




The History and Growth of the Home and Urban Mission of the Church of Pentecost, Ghana



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ABSTRACT

The research explored the historical evolution and growth of the Home and Urban Mission (HUM) of the Church of Pentecost (CoP) in Ghana. It covers the period from the establishment of the Northern Outreach Ministry (NOM) in 2007, tracing the various developments up to its current status as HUM, in December 2023. HUM represents a distinctive strategic mission approach with the objective of extending outreach to various neglected and marginalized demographics, including expatriates, drug addicts, commercial sex workers, and street children. Additionally, it targets unengaged segments of society such as the Fulani, Hausa, and Kotokoli, as well as migrants from Northern Ghana to the South, alongside other African migrants in Ghana. Employing archival documents and ethnographic data collection tools, the study posited that despite encountering challenges, the success of the strategy has positioned HUM as an essential model for effective Christian missions, particularly towards marginalized and underserved groups. The research highlighted the significance of HUM in exemplifying compassion and love towards marginalized groups, aligning with biblical teachings pertaining to social justice and care for the vulnerable. The success of the ministry is attributed to its capacity to adapt to local contexts and cultures, as well as its steadfast commitment to empowering local leaders and communities. The study's findings present implications for Christian missions and churches, particularly in urban contexts characterized by substantial populations of marginalized groups. The HUM model, therefore, offers a framework for churches to engage with these populations and manifest the love of God to them.

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INTRODUCTION

Migration from rural to urban areas in Ghana has been on the rise in recent years, as the case has been globally. In 1931, only 9.4% of the country's total population resided in urban areas. However, according to the 2010 Population and Housing Census, this trend experienced a remarkable

transformation, with 50.9% of the country's population being urban dwellers as of 2010.¹ By the end of 2023, the number had increased to 59.24%.² Urbanization is commonly associated with various challenges, such as an upsurge in social issues, environmental degradation, increased incidents of juvenile delinquency, and strains on social infrastructure. Nonetheless, it also presents the church with mission opportunities that warrant serious consideration. Instead of the urban church embarking on missions to rural regions to evangelize unreached communities, strategic approaches can be employed to reach out to these migrants directly within the cities.

In two separate studies conducted by the Ghana Evangelism Committee (GEC) in 1989 and another in 1993, respectively, it was observed that individuals who had migrated from Northern to Southern Ghana had become a neglected demographic in terms of Christian outreach, with less than one per cent of them participating in church activities. Moreover, the churches in the Southern regions of Ghana were found to be making minimal efforts, if any, to actively engage this group with the message of the gospel of Christ.³ Based on the 1993 GEC report, the three Northern regions (now composed of five regions) were identified as being particularly affected by these trends. The report indicates,

People with different histories and customs; speaking many different languages and dialects; giving allegiance to different gods and religions; governed by differing authority structures and struggling to live by a variety of subsistence occupations and a vast mosaic of people waiting to be reached. Most of these groups still lack a viable church – one with the manpower and material resources needed to reach its own people with the Gospel.⁴

Factors accounting for the neglect of this group of people, according to the GEC report, include (a) ignorance of the extent and nature of the Northern challenge, (b) the assumption that all Northerners are Muslims, (c) insensitivity to the economic and social gap between the North and the South, (d) the use of inappropriate and culturally insensitive methods of evangelism and church planting, failure to recognize the 'felt needs' of Northern peoples in the South (eg. the needs for education, vocational training, employment and accommodation), (e) failure to recognize that all Northern and alien peoples are not alike; that they belong to different and distinct language groups; that each ethnic [sic] group has its own identity, community network and chief and (f) failure to give the different Northern groups the opportunity to hear the gospel and worship in their mother tongue - a church of their own.⁵

In response to the GEC surveys, some churches, including the Presbyterian Church, Evangelical Church of Ghana, Good News Church, the Methodist Church and subsequently, the Church of Pentecost (CoP), developed mission models to evangelise the increasing number of northern migrants in southern Ghana. Whilst it was referred to as the Northern Outreach Programme (NOP) in the Presbyterian Church, Ghana, it was called the Northern Outreach Ministry (NOM) in the CoP.⁶ Over the years, the NOM in the CoP developed and transformed into the current Home and Urban Missions (HUM).

