's five-year vision (2018 – 2023), themed "Possessing the Nations," encompasses the need to look at specific neglected areas of the church's life. These neglected areas include reaching out to foreigners or expatriates, the urban poor and marginalised migrants from other African countries to Ghana as well as migrants from Northern Ghana to the South. The others are the unengaged and unreached people groups such as Fulani, Challa, Busanga, Chakalli, etc. The church has identified these neglected areas as a ripe field with many souls that could be won for Christ. These are neglected areas that receive little or no attention from many Christian groups because doing so is capital intensive, less attractive and involves a lot of risks.

Before the birthing of Home and Urban Missions (HUM), The Church of Pentecost operated the Northern Outreach Ministry (NOM) which after existing for 20 years was integrated into the mainstream church. Vision 2023 set forth to assess the extent of the assimilation of persons won under the NOM into the local church. The Executive Council, therefore, in line with section 4.3.2 (vii) of the Vision 2023 outline, set up a committee to evaluate the success of the decision to integrate the NOM into the mainstream church's activities. The Council, after examining the recommendations of the Committee, decided that the work of the NOM should be re-structured, revived and implemented to respond to the huge missiological opportunities presented by the increasing urban migration. This led to NOM being placed under HUM with its focus extended to other migrants such as Fulani and other neglected communities who migrate to Ghana from countries like Niger, Burkina Faso, Cote d'Ivoire, Togo, Nigeria, China, etc.

The establishment of HUM and its assigned mandate, therefore, is a General Council decision taken at the 16th Extraordinary Council meetings held at the Pentecost Convention Centre, Gomoa Fetteh from May 8 – 10, 2019.

This training material is developed as a guide for ministers, officers and members in the church to appreciate this new ministry intervention. It again, intends to effectively equip local, district and area HUM Committee members as well as all

other stakeholders at all levels to effectively implement the vision and mission of HUM in the “Possessing the Nations” Agenda.

It is expected that by December 2023, The Church of Pentecost would have made converts among all the categories of people groups targeted with many assemblies established in that line to the glory of God.

The first training manual was developed in 2019. It has been reviewed with new topics introduced to meet the increasing need for more equipped stakeholders.

We are hopeful that this revised training manual will be put into profitable use as we collectively carry out our mandate.

HUM! All things to all People!!

**EMMANUEL AGYEI KWAFO (PASTOR)**

**(NATIONAL HUM COORDINATOR)**

**MARCH 2021**

## LESSON ONE

# HOME AND URBAN MISSIONS – WHAT IT IS ALL ABOUT

*(Pastor E. A. Kwafu)*

### 1.1 Introduction

The Home and Urban Missions (HUM) was born out of CoP Vision 2023 at The Church of Pentecost's 16th Extraordinary Council Meetings held at Gomoa Fetteh in May 2019. The five-year vision (2018-2023) "Possessing the Nations" strategy of the church adopts a three-pronged approach as the technique for gaining possession of nations in the short, medium and long term. The tripartite solution includes: equipping the church to take the nations, transforming society as well as strengthening and re-aligning church institutions and structures.

HUM was born consequent to the "strengthening and re-aligning of church institutions and structures" to act as implementation units and create a supportive atmosphere for achieving the Vision 2023 agenda. This allows the church to be prepared with the requisite instruments, expertise, attitude and knowledge because the LORD uses us as outlets or conduits where "divine energy can pour" to fulfill society's tremendous needs.

HUM has a global responsibility whereby leadership seeks that wherever The Church of Pentecost can be found on the planet, the net of evangelism and church planting is cast wider than the case has been in the past so that people who were neglected in our evangelism drive find a place in Vision 2023. With the expansion of the church, ministry is expanding and more labourers are needed on the field so that the church would effectively bring in all the other sheep the Master seeks to call.

Home and Urban Missions (HUM), therefore, focuses on evangelising and planting churches among the urban poor and marginalised, expatriates, unreached people groups and the unengaged in general. This has become necessary because for a very long time, many churches and mission agencies across the globe have

embarked on selective evangelism in which majority of people groups are neglected. Nevertheless, Vision 2023 calls on the church to focus on the Master's mandate and leave our comfort zone in pursuance of the complete and holistic Great Commission.

Ben Thomas posits that, the landscape of global Christianity has changed dramatically since 1910. He adds that, between 1910 and 2010, the number of missionaries increased from 62,000 to 400,000 (545.2% increase over 100 years). Yet despite the increase, mission and development agencies are still struggling to reach the unreached with the gospel. Again, Johnson and Ross assert that, as of 2010, Buddhists, Hindus and Muslims had relatively little contact with Christians. In each case, over 86% of these religionists globally do not personally know a Christian. Furthermore, it is argued that, Christians are directing less than one percent of their giving towards evangelism, as a result, only 0.3% of total Christian expenditure is actually directed towards the unsaved.

In response to these challenges and many others, The Church of Pentecost, through its Vision 2023, is seeking to reach out to the unreached and unengaged people groups, urban poor and marginalised and expatriates.

## **1.2 Definition of Terms**

### **People group**

- People group refers to groups of individuals, families and clans who share a common language and ethnic identity. ([www.public.imb.org/globalresearch](http://www.public.imb.org/globalresearch))
- People group is an ethnolinguistic group with a common self-identity that is shared by the various members. ([www.public.imb.org/globalresearch](http://www.public.imb.org/globalresearch))
- People group is the largest group within which the gospel can spread as a church planting movement without encountering barriers of understanding or acceptance. (The Lausanne 1982 definition).
- A people group is the largest group within which the gospel can spread long natural lines without encountering barriers of understanding or acceptance due to culture, language, geography, etc. – Ed Dayton

## **Unreached people group**

### **Theoretical Definition**

“An unreached people group is a people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelise this people group without outside assistance”.

(Ghana Evangelism Committee, Unreached People Groups in Ghana, 2020, pg. 4)

### **Statistical Definition**

It is a people group with less than two percent evangelicals and less than five percent Christians. Technically, the Christians include everyone who claims to be a Christian without much probing.

### **Unengaged unreached people groups**

Unengaged unreached people groups (UUPGs) are those ethnolinguistic groups that have no known active church planting underway. (<https://www.abwe.org/blog/difference-between-unreached-and-unengaged>).

According to the IMB Global Research Office, a people group is engaged when a church planting strategy, consistent with evangelical faith and practice, is under implementation. In this respect, a people group is not engaged when it has been merely adopted, is the object of focused prayer, or is part of an advocacy strategy.

### **Three essential elements constitute effective engagement:**

- Pioneering missionary efforts in residence within the country or community
- Commitment to work within the local language and culture
- Commitment to long-term ministry sowing work in a manner consistent with the goal of seeing a self-sustaining movement of church planting emerge. (<https://www.abwe.org/blog/difference-between-unreached-and-unengaged>)

Every country across the globe, whether developed or under-developed, has expatriates or foreigners, unreached people groups, urban poor and the marginalised. However, the churches do not pay attention to these categories of people because most churches are indigenous-minded.

For instance, the *joshuaproject.net* indicates that Canada has 50 unreached people groups which accounts for 5.2% of the nation's total population of 1,971,000. There are 29 unreached people groups in Australia which constitute 11.2% of the population (1,302,000). Additionally, there is a marginalised population of 538,250 (2.13%) made up of Aborigines, Creoles, Detribalised and Southeast in Australia alone.

The population of unreached people groups and some marginalised people in some of the countries of the world according to the *joshuaproject.net* are indicated below:

### South Africa

Population	59,193,000		
People Groups	65		
Unreached people groups	8 (12.3%). It is a population of 983,000		
People Group	Population%	Christian	Primary Religion
Jew, English speaking	69,000	0.5	Ethnic Religion
Malay, Cape	317,000	0.5	Islam
Somalia	23,000	0.5	Islam
Tamil (Hindi Tradition)	32,000	12	Hinduism

### Population of People Groups - UK

People Group	Population %	Christian	Primary Religion
Akan	27,000	85	Christianity
Albanian	2,700	30	Islam (62%)
Americans, US	165,000	78	Christianity
Arab, Egyptians	51,000	13	Islam (62%)
Czech	40,000	26	Non-Religious
Japanese	30,000	1.5	Buddhism (58.5%)
Malay, Malaysian	36,000	0.5	Islam (72.5%)
Persian	47,000	0.5	Islam (89.5%)
Yoruba	101,000	55	Christianity



## Again, records have it that, in the United Kingdom

- People are struggling to put food on the table and a recent review by housing, homelessness, charity and Shelter found that one in every 200 people in the UK is homeless. <https://www.health.org.uk/infographic/poverty-and-health>)
- One in five people is poor, without the resources to meet their minimum need. (<https://www.health.org.uk/infographic/poverty-and-health>).
- There were 4.1 million children living in poverty in 2017-18. This is 30% of children, or nine in a classroom of 30.
- There is expected to be 5.2 million children living in poverty by 2022
- 47% of children living in lone-parent families are in poverty.
- Lone parents face a higher risk of poverty due to the lack of an additional earner, low rates of maintenance payments, gender inequality in employment and pay, and child care costs.

Total population	67,401,000
People groups	105
Unreached groups	32 - (30.5% of people groups representing 5,092,000)
Christian adherents	57%
Evangelical growth rate	0.00% against 2.6% global growth rate

- Children from black and minority ethnic groups are more likely to be in poverty: 45% are now in poverty, compared with 26% of children in White British families.
- London has the highest rate of child poverty in the country. (<https://cpag.org.uk/child-poverty/child-poverty-facts-and-figures>)

## People Groups in Algeria

Population	42,988,000
People groups	40
Unreached groups	36
Population of unreached groups	42,956,000
Christian adherents	0.60%

Note that the unreached is more than the Ghanaian population. However, the evangelical annual growth rate of Algeria is 8.1% which is higher than the global rate and that of the UK. Again, 11% of the Egyptian Arab population is Christian. This suggests that something intentional is being done by way of mission in Algeria and Egypt.

**People Groups in Ethiopia**

Population	111,095,000
People Groups	123
Unreached	34 (that is 27.6% of the unreached people groups)

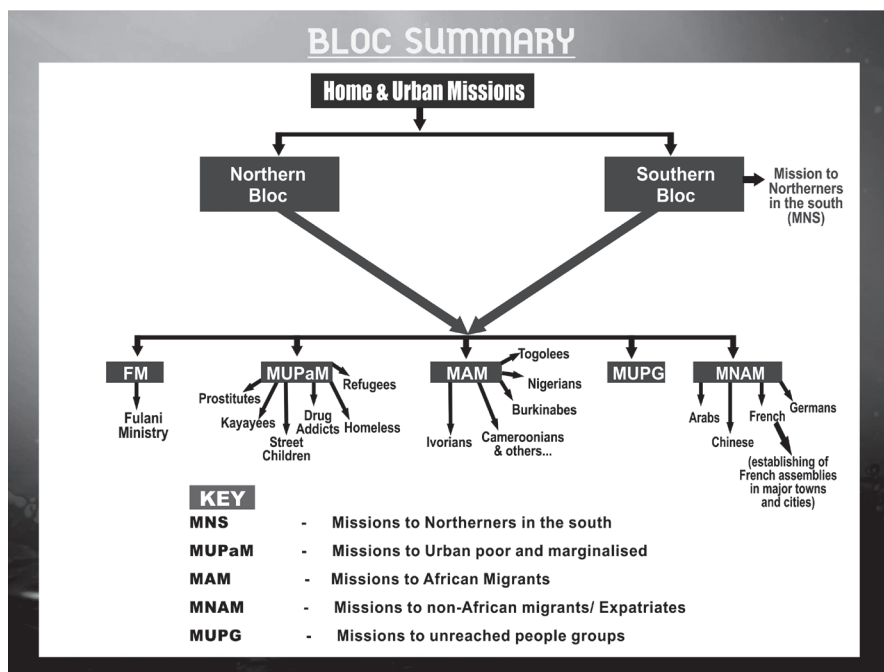
The above data suggests that in every country there is the need for the church to pay attention to the urban poor and marginalised, expatriates or foreigners, the unreached and unengaged people groups.

According to joshuaproject.net, the alarming numbers of the unreached people groups is such that out of a total of 17,440 people groups worldwide, as much as 7,414 are unreached. This means that 43% of the people groups have not been evangelised.

**1.3 Home And Urban Missions In Ghana**

In Ghana, HUM is focused on these neglected areas, among others

1. Foreigners or expatriates (Chinese, Lebanese, Syrians, Koreans, Germans, etc.)
2. Urban poor and marginalised (drug addicts, prostitutes, street children, head porters or *Kayayee*, refugees, etc.)
3. Unreached or unengaged people groups (Fulani, Kotokoli, Challa, Chakalli, Hausa, etc.)
4. African migrants (Togolese, Bukinabe, Nigerians, etc.)
5. Ghanaian Northerners who have settled in the South (Kusasis, Frafra, Konkomba, Basare, etc.)



## Notes to the HUM bloc Summary

The HUM bloc is a diagram that summarises what HUM intends to achieve under the Vision 2023 Possessing the Nations agenda.

HUM, in order to be more effective, has divided the country into two main blocs – the Northern bloc and the Southern bloc.

The Northern bloc consists of the Northern, North-East, Upper-East, Upper-West and Savannah regions, whilst the Southern bloc includes Bono, Ahafo, Western North, Western, Ashanti, and Eastern regions. The rest are Central, Greater Accra, Volta, Oti and Bono East regions. The focus of HUM in the northern and southern blocs is the same except that in the south, there is intentional ministry to northerners.

## Mission to Northerners in the South

This field is aiming to reach out to northerners who have migrated south in search of greener pastures or better employment opportunities in the southern populations.

Other might have come for education or on transfer due to work. Such communities of people must be penetrated in their mother tongue, or core language, with the gospel. Churches should be established for them so they can pray and worship in their language and culture. In a community where people come from different people groups but can speak one common tongue, this can be done. However, if the languages are divergent then each specific group should be met and permitted to worship in their separate heart languages.

### **Missions to Fulani**

This is concerned with strategically ministering to the Fulani and establishing home churches for them according to their groupings. This should be followed with strategic discipleship and then integration of the disciples into an existing church or where possible establishing an assembly for them.

### **Missions to the urban poor and marginalised**

The urban poor and marginalised are a group of people segregated from the population by their lifestyles or economic conditions. Basically, they migrate from rural or poorer communities to urban centres or more sophisticated communities. They are excluded from society and often live in clusters in isolated or separated communities. They include *kayayee* (head potters), prostitutes, street kids, street hawkers or dwellers, drug users, homeless people and the like. This group could be segregated based on social, economic, or racial differences.

### **Missions to African Migrants**

African migrants are people from parts of Africa living in Ghana either legally or illegally. The focus of the church is to reach them with the gospel of Christ and bring them to the saving knowledge of Jesus Christ, provide the necessary support for their spiritual growth and, where possible, their social stability. Intentional attempts must be made to mentor these converts and create churches that pay heed to their unique mother tongue and culture.

### **Missions to unreached people group of non-African descent**

This category includes all other foreigners not from African origin living in Ghana. They include Europeans, Asians, those from the Gulf regions (Arabs and Israelis), Americans and others.

## Chat and map of some Unreached People Groups (UPGs)

REGION	UPGs
OTI	Challa, Kotokoli
NORTH EAST	Mamprusi, Kantosi, Fulani, Anufo
UPPER EAST	Kantosi, Fulani
UPPER WEST	Chakali, Kantosi, Wala
NORTHERN	Nanumba, Challa, Songhay
SAVANNA	Kamara, Gonja
BRONG AHAFO	Banda-Ligbi
GREATER ACCRA	Kotokoli, Fulani, Arab, Hausa, Mandinka, Djula, Songhay
ASHANTI	Kantosi, Hausa, Zerma, Fulani, Songhay Koryboro (Gao)
EASTERN	Kotokoli, Fulani



## **1.4 The activities of HUM therefore include mission to: (Page 20)**

**1. Expatriates** - we target all foreign nationals in Ghana who have come either on business trips, tourism, education, for short or long periods. They include both the African and non-African migrants. The intention is to win them for Christ, disciple and, where possible, begin home cells or assemblies with them. We seek that they hear the gospel in their “heart language” and worship in their culture whilst attracting their fellows into fellowship. Again, those who leave for their home country may join The Church of Pentecost, or a Bible-believing church. We seek to reach the Koreans, Chinese, Pakistani, Indian, Burkinabe, Togolese, Nigeriens, and any other ex-pat within our jurisdiction.

**2. Northern migrants to the South** - here, the southern churches must intentionally evangelise, win, and establish indigenous churches for the northern ethnic groups (example, Kusase, Farefare, Konkomba, Dagomba and Dagare) found in the southern parts of Ghana, where they can worship in their language and culture.

**3. Unreached people groups** - there are 19 unreached people groups in Ghana and wherever they are found (North or South) HUM seeks to strategically engage them with the gospel, win and plant indigenous churches for them using their specific languages and culture. The 19 unreached people groups are, Fulani (Fulbe), Busanga, Gonja, Wala, Djula, Wangara, Challa, Chakalli, Mamprusi, Anufu (Chokossi) and Kotokoli. The rest are Banda-Ligbi (Wela, Gyogoh, Bamba), Zarma, Hausa, Arabs, Kamara (Kwantey), Kantosi, Nanumba, and Songhay (Koryaboro). While we pay attention to all the unreached, special attention is paid to the Fulani. This is because of their huge presence in West Africa and their ability to help reach out to the other unreached once they are won for Christ.

**4. Urban poor and marginalised** – the urban poor and marginalised are a group of people segregated from the population by their lifestyle or economic conditions. Basically, they migrate from rural or poorer communities to urban, more economically vibrant centers or politically stable communities. Most of them are excluded from the society and live in slums, ghettos, on the streets, at marketplaces and other open spaces. Here we focus on drug addicts, prostitutes (commercial sex workers), street dwellers (including street children), head potters (*kayayee*), and ghetto or Slum dwellers.

### **Mission of HUM**

We exist to win and disciple the unsaved expatriates, marginalised, unreached and unengaged people groups with the unadulterated Word of God, giving them hope in Christ and transforming them into agents of hope and Christ-like positive change for their communities.

### **Vision of HUM**

To become an effective arm of The Church of Pentecost completely dedicated to reaching out to expatriates, marginalised, unreached, and unengaged people groups.

### **1.5 WHO ARE THE STAKEHOLDERS?**

Home and Urban Missions (HUM) as a ministry of The Church of Pentecost is under the office of the Chairman at the headquarters. For a successful implementation of its mandate, a number of stakeholders are involved. These are summed up in the table on the next page.

## Leadership Structure in HUM

S/N	LEADERS	RESPONSIBILITY	ACCOUNTABLE TO	REMARKS
1	National HUM Committee	Draw strategic plan and supervise activities of HUM; Implement decisions of the Executive and General Council	Executive Council/General Council	9-member team
2	National HUM Coordinator	<ol style="list-style-type: none"> <li>1. Overseeing the day-to-day operations of HUM nationwide</li> <li>2. Supervises the programs and activities of HUM Pastors</li> <li>3. Training of HUM Pastors, Area Coordinators, and other stakeholders</li> <li>4. Receives reports from Area Coordinators</li> <li>5. Reports on HUM activities to the Chairman/executive council</li> </ol>	Chairman/National HUM Committee	
3	HUM Pastors	<ol style="list-style-type: none"> <li>1. Oversees the day-to-day operations of HUM activities within their jurisdiction.</li> <li>2. Organizes training, conferences, and workshops on HUM for stakeholders within their jurisdiction</li> <li>3. Plans and executes intentional evangelism activities for the HUM targeted groups within their jurisdiction</li> <li>4. In collaboration with Area heads and district ministers assist in establishing HUM assemblies for districts. The assemblies established are not "under" HUM but the districts in whose jurisdiction these assemblies are created</li> </ol>	National HUM Coordinator	



S/N	LEADERS	RESPONSIBILITY	ACCOUNTABLE TO	REMARKS
4	Area/District HUM Leader	<ol style="list-style-type: none"> <li>1. Draws strategic plan, designs annual action plan and implements them in the Area/District in consultation with the Area head/District Minister</li> <li>2. Supervises the establishment and effective work of HUM committees in all districts/local assemblies within the Area/District</li> <li>3. Organizes training, seminars, workshops, and conferences for stakeholders in the Area/District</li> <li>4. Conducts half year and end of year meetings and reports to the Area head /District Minister with copies to the National Coordinator/Area Coordinator</li> <li>5. Mobilizes people at the Area/district level for intentional evangelism to the HUM target groups</li> </ol>	<p>Area Leader: Area Head/National HUM Coordinator</p> <p>District Leader: District Minister/Area Coordinator</p>	<p>Area level: 7-member team</p> <p>District level: 5-member</p>
5	Local HUM Leader	Performs same function as above at the local level	Presiding Elder/District HUM Leader	3- or 5-member team

## HUM at the Area, District and Local Levels

All areas and districts are requested to establish the seven and five-member committees, respectively. The local must also form a three or five-member committee. The Area leadership then draws an Area strategic plan, annual schedule or calendar of activities and budget, ensuring that all districts and local assemblies do same. Funds and donations received from groups and individuals to support HUM should be paid into the respective church accounts and the funds requested when needed through the church's appropriate channels.

Apart from the HUM committees at the area, district and local assemblies, volunteers should be raised at all levels to be trained or equipped for each of the HUM target groups within their jurisdiction.

## **Possible Challenges and Remedy**

All the HUM target groups require special training and resources; it may be difficult to penetrate some of the groups if the team is not well equipped. Ministry to drug addicts, prostitutes and street children for instance, can be challenging as most converts need a lot of prayer, follow-up, counselling and rehabilitation. Some of them may not return greetings as we anticipate, or refuse to listen to us. The unreached and unengaged people groups may not be too open to the gospel, especially for the first time. The rejection could be in the form of cold reception, refusal to accept you in their homes or violent rejection or ejection from their homes. Again, most expatriates, especially non-Africans, may be cold towards us,

Training materials for all the HUM target groups and other resources both print and electronic needed for effective training are available at the office of the National Coordinator, HUM pastors, area coordinators and some district ministers. Some of the electronic training materials (video) are for self-tuition. Commitment to prayer for all converts is critical. The HUM committee at all levels should liaise with the Counseling Team, Professionals Guild and Prayer warriors at all levels to offer spiritual and social intervention for converts. Again, there must be partnership with the National Discipleship and Leadership Development Committee (NDLDC), and the ministries in the church to disciple and integrate converts into the church.

### **1.6 Establishment of HUM Assemblies**

The local assemblies, districts or areas can engage in strategic evangelism programmes or campaigns in identified vicinities with the aim of winning souls and establishing assemblies. HUM assemblies established shall be under the supervision, management and ownership of the district and areas within the jurisdiction of the established assembly. Presiding elders assigned to these assemblies should be officers or persons who have special love for HUM and are willing to undergo further training to enhance their skill in managing HUM churches.

Every member of the church is an important stakeholder of HUM and is encouraged to identify HUM groups, reach them with the gospel of Christ, win them and support the local assemblies in establishing assemblies for them.

## **1.7 CONCLUSION**

HUM plays a critical role in the possessing the nations agenda and all stakeholders must get involved as we possess all nations for the Lord. No continent or nation on earth is fully evangelised. Therefore, unreached, unengaged, the urban poor and marginalised as well as expatriates should be reached with the gospel of Christ. As we intentionally and strategically preach the Gospel to all people, we will eventually possess the nations for Christ.

## LESSON TWO

# DEVELOPING AREA, DISTRICT OR LOCAL HUM STRATEGIC PLAN

(PASTOR E. A. KWAFO)

### 2.1 INTRODUCTION

For the successful implementation of the HUM's mandate in Vision 2023, every area, district and local assembly across the country must develop a strategic plan taking into consideration the specific needs within their jurisdiction. This plan must be followed faithfully whilst making necessary changes when the need arises.

#### Proposed steps in putting together A strategic plan

STAGE/STEP	TASK	RESOURCES/SKILLS NEEDED	REMARKS
1	Understand what HUM is all about	Vision 2023, HUM Training manuals, etc.	Be guided by Vision 2023
2	Needs Assessment	Careful observation and good data gathering	Involve relevant stakeholders and community leaders
3	SWOT Analysis	Attention to detail. Secondary data	Be critical and realistic
4	Goal/Objectives Setting	Let it be specific, measurable, achievable, realistic and time bound	Be guided by the outcome of the SWOT Analysis, your HUM Bloc and Vision 2023
5	Develop Operational Strategies	Critical thinking	Be practical and intentional as well as prayerful

**The Church of Pentecost – Odorkor Area  
Home and Urban Missions**

**Strategic Plan for 2020 – 2023**

<b>Goal 1: Provide education on HUM to all stakeholders</b>				
<b>Strategic Objective 1: Create awareness of HUM in all Districts and Local Assemblies</b>				
<b><i>Strategies</i></b>	<b><i>Responsibility/ Accountability</i></b>	<b><i>Resource Requirements</i></b>	<b><i>Planning Horizon &amp; Deadline</i></b>	<b><i>KPI Performance Target)</i></b>
Residential training workshop for all Area and District HUM Committee Members	Area HUM Coordinator	Funds	January 2020	Residential training organised
Create Area sensitisation/awareness of HUM/Area launch of HUM	The Area Head's office, Area HUM Committee, Area HUM Coordinator	Funds, souvenirs (Bulletins, stickers, T-Shirts etc)	February 2020	Area HUM launched
Sensitisation of Odorkor Area Members HUM on Area Facebook page, WhatsApp platforms and PentVars Radio	Area, District and Local HUM Coordinators	Airtime, data bundle	February to December, 2020	Sensitisation created
Organise HUM Conference for District/local HUM committee members and all presiding elders.	Area HUM Coordinator	Funds, souvenirs	September 2020	HUM conference organised

<b>Goal 2: Intentional establishment of churches in Zongo communities</b>				
<b>Strategic Objective 2: Make every effort to establish churches in six (6) Zongo communities</b>				
<i><b>Strategies</b></i>	<i><b>Accountability/ Responsibility</b></i>	<i><b>Resource Requirements</b></i>	<i><b>Planning Horizon &amp; Deadline</b></i>	<i><b>KPI (Performance Target)</b></i>
Major Zongo communities in the Area shall be earmarked to establish HUM Assemblies	Area HUM Coordinator, Sector HUM Pastor, District Committee members	Funds	2020 – 2023	HUM churches established in 6 Zongo communities
Consider at least one candidate in each of these Assemblies for scholarship	Area HUM Coordinator/ Sector HUM Pastor	Funds	2020 – 2023	6 Candidates considered for scholarship
Make intentional effort to introduce literacy classes in English and one local dialect in these Assemblies	Area HUM Coordinator,	Funds	2020 – 2023	Literacy classes ongoing in 6 Zongo Community churches

### **Things to note**

- The strategic plan should have a lifespan (e.g., 2020-2023) and must be reviewed each year to make room for changes that may occur as we roll out the Vision 2023.
- Identify with the HUM Bloc summary which summarises what HUM seeks to do in a designated Area.

## **2.2 Transmitting Strategies into realities**

Strategies seek to see their expression in real life. Stakeholders within the Area, therefore, have to work hard to turn the documented techniques into measurable outcomes. To do this effectively, all assemblies, districts, PIWCs, worship centres and PENSA institutions within the area must come on board. Each of these arms must target specific aspects of HUM and release resources into the mission. Effective planning is a prerequisite for successful implementation of visions and dreams.

## LESSON THREE

### MINISTRY TO THE FULBE (FULANI)

*(Diallo Sulemana Abubakar & Pastor E. A. Kwafo)*

#### 3.1 Background

It is estimated that in Ghana, there are around 800,000 Fulani spread across the country. Some of their groups came to the country before the British colonised the Gold Coast, but most mission attempts to reach out to ethnic groups in Ghana ignored them. Therefore, the introduction of HUM, with special attention to the Fulani is appropriate. In doing this, the leadership of The Church of Pentecost has paid careful attention to reaching out to one of the most ignored ethnic groups of all time when it comes to Christian evangelism and discipleship.

#### Who are the Fulani?

The Fulani ethnic group is believed to be the descendants of Isaac and Ishmael; a son of Isaac (Essau) married a daughter of Ishmael and gave rise to the Fulani tribe. Due to wars and other related problems, they moved from Mount Sinai where they were first settled to Misira (now Egypt). The Fulani had their own scriptures and worship form. Their scriptures were written on the skins of animals and they worshipped the Sun. The Sun was worshipped because it was to them God's greatest creation and the messenger who supervised everything on earth.

At the invasion of Egypt by Islam their scriptures were burnt and they were divided and scattered into two groups. The first group went to Ethiopia and the second came to Fuuta now Senegal. Some have remained in these nations till date. Those who settled in Ethiopia did not migrate but some of the settlers in Senegal migrated to other parts of Africa including Ghana.

The term Fulani is a name given to the ethnic group by the Hausa who call them Fulanawa (Plural) or Fulani (Singular). The British adopted the Fulani as the name for the ethnic group. Originally, the Fulani identify themselves as Fulbe (plural) or pullo (singular). Other ethnic groups refer to the Fulani differently. For example, the Mose refer to them as Selimega, the Bambara as Fulaw and the French as Peule.



## **Fulbe in Ghana**

As at 2019, Ghana had an estimated Fulani population of over 800,000. Most of them were in the five regions of the North with some in all the Southern regions.

According to their trade, the Fulani are divided into two main groups: the Settled Fulani (Fulbe Saare) and Nomadic Fulani (Fulbe Gainaabe). Most Fulani in Ghana are nomadic, that is they do not settle at one place but move from place to place depending on the rainfall pattern and the availability of pasture. The Nomadic Fulani mostly live in the bush or outskirts of the villages and towns with their animals in temporal structures (houses).

The Fulani tribe is segregated into classes and clans and they move in groups. They have a leader known as Jowro and an elder (*howruujo*) from each clan representing their groups for the purpose of leadership and governance. This system represents the human governance of the Fulani.

There is also a committee in charge of all activities of the cattle herds in the community whose leader is Rugga and the elders Garso.

### ***Pulaaku* (Code of conduct)**

The Fulani have a code of conduct called *Pulaaku*. This code of conduct or lifestyle plays a very critical role in the Fulani setting.

The following values qualifies one to have *pulaaku*

1. *Semteende/Yaagi* – Shyness/Shamefulness
2. *Chuusal/Ngorgu* – Braveness/Boldness
3. *Neaaku/Tendeengal* - Self-respect/Dignity
4. *Dokko/Edamaaku* – Kindness/Affection
5. *Laabal/Dartaare* - Faithfulness/Truthfulness/Righteousness
6. *Muyal/Tinnitaare* – Patience/Tolerance

### **3.2 The Ghanaian perception of the Fulani**

Most Ghanaians claim the Fulani are really nasty, ruthless and murderers. They hate associating with them for fear of being hurt or murdered. Such fears or suspicions are not entirely true of the Fulani. They are really respectful and kind to everyone except that they often feel discriminated against, misunderstood, marginalised and hated by indigenous people who do not open themselves up to them.

### **3.3 Why Christian Evangelism ignores the Fulani**

Nearly 99 per cent of Fulani in Ghana are Muslims and most Christians do not want to address the Fulani with Christ's gospel. Many other Christians still believe that the Fulani are too ingrained in Islam and that winning them is incredibly hard or unlikely. For this cause, the Fulani have been ignored in Christian outreaches.

Nationally, not so much has been achieved in the area of evangelising the Fulani community. This could largely be blamed on the approaches used. The Fulbe typically will not accept Christianity unless it is contextualised to suit their culture. Again, it may be because missionaries or the Christian community over the years have assumed Fulani region a no-go place, or did not understand the Fulani culture.

### **3.4 Evangelising and planting Fulani Churches**

Effective Fulani Evangelism starts with a devoted missionary, church planter or a specialist who devotes their time, money, energy and heart in prayer to intercede for the society they aim to evangelise. In this attempt to reach out to the Fulani, this committed person must be sincere, compassionate and reliable. A perfect example of this is Elder Dr. Ken Abboah, a lawyer and medical practitioner who has dedicated energy, time and money over the years to the evangelisation of some Fulani groups in Ghana.

Fulani evangelisation starts with a preacher who is committed to this duty. The preacher or Fulani church planter has to identify a Fulani group or person and over a period of time establish safe unnoticed relationship. We can also enter the community through social services like medical screening, donations or meeting specific needs like water or school. Alternatively, to engage the neighbourhood, find a person of peace and reach out to the group through that person; it is through all these means that the preacher tries to evangelise the community or family. This strategy has been found to be highly successful.

Church planting approach among the Fulani is different from most of the common approaches used among other people groups. An effective church in a Fulani community for the Fulani people will depend on the particular church model adopted.

A Fulani discipleship and church planting training centre at Barakoundouba in Burkina Faso has identified three church planting models, namely; the Elephant Model, the Hinny-Mule Model and the Rabbit Model.

## **The Elephant Model**

Like the elephant which produces just one offspring after many years, churches which do not have an intentional one-on-one discipleship model as a strategy to reach out to souls but rely solely on rallies and crusades are using the elephant model. After these huge rallies or crusades, few souls are won who are not followed up for discipleship and retention in the church. Elephant churches are huge and do a lot of investment in big church programmes, rallies and crusades but their rate of growth is slow and their intentionality about discipleship making is in low gear. Like the elephant, they spend huge resources and time in making very few converts over a long period who are not disciplined to win others.

## **The Hinny-Mule Model**

The hinny or mule is the infertile offspring produced from the crossing of a horse and a donkey. This model represents churches who do not evangelise or disciple members. The population of these churches is mostly aged and keeps reducing with time. These churches have converts who like the mule or hinny, lack the capacity, zeal and consciousness of reaching out to others or making disciples for Christ. They are infertile and leave the churches dead when all members of that generation pass away.

## **The Rabbit Model**

The model picks its name from the mammal rabbit. The process of discipleship making and the rate at which converts are made is modelled after the rate of reproduction of the rabbit.

The average adult rabbit can reproduce twice in a year. At each of these times, the female adult can produce more than one offspring. The newly-born rabbit is also capable of reproducing within one year.

This model is focused on identifying and reaching out to a convert, spending time to disciple the convert until they are made a disciple who can also reach out to a soul or group of souls. Converts won within a household form home churches or cells which identifies and trains potential disciple-makers within the new home church. These disciple-makers are trained to become church planters replicating the process of disciple-making and church-planting. The home church could be made up of a family or several families. This model has been identified to be best for the Fulani, especially the nomadic ones (Fulbe Gainaabe).