This research adopted a qualitative approach to research and employed data collection tools such as archival documents, personal observations, and ethnography to explore the historical developments and impact of the CoP's NOM from its inception to its current status as Home and Urban Missions (HUM). The study argues that despite HUM's challenges, the ministry's success has made

¹ Ghana Statistical Service, "2010 Population & Housing Census: Demographic, Social, Economic & Housing Characteristics"; Emmanuel Anim, "The Mission of the Church," *The Church of Pentecost: Global Minister's Conference*, 2019.

² Aaron O'Neill, "Urbanization in Ghana 2023," *Economy & Politics*, 2024, <https://www.statista.com/statistics/455827/urbanization-in-ghana/>.

³ Ghana Evangelism Committee Report (GECR), "National Church Survey: Facing the Unfinished Task of the Church in Ghana," 1989, 119; 1993, 99.

⁴ Ghana Evangelism Committee Report (GECR), "National Church Survey," 101.

⁵ Ghana Evangelism Committee Report (GECR), "National Church Survey," 99.

⁶ Elom Dovlo and Solomon S Sule-Saa, "The Northern Outreach Program of the Presbyterian Church of Ghana," *International Bulletin of Missionary Research* 23, no. 3 (1999): 112–16.

HUM an important mission model that can be extrapolated in different contexts for effective Christian missions, especially to the marginalised and neglected groups of people.

Biblical Basis of Missions to the Marginalised

In the context of the Old Testament, there is a conspicuous portrayal of divine concern for the marginalized. One reads in the Bible that,

“You must not mistreat or oppress foreigners in any way. Remember, you yourselves were once foreigners in the land of Egypt. “You must not exploit a widow or an orphan. If you exploit them in any way and they cry out to me, then I will certainly hear their cry. My anger will blaze against you, and I will kill you with the sword. Then your wives will be widows and your children fatherless. “If you lend money to any of my people who are in need, do not charge interest as a money lender would. If you take your neighbor’s cloak as security for a loan, you must return it before sunset. This coat may be the only blanket your neighbor has. How can a person sleep without it? If you do not return it and your neighbor cries out to me for help, then I will hear, for I am merciful (Exo. 22:21-27, NIV).

The passage above explicitly underscores God’s concern, where precise instructions are delineated regarding the treatment of the vulnerable and the imperative to afford them dignified regard. The biblical verses accentuate the paramount importance of demonstrating compassion and equitable treatment towards the marginalized, thus underscoring a divine commitment to social justice and the welfare of the disadvantaged. This provides a compelling illustration of the ethical and moral framework embedded within ancient Hebrew society, thereby imparting enduring significance to the principles of caring for the vulnerable within religious and societal milieus.

Other Old Testament passages, such as Leviticus 19:9-10, Deuteronomy 10:18-19, and Psalm 68:5-6, consistently highlight God’s emphasis and deep concern for vulnerable members of society, specifically widows, orphans, strangers, and the impoverished. These passages underscore the recurring theme of social justice and the moral responsibility to care for those in need. The consistent emphasis on the plight of the marginalized reflects a core principle prevalent throughout biblical teachings. It serves as a compelling reminder of the ethical imperative to extend compassion and support to those who are most vulnerable and marginalized within society.

In the New Testament, the ministry of Jesus Christ exemplifies a life that seeks solidarity with the weak, vulnerable and disempowered. His deliberate choice to align with the marginalized as an expression of resistance against powers that oppose the will of God is a central tenant of his teachings. This solidarity is particularly articulated in the biblical narrative of Matthew 25:31-46, where Christ emphasizes the privileged position of those marginalized in society. By identifying with the marginalized, Christ communicates their elevated status as workers with God in his divine plan.