## The Steps in the Rabbit Model

The Rabbit Model is carried out in Seven (7) steps:

1. **Prayer:** This is the foundation for the discipleship model. They are taught to see God as a listening Father and open up for the Holy Spirit to take control of their hearts and minds. As Jesus mentioned in Luke 10 that we pray for the Lord of the harvest to bring in labourers to the field of harvest, these church planters are taught to pray and rely completely on the Father
2. **Skills Training:** Many of the Fulani lack vocations or skills while some may have lost their portion of family cattle because of their allegiance to Christ. The church planters are taught vocational or technical skills like carpentry, shoemaking, masonry or the like. The skills taught must be relevant to Fulani communities. The intention is to make the church planters independent and relevant in their communities so that they can properly connect to the people through their skills and communicate the gospel to them. Some Fulani will shy away from people who openly come to preach the Gospel but will accept those who come to contribute to their socio-economic life. Vocational and technical skills, therefore, can attract the Fulani influential men who become the gateway into their communities. By their skills, the church planters enter the community looking for the opportunity to share the gospel
3. **Look out for the Man of Peace/most influential person:** When church planters with the skill enter a community they look out for the person of peace who has been prepared by the LORD for this agenda. When the planter is welcomed into the home he/she must share meals with them, identify and pray for the sick, and then preach the message of the kingdom of God. He must find a way of connecting to the people, identify their problems and try to help them find solutions to these problems. A strong relationship is therefore built, and love demonstrated to the highest level to make them feel loved and cared for. Support of all forms within the means of the church planter is given to the community or the family receiving the message of the Cross. This support includes prayer, counselling and financial assistance where possible. Connect to them and find out their problems privately since most will shy away from open discussion of issues. Build lasting trust.

## **The person of peace must be**

- *Cuubaado Laamdo* – Chosen by the Holy Spirit
  - *Jabbotoodo* – Hospitable
  - *Baantotoodo* – Opened up to accept people and invite outsiders
  - *Jombaude* – Influential Person
  - *Yiddo Diina* - a lover of religion
  - *Wanaa Gondindo* – not necessarily a believer
4. **Share the Gospel:** After the man of peace is identified and the confidence of the people has been gained the gospel is shared in the power of the Holy Spirit. The gospel is started with the love of Christ and more talk is done about the miracles and the love of Christ demonstrated to the poor and marginalised. The suffering of Christ is only introduced after the gospel has gained entrance into their hearts. The message is shared with friends, families or people the initial converts bring along. In sharing the gospel, this procedure is followed:
- a. Read a portion of scripture or play out a portion of scripture repeatedly if no one among them can read. With Muslim converts begin with the Old Testament which is more familiar to them (what did you read?).
  - b. Ask them what they heard/learnt from the reading and the meaning it makes to them (what did you hear or understand?).
  - c. Ask them of their decision on what they have heard (what decision(s) have you made?)
5. **Baptise those who accept Christ:** Those who accept Christ are baptised to begin the Christian journey.
6. **Begin a new Church:** A new church then begins with two, three or more people.
7. **Fish out other Church planters:** Members of the congregation who feel called as church planters are identified, trained and released to continue the cycle (2 Tim 2:2).

### **Why the Rabbit Church Model should be adopted**

The Fulani are one of the highest ethnic adherents of Islam after the Arabs but due to their nomadic lifestyle and sometimes economic situations they do not take interest in building mosques as the other Muslims do. This may make erection of church building not a priority for them. The reason for the Rabbit Model and church planting strategy is to multiply the number of Fulani Christians as quickly as possible and replicate churches at no or low cost.

Again, due to their nomadic nature, life at a particular place is seen as temporary and thus, there is little or no intention of erecting permanent buildings. Also, fear of persecution and the culture of shying away make the home churches more acceptable than the public churches which bring many families and people group together.

### **3.5 The place of women in Fulani culture**

Throughout the Fulani tradition, women are revered and active in other events in the life of the Fulani family. Compared with their male peers, their participation is nevertheless limited. Fulani girls are offered at a young age in marriage to men and usually these decisions are taken by families without the participation of the would-be couples.

They are allowed to marry their cousins. Marriage arrangements, decisions or choices are made for the couples whilst they are children. They have no option than to grow to fulfil the wishes of their parents or families.

Furthermore, even though women are respected by men they are often not seen engaging in long conversations with the men, or eating together or sitting together for conversations. They are mostly engaged in cooking, serving food and performing house chores.

In Fulani Christian life, however, women are allowed to perform some important functions which are solely the preserve of male ministers or pastors, especially among Classical Pentecostals. The baptism of Fulani women, for instance, is solely done by wives of ministers as the culture frowns on men handling women. Therefore, at the baptism of women, the men supervise from a distance whilst the pastor's wife does the water baptism. Also, like most Christian denominations, women lead prayers at meetings or church services and are allowed to preach and teach the word of God at public gatherings or corporate church services. Again, most songs are led by women.

### **3.6 Water Baptism for Fulani converts**

For the sake of security and in order not to attract conflicts for the newborn Christian, water baptism for Fulani converts must be done outside their communities. Converts from all over the place that are won by the church planters could be brought to a central point for water baptism in order to avoid persecution and ridicule by non-believers.

### **3.7 Some possible challenges in Fulani Ministry**

Some of the challenges the church planter or a local assembly is likely to face in reaching out to the Fulani include:

- i. Problems of effective follow-up and retention of souls won
- ii. Fulani Church planters raised may not have adequate knowledge of the gospel and therefore may lack the drive and confidence to be effective
- iii. Lack of resources to support people who suffer persecution, loss of wives, property, etc., as a result of conversion
- iv. Threats and hatred from the Muslim family after conversion
- v. High levels of illiteracy

### **3.8 Conclusion**

Planters of churches, ministers or local assemblies dedicated to evangelise the Fulani or their communities must be dedicated to the call. They should also be successful in following up until the converts gained are established in faith to lead others. New adherents need to be welcomed and properly guided and incorporated into the church and religious culture.

Their teaching should be mainly oral in a language they understand better, particularly if the planter in the church cannot speak the Fulfulde. Many of the Fulani converts may be illiterate so more verbal discipleship efforts or services for audio discipleship should be made available to them.

Converts facing persecution should be helped in whatever way possible to be strengthened in their new faith. They may be aided in learning trades or engaged in other forms so they can be independent of their families.

## LESSON FOUR

# HOW TO REACH THE UNREACHED MIGRANTS

*(Ross Campbell)*

### 4.1 Ghana's hidden Mission Field

The first National Church Survey released in 1989 by the Ghana Evangelism Committee drew attention to over two million migrants from northern Ghana and surrounding countries living in the southern half of the country. The survey disclosed that northern and alien migrant peoples comprised:

- 18% of the population of the seven southern regions,
- 24% of the population of Accra – Ghana's largest city,
- 29% of the population in Kumasi – Ghana's second largest city.

The survey noted that no national denomination or foreign mission had made a significant commitment of workers or funds to reaching Northerners in the south. In 1986, only 0.03% of all churches in the south attracted Northerners and aliens who were 18% of the population. In Accra, it was found that only 0.5% of the Northern and alien peoples attended a church in a city with more than 2,000 churches. This raised the question, why were southern churches and Christians making so little impact on northern migrants in the south?

**The following are some of the underlying reasons for the lack of impact by southern Christians:**

- They were ignorant to some extent of the nature of the northern migrant communities in the south,
- They had assumed that all northerners were Muslims and unreachable,
- They were pre-occupied with their 'own people',
- They had been insensitive to the social and economic gap between the north and south,



- They had used inappropriate and culturally insensitive methods of evangelism and church planting - 'hit and run' crusades in migrant slums,
- They had failed to capitalise on the felt needs of migrant communities. For example, the need for education, vocational training, employment and accommodation
- They had failed to recognise that not all migrants were alike; that they belonged to different and distinct language and cultural groups; that each ethnic group had its own identity, community network and authority structures,
- They had failed to give the different migrant groups the opportunity to hear the gospel and worship in their mother tongue - a church of their own,  
They had made no provision for basic amenities in the poor migrant communities – schools, health services, land for church building, etc.

## 4.2 Church Planting Models Employed in the Past

It was found that in the past, five different approaches or models had been consciously or unconsciously used with limited results:

- **The Self-propagation Approach:** Northern migrants and aliens were left to establish their own churches. Only the Yoruba from Nigeria responded to this expectation. Migrating Christians from other groups did not have the will, the encouragement or the resources to establish their own churches. Many rather reverted to Islam or became Muslims.
- **The Assimilation Approach:** Because migrants taking up residence in the south learnt English and southern languages, southern Christians assumed that the migrants would join existing southern congregations. In practice, this did not happen except in the case of a few northerners who had received higher education and achieved good paying jobs. For the majority, the barriers of prejudice, language, culture, education and economic class were too high.
- **Multi-tribal Approach:** One congregation to serve all northern groups: In the late 1960s, the Assemblies of God Church established Northern congregations attached to their central churches in both Accra and Kumasi. In their first 25 years of existence, they neither grew nor planted a daughter

church. This was because all northerners are not the same and come from different ethnic backgrounds and a single language or approach could not meet their varied needs and diverse tongues. There was the need to be intentional and target specific language groups

- **Multi-tribal Approach using the Hausa Language:** In the early 1970s, the Sudan Interior Mission (SIM) sought to establish a northern congregation in Nima, an area of Northern and alien migrants in Accra. Hausa was the medium of communication. This congregation despite outside financial assistance never grew or planted a daughter congregation. Although Hausa was used in the market-place it was not the mother tongue of any significant group.
- **Partial Identification Approach:** In the Ghana Evangelism Committee (GEC) survey of Accra Churches in 1986 a significant number of northern peoples were found in the Nima Catholic Church. This Parish identified and recognised ethnic groups. It had the larger groups sit together to hear northern language translations of the service. The church also encouraged social activity in tribal associations. This created the assumption that northerners were being reached by the church.

### **Toward a more workable model**

#### ***The approaches used in the past had little impact because they failed to:***

- Recognise the importance of ethnic identity and capitalise upon it. Migrants living in an alien territory have a heightened sense of ethnic identity and respond readily to expressions of their culture like Mother Tongue Literacy Programmes and opportunities to speak their language and be with their own people
- Recognise traditional tribal structures and institutions to gain entry and acceptance in their communities. For example, to approach a community through contact with a member of the community who provides an introduction to the chief, elders, youth leaders and meetings of the tribal association.
- Recognise the spiritual and socio-economic realities of northern communities. Most northern communities in the south do not have mature

Christian leaders nor the finances or facilities to establish churches of the more traditional kind. They need spiritual oversight and facilities as well as financial assistance. The gospel must again respond appropriately to their spiritual needs and address their fears. If the religion does not provide answers to their fears or spirituality, then it cannot be accepted by the community. Ministers must, therefore, be sound in character and spiritually mature to effectively win these communities paying attention to cultural and ethical soft spots.

- Recognise and help meet felt needs. For example, the need to be literate in the more educated southern society, the need for accommodation and the need for vocational skills and employment.

In 1988, the Ghana Evangelism Committee began developing what was called the mono or single language model - a model that recognised and utilised the above realities. By 1995, more than 400 Northern congregations had been established in the urban centres of Southern Ghana using this model.

### **The Mono-ethnic (Single Language) Model**

There are two versions of the model; the first is sponsored by a church or mission based in a traditional northern homeland. The second is sponsored by an established southern local congregation. The migrant church becomes an associated congregation operating under the covering of the southern host church.

- **A Northern Church and/or Mission deploy personnel to the South**

The northern-based Worldwide Evangelisation for Christ (WEC) International Mission and their related church, the Evangelical Church of Ghana, are examples of the deplored personnel approach. Missionaries and national Christians were assigned to pioneer outreaches in the major cities of the south. As a result, Frafra, Kasena, Bassari and Konkomba congregations were soon established in Accra, Kumasi and other major towns in southern Ghana. SIM International (formerly Sudan Interior Mission) and their related National Church did a similar thing and soon had a network of Kasena-speaking churches in six southern regions

- **Associated congregation**

An established southern local congregation provides initial leadership and facilities for a northern ethnic Congregation which operates under its

jurisdiction. Many denominations opened associated congregations which meet in church facilities such as schools and day care centres. Major national denominations like the Presbyterian, Methodist, Lutheran and The Church of Pentecost followed this pattern.

#### **4.3 How Mono-Ethnic Congregations Are Started**

- **A Particular language group is targeted**

In the 'Northern Church or Mission' approach it will be a people group with whom they work in the north. A migrant member will provide the link to a community in the south. In the 'associated congregation' approach the target group will be that of an existing northern member or a tribal group known to be in the ministry area of the southern church.

- **Contact is made with the chief and leaders of a migrant community**

This is done with the help of a northern contact person. The chief then opens contact to the community at a tribal association meeting

- **Felt needs are discussed and felt needs agreed upon**

Common needs such as mother tongue literacy, vocational training and a church of their own are addressed. Accordingly, a literacy vocational training is arranged and the possibility of a church discussed

- **Literacy classes involving prayers and Scripture**

In this way the community is evangelised.

- **Regular Sunday services are established as the community responds or requests**

- The sponsoring mission, church or local congregation provides the supervision; assists where necessary with a classroom or meeting place; trains literacy workers; facilitates the supply of literacy materials and provides initial preachers and leaders for the church.

#### **How Mono-ethnic congregations function**

In the case of the 'Associated Congregation', the Pastor of the parent Southern church provides the overall leadership. He may delegate deacons or elders or set up a joint committee to supervise the week-by-week operations of the Northern congregation. The parent church provides a meeting place for regular worship services in the northern language.

Spiritual unity is demonstrated by observing the sacraments of baptism and the Lord's Supper jointly. Special occasions such as Christmas and Easter are also observed jointly. The congregation's tithes and offerings may be administered by the parent church or by the leaders of the northern congregation. The Northern congregation is encouraged to use funds for literacy materials, welfare and other needs.

In the case of northern-based mission or Church the missionary or trained northern pastor provides overall supervision and direction. Having no established work in the south, some northern-based missions have had to rent meeting places and raise project finance.

#### **4.4 Development of First Generation Indigenous Leadership**

The development of indigenous leaders is an aim of the mono-ethnic model. It is recognised that seminary trained professionals would impose unnecessary financial burdens and quench the zeal of new converts. The development of ministry gifts and missionary zeal within the group would also be stifled. Therefore, the development of leadership from within the group is an aim. Potential leaders are proven through the literacy and Bible study programmes.

#### **4.5 Missionary Commitment**

The emergence of northern and alien churches in the south is of strategic importance to the evangelisation of traditional homelands. A sense of responsibility and missionary commitment to other members of the ethnic group in the south and in traditional homelands is encouraged. Most migrant churches in the south soon launched 'Operation Go Back Home' – an outreach to traditional homelands over the Christmas holiday period.

In the 1990s, not less than fourteen (14) denominations and missions deployed personnel and resources to reach northern migrants in southern Ghana. Such has been the effectiveness of the outreach that some denominations now have more members from northern ethnic groups in the south than in the north. Ghana's 'hidden mission field' is now a harvest force.

## THE URBAN POOR AND MARGINALISED

*(Pastor Thomas Ayamboya)*

### 5.1 Introduction

Undoubtedly, urban poverty and marginalisation is a long-time enemy in Ghana and, by extension, the continent of Africa. Ghana has been divided into sixteen (16) regions and poverty among urban communities is a challenge in all these regions. Poverty in the regions in the north is the highest in the country partly due to climatic conditions where the regions experience a single rainfall pattern throughout the year. In a country where the economy depends heavily on rain-fed agriculture, this naturally unfair rain pattern will have immense impact on the economy in the north. This harsh weather, coupled with lack of job opportunities, has forced many youths to migrate to the south in pursuit of a better life.

While people migrate to escape from rural unemployment, under-employment, poverty, and in search of better socio-economic opportunities, the reality they face, which is non-existing jobs in the cities (Accra, Kumasi, Takoradi, etc.), squash their expectations. Lack of better jobs, lack of access to housing and basic services such as water and sanitation, become their lot. These 'disappointed people' end up in slums or ghettos, lorry stations, markets or on streets where in most cases they sleep in the open.

#### 5.1.1 Definition of Key Terminologies

- i. **Urbanisation:** It refers to the population shift from rural areas to urban areas. This movement gradually increases the population of people living in urban areas.
- ii. **Urban Poor:** A situation resulting from factors such as lack of opportunities given to the inhabitants of an area because of the configuration of the landscape in which they live or transit. When this happens, it creates poor urban space and people who live there are said to be urban poor.

iii) **Marginalise:** To treat someone or something as if they are insignificant or peripheral.

**Source: Cambridge English Dictionary (4th Edition, 2013).**

Large-scale urbanisation is a global phenomenon and Ghana's case is no exception. The rate of urbanisation has gone up due to increase in the migration of low-income groups from rural areas into urban centres. In Ghana, Accra and Kumasi are said to be the two largest cities where rural folks from the length and breadth of the country are migrate to.

## **5.2 Reasons why people move to the Cities**

'Home Sweet Home,' they say, but when the reality is not true the alternate is to make a move to the city where life is presumed to be better and satisfactory.

Generally, people migrate from rural to urban areas for economic or employment opportunities, but the specific reasons can be categorised as either 'push' or 'pull' factors. Push factors are what makes the people move away from a place. For instance:

- Lack of jobs or social opportunities,
- Drought and famine,
- Conflicts and disputes,
- Decline in subsistence farming as a result of the development of commercial agriculture,
- Poverty,
- Lack of proper amenities and services, etc.
- Pull factors are reasons why people want to come to a place. ***These include:***
  - better job opportunities
  - Easy access to amenities, including education, health care, etc.

## **5.3 Attempts to solve Urban poverty and Marginalisation**

Despite the heightened visibility of successive governments and other organisational bodies to fix this menace in Ghana, the issue of poverty index in our cities and towns remain worrying and a threat to our lives, peace and development as a nation.

For instance, the birth of the Inner-City and Zongo Development Ministry in 2017 was to facilitate a broad-based infrastructure, social and economic development

of inner-city and Zongo communities with the context of inclusive, resilient, safe human settlement and sustainable urban development. Some key functions of the ministry are to provide the youth with opportunities for skills training and employment, labour market information, to upgrade the existing slums and prevent the occurrence of new ones. (Source: <https://www.mofep.gov.gh>).

Ministry of Gender, Children and Social Protection, the United Nations Fund for Population Activities (UNFPA), UN Commission on HIV and AIDS, Society of Women and AIDS in Africa (SWAA) to mention but a few, are all functional bodies working to improve lives of the poor in the urban areas. Though some successes have been chalked over the years, the number of the urban poor and marginalised keep rising hence, the rate of drug addiction and abuse, prostitution, street-ism keeps soaring. Again the number of head porters (*Kayayee*) is becoming alarming in all major cities and market places in Ghana. The Church has realised that it has a stake in bringing hope to these people by sending the gospel of Christ in all of its power, discipling converts and offering rehabilitation and skill acquisition opportunities for many.

#### **5.4 Ministering To Head Porters (*Kayayee*)**

*‘Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews ... to the weak I became weak to win the weak. I have become all things to all people so that by all possible means I might save some’. (1 Corinthians 9:19 - 22, NIV)*

#### **Who is a Kayayo?**





*Kayayo* (singular) is a Ghanaian term given to a girl or woman who works in the market place or an institutionalised bus terminal in the city as a head porter. Head porters carry the loads or luggage of shoppers or travellers in buckets, basins or baskets on their head for a fee. This enterprise is seasonless or a year-round business. *Kayayee* (plural) is not a modern phenomenon. This enterprise predates Ghana's independence in 1957 which was practiced by elderly women as a temporary livelihood strategy in the face of high unemployment.

Today research has shown that the age range of the *Kayayee* in our cities, largely in Accra and Kumasi, is between 10 and 35.



This industry is made up of young girls and women who migrate from mainly the northern part of the country to the big cities in the south. According to the Ghana Country Office 5th Country Programme (CP5) Report (2006-2011), the UNFPA states that members of the ethnic Mamprusi group from the Northern Region and other Muslim communities make up the majority of the *Kayayee* with the minority from other regions and ethnic backgrounds. Additionally, the daily earning of an average *Kayayoo* is said to be between GH¢10.00 and GH¢30.00. These young girls have none or little formal education. Some of the reasons that force them into the business include:

- i. Avoidance of conflict and family violence,
- ii. To meet the basic needs of unplanned marriage and childbearing,

- iii. To be able to further one's academic or skill purposes in life,
- iv. To acquire (for the young girl) utensils and other materials for marriage,
- v. Lack of or inadequate employable opportunities or avenues in their home regions,
- vi. Lack of employable skills to secure other jobs

#### **5.4.1 Reaching out to the *Kayayee* with the Gospel**

To effectively reach out to the *Kayayee*, the following may be considered:

- i. **Develop passion:** Develop passion for that ministry and be obsessed by ministering to them.
- ii. **Self-preparation is essential:** Consciously make time to pray. Go to God in prayer (Matt. 12:29) and wait on Him for the power of the Holy Spirit (Luke 24:49).
- iii. **Be willing to go where they are:** They are in the market places and bus terminals. Home and Urban Mission volunteers or Missionaries should be willing to go there and at the right time to meet them (Acts 20:20-21).
- iv. **Know the right time to approach the *Kayayee*:** It would not be inconvenient to approach them when their business is at its peak. Allowing them to carry your luggage to your destination is the most suitable time to win their attention. Nevertheless, we can also engage them in their 'homes' where they spend their nights.
- v. **Be willing to meet their masters/mistresses:** The head porters have leaders. Some of them have been transported free of charge by their mistresses from their home towns to the cities. We must contact the master/mistress who could influence the creation of an appropriate environment for the engagements.
- vi. **Introduce your love first before your message:** People will accept who you are before accepting what you say (Luke 19:5)

**vii. Know that they may be the first generation People you are evangelising:** For some this may be hearing the gospel for the first time so go straight to the point and emphasise God's love, the assurance of salvation, and Jesus as King and Redeemer

viii. Think of establishing a ghetto or mobile church for them

### **Recommendation to Stakeholders**

- Reaching out to the neglected as a Church should be intentional
- Continuous education on the HUM agenda should be encouraged
- As agents of transformation, artisans in our assemblies and districts should be encouraged to enrol the interested converted *Kayayee* into apprenticeship either without or little apprenticeship fee
- The districts or local assemblies with heavy *Kayayee* presence can create day care centres for the children of the *Kayayee*. This centre could be a nearby church building or a mobile structure
- Members who have buildings that have not yet been put to use could give out to accommodate these homeless people, making it easier to reach them with the word of God

### **5.5 Conclusion**

The opportunity to possess the urban poor and the marginalised for Christ is now and the head porters are no exception. The church must be intentional and all efforts must be made to reach them. We must work hard to overcome all hurdles and make our ministry to the urban poor and marginalised a reality.

## LESSON SIX

### MINISTRY TO DRUG ADDICTS

*(Abigail Ofei-Badu, Ernest Badu, Pastor Enoch Paa*

*Kofi Anaman & Pastor Michael Odoi Manieson)*

#### 6.1 Introduction

Drug addiction, substance use disorder/abuse/misuse or illicit drug use is the inability to control the use of drugs or medication for non-therapeutic purposes. When one gets addicted to medicines or substances such as alcohol, cocaine, marijuana and nicotine, etc., they show withdrawal symptoms or cravings when the drug is absent in the body. This compels to continuous usage of the drug despite the harm it causes to their lives and bodies.

The World Health Organisation (WHO) refers to substance abuse as hazardous use of psychoactive substance, including alcohol and illicit drugs. In 1964, a WHO Expert Committee introduced the term 'dependence' to replace the terms 'addiction' or 'habituation'. The term can be used generally with reference to the whole range of psychoactive drugs (drug dependence, chemical dependence, substance use dependence), or with specific reference to a particular drug or class of drugs (e.g., alcohol dependence, opioid dependence).<sup>1</sup>

Drug addiction may begin with self-medication, experimental use, or exposure to prescribed medications of others without guidance. For most people, the initial decision to go on the road of drug addiction after being introduced or exposed to the substance is voluntary before the addiction code which defeats the will is formed in the mind. At this point, the individual becomes dependent on the substance and cannot live without the drug.

The risk of addiction and how fast you become addicted depends on the drug. Some drugs, depending on their chemical composition, have a higher risk and may cause addiction more quickly than others.

The 'exciting' state or rush of pleasure that addiction brings is termed 'getting high'. As the abuse continues, the body gets used to the substance and you may find that it is increasingly difficult to go without the drug. This leads to increased doses or

larger quantities being needed to get high. There are always discomforts and intense cravings called withdrawal symptoms when one decides to stop or go without the drug for some time.

To overcome drug addiction, the addiction code, which is the character disorder formed out of the practice, must be broken through the word of God (the power of the gospel), prayers, counselling and rehabilitation.

## **6.2 Effects Of Drug Addiction**

Lives have been wasted and great talents lost to the misuse of illicit drugs. 'Globally, illicit drug use was responsible for over 750,000 deaths in 2017 and is responsible for over 585,000 premature deaths each year.'<sup>2</sup>

Also, many valuable personalities, potentials and hopes have been dashed by drug addiction. According to Hannah Richiel, mental health disorders remain widely under reported. 'It is estimated that 970 million people worldwide had a mental disorder or substance use disorder in 2017.'<sup>3</sup>

There are primary or direct effects on the individual whiles that of the society or nation may be secondary or indirect.

### **i. The Individual**

- It leads to mental disorders, loss of memory or brain damage
- Causes seizures and stroke
- Overdose leads to death
- Affects lungs, heart and other internal organs
- The constant demand for drugs places high financial burden on users, leading to debt and illegal ventures
- Legal issues and imprisonment
- Decline in academic performance at school

### **ii. The society or nation**

- It leads to violence and conflicts
- Spread of communicable diseases through the sharing of needles by addicts

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<sup>1</sup>[https://www.who.int/substance\\_abuse/terminology/definition/en/](https://www.who.int/substance_abuse/terminology/definition/en/)

- Reduces productivity at work, leads to loss of jobs and reduces human work force
- Domestic violence and suicide
- Triggers marital and family conflicts which may lead to broken homes thereby landing vulnerable children on streets
- Causes insecurity, fear and panic

### 6.3 Causes of Drug Addiction

Drug addiction is mainly caused by environmental factors and how individuals respond to them. Notable among the causes are:

- **Peer Pressure**

It is the direct influence of people on others within the same social group, who end up changing their behaviour, attitudes or values to conform to those of the influencing group or individuals (*Wikipedia*). Some people can get addicted to drugs when members within their peer group suggest, persuade or otherwise direct them to engage in the taking of drugs or alcohol. They usually engage in such acts for acceptance or to prove a point and end up getting addicted.

- **Poor Role Models**

A role model is a person whose behaviour, example, or success can be emulated by others, especially young people. Individuals usually look for reference groups of people who occupy a particular role they aspire to. Therefore, growing up in a community or family in which the adults or elderly people that the young look up to are drug addicts, the youth are likely to end up becoming like them. An addicted parent is likely to produce children in their likeness. If people in the community openly smoke and drink in the full glare of youth who need models to learn from, they are likely to copy what they see.

- **Cultural or family beliefs**

Belief is an acceptance that something exists or is true. In some cases these beliefs and/or perceptions are held even without proof, especially among some cultures, tribes or group of people. Incidentally, many accept and live

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<sup>3</sup>Hannah Richiel (2018) – “Opioids, cocaine, cannabis and illicit drugs”. <https://ourworldindata.org/illicit-drug-use>

with these beliefs, perceptions and without proof, for example, the belief that 'it is only real men who drink alcohol'. In this case, if there is any man in such a community who lacks confidence and would want to be accepted by his peers, he will resort to drinking and most likely end up in addiction. Most people found in communities that endorse bad lifestyles of addiction become vulnerable and fall prey to them. Others believe that one needs to smoke to get energised for hard work e.g., fishing, construction, car washing, etc. All these beliefs are not true but could be conduits of deceptions that lead to addiction.

- **Low self-esteem**

Self-esteem may be considered as confidence in one's own abilities. An attempt to boost one's self-esteem in order to look or perform better may influence a person to resort to drug use which will eventually lead to drug addiction. Many people use alcohol, marijuana and other substances to feel 'high' and to gain self-confidence in order to be accepted by their peers. This action is said to be quite popular in the sports and creative arts industry.

- **Insecurity**

Emotional or psychological feeling of unworthiness or inadequacy can fuel the urge to use drugs and, subsequently, addiction to it. Financial insecurity, marital insecurity and occupational insecurity are some of the security threats that may influence people to resort to excessive drug intake which will eventually lead to addiction if care is not taken.

- **Stress**

We all experience some sort of stress in our lives due to body changes. Many people feel stressed after a hard day's work. Some are stressed by relationship or marital challenges, financial issues, and health challenges. Drugs such as alcohol, tramadol and other addictive substances are used by many as temporary stress relievers. Most often, such reliefs are short lived - making their victims desire more of such drugs to combat further stress, which may lead to addiction.

- **Emotional struggles**

Everyone goes through some emotional challenges in life that may result from loss of loved ones, loss of or an unstable job, marital problems and other emotional challenges. In order to find solutions to such depressive emotions,

many people take to drugs to suppress their struggle. The short-lasting effect of such drugs make people develop the desire for more of them, leading to addiction. Oftentimes, people are driven to excessive use and abuse of drugs by the desire to escape or forget an emotional experience such as trauma in the past or present.

- **Early exposure**

Sometimes, people are introduced to drugs at an early age. In some cultures, children are given alcohol during their naming. Some are sent by their parents to buy addictive substances such as cigarettes. They are then asked to light them and out of curiosity such children begin to explore the sensation derived from such drugs which may lead them to addiction.

- **Unemployment**

Joblessness with its associated challenges, including financial handicap and not being able to fulfill family responsibilities may expose one to many emotional or psychological imbalances. Some people may find solace in drugs to suppress such unwanted conditions. Gradually, the urge for this craving may escalate into addiction if caution is not taken.

Brown-Acquaye explains that high unemployment among the youth, frustration of highly qualified students without access to further education, adverse economic situation in the country among a multitude of other factors serve as enablers of drug addiction.<sup>4</sup>

## **6.4 The Role of Drug Barons**

A drug 'baron', 'kingpin' or 'narco-trafficker' is a high-ranking crime boss who controls a sizeable network of people involved in the illegal drug trade.<sup>5</sup>

Although the prominently known routes of the initiation into drug use are by contact between potential users and individuals already using the drugs and self-initiation, the role played by a special class of individuals referred to as 'drug lords' or 'barons' cannot be ignored.<sup>6</sup>

Drug barons are the people who make a living from illegal dealings in drugs, ghetto or joint owners or leaders or those who supply or control drug supply.



They play a very critical role in drug addiction and the fight against the vice because it is their source of living and are greatly affected when the business goes down.

In the fight against drug addiction, the following measures can be taken with respect to drug barons:

- The gospel should be preached to identified drug barons.
- The church must educate such drug barons and those who aid their work on the consequences of their activities since, mostly, their focus is the money or living, they make out of the trade.
- They should be prayed for and counselled or helped to redirect their resources to other helpful activities and ventures.
- They may be engaged to help reach out to addicts to get them out of their addiction.

## **6.5 Drug addiction in Ghana**

Brown-Acquaye opines that drug abuse is becoming a serious problem in Ghana with marijuana identified as the major drug abuse among the youth.<sup>7</sup>

‘Overall, it is estimated that about 1.2 million Ghanaians have alcohol and drug-related problems.’<sup>8</sup>

## **6.6 How to overcome Drug Addiction**

People struggling with addiction usually deny that their drug use is problematic and are reluctant to seek treatment.

In Ghana and some parts of Africa, some believe that drug addiction is spiritual and that there is no treatment or possibility of overcoming it. For instance, alcoholism is believed to be caused by a mythical gourd placed in one’s belly which causes them to drink excessively.

However, with determination, conscious effort and empowerment from the word of God and faith in Jesus Christ, overcoming the habit is possible.

An intervention should be carefully planned, and this may be done by family and friends in consultation with a doctor or professional such as a licensed alcohol

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<sup>3</sup>Brown-Acquaye, 2001

<sup>4</sup>[https://en.wikipedia.org/wiki/Drug\\_lord](https://en.wikipedia.org/wiki/Drug_lord)

and drug counsellor, or directed by an interventional professional. Co-workers, clergy and others who care about the person struggling with the addiction may be involved as well.

During the intervention, these people gather together to have a direct, heart-to-heart conversation with the person about the consequences of addiction and ask him or her to accept treatment.

Below are some practical ways to help someone overcome drug addiction. Tell them to:

- Surrender their lives to Jesus Christ
- Accept treatment
- Seek medical therapy
- Stick to their treatment plan by monitoring their cravings. It may seem like they have recovered and do not need to keep taking steps to stay drug-free but the chances of staying drug-free will be much higher if they continue seeing their counsellor, going to support group meetings and taking prescribed medication
- Be ready for change and the challenges it brings
- Surround themselves with good people who will help maintain their decision of change
- Read scripture and meditate on the word of God daily
- Engage themselves with hobbies and activities that keep their minds off the old moments
- Join a group or ministry in the church to get busy and belong to a sub-group they can identify with
- Avoid high-risk situations by not going back to the neighborhood where they used to get their drugs and stay away from the old drug crowd

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<sup>5</sup> John Boscoh H Njagarah et al, 2013, "Modelling the role of drug barons on the prevalence of drug epidemics" - <https://pubmed.ncbi.nlm.nih.gov/23906152/>

<sup>6</sup>African Journal of Educational Studies in Mathematics and Sciences Vol. 1, 2001: 115-120

- Get help immediately if they use the drug again by talking to their doctor, mental health professional, pastor or someone else who can help them right away.

## **6.7 Prevention of Drug Addiction**

The best way to prevent drug addiction is to not start its use. Initiation into drug addiction may not always be dependent on the individual hence the following can serve as measures to curb the menace:

- The church must speak against societal norms, practices and beliefs that promote drug abuse. Example, in some communities it is honourable to take hard liquor and get drunk
- Increase in missions work to the neglected, poor and marginalised by reaching them with the Gospel of Christ as HUM is doing
- Society/people must ensure strict adherence to drug prescriptions
- Enforcement of laws on drugs by relevant agencies. The church can support these agencies by educating members on such laws
- Education on drug types and usage at the grassroots should be enhanced
- Promote good role modelling
- Strengthen family relationships and communication.

## **6.8 The Role of HUM in the fight against Drug Addiction**

The Church of Pentecost in seeking to improve on her mandate as the ‘salt of the earth and light of the world’ to all classes of people across the globe and reaching out to all men with the gospel of Christ, birthed ‘Home and Urban Missions’ (HUM) at the 2019 Extraordinary Council Meetings of the church under the Vision 2023 ‘Possessing the Nations’ agenda.

This ministry intervention of the church aims at reaching out to all people groups including drug addicts, with the gospel of Christ.