The New Testament addresses several themes that present a foundation for ministering to marginalized individuals. The Preferential Option for the Poor (Luke 4:18-19, 6:20-21, Matthew 25:31-46) emphasizes Jesus’ prioritization of the poor, the hungry, and the marginalized in his ministry. Inclusion and Hospitality (Luke 14:12-14, Matthew 9:10-13, Romans 12:13) underscore the believer’s duty to welcome and incorporate those who are often excluded or overlooked. Additionally, Servant Leadership (Matthew 20:26-28, Mark 9:35, John 13:1-17) expounds on Jesus’ representation of servant leadership, as he served and uplifted others, particularly the marginalized. The Ministry of Reconciliation (2 Corinthians 5:16-21, Ephesians 2:11-22) illuminates the idea that through Christ, God brings about reconciliation among individuals, both with Himself and with each other, dismantling barriers.

The Example of the Northern Outreach Programme of the Presbyterian Church

The Northern Outreach Program (NOP) of the Presbyterian Church served as one of the motivating models for the CoP’s outreach to people from Northern Ghana to the South. It is, therefore, appropriate to briefly highlight some lessons gathered from this program. Evaluating the NOP in the Presbyterian Church, Ghana (PCG), Elom Dovlo and Solomon Sule-Saa indicate that the NOP has been able to penetrate Northern communities in the South with the gospel of Christ. Between 1989 and 1995, the

NOP planted thirty community churches. Its success has become a source of joy and pride to the Presbyterian Church, Ghana (PCG).⁷ In an interview with Rev. John Bosco, the then coordinator of the NOP in PCG, he detailed that at the end of 2018, the NOP had a total of 80 congregations in different cities within Ghana.⁸

Apart from this, NOP has become one of the strategic evangelistic models for planting churches in Northern Ghana.⁹ For example, the NOP organizes a bi-annual outreach to the North dubbed “Operation Go back Home and Tell,” where members of NOP in the cities, especially Accra, travel back to their hometowns in the North to embark on evangelism. Since they speak the Northern language and practice the culture, their own people no longer see the PCG as *Kabonga Church* (Southerners’ church). For example, the Presbyterian Churches in Zorkor and its environs were planted by the Frafra churches in Accra. Currently, apart from the congregation in Bawku, the Zorkor church is one of the largest Presbyterian congregations in that area.¹⁰

On Sunday, 17th March, Christian Tsekpoe and Emmanuel Agyei Kwafu visited the Frafra congregation of the PCG in Accra New Town and the Balsa congregation of the PCG in Madina, respectively. Both congregations were mono-ethnic congregations. The entire liturgy was in the indigenous language during the church services in both congregations, and there were no translations. They sang their hymns, preached and prayed in their indigenous languages. The Frafra congregation, for example, was a vibrant one. After singing a few hymns from the Frafra hymn book, they played their local drums and expressed themselves in dynamic indigenous Frafra dance. What was most interesting during the Praise time at the Accra New Town congregation was that some of the children left the children’s service to the adult congregation to dance to the tune of the music before going back to the children’s service.¹¹

Another striking observation during interactions with the leaders after church service was the fact that both Rev. John Bosco (the then national coordinator of the NOP in PCG) and Charles Anaba (Catechist of the Frafra congregation in Accra New Town) came to Christ through the Northern Outreach Program. They expressed their joy and appreciation to God for His grace and to Rev. Dr. Solomon Sule-Saa as well as Rev. Dr. Azumah, for their efforts and nurturing of the NOP in PCG. After the service, interviews were conducted with Rev. John Bosco, Catechist Charles Anaba, and one member of the congregation by the name of David Aguzia.¹²

Rev. John Bosco noted in his interview that when establishing a NOP congregation, collaboration occurs between the intended NOP location and nearby mainstream congregations of the PCG. At the inception, the mainstream congregation provides leadership to the new NOP, with a focus on raising internal leaders for the NOP. The mother church also assists the NOP in acquiring a place of worship and necessary equipment. Initially dependent on the mother church, the NOP eventually becomes autonomous. The district minister oversees the relationship between the mother church and the NOP. The coordinator oversees comprehensive reports on the NOP congregations based on reports received from catechists. Financial obligations are directed to the district, while minister welfare is supported through fund-raising initiatives. Additionally, the NOP has expanded its reach through the “Operation Go Back Home and Tell” program, the NOP congregations are at the forefront of evangelism and church planting in the Northern Regions of Ghana. Important lessons can also be gleaned from the Northern Outreach Program’s 30-year experience in the Presbyterian church.¹³

The NOM in the Church of Pentecost

⁷ Dovlo and Sule-Saa, “The Northern Outreach Program of the Presbyterian Church of Ghana,” 114.

⁸ Personal interview with Rev. John Bosco on 17th March 2019.

⁹ Personal interview with Rev. John Bosco on 17th March 2019.

¹⁰ Christian Tsekpoe, interview with Rev. John Bosco and Catechist Charles Anaba at Accra New Town on 17th March 2019.

¹¹ Christian Tsekpoe, personal observation at the Frafra congregation of the PCG on 17th March 2019.

¹² Christian Tsekpoe, interview with Rev. John Bosco and Catechist Charles Anaba at Accra New Town on 17th March 2019.

¹³ Christian Tsekpoe, interview with Rev. John Bosco and Catechist Charles Anaba at Accra New Town on 17th March 2019.

The aim of the NOM in The Church of Pentecost (CoP) was to reach out to people who migrated from the Northern to the Southern part of Ghana. From a broader perspective, Apostle Patrick Aseyoro indicates that the NOM was a “direct response to the challenge of reaching the over three (3) million unreached people of Northern Ghana and people of West African origin who reside in the seven (7) regions [now 11 regions] of the Southern sector.”¹⁴ Initial attempts to start the NOM under the leadership of Pastor Agyia Manu, the then Achimota District Pastor, were made as far back as 1993. On 12th January 1997, NOM was officially inaugurated with three local congregations, namely Dome Kasena, Anumle and Fadama, with Pastor Patrick Aseyoro (Now Apostle Patrick Aseyoro) as the minister in charge.¹⁵

The NOM’s membership at the time of its inauguration in 1997 was 420. Although the ministry faced numerous challenges, it continued to grow under the leadership of Apostle Patrick Aseyoro (1997-2010) and later Apostle Osei-Wusu Brempong (2010-2014), having Assemblies in Accra, Kumasi, Takoradi, Sunyani, and Techiman.¹⁶ Analysing the achievements of the NOM in the CoP, Apostle Amos Jimmy Markin, the Evangelism Ministry Director of the CoP, indicates,

By the year 2000, it had grown to places such as Nungua, Ashiaman, Timber Market, Nima, Madina, Ablekuma and Dome. All in Accra. It spread to other parts of the country from 2001 which required other ministers to come on board. Between 2001 and 2005, Pastor Beddim was stationed in Kumasi and under him five Assemblies were also opened: Bantama, Moshie Zongo, Adom, Kokode and Aboabo. Other ministers were subsequently recruited to open and man new places. They are: Pastors Robert Gynase (2003) in Accra, Kojo Mahama (2004) in Techiman, Micheal Zinah (2005) in Sunyani, Elisha W. Nambu (2007) in La-Accra, S. Amos Adams (2007) in Nima-Accra, James Magyam (2007) in Madina-Accra, Amos Dindiago (2008) in Kwadaso-Kumasi, James K. Yinger (2008) in Asokwa-Kumasi, Emmanuel Akay (2005) in Techiman, and Francis Anank (2007) in Techiman. By the end of 2010, the National Northern Outreach Report showed a total adult membership of 4,859, with 2,155 children and 277 Leaders in sixty-six Assemblies.¹⁷