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<sup>7</sup>Ofori-Atta et al., 2010

The following are among the operations of HUM in the fight against drug addiction:

- Sending missionaries to ghettos or drug addicts to reach them with the Gospel
- Establishing of mobile or ghetto churches
- Providing discipleship manuals for converts
- Provision of entrepreneurial skills, job training and educational scholarship for some converts in need
- Providing medical care and rehabilitation interventions

### **6.9 Suggested Areas to be improved by the Church**

The room for improvement is said to be the largest room in the world. The following are suggestions for enhancing work among drug addicts by the church:

- The church should improve on its plans and intervention for drug addicts through constant research and look out for more effective ways of reaching them with the gospel
- There should be a structured follow-up plan to help drug addicts recuperate after giving their lives to Christ
- There should be a composite rehabilitation plan for all converts of drug addiction to help them fully recover and reintroduce them into the society as changed people
- A prayer plan should be drawn with and for the addicts who have accepted the Lord to help them to be firmly rooted in Christ. Example, pray for drug addicts and have a prayer plan for those who accept Jesus Christ and help them be rooted in Christ and teach them to pray.

### **6.10 The Gospel and Drug Addiction (How to win Drug Addicts)**

Indeed, the salvation package is for all. 'For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but so that the world might be saved through Him. He who believes on Him is not condemned, but he who does not believe is condemned already, because he has not believed in the name of the only-begotten Son of God'. (John 3:16-18, MKJV)

According to the above scripture, whoever believes in Christ Jesus shall be saved including the drug addict. The challenge is how to get the message across to them in a language and form they will appreciate and believe.

Mostly, such people are despised and regarded as outcasts and liabilities to society and by extension are condemned. What breaks or softens the heart of such people and gives them the assurance of salvation is the fact that they are not condemned by God.

Also, some drug addiction cases have to do with job insecurity and survival or the quest for material gains. The gospel addresses this in the book of Mark; 'For what shall it profit a man if he shall gain the whole world and lose his own soul?' (Mark 8:6, MKJV)

If this is the case, then a solution must be provided and that is the Saviour Jesus Christ in the life of man. He brings meaning to this present world and a hope for eternity.

'For to them God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory, whom we preach, warning every man and teaching every man in all wisdom, so that we may present every man perfect in Christ Jesus'. (Colossians 1:27- 28, MKJV)

The following suggestions may aid in effective presentation of the gospel to drug addicts.

- The soul winners should be persons who have personally accepted Jesus Christ as their Lord and personal Saviour
- The gospel must be sent to them in their hideouts (ghettos)
- A good rapport should be built at the preliminary stage before the introduction of the gospel
- The converted addicts should be assimilated rightly into the Church. Sometimes we can continue to have service with them in their ghettos for some time to prepare them for the mother church
- Finally, there must be a proper follow-up plan to find out how they are doing.

### **6.11 Discipling Drug Addicts**

Discipling is helping other believers live lives committed to Christ Jesus. To disciple is to guide someone who believes in Christ Jesus and seeks to follow Him in their

daily lives. It ensures Christian growth, therefore, discipling a drug addict will mean guiding the drug addict who has believed in Jesus to become a true follower of Christ and grow in Him, in other words, the actions, processes and steps in making a person into a disciple or follower of Christ.

**The guide below may help in discipling drug addicts:**

- Immediate follow-ups: majority change contact details often and do not have permanent locations. There is therefore, a high tendency of losing them if not followed up immediately after conversion
- Responsible, trained and matured teachers or leaders should be assigned
- A structured discipleship plan or strategy should be followed, example; basic lessons on hope and love in Christ for the sinner
- Prayer should be a crucial aspect of the discipling strategy
- It calls for and requires much patience on the part of the discipler
- The use of scary and condemning sermons do not help much at this stage
- The discipler should focus on building hope in them, in other words, there should be more of cognitive restructuring
- Show genuine concern in all matters that concern them
- Career opportunity and job creation could be introduced to reduce over-dependency
- Integration into the main stream church should not be done in haste
- Be a good listener and get to know more about them (background, educational level, etc.)
- Keep all issues they share with you very confidential.

**6.12 Precautions to take in ministering to Drug Addicts**

These are four practical things to keep in mind as you try to help people in these circumstances as enumerated by Jonathan Benz:<sup>9</sup>

- Do not neglect the families:** Oftentimes, the spouses and children of an addict experience great emotional and financial stress. Addiction programmes sometimes put the addicted person at the centre of the universe, but their families are often innocent victims who deserve support and compassion

- ii. **Beware of false solutions:** Many of the popular treatment programmes fail to address a core issue for addicts: their own idolatry, selfishness, lack of self-control, and poor choices. Instead, addicts are sometimes encouraged to switch their unhealthy addictions for less dangerous or more socially acceptable obsessions
- iii. **Count the cost:** For a church to come alongside an addict will be costly in terms of time, energy and other resources. At times, an addict's only friends are other addicts. The church needs to provide an alternative community where addicts can be around spiritually healthy people and learn to live for something other than themselves
- iv **Have reasonable expectations:** Not many people change completely and immediately. If most people change slowly, why should we expect that all addicts do otherwise? Do not give up when setbacks arise, but persevere in bringing the gospel to bear on their lives.

### 6.13 Conclusion

One of the major problems facing many people today is drug addiction. It is widely held that approximately 10 percent of any population is addicted to drugs or alcohol. Many of such people desire to come out of the habit and live a fulfilled life but have no help.

From Romans 10:9-15, we read that God wants to bless all those who would believe and call on His name, including drug addicts (Vs. 12), but before they can believe in the Lord Jesus Christ, someone has to preach to them: "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent?" (Vs. 14, 15a)

There is, therefore, the need to go and preach the Gospel as HUM is doing and all stakeholders must get fully be involved.

In Matthew 28:18-20 and Mark 16:15-18, Jesus commissions the Church, that is, all believers, to 'GO' and preach the good news to all nations. The verb 'GO' indicates that there must be a conscious move to reach others with the Word. Saying that 'teaching them to obey everything I have commanded you' (Matt 28:20) implies that the work assigned in the great commission is not a 'hit and run' affair, but one that needs time for discipleship, as HUM seeks to address.

The role of HUM in the possessing the nations agenda is very critical and therefore all stakeholders must get on board to make the vision a reality. A new story must be told; a story which details how lives should no longer be wasted or great talents lost to the illicit drugs. A story in which illicit drug use is no longer responsible for over 750,000 deaths, as it was the case globally in 2017. A lovely story that does not sadly inform us of drugs being responsible for over 585,000 premature deaths each year and, finally, a story that reassures us of the tremendous benefits society is getting from the many valuable personalities who in the recent past had their hopes and potentials dashed by drug addiction. This, obviously, is the import of the mandate of transforming every sphere of society with godly values and the principles of the Kingdom of God.

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<sup>8</sup> Jonathan Benz et, al., 2016



## LESSON SEVEN

### MINISTRY TO EXPATRIATES

*(Pastor Kingsley Addai, Pastor Bernard Takyi Asante &  
P/Ovr Emmanuel Otchere Darko)*

#### 7.1 Who are Expatriates?

The word expatriate comes from the Latin terms ‘ex’ (out of”) and ‘patria’ (‘native country, fatherland”). An expatriate, or expat, is an individual living and/or working in a country other than their country of citizenship, often temporarily and for work purposes. An expatriate can also be an individual who has relinquished citizenship of their home country to become a citizen of another (KAGAN, 2020). In other words, an expatriate is somebody who has left their country of origin in order to reside in another country. Expatriates may usually live temporarily overseas, or completely renounce their citizenship of one country in favour of another.

This suggests that expatriates are not always whites or Europeans. There are other light-skinned and/or blacks from other nations who may also be classified as expatriates. Some Expatriates have legal documentation permitting their stay in a respective country whereas others migrate illegally. Some of these instruments of legalisation include visas, green cards, work permits and various kinds of permits issued.

#### 7.2 Why other Nationals Migrate to Ghana

According to a BBC publication in 2021 (BBC-Bitesize), people migrate for many different reasons. Some of these reasons can be classified as;

- Economic
- Social
- Political
- Environmental
- Recreational

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<sup>9</sup> Hannah Richiel (2018) – “Opioids, cocaine, cannabis and illicit drugs”. <https://ourworldindata.org/illicit-drug-use>

Economic migration is moving to find work or follow a particular career path. Social migration is moving somewhere for a better quality of life or to be closer to family or friends. Political migration is moving to escape political persecution or war whereas environmental migration includes the movements caused by natural disasters such as flooding. Recreational migration is moving to another country outside of one's native country for the purposes of engaging in activities of enjoyment, amusement or pleasure. In addition, the following are some stated purposes of expatriates while entering the country per immigration forms they completed at the entry points; business visit, change of residence, family visit, schooling, conferences among others. This could be for long or short periods.

### **7.3 Where are Expatriates found in Ghana?**

In Ghana, expatriates are found in every region. Their mission largely determines where they settle. Most of them are found in areas which are well-known for trading, farming and mining. With rich mineral resources, diversification of telecommunication medium, high increase in real estate, agriculture, and growing need for massive developments in the country, expats are increasingly moving to Ghana.

Majority of the expats tend to move to the Greater Accra Region of Ghana as it is the main economic hub of the nation. Others are randomly but more distributed in the Ashanti Region where trading is very vibrant. Western, Central and the Northern regions are also known for mining activities for which purposes expatriates settle them. In addition, they are found in places where water and electricity are reliable. Life without these two basic amenities can be very stressful to them, and one is sure to find these amenities in the urban areas.

Again, expatriates mostly do not buy personal properties in foreign lands unless they have long-term intentions. They rent apartments and use hotels for accommodation. You can locate most expatriates in modern apartments built for rental purposes. You may also find others in grand shopping malls, retail supermarkets, modern hotels, beach facilities, continental restaurants, drinking spots, casinos, clubs, brothels, etc.

These aforementioned facilities are usually found in the urban cities, especially, Accra, Kumasi, Cape Coast, and Takoradi.

Most of these foreigners organise themselves around enclaves. For example, it is likely to find Australians, Americans, British, Chinese, Lebanese and other foreign nationals organised, and meeting on a regular basis at particular locations.

Most expat groups like to live in communities, and as such can be found in these posh estates and condominiums (complex buildings containing a number of individually-owned apartments) springing up across the city. Most people who patronise all these lofty high-rise residential apartments in the cities such as Accra, Kumasi, Takoradi, are expatriates, with a few well-to-do Ghanaians joining them there. There is a whole line (segment) at the DEVTRACO estate in Tema occupied by Lebanese.

You will find these expatriates meeting at their local business outlets within the cities. You can find many expats patronising a particular pub in the hotspot areas in major and commercial cities such as Accra, Kumasi, Cape Coast and Takoradi. For example, in Accra, you can find French foreigners in Ghana meeting in French restaurants, especially in and around Osu. You can find most of them also in and around busy economic centres like Cantonments, East Legon, Labone, and the malls. There is a possibility that a Chinese in Ghana would go to a Chinese restaurant in Accra or Takoradi or, at least, where Chinese meals will be served. They patronise the luxurious and high-end social outlets in Ghana because they can afford these places.

With the relative stability of Ghana's political landscape and good educational infrastructure, most universities and schools are able to admit sizeable number of expatriates.

#### **7.4 How to engage Expatriates**

The possibility of a Ghanaian coming into contact with an expat cannot be overlooked. Having a deep-seated knowledge of their socioeconomic background may serve as a springboard to engage them with the gospel. A proven record of easy access to their community is through their own. Keeping in touch with them constantly may build some level of trust in them. For some, showing concern for them will be a great opportunity to share the gospel with them. However, this approach has to be carried out strategically.

## 7.5 Population distribution of Expatriates in Ghana

The next table describes the population distribution of some unreached expatriate groups in Ghana, and where they can be located. They are unreached because there are 2% or less evangelical and 5% or less non-evangelical Christians among them. In simple terms, the gospel will face barriers of non-acceptance and non-understandability in the process of spreading it within them (Research work by joshuaproject.net).

### The Distribution of Some Expats in Ghana

EXPATRIATE COMMUNITY	POPULATION	LANGUAGE SPOKEN	LOCATION
Arabs	3,000	Arabic	Mostly in & around cities
British	8,600	English	Mostly in cities especially Accra
Chinese	12,000	Chinese, Mandarin	Commercial and mining cities such as Western, Central, Ashanti, Bono East, Bono and Ahafo Regions.
French	13,000	French	Mostly in cities and centers for education, etc.
German	4,700	German	Mostly in cities, project areas, North, etc.
South Asian (Lebanese, Syrians, Indians, etc.)	13,000	Hindi	Mostly in cities, areas with health facilities, etc.

## 7.6 Expected Cultural shocks among Expatriates

Each country has its own unique culture and defined ways of relating with people. In Ghana for example, the citizenry is generally known to be hospitable. In the same way, each of the countries of origin of the expatriates have general unique characteristics, faith, beliefs, culture, among many indicators, which identify them from other countries. There are some nationals who are more open to the Gospel than others. There are some who will not dare to give you an audience. No two expatriates are the same, especially when they are of different origins.

For example, a German's reception and perception generally of the gospel may be entirely different from that of a Chinese. It is important, therefore, to know some of the shocks, and the dos and don'ts in relation to the ministry to expatriates. Below are some identified general behaviour of some expatriates, which should guide us in our attempt to reach out to them:

- Most Asians or Chinese are generally hardworking. They love to work hard all the time with little or no leisure. They love their work. In order to connect easily with them, individuals or organisations can partner with them in the execution of project/activities as well as encouraging targeted and intentional volunteerism at places where they work. In that way, the opportunity for a close-up interaction would be realised in order to reach out to them.
- The French have a fairly good combination of work attitudes and community leisure. They work very hard when they have to, and have fun when they have to. They also have great pleasure for good assorted foods. The church can position herself by organising activities such as lunch and breakfast events for them with clearly spelt out objectives in mind.
- Germans generally love lots of leisure times, enjoyment, outing, and relaxation. The general perceptions and history of racism have affected them negatively, in that, they generally do not have very strong interpersonal skills, as compared to other nationals. Beyond such generalised weakness, when there is an opportunity for tourist travels, excursions, exchange programmes, among others, they are likely to open up to such interventions and contribute greatly to them.

- India and some parts of Asia also have religious pluralism. In their setting, religious rights and freedoms permit them to act based on their conscience. For such expatriates, we relate with them in an apologetic way. The church must train and equip members on apologetics in order to be able to confront and provide answers to the questions they may have.

## **7.7 Establishing a Church for Expatriates**

Matthew 28:19 instructs us to ‘Therefore go and make disciples in all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit, and then teach these new disciples to obey all the commands I have given you; and be sure of this that I am with you always, even to the end of the world’ (TLB).

Most expatriates come from developed countries where technology, systems, discipline and time are much respected. A lot of expatriates would not want to engage in any form of activity which will not be productive, including being part of a church which does not have the basic technologies in place, respected systems such as proper time management system and discipline in place. Already, some of them have perceptions that issues about religion are one of the causes of global conflicts.

Secondly, for those expatriates who are in Ghana for work purposes, some of their affiliated companies or organisations have strong indications for or against employee involvement in church activities; thus, for some of them, being part of a Church will mean taking a career risk. Issues about liberalism, secularism and human rights are strong issues of concern in their countries of origin. As a result, some of them would not want to be engaged in church if that would cause a problem even to a third party. If we are to establish a church for expatriates, then we will need to understand all these dynamics in order to devise meaningful strategies.

Expatriates need an environment that is conducive for church meetings. A lot of times, they do not necessarily need a complex modern structure as a chapel in order to attend church. All they need is a non-compromised, safe, trusted and conducive environment that can allow them to freely express themselves without fear. When that is in place, venue will not be a challenge.

## **7.8 The Dynamics: Church for Expatriates**

If the prevailing culture in our church is not seeker-friendly, it will defeat our mission to expats which HUM seeks to propagate. That our church worships in English

suggests we that will generally choose songs from English-speaking traditions. Non-English-speaking expatriates may find it very difficult in this setting even if they are believers.

Unchecked and entrenched cultural preferences often create international churches that become cultural enclaves for people who miss home, instead of embassies representing and propagating the Kingdom of God. In light of this danger, we must clearly teach that Christ gathers His church from all peoples. Church leaders must model humility and servant-heartedness before the congregation. This humility often looks like a willingness to concede our own personal preferences about musical style or dress code so that people eventually learn that the church belongs to Christ, not a particular ethnicity or nationality.

It is also crucial to be humble enough to listen to the concerns of others when they feel that something about the church is, for example, 'too Ghanaian'. Even if most of what they are objecting to is not biblical, we should still consider whether their comments expose cultural exclusivity unintentionally. We can often perceive our own cultural blind spots by humbly examining them when a brother or sister points out something that feels culturally exclusive.

## **7.9 Approaching Expatriates at the Entry Points**

In John 4: 4 - 7, we are told 'He had to go through Samaria on the way, and around noon as he approached the village of Sychar, he came to Jacob's well, located on the parcel of ground Jacob gave to his son Joseph. Jesus was tired from the long walk in the hot sun and sat beside the well. Soon a Samaritan woman came to draw water, and Jesus asked her for a drink' (TLB).

From the above text, our Lord Jesus Christ wanted to give the living water to the Samaritan woman. To gain entry to the woman's heart, He began by requesting for a drink from the Samaritan woman. The dialogue gradually led to many other topics which led her and the city to salvation. The request for a drink by our Lord Jesus Christ was strategic to get the audience of the Samaritan. At the end, He was heard ministering to the needs of the woman and an entire foreign community was saved.

Before we seek to approach foreigners or expatriates, we need to identify various entry points and use them to enter their enclaves or circles. It is difficult and not advisable for one to immediately begin preaching the gospel upon meeting

expatriates for the first time, unless a person believes that they are strongly persuaded by the Holy Spirit. To identify entry points, we need to know the areas of interest to the expatriates.