These reminiscent figures suggest some success of the NOM model in reaching out to migrants from the North, as has been the aim of the model. This success is also confirmed in the ministry’s annual reports. For example, in 2011 alone, the ministry won 1,711 converts and baptised 1,322 of them in water. In 2012, the ministry won 1,879 converts and baptised 1,399 in water.¹⁸ Also, the 2013 end-of-year NOM report revealed that apart from the national coordinator, nine full-time pastors took care of the various congregations placed under 9 different districts. There were 33 local congregations in Accra, 37 in Kumasi, 19 in Techiman, 11 in Sunyani and 3 in Takoradi. Membership of NOM as of the same period comprised 8,100 adults and 3,400 children, making a total of 11,500 members.¹⁹

During the fieldwork for this study, all the interlocutors pointed out that one of the key accomplishments of the NOM model was its capacity to successfully evangelise migrants from the northern regions. Hence, it can be inferred that the NOM managed to attain its specified goals, albeit with some difficulties that necessitated an assessment and restructuring of the ministry. According to Markin, despite the remarkable success achieved, the NOM faced numerous challenges after its 20 years of establishment.²⁰

The Integration of NOM into the Mainstream of the CoP

¹⁴ Roberta Achana, “The Historical Development of the Home and Urban Missions of the Church of Pentecost” (Pentecost University, 2022).

¹⁵ Patric Aseyero, “Northern Outreach Ministry in the Church of Pentecost: The Way Forward,” 2004. . For example, The Dome and the Anumle congregations spoke Kasem, and the Fadama congregation spoke Konkomba. The Anumle congregation was the first congregation was the very first NOM congregation in the CoP.

¹⁶ Achana, “The Historical Development of the Home and Urban Missions of the Church of Pentecost.”

¹⁷ Amos Jimmy Markin, *Transmitting the Spirit in Missions: The History and Growth of the Church of Pentecost* (Eugene, OR: Wipf & Stock, 2019), 94.

¹⁸ CoP, “Northern Outreach Ministry End of Year Report, 2013.”

¹⁹ CoP, “Northern Outreach Ministry End of Year Report, 2013.”

²⁰ Markin, *Transmitting the Spirit in Missions: The History and Growth of the Church of Pentecost*, 94.

Apostle Osei-Wusu Brempong and Elder Charles Kodum carried out an assessment in 2013 to ascertain the ministry's effectiveness. The research identified both internal and external challenges confronting the ministry. The internal challenges, for example, include a lack of decent places of worship, a high level of illiteracy, a low level of income, unemployment among members, and ineffective indigenous leadership.²¹ The report outlines external challenges, including the lack of financial support for NOM congregations from Area grants, discrimination, marginalization, and disrespect for NOM pastors and NOM congregations.²² Following this research report, a proposal to integrate the NOM into the mainstream CoP was formulated, which was subsequently implemented in June 2014. Twelve action points were proposed as the guiding principles for integration.²³ Despite the successful implementation of the integration, the guidelines necessary for the model's sustained viability were not adhered to, resulting in concerns about outreach to Northern migrants in the South.²⁴

Re-Structuring of the Northern Outreach Ministry into Home and Urban Mission (HUM)

In 2019, a five-member committee led by Rev Dr Christian Tsekpoe as chairman, Rev Emmanuel Agyei Kwafu (secretary), Rev Patrick Aseyoro,²⁵ Rev Osei-Wusu Brempong (Rtd),²⁶ and Elder Joseph Laar,²⁷ as members, were assigned by the Executive Council of the CoP to research the integration of the NOM.²⁸ They were given the mandate to:

1. ascertain the level of integration of the Northern Outreach Ministry into the mainstream church;
2. ascertain the extent of assimilation of Northerners won under the former Northern Outreach Ministry;
3. ascertain the extent to which people migrating from the Northern part of Ghana to the South are being reached with the Gospel and
4. recommend the way forward for the ministry to Northerners who migrate to the South.