**Some entry points that can be considered and employed include;**

- Sporting activities such as soccer, volleyball, golf, cycling, long tennis, table tennis, etc.
- Organising breakfast, lunch, dinners and drink-up meetings, etc.
- Tourism, among others.

Notwithstanding the above points, we should note that there are no strict defined entry points. It is expedient to find out areas where expatriates may publicly open up the gospel to and take advantage of the situation.

### **7.10 Mode of Church Services**

- **Language and Choice of Songs:** Our primary choice of songs should be in a language that expatriates can understand or relate with. In the case where there is someone who can confidently speak the native language of the expatriate, such a person can be employed to translate into that language during church services. It helps the expatriates to quickly connect quickly to the person who is ministering to them and the environment. Language can both be a barrier and a connector. Sometimes, the church can identify and invest in someone to sharpen their interpreting skills in order become be useful to the ministry for expatriates. Some expatriates enjoy Ghanaian songs. In case such local songs are to be sung, it should be done occasionally. It is better that translations are done using screen projection to cater for the language needs of the expatriates. Efforts should be made to sing a lot of songs using the lyrics of the language best understood by the expatriates.

For example, you may encounter a Spanish who is more comfortable with French than Spanish itself. In that case, you can consider ministering in the language they best understand.

- **Time:** The time schedule for church services should be strictly adhered to. For example, if the service starts at 8:00am, then at least 30 minutes before



8:00am i.e., 7:30am, the church environment should be set up. Service must commence at the exact time communicated and end earlier or on the exact time communicated. Lateness and postponement of church meetings should be avoided in order to win their trust. Time must be managed very prudently. There should be adequate time for prayer, worship, and teaching of God's word.

- **Liturgy:** In The Church of Pentecost, we have over the years gotten accustomed to the church's liturgy. There is a presentation of communal response to and participation in the sacred through activities such as singing, Bible reading, praise, thanksgiving, prayer, offerings, dancing, etc. It is important to note that the liturgy we engage the expatriates in must be centred on the Lord Jesus Christ and the Holy Bible.

Liturgy for the expatriates must also centre on their cultural backgrounds. If this is not done, we will drive away the expatriates from the church, notwithstanding our good intentions towards them. For example, Chinese or most Asians naturally love reading and meditating a lot. When we establish a church for such expatriates, we must give a lot of attention to reading and the reflection on the works of God.

### **7.11 Ministering to Expatriates**

The God of creation is the God of diversity. As a result, human beings created in His image and likeness would naturally be diverse. The Lord Jesus Christ came to seek and save all that are lost (Luke 19: 10). Anyone without Christ is lost and depraved regardless of race, ethnicity, culture, education or economic background. In the Old Testament, God demonstrates His direct interest in the well-being of the stranger dwelling among His people (Lev. 19: 33 - 34).

This way of treating strangers as prescribed by God, challenges the ethnocentric pull and the exclusivist claims to truth and salvation ownership as manifested in the Old as well as New Testament Israel. It was not natural or easy to accept anything so different from the norm. To move from 'Our God is one' (Deut. 6:4) to a place of 'our God is the one God for all' (Isa 56:1-8) necessitates undertaking a significant journey of faith and discovery. Everyone, including expatriates, therefore, need Christ as a necessary condition of salvation.

### 7.11.1 How to Minister to Expatriates

Expatriates are a category of people who require particular attention in our attempt to propagate the gospel. This is because they are in the host country for different purposes; some for permanent and others temporary missions. There are those who have been influenced negatively by secular humanism and other new age philosophies. Some expats are even skeptical about people who approach them to strike an acquaintance. This is because some of them have had experiences of people asking for assistance. To minister effectively one must take into consideration the following:

1. **Know yourself:** One's knowledge of self in terms of spiritual and moral standing is critical in ministering to expats. One must have a fairly good working knowledge of the word of God and a consistent prayer life.
2. **Confidence:** Do not cast away your confidence which has great reward (Heb.10:35). Confidence is critical in dealing with expatriates. This is because the relatively better standard of living of some expats may be intimidating. However, confidence must be put in the Lord God and the assurance that anyone who is not born-again is depraved, including expats, and they need the Lord Jesus Christ. Healthy interaction is based first upon confidence about the value of one's own culture and a sense of security that is not threatened when we encounter a different culture. We must know that we are the ambassadors of Christ and that alone should give us confidence (2 Cor. 5:20-21)
3. **Interpersonal skills:** Good interpersonal skills, including communication, are essential to initiate acquaintance with any unfamiliar group. A person's ability to initiate communication and relate well with another helps to ensure long and flowing relationship. Interpersonal engagement is about the ability to effectively and mindfully communicate inter-culturally, and to establish relationships. It is the level of comfort in initiating and maintaining relationships notwithstanding the differences in cultures.
4. **Basic knowledge:** Much harm can be caused if basic knowledge is not possessed. We encourage everyone who wants to minister to an expatriate to seek some basic knowledge at least about the social, economic and religious background of the expatriate in order to be a blessing to them.

We can get such information from credible sources on the internet, books and documentaries. If someone has existing relationship with any expatriate, then depending on the level of their relationship, they can use the opportunity to engage and ask questions, too.

### **7.11.2 Ministering to Expats in the Church Setting**

Before the actual ministration, the setting must be conducive and welcoming. Considering the background of most expats, a good auditorium and well organised protocol arrangement would be endearing to them. Provision of breakfast could be an added attraction.

**Presentation of the Word of God:** The word must be presented in the power of the Holy Spirit. The Holy Spirit is the Spirit of truth who convicts (John 14: 17ff). The conviction of the Holy Spirit overrules all arguments.

**The emphasis of the presentation should be the gospel:** The gospel is that all people everywhere are depraved and Jesus Christ is the only Saviour of the world. The acceptance of the Lord Jesus Christ leads to eternal life, and the rejection of Him is eternal condemnation. Jesus, the Saviour, will come again to the world as the ultimate Judge. The gospel is the power of God for salvation (Rom 1:16). An engagement with some expats reveals a certain kind of void which can only be filled by the Lord Jesus Christ. The message should not be compromised.

**Effective Bible Study:** The Bible study will afford us the opportunity for the word of God to engage the world view of some who have been influenced by the new age movement and secular humanism. The Bible study should highlight some of the social intervention programmes of the church, such as scholarships, PENTSOS, vocation training, and others.

**Inspiring praises and worship:** Some expatriates may have had an experience of lukewarm and boring church services in their mother countries. In fact, some who are Christians may have lost interest in church activities as a result of the boring nature of church services back home. Well organised praise and worship sessions where they can enthusiastically sing, praise, dance and worship God could be very dear to them.

**Culture exhibition days:** We should recognise the need for people of various cultures to enjoy time and space to share common language, foods, traditions, values and experiences. We must recognise the need to give the nostalgic feeling needed for cross-cultural ministry. When the expatriates encounter such feeling, they get recharged, support one another, and celebrate the works of God in their cultures.

**Mobile Churches:** Mobile churches are recommended for the group of expatriates who do not have permanent places of worship and would love to meet under temporary structures. There are other expatriates who are in Ghana due to political instability in their country of origin. This has led to some of them becoming refugees. A lot of these refugees are African migrants and are mostly located in the Western and Central regions of Ghana. Mobile churches could be deployed to such vicinities or camps to help meet their spiritual needs.

**Immigration Personnel:** Teams that lead the expatriate ministry should make every effort where applicable, to include immigration personnel in their activities. This will allow the team to tap into their rare expertise and have a relatively easy access to demographic information such as foreign nationals' population dynamics and distribution across the country. This will eventually positively influence a well-informed strategy for implementation.

## **7.12 Promoting Healthy Interaction among Expatriates of Diverse Cultures**

Expats may be of diverse cultural backgrounds and the need to maintain healthy interaction cannot be overemphasised. These factors may be considered in promoting a healthy interaction among expats of diverse cultures.

- **Reducing possible conflicts**

It is important for people engaging in ministry to expatriates of diverse cultures to reduce conflict. It may be, and often is, between two or more groups who experience tension in their relationships with one another. The tension may show itself in resolutely avoiding one another, in competition for space and other resources, or in outright conflict. Conflicts between groups are real and very hard to reduce. Sometimes it needs to be addressed immediately

with clear measures, especially if the conflict becomes violent, either verbally or physically. But such conflicts cannot be treated merely as a problem to be solved. Ultimately, relationships have to be formed, and building relationships takes time, patience, and a vision of where we hope to end up.

- **Recognition of diverse cultural backgrounds**

In most multicultural settings, the first reaction is to try to avoid or ignore differences. This takes two forms. It sometimes takes the form of ignoring the presence of another group, thereby rendering them invisible. The other reaction is to paper over differences with such rhetoric statement as, 'we are all brothers and sisters in Christ'. But this rhetoric frequently ignores the realities and tensions that intellectual interaction often brings.

The only way to unity is through acknowledging the church's diversity — the many ethnic groups and tongues, peoples and nations, that constitute the church. This is important because in cultural interaction, despite efforts to ignore cultural differences, it is the differences to which we are continually drawn. Differences in accents, clothing, and social patterns are too salient to be ignored. Sometimes, that difference leads to stereotyping and prejudice, to making generalisations about others. At times, these difficulties lead to outright hostility. Tolerance may mean quietly putting up with differences, perhaps in the silent hope that it will eventually will go away. Respect, however, means reaching the point where differences are valued in their own right, which adds to the richness of our relationships and the society. Respect means coming to see the cultural difference of the other as having intrinsic value, not as deviation from some norm or a failure to reach a certain level.

## **Conclusion**

Our God is the God of diversity and of all people groups. He welcomes us to worship Him and fellowship with one another in the setting of different cultures and backgrounds as long as they do not violate God's ordinance. Therefore, in ministering to expatriates, restrictions should not be placed based on one's preferred culture, norms or worldview at the expense of the finished work of Christ in all humanity. We must go out there to win all for Christ and embrace our diversity

with genuine respect and a heart for godly fellowship.

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## LESSON EIGHT

# THE GOSPEL TO STREET DWELLERS/CHILDREN

*(Pastor E. A. Kwafo, Ovr Kwaku Kwantwi Asiedu, Daniel  
Ampomah & Patricia Owusu Akyaw, Mrs.)*

### 8.1 Background

Street children are poor or homeless children who live on the streets of a city, town, or village and aged under 18 for whom 'the street' (including unoccupied dwellings and wasteland) has become home and/or their source of livelihood. They are inadequately protected or supervised.

'There are 345 hot spots across the country [Ghana] where street children and other destitutes are located'. Most of these children are on the street because of money, either because there is poverty at home, or they are seeking means to make money on their own. Street children are mostly vulnerable to diseases like malaria, fever, cold, rashes, headaches, and infections. Churches who seek to organise medical outreaches to them can plan with these diseases in perspective.

Currently, there are about 61,492 children on the streets of Accra and the number keeps increasing daily. There are also street children in all major cities and towns in Ghana engaged in criminal acts, petty trade, hard labour, etc.

Although street children are basically children on the streets below 18 years, the Home and Urban Missions is giving attention to preaching the gospel of Christ to all categories of people on the streets: young adults, adults and the aged. We shall, therefore, use the term street dwellers to describe all the categories of people living on the street.

### 8.2 The Situation of Street Dwellers in Accra: A Survey by HUM

In December 2019, conducted a survey in Accra in which over 250 street dwellers were sampled. They were from Tema Station, Agbogbloshie, Kantamanto, Rawlings Park, Arts Centre and its environs. The result of the survey was revealing and gives a picture of the street dwellers' situation in our country. Many lessons can be gleaned from this survey as the Church engages in the ministry to people on the streets.

## The Demography of Street Dwellers and its Implication to Evangelism and Church-Planting

### a. Age

It was realised that there were people of all ages on the streets of Accra, ranging from less than 10 years to over 60 years. Majority of the people, representing 46%, were between the ages of 11 and 20, followed by those between 21 and 40 years, representing 42%. That suggests that 88% of the people on the streets were between 11 and 40 years.

This must influence the kind of gospel we share and how we package it. The gospel must be intentionally wired to meet the needs of children, teenagers, young adults and the aged. Our strategies too must vary so that we do not apply the same method to all the people. It is therefore proposed that we intentionally package the gospel to meet the specific needs of street children, street teenagers, street young adults and street full adults. The stories of the Bible must be told in ways and forms that make meaning to them. For instance, the story in which Jesus calls on children to come to Him will make a lot of meaning to children on the streets.

### b. Gender Distribution



On gender, 30% of our respondents were males and 70% females. With a majority of the population being female, more people would be born on the streets. As new people join the streets, more children would be born onto the streets and the situation could worsen with time.



The survey again indicated that about 46.2% of the people sampled had a child or 2. Thirty-four point two percent (34.2%) had three or four children each and 4.1% had more than five children each. These developments pose a lot of challenges to the possibility of eradicating or minimising streetism. Again, it was clear that with children to care for and the quest to make money to meet the demands of parenting, converts made may find it difficult quitting the streets.

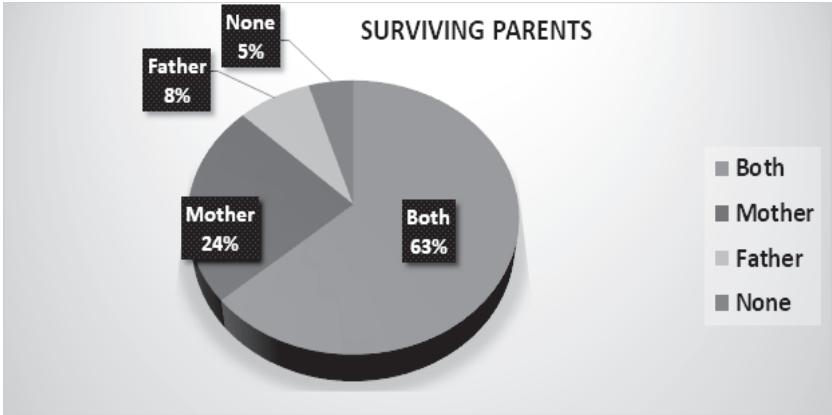
HUM proposes that attention is paid to creating ghetto and mobile churches where the focus will be on reaching street dwellers with the gospel, establishing churches for them and focusing on discipleship on the streets. After some time, we will get to understand them and their unique situations and see how best we can rehabilitate some. When we win adults over, let us also focus on their children so that the whole family on the streets gets disciplined.

Though most people on the streets may suffer poverty and hunger, some may be making ends meet. The survey conducted by HUM in 2019 revealed that about 53.85% of the population sampled make more than GH¢20.00 every day, suggesting that they would earn about GH¢560.00 each month. Others also indicated they make GH¢100.00 each day getting an average of GH¢2,800.00 every month. About 90% of these respondents are engaged in either petty trade or skilled work. Their main occupation being, caretakers, head porters, househelps, corn mill operators, drivers, engineers, farmers, fishermen and hairdressers. The others are illegal small-scale miners (galamseyers), commercial motor riders (okada), dressmakers, shoeshiners, fishmongers and teachers.

Furthermore, 2.8% of the respondents claimed to be students and 11.2% unemployed. The unemployed may possibly be those involved in theft, robbery and other income-generating vices. For those who make money either by fair or foul means leaving the streets is not an option. There must be compelling reasons to convince most of them to genuinely desire to be out of the streets. The Church can break through when we send the gospel in all its power to them and intentionally design a roadmap for their growth in Christ. The power in the gospel will then transform them and send some out of the streets. Not all of them may need financial help from us but because society considers them poor, they tend to demand from us with the wrong notion that the Church is rich. Our focus must first be the salvation of their souls and we need to help them understand that.

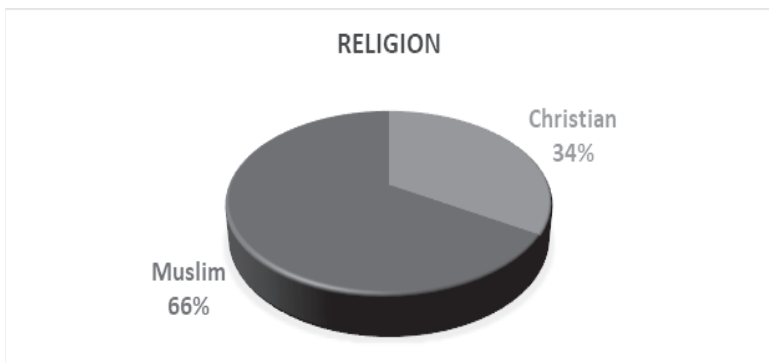
Since there are more females on the streets than males, the involvement of the Women’s Ministry and the active role, especially of the Virtuous Ladies wing in street evangelism is imperative. Social intervention packages – distribution of used clothing, medical outreaches, skill training etc., are relevant. The ministry can pay more attention to the needs of females on the streets. It is encouraged that all social interventions be preceded by the sharing of the gospel and followed with counselling. Some of the females may be people who have been sexually molested, victims of rape or cohabitating with males who may not allow them space to serve God. There is the need to understand their needs and offer the best help.

**c. Parenting**



The survey again revealed that 63% of them had both parents alive, 32% had one parent alive and 5% did not have any of the parents alive. This gives the church some form of relief since converts who decide to be with their families can be helped to reconnect. The church must, however engage the families and prepare them to receive these street dwellers. In most cases when their lives are transformed, they can meaningfully be of help to their families and most would be willing to take them back. We can also prepare to assist children who may not have parents and cannot connect to their families to have homes after going through rehabilitation. Well-to-do families in the church could adopt these children or settle them in children's homes.

#### d. Religious Affiliation

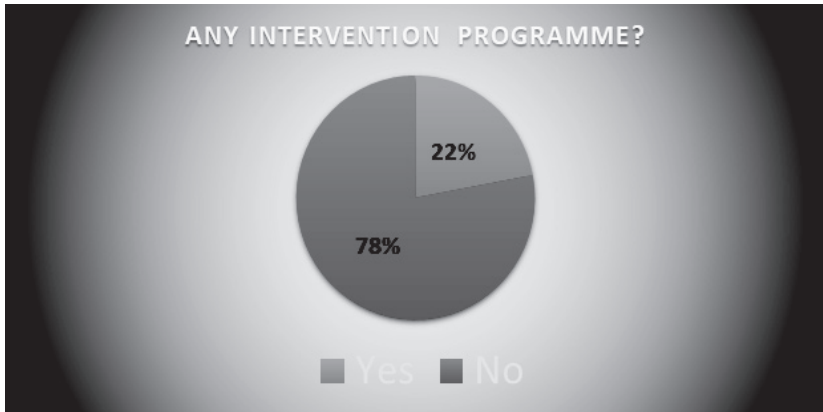


It was also clear that about 66% of the respondents were Muslims and 34% being Christians. Among the Christians, 65% did not attend church whilst only 35% fellowshiped with a church. Among those who attended church, about 57% had not attended church within the past one year, and about 24% had not been to church for more than 10 years. 69% of those who attended church regularly had their churches far away from them and the remaining 31% had churches within their range of settlement. Thirty-three percent (33%) were regular church attendees with the others not regular. Seventy-five percent (75%) agreed that if the churches were within their range, they would be regular to church. Furthermore, the following in percentage terms were once members of these churches: 15.7% were of the Apostolic Church, Ghana, 5.9% were of the Assemblies of God Church, Ghana, 25.5% The Church of Pentecost, 9.8% Presbyterian Church of Ghana and 2.0% the Methodist Church, Ghana.

HUM in reaching out to street dwellers must focus on a holistic evangelism approach that looks at sending the gospel to backslidden Christians, Muslims and, possibly, people with other beliefs. Since there are likely to be more Muslim encounters, our knowledge in apologetics is very important. Again, most of the people who claim to be Christians might have stopped attending church several years or fallen out of faith completely. We should therefore focus on re-evangelising them. When we chance on people who claim to be Christians, we should patiently investigate their relationship with Christ and lead them to accept Him or re-dedicate their lives to Him.

Also, the need for mobile churches is very critical and must be employed by districts and local assemblies. We need to have room-like canopies for church services at the

marketplaces, car parks, slums and wherever street dwellers spend the day working or the night resting. We must send the church to them at their doorsteps with strong leadership who are fired up to nurture the people. The focus of street people is money and survival. The church therefore, is either a secondary concern or no business of theirs. Again, spending money for transportation to church or walking for long distances is discouraging to many of them. Thus, the concept of mobile churches in their vicinities would be encouraging.



#### **E. Social Intervention Attempts**

The real need of the people on the streets is not social intervention but the gospel of Christ which transforms lives. The focus of HUM should not be finding jobs, giving medical care, financial support, or any of such things to people. The initial and most important focus should be that the people would truly encounter Christ and come to His saving knowledge. This must be followed by discipleship and integration into a local church community; a church that is close, preferably a mobile church that will help them integrate effectively into the body of Christ. It is at this point that those who may need social intervention packages can be helped. For most people on the streets, they have either been promised an intervention which never materialised or given interventions which were not sustained. For some of them, the church is a good platform where little show of commitment or feigning of conversion can be a source of revenue or opportunity to receive gifts. When we patiently focus on the salvation of the souls, those who seek real walk with Christ would be identified

and assisted. This does not rule out the strategy of attracting them through parties, health screening exercises, games, and the like. These could be platforms to get their attention and share the gospel with them but those who come should not immediately be promised privileges or rolled on to social intervention packages.

### **F. Family Re-Union Attempts**

According to our survey, about 40% have once tried to unite with their families but 96% have not been successful. The research did not find out the reasons for the failure of their re-union attempts, however, it is evident that when attention is paid to the conversion of the hearts, it will lead to total transformation of the people. It is only at this point that family re-union will be fruitful. The local assembly nearest to the family can assist the family to accept these converts, build their faith and establish them in Christ. Time must be spent with them in prayer, fasting and the study of the word. Guidance and counselling services will also be very helpful. Most of them are willing to leave the streets and re-unite with their families but that can only happen when their lives are transformed and their bond with the street is broken. The church is the only hope to the souls on the streets.

### **8.3 Challenges Of Street Dwellers**

Street dwellers, one of the most vulnerable groups in the urban poor and marginalised bracket, face many difficulties. These difficulties force them to adopt many deviant lifestyles and adapt to any harsh environment. Some of the many challenges they face are as follow:

- Street dwellers usually do not have a permanent place of sleep. Many of them sleep along the streets or on pavements near shops and malls, while others prefer sleeping at bus terminals, railways, under bridges and in cinemas. These places of residence keep changing depending on the availability of food, and weather conditions and their severity.
- Some street dwellers use seawater for washing and patronise public bathrooms and toilets. Some of them defecate at refuse dumping sites, at the seashore, in gutters or at any open place available to them. They drink from any available source of water, including leaking public pipes.
- Street dwellers depend on peer group as their social network for their protection, support, and solidarity. Since the mainline society in most cases

hates them due to their living on the street, they lack social relation with them. They also suffer from absence of parental protection and security due to the missing connection with their families.

- Streetism exposes the dwellers, especially children, to a lot of health problems and other hazards. The children work in an unconducive environment and are vulnerable to defilement. They can easily contract HIV and AIDS and other sexually-transmitted diseases because they may be exposed to unprotected sex either under compulsion, for commercial gain or for fun.
- Street dwellers are subject to dangerous lifestyle such as drug addiction, crime, theft, and gang activities. Girls may become victims of defilement, rape, or sexual molestation. Many, however, engage in non-criminal activities such as packing of goods, regulating car packing, car washing, baggage loading, etc.
- Street dwellers most often lack etiquette, moral and emotional support. They are not concerned about culture and morals. Their emotional growth and development could be threatened because they do not have stable homes with parental care where these abilities could be learned and nurtured.
- Street dwellers lack opportunities for effective and meaningful education and skill acquisition. Their aim on the streets is to make a living so in most cases education and skill acquisition which is expensive and time-consuming is not their concern. Also, most who have interest in education and skill acquisition but do not have support may give up the vision.
- Street dwellers lack protection and security (physical, economic, and emotional). Absence of parents, family members and near or dear ones as well as lack of affection are great emotional threats. Victims have a continuous feeling of being scared and insecure due to hazardous work life and endangered street living without guardians. Children in the streets lack all forms of security and easily fall prey to any form of harm. As a result, they are at a greater risk of being physically and sexually abused by strangers and passers-by than other children. This result in unwanted pregnancies which further expose them to a lot more health hazards and, sometimes, death

- Lack of recreation, that is lack of playtime and sound, healthy recreation due to tiresome long hours of work for subsistence, makes them indulge in wicked activities.
- Lack of social ties and networks: Due to the filth in which street dwellers live, the society in most cases shuns them.
- Most street dwellers do not have any assets. They own nothing except the clothes they wear and what they earn from work during the day (Patel, 1990). It seems that the only asset street children have is being healthy, so they can manage to generate income to cover their daily needs. Girls are different from boys in this regard, as most of them consider their bodies as their assets when they sell sex in return for money and protection.

#### **8.4 Challenges Street Dwellers pose to the Society**

- Streetism poses a great threat to the society. Crimes like armed robbery, kidnapping, prostitution, and drug abuse can be related to streetism. Since most children who find themselves on the streets are unable to have access to formal education or skill training, they engage in such vices to make ends meet. These, however pose a threat to the society; the society becomes insecure because of their presence.
- Most female street children/dwellers become victims of unwanted pregnancies due to the nature of their dwellings and the lack of parental care and guidance. The unwanted pregnancies result in an increase in population on the street and create pressure on social amenities.
- Street dwellers contribute to environmental pollution by littering the streets and gutters. This gives rise to environmental hazards making the environment unsafe to live in.
- Most street children grow to become hardened criminals and cause threats and violence in the society.

#### **8.5 Some Interventions for Street Dwellers**

Street children and youth (street dwellers) are globally considered as one of the most vulnerable populations. The United Nations Centre for Human Settlement (2007), defines a street child as any individual for whom the street (including

unoccupied dwellings) has become their place of living and/or source of livelihood, inadequately protected and supervised by responsible adults. In Ghana, there are concerns that the high number of street children and adolescents could become a public health issue.

Children are normally supposed to grow up within the confines of the home where they receive nurturing and guidance from adult figures like parents and guardians. When the child leaves the home and decides to make his/her home on the streets, then there is something wrong with the parental home or the child's way of thinking. Normally, children fear to even go outside the home at night, but if they take the decision to make the streets their home, then there is need for serious interventions to be made.

Intervention is the act of interfering with the outcome or course of condition or process; to prevent harm or improve functioning (Merriam-webster.com). An example of an intervention is a church helping a drug addict to seek medical care and rehabilitation.

To ascertain the appropriate interventions for street children, there is the need to know their aspirations. For example, when street children in Nairobi were asked what should be done about the problem of street children, they said:

'They should be provided with food, clothing and shelter; they should receive schooling and training; they should be helped with self-employment; they should be listened to and loved; they should be reunited with their families; adult supervision should be provided where parents are unable to do it; identity cards should be issued to the children so they can obtain employment' (Kariuki, 1999: 12).

In another development, a survey of street children in Kumasi, Ghana, Korboe (1996) asked about their aspirations. In the short term, the children's attention clearly centred mainly on fending for themselves and maximising their savings and they seemed contented with how these admittedly quite narrow and short-term aspirations were being met. Some boys were hoping to get back to school but were deterred by the thought of losing their income. Longer-term concerns related primarily to finding stable jobs: shoeshine boys were particularly concerned about getting other skills as they regard their job as unsuitable for a man. Most of the children were saving to finance apprenticeship training or to open a shop.



However, some child apprentices return to the streets because they cannot survive with full-time unpaid apprenticeships (often of two or three years' duration). Girls mentioned typical women's occupations in Ghana (dressmaking, hairdressing and trading) as preferences for investment, but most were mainly concerned with making themselves more marriageable (Habitat, 2000).

Some of the interventions available to street dwellers include:

**i. Rehabilitation:** This is defined by the WHO as 'a set of interventions designed to optimise functioning and reduce disability in individuals with health conditions in interaction with the environment' (<https://www.who.int/news-room/fact-sheets/detail/rehabilitation>). It helps a child, adult, or older person to be as independent as possible in everyday activities and enables participation in education, work, recreation and meaningful life roles such as taking care of family. It does so by addressing underlying conditions (such as pain) and improving the way an individual function in everyday life, supporting them to overcome difficulties with thinking, seeing, hearing, communicating, eating, and moving around.

Rehabilitation is highly person-centred, meaning that, the interventions and approach selected for everyone depends on their goals and preferences. Thus, in rehabilitating street dwellers, there is the need to take into consideration their aspirations and needs. One may identify a need of a street dweller and provide resources, but it may not meet the aspirations of the street dweller. For example, not all street children/dwellers are homeless. As a result, deciding to house them all may not fit their need. There is therefore the need to interview the street dwellers to ascertain what brought them to the streets, how they feel about living or trading in the streets, the challenges they face and how the church could help them overcome those challenges to reduce the influx of children on our streets.

### **Rehabilitation in The Church of Pentecost**

In the context of The Church of Pentecost, however, the goal of a rehabilitation exercise is for the street dwellers to confess their faith in Christ, take on new lives, be committed members of God's family and acquire skill or education. From this background, rehabilitation is the process of introducing the gospel to street dwellers for the salvation of their souls, discipling them to grow in the faith, and be members of the church. Again, assisting them to seek medical attention, if the

need be, or supporting them to be engaged in skills training or education. It also involves relocating converts from their initial abode (street or home) to Christian rehabilitation centres for proper support. They could also be rehabilitated from their homes in some cases.

In the church, these steps would have to be started at the local assembly level. If the case persists, then it is forwarded to the district and area levels depending on the magnitude of the case. Thus, the leaders and officers at the local level as well as the district minister would be directly involved. This is to ensure that proper attention is given to each case before it is referred to the next higher level.

**The Expected outcome of a Rehabilitation Exercise:** After introducing Christ to street dwellers and consistently and intentionally engaging them with the word of God, it is expected that they will confess their faith, rescind all known vices and allow themselves to be transformed by the Word of God. This will transform their lives and make them beneficial to family, society, the church, and the nation at large. For example, when a prostitute gives her life to Christ, and rescinds the decision of going back to the streets, there is the need for prayer and rehabilitation over a period. Again, she could change locations, start a business, trade or learn a skill per her preferences.

**In rehabilitating street children, Bibars (1998: 214-215) recommends the following:**

- The street, the children's main habitat, should be the programme's main setting. That is to say that the rehabilitation exercise should start from the street and gradually move to the home or Christian rehabilitation centre. Begin discipleship programme whilst on the streets. Follow-ups and Bible studies should be done using the New Converts Manual and New Members Guide. Assist them to find rehabilitation centres or join families depending on the level or depth of transformation
- Activities should be built around the children and their needs, and not the negative and traditional perspectives of an adult. Street facilitators should build rapport and mutual trust with the children within their own environments. They must respect the needs expressed by each child so that they can influence the programme's actions. In the context of the church, the street facilitators are

the officers, mature Christians, Sunday school and youth teachers who would engage the street children with activities like games, parties, medical screening, etc., according to the needs of the children.

The Catholic Action for Street Children (CAS), in Accra, Ghana runs a non-residential refuge facility open to any of the 11,000 street children. It provides a place where street children can play games, rest, wash, receive medical treatment, and keep their money and belongings safe. They can receive advice about their lives and future, and follow programmes in literacy and in skills training. The children must follow strict rules, no fighting, stealing, drinking alcohol, smoking, gambling, etc. About one hundred (100) children call there per day but contact has been made with over 2,000 street children. There are mini-refuges at various places in the city where outreach work is conducted. CAS works closely with Street Girls Aid, which runs a refuge in Maamobi for pregnant girls. They can stay in the refuge over the period of their confinement and after delivery, receiving medical advice and care, and also receiving advice on childcare. At Accra's main Makola Market, CAS provides three crèches for the children of girls working in the market (CAS, 1999).

In the same vein, the church members as well as the various ministries can run recreational and educational programmes for street children. The vocational centres may adopt some converts from the streets and train them in various trades and educational programmes in order to equip them with employable skills.

The PENTSOS Directorate has started an initiative whereby needy/unemployed church members and HUM converts are trained in their preferred professions; repairing mobile phones, catering, bee keeping, kente weaving, tailoring/dressmaking, etc. in order to alleviate poverty and unemployment among the youth. After that, these trainees would be given the necessary assistance to start their own enterprises. Thus, members who are financially endowed could also adopt some strategies to help resource street converts. Those who have recreational centres can engage the street children or children of head-porters (*Kayayee*).

Those already on the streets need assistance in acquiring occupational skills to improve their prospects for adult life. There tends to be a lack of flexibility in traditional skills training arrangements (in the sense that they do not allow trainees to earn their subsistence while acquiring the desired skills). Building contractors

in the church may employ some of these street dwellers at their building sites in order to reduce the amount of time spent on the streets for unproductive ventures. Korboe (1996) also suggests that private voluntary organisations and other partner agencies could help negotiate more flexible training packages with selected local artisans. Alternatively, grants could be made to successful trainees. Areas, districts, worship centres and some endowed local assemblies can also make efforts to organise educational supports or vocational training for these street children.

**ii. Guidance and counselling:** George and Christian (1981) define counselling as an individualised and personalised assistance with personal, educational and vocational problems in which all pertinent facts are studied, analysed and a solution is sought often with the assistance of specialists, community resources and personal interviews in which the counsellee is empowered to make their own decision.

Gladding (2000) citing The American Counselling Association asserts that, counselling is the application of mental health, psychological or human development principles through the cognitive, affective, behavioural or systemic intervention strategies that address wellness, personal growth or career development as well as pathology.

It is a process of interpersonal communication in which the person with a need or problem is helped to understand his or her situation in order to make decisions on how to respond. Before providing any counselling, you must receive training or identify resource persons or facilities where you can refer street children when they need counselling. Counselling is important among street children especially in times of crisis, such as sexual abuse or other forms of violence. The main virtue that needs to be practised when counseling is empathy. This involves listening to the street child, understanding him or her, and communicating this understanding back to the street child. Empathy requires you to respect the street child and show that you believe in the street child's ability to find his/her own solutions.

In counselling, one has to avoid giving advice, providing solutions, moralising, arguing, sympathising, interpreting or withdrawing. This enables the young person to speak freely in an atmosphere of trust. Your approach to the child must be positive, honest, individualised, and culturally sensitive.

In the context of The Church of Pentecost, there are counselling committees

from the local to national level. Thus, counselling starts from the local assembly, where Officers and mature Christian leaders assist the members with diverse counselling needs to make fruitful decisions on their own. In a situation where the case at hand is beyond the officers in the local assembly, the issue is referred to the district minister and the Counselling Committee, who may take charge or invite professional counsellors within the district to handle the cases. On the other hand, where a case cannot be handled at the district level, it is forwarded up to the area level, where the necessary assistance could be administered. In situations involving suicides, the counselling Committee at the appropriate level could be invited to handle such cases. When the need arises, professionals should be sought to avoid a surge in complicated cases.

Street children should therefore be given the necessary guidance and counselling in order to help them make productive decisions and make a meaning out of their lives. There is the need to identify children who live in the streets that have needs which are peculiar to each one of them. There are common problems that led each of the children to leave their homes to come to the streets. The problems were perceived individually and needs individual attention. According to Ennew (1994) the reasons included poverty, abuse, neglect and revolting against authorities at home. Each child must therefore be handled according to the identified need.

In school, street children may be found to have delayed development or be school-phobic. Some may lack organisational skills and have weak ability to conceptualise and finish tasks. Street children feel ashamed of where they live; peers often tease them and they feel misunderstood by parents. They often have nowhere to do their homework and no one to assist them with it. When they suffer from developmental delay, their feelings of failure are enhanced (Epstein, 1996).

Tower and White (1984), however, recommend that teachers should attempt to provide a stable, structured educational environment for street children. The children should be granted personal space and should be allowed to bring personal possessions to school and use them within a classroom.

“Teachers should assign work of short duration, to allow for measured student success, they should expect regression and monitor it unobtrusively, allow students to express their frustrations in alternative ways and should make professional help

available to them as soon as necessary. Students should be allowed to talk about their experiences as enlightening and positive. Finally, it should never be assumed that street children intuitively know how to play and it may be necessary to teach them how to do so' (Epstein, 1996).

Christian teachers must, therefore, understand students and investigate their family backgrounds when their performances and behaviour fall below standards. They should use it as an opportunity to extend the love of God to them. Proverbs 22:6 admonishes us to 'train up a child in the way he should go, and when he is old he will not depart from it'. The Christian teachers have a responsibility to train the children from the streets and broken homes the way they should go. Teachers should leave positive imprints on the minds of children. These children should be shown love and affection. They should be cared for. Christian teachers can also make time to teach street children in their own private time in order to catch up with their fellow pupils/students. Schools owned by religious bodies can inculcate counselling for children in their curriculum so as to help children who need that support.

Sunday school teachers, ministry leaders, officers and ministers can from time to time visit schools where street children are dominant to provide care and support. They can also liaise with school heads to engage the children in worship and provide chaplaincy services to the schools.

### **8.6 Starting a Church for Street Dwellers**

The Home and Urban Missions seeks to reach out to street dwellers with the goal of attracting them into our local churches or setting up churches for them in their areas of abode. The streets are a part of major towns and cities, particularly at lorry stations, parks, markets.

In The Church of Pentecost, a nursery assembly starts with a minimum of twelve (12) adults who have accepted Christ and been baptised in water. In the case of a street church, you may not get all the people to baptise in water though they may desire to come to church. It could initially be started as a cell, then fully mature into a full-fledged Assembly. The kind of structure also needs to be determined, whether mobile church or permanent building.

Since street children have gone through one form of disappointment or the other, such as broken homes, fear, insecurity, sexual abuse or any form of exploitation, a

street ministry primarily should serve the spiritual needs of the converts, though it can also serve other needs. Imagine a five-year-old child created in the image of God, saying 'I am nobody's nothing'. This is an example of the level of devastation most street children go through.

To start a church in the street, there is the need to first start with a mobile church. A mobile church is a body of believers gathered under a temporary or movable structure e.g., erected canopy for worship. The structures are dismantled after service. Since in the streets there are no spaces for chapels to be erected or the cost may be high, mobile churches are best alternatives. Below are some practical steps that could be deployed:

- Go to the streets/areas and visit the people you hope to reach with your ministry. For example, if your target consists of *kayayee*, visit where they sleep after work and the places you are most likely to find them. Approach them with politeness and discuss the ways your ministry can help them. Finally, give them cards with the church's contact information on it.
- Develop interest in the people living in the streets and consider them a field for harvest.
- Begin to pray for them even before entering that community for the Lord to give you a breakthrough.
- Assemble the leaders you intend to put in charge of the assembly, meet with some of the church members, presbytery, and request for their assistance with the new street church.
- Discuss your goals for the ministry, and then assign leadership.
- Identify a specific street or place of meeting and seek permission from the authorities concerned.
- You will be accepted better in the streets if you are led there by one of their own. Gain entry through a member of the community or establish rapport with a member who will introduce you to the influential people there (person of peace). Normally, every street has a 'Street Lord' or 'Area Commando'.
- Follow and respect all the instructions and regulations given to you by the leaders of the street.

- Acquire the necessary logistics and equipment needed to start a church. Since it will be in the form of a mobile church, you may acquire more benches and plastic chairs which would enable passers-by to join the services at will.
- The service should be more friendly and welcoming.
- If you want to hold church services in the street then identify the dominant ethnic group, and the other ethnic groups. You may have to hold services in the dominant language and then interpret for the others.
- You may decide to group all ages in one service or hold services according to the age groups with the assistance of other church leaders or members.

## **Conclusion**

Ministry to street dwellers is worth the efforts. It is a clear demonstration of the love of Christ to all, especially those without hope and easily given to desperation and resentment. It is important that we focus more on showing them the love of Christ and His provision of salvation for them in all we do instead of being philanthropic in our approach. That will divert their hearts from Christ to material things. The primary task of the church to street dwellers is to introduce the saving grace of Christ to them.



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## LESSON NINE

# HUM REPORT WRITING

(Ovr Richard Osei-Poku)

### 9.1 Introduction

Stewardship and accountability go hand in hand. All stewards would give account of their work. As stewards in God's house or on His field, it is required that we demonstrate our faithfulness through the periodic reports we give to God's instituted leadership. This is the place of taking reports. Jesus Christ, the Master, showed the way by taking reports from the Twelve and Seventy when He sent them forth (Luke 9:10 & 10:17).



### What is a Report?

A report is a written document that is organised around relevant issues or events that have happened (in a physical sense) and is meant for a specific audience and purpose.

A report can also be referred to as a 'painting' that shows what happened to an absent audience.

### Consider the following paintings/pictures

The paintings above tell stories of happenings in the past. They give account of events, state the characters involved and exactly where they were and what their roles were. The paintings could be considered as reports. The roles these paintings play are exactly what 'a report' does.



**Plate 1:** What event is this painting describing?



**Plate 2:** What event is this painting describing?

## 9.2 What is Report Writing?

Report writing is the creation of a written account or statement that describes in detail an event, situation or occurrence, usually as the result of observation or inquiry. In essence, report writing is simply painting a picture of what happened to an absent audience.

## 9.3 Importance of Report Writing

Any organisation or body would die the moment reports stop flowing to the top. For instance, consider for a second what will happen to you if your eyes fail to see that you are approaching fire and your skin fails to pick up the heat signals?

What is happening in the above scenario, basically, is that the eyes and the skin failed to send a 'report' to the brain



- a. Reports are therefore the lifeblood of any organisation
- b. Reports inform on key management actions and decisions
- c. Report writing engenders a sense of responsibility, more so for a big organisation like the CoP
- d. Report writing guides the course of action of every leader or organisation

## 9.4 Attitude towards Report Writing

Our reports should be shaped by our activities and not the other way round. In other words, we report what we have done; we do not do it in order to report.

- a. Reports must always meet deadlines. Avoid late submission!
- b. Do not be shabby with your report, it represents you.



## 9.5 The need for Integrity in Report Writing

By definition, a document does not pass for 'a report' if the contents therein are altered facts. Imagine for a second how your life would be if your eyes or tongue or skin or ears are sending false reports to your brain.

- a. False reports disturb the system by creating problems for leadership.



INTEGRITY

- b. Granted that such a possibility exists, what do you think would happen to Christianity if we woke up one morning to hear that the whole book of Acts was false? The truth is that, the Acts of the Apostles is a report of what Luke saw the apostles do.

### 9.6 Home and Urban Missions Reports

HUM formal reports come in the form of

- i) Comprehensive Reports
- ii) Statistical Reports
- iii) Comparative Statistical Reports

#### Reporting Cycle

The reporting periods for HUM operations are:

- i) Mid-year (January–June). This report is usually written in July
- ii) Annual (January – December). This report is written in January of the next year

Note that, special research and or data collection exercises may be undertaken at some and or all levels of HUM operations as and when there is the need.

#### Levels of Reporting

The next table summarises the expected reports and persons responsible for them at the various reporting levels.

LEVEL	EXPECTED REPORT	RESPONSIBLE
Local Assembly	Statistics, Comparative & Comprehensive Reports	HUM Committee/ Presiding Elder
HUM Local Assembly		Presiding Elder/District Minister/HUM Pastor
District (including PIWCs & WCs)		District Committee/ District Minister
Area		Area Committee/ Area Head
Sector		Sector HUM Pastor
National		National HUM Coordinator/National HUM Committee

## **9.7 Conclusion**

Jesus took reports from the Twelve as well as the Seventy (Luke 9:10 & 10:17). Therefore, report writing is not a twenty-first century creation. It is also not just an effective tool for monitoring progress or otherwise. It is a means of analysing how effective we have personally been and identifying where there are lapses to attend to in fulfilling key components of the gospel enterprise.

May our reports bring joy to Jesus just as He rejoiced in His spirit upon receiving reports from His disciples.

## LESSON TEN

### **2021 THEME SUMMARY** **‘A GLORIOUS CHURCH, REVIVED** **TO POSSESS THE NATIONS’** *(Ephesians 3:21; 5:27) (Dcn. David Darko Kwafo)*

#### **10.1 Introduction**

“Then the LORD replied: “Write down the revelation and make it plain on tablets so that a herald may run with it. For the revelation awaits an appointed time; it speak of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay’ Habakkuk 2: 2-3 (NIV).

Each year, the entire church runs with a general theme. The concept of general annual themes was introduced in The Church of Pentecost in 1990 by the then Chairman, Prophet Martinson Kwadwo Yeboah. The first general annual theme of The Church of Pentecost was 'Knowing God's Will' (Hebrews 10:36). The themes have helped deepen the spiritual focus and ambience of the Church. The theme for the year 2021 is, 'A Glorious church Revived to Possess the Nations'. This is a sequel to the theme for 2020. Many aspects of the topics treated in 2020 have been revisited in the 2021 annual theme. The emphasis of the 2021 theme is however, on 'Revival'.

#### **10.2 Definition of Church**

<sup>16</sup> Simon Peter answered, “You are the Messiah, the Son of the living God.” <sup>17</sup> Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. <sup>18</sup> And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. <sup>19</sup> I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven”. Matthew 16:16-19 (NIV)

From the Scripture above, it is obvious that Jesus is the builder and owner of the church. 'I will Build My Church' may literally suggest Jesus wanted to put up a physical building - a structure with well-defined spaces to shelter occupants and

their belongings. It is noteworthy, however, that Jesus, in His lifetime, did not put up any physical structure or building where His disciples could converge for congregational worship. There is again no record in Scripture that discusses an architectural design Jesus had in mind for the Church He purposed to build. The Man Jesus, throughout His ministry focused on calling men and women of diverse backgrounds and teaching them His Kingdom principles. Instead of building a temporal structure, He built their faith in Him and His Father. He was the Rock (foundation) upon which His Church (His disciples) was built.

The root meaning of the word 'church' as used by Jesus comes from the Greek word *ekklesia*, which means 'assembly' or by extension 'called-out ones' in Christ. The Hebrew equivalence of this word in the Old Testament is used in two contexts: *qahal* for an 'assembly' and *edah* for 'an organisation'. The Church, therefore, is not just an assembly of people (who meet without leadership and governance) but a well-defined organisation (with a common purpose). The members of this organisation are those who have had their sins forgiven because of the shed blood of Christ at Calvary (Rev. 1:5, 7:14). These members are made up of the Church Militant (those alive on earth and in constant warfare with the powers of Satan) and the Church Triumphant (those believers who have died in the Lord). The Church Militant is made up of believers from different denominations scattered throughout the world.

### **10.2.1 Description of the Church**

The Bible has numerous descriptions for the Church. Nonetheless, for the purpose of this script, we shall limit the scope of discussion to the following:

- **God's Workmanship (Eph. 2:10)**

Workmanship could refer to 'something effected, made or produced' or 'the quality imparted to a thing in the process of making it.' It could again refer to 'the standard of someone's work.' The finished work or artifact of a carpenter is referred to as their workmanship. The standard of their work may be described as good or bad. The Church is the finished artifact of God; something produced by God. God is the Creator of the Church. We have been worked upon to do good works in this world. The Church, as the workmanship of God, is to Him the pleasing aroma of Christ (2 Cor. 2:15).

- **God's Temple or the Temple of the Holy Spirit (1 Cor. 6:19)**

In the Old Testament times, the temple was a building dedicated to the service or worship of God. Sacrifices and prayers took place within the temples and the presence of Yahweh dwelt there. It was a sacred place where no unholy thing was allowed. The right sacrifices were required to take place in the Temple. We, as individuals and collectively as a church, are the building dedicated for the worship of God and the Holy Spirit of God indwells us. The services we render in God's vineyard are proof that the Church is God's temple.

- **The Family or children of God (Eph. 2:19, 1 John 3:1-2, Rom. 8:16-17)**

Many definitions may be given to what a family means, especially in this complex generation. However, traditionally, family refers to a group of people related by blood or marriage. It encompasses the idea of all the descendants of a common ancestor, people related by a common language and having a family head. For believers, our ancestry is of God and He is the family head. Matters regarding the Christian family are consequently directed to God for His final say. Again, we are God's children because Jesus, The Son of God, is our brother (Heb. 2:11). God has bestowed great honour on His church by making us share in the blessings of His Son.

- **The Bride of Christ (2 Cor. 11:2; Rev. 19:7, 8)**

A bride is a woman betrothed to a man, or it refers to a woman who is a newlywed. The Bride of Christ is the Church. The Church as the Bride means that, we love and cherish Him. We long to be with Him eternally and to share our lives with Him. The Bride has a covenant with the Groom and she has placed her faith in Him. At the marriage of the Lamb, when all the members of the Church have finally been gathered, the Church shall be presented to her husband, the Lamb, clothed in fine linen - clean and white without spots or wrinkles.

- **The Flock of God (John 10: 11-16; 1 Peter 5:2)**

Another description of the Church is that we are the Flock of God. We are God's sheep, and He is our Shepherd. Throughout the New Testament, the Bible relates the Church to sheep. Sheep are considered to be innocent and obedient. They are noted to have good hearing ability and follow leadership orders. Jesus revealed himself as the Good Shepherd who lays down His life for



His sheep. He laid down His life not to leave us as orphans without help but that He may lay hold of and destroy him that holds us captive in death. As weak as the sheep may be, our Shepherd takes tender care of us, providing all we need and anointing our head with oil.

### **10.3 The Role/Purpose of the Church (Matt. 28:18-20)**

God had a plan in mind when through Christ, He established the Church. As noted earlier, the Church refers to the called-out ones. We have been called out from amongst those who sit in the shadows of death. We are a new people, tasked for exploits. The Church's main business is to declare the love of Christ to the world, to the end that souls would be saved. We are the aroma of God, tasked with the ministry and word of reconciliation; reconciling the world back to God. The Church is, again, mandated to act as agents of transformation, transforming and influencing every fibre of society with values and principles of the kingdom of God. Although, God's people are scattered throughout the world, the grand purpose of the Church is to live holy lives and to reach out to those who live in sin. The mission of the Church is to compel them to come into God's fold through the power of the Holy Spirit.

### **10.4 A Glorious Church Revived to Possess the Nations**

Taking a critical look at the phrase, 'A Glorious Church Revived to Possess the Nations', one may ask if a glorious church still needs to be revived. From the previous theme (2020), it has been established that a glorious church is one that exhibits or expresses all the attributes of God. There is a spontaneous act of worship, demonstrations of supernatural manifestations, intense prayer, Bible study, among others. These experiences are all signs of revival. Why then will a glorious church seek revival again?

To answer this, let us take a look at 1 Samuel 4:1-22. The chapter recounts how the Ark of God, a representation of the glory of God, was taken from (departed) amongst the people of Israel. The Philistines, Israel's enemies, knew that the Ark was a symbol of God's glory. They succeeded in capturing the Ark from the people through war. Subsequent chapters reveal that, where the Ark was made to dwell, who was made to handle it or how it was handled brought misfortune or blessing. Eli, the priest, died upon hearing that the Ark had been captured. His daughter-

in-law, Phinehas' wife, upon hearing of the capture of the Ark, proclaimed that the glory had departed. From this case study, it is obvious that the glory of God can depart or be lost in the Church. When the glorious church begins to settle for less or live in sin, the glory will depart. When matters of sacredness in the Church are handled by people who have no regard for the Lord, the glory will eventually depart. When feeble steps are taken toward handling disciplinary measures, instead of rooting out evil, the glory will ultimately depart and the Lord's people will transgress His precepts. To maintain God's glory in the Church, we need revival. We need revival as a church not merely because we are growing weak. We daily need revival because we daily need God. The Psalmist said, 'Will you not revive us again, that Your people may rejoice in You' (Psalm 85:6, NKJV). Revival is linked with joy in the Holy Spirit. To rejoice in the Lord always, we must desire revival daily. Revival radiates from God's presence, and the Church needs the presence of God. A glorious church revived to possess the nations is a church that desires the daily fellowship of the Spirit of God as characterised by scripture.

## **Conclusion**

The glorious church revived is thus one that is determined to keep the Spirit aglow. It lives within the Spirit's arena. It means when power is spent out of it, the church quickly refuels. It does not rest on its oars or glory in the past but is determined to do new things that glow and glorify the Lord of the Church. That is the glorious church revived.