This research was commissioned in accordance with the CoP's Vision 2023, which seeks to develop strategies targeting the significant population migrating to urban areas and evaluate the integration and assimilation of NOM into the mainstream structure.²⁹ This research was imperative as no assessment has been conducted since the integration of NOM into the mainstream CoP structure in 2014 to determine the integration's effectiveness and its continued ability to reach northern migrants in southern Ghana.

The data gathered from this study indicates that while some leaders and members of the NOM believed that the integration was successful, others expressed dissenting views. Those who perceived the integration as effective claimed that it had addressed several significant challenges faced by the NOM. They argued that the integration had fostered unity among NOM members and the mainstream CoP. Furthermore, they contended that NOM members were no longer marginalized or discriminated against, as had been the case before the integration. Additionally, pastors and presiding elders highlighted that the integration had alleviated the issue of conflicting instructions from coordinators and area heads now that NOM assemblies were under districts and areas.³⁰

²¹ Michael Kodum and Brempong Osei-Wusu, "Evaluation of NOM Operations and the Way Forward," 2013.

²² Kodum and Osei-Wusu, "Evaluation of NOM Operations and the Way Forward."

²³ The Church of Pentecost, "Circular Letter Issued by the Chairman on June 13, 2014," 2014; The Church of Pentecost, "Executive Council, Proposal to Integrate NOM into the Mainstream Church Structure," n.d.

²⁴ Christian, et al. Tsekpoe, "A Research Work on the Integration and Assimilation of the Northern Outreach Ministry of The Church Of Pentecost," *A Research Report Presented to the Executive Council of The Church of Pentecost*, April 9, 2019.

²⁵ Rev Patrick Aseyoro was the first national coordinator for NOM since its establishment in 2007 until he was reviewed in 2010.

²⁶ Rev Osei-Wusu Brempong took over from Rev Patrick Aseyoro as the national coordinator from 2010 until the ministry was integrated into the mainstream of the CoP in 2014.

²⁷ Elder Joseph Laar has been a member of the national NOM leadership since its inception in 2007 until it was integrated into the mainstream CoP in 2014.

²⁸ Eric Nyamekye, "The Integration and Assimilation of the Northern Outreach Ministry into the Mainstream," Letter to the members of the research committee, April 27, 2019.

²⁹ Nyamekye, "The Integration and Assimilation of the Northern Outreach Ministry into the Mainstream."

³⁰ Tsekpoe, "A Research Work on the Integration and Assimilation of the Northern Outreach Ministry of The Church Of Pentecost."

Although the number of respondents expressing dissatisfaction with the integration was marginal, their concerns were vital and could not be dismissed. This research, therefore, concludes that although the integration appears to be effective to a large extent, the challenges it presents are significant and need urgent attention and re-structuring of the NOM.³¹ A 17-point recommendation for re-structuring of the ministry was therefore recommended.³² While the first recommendation proposed a re-structuring of the ministry, the second recommendation proposed that “the name ‘Northern Outreach Ministry’ should be changed to “Urban Missions” (UM), and the focus should not be limited to only Northerners but also extended to other migrants such as Fulani and other neglected communities who migrate to Ghana from countries such as Niger, Burkina Faso, Cote d’Ivoire, Togo, Nigeria, China, among others.³³

Following the presentation of the report to the Executive Council on April 2, 2019, an extensive discussion ensued among the council members regarding the proposed name for the initiative. The Executive Council recommended the name “Home and Urban Mission” (HUM) instead of “Urban Mission” (UM), as suggested by the Tsekpoe committee. Their rationale for this decision was based on the basis that Vision 2023 already encompassed the inclusion of migrants from Togo, Niger, Cote D’Ivoire, China and other nations under the designation of “Home Mission”. Consequently, the council members proposed that a merger of the two initiatives could be effectuated to facilitate implementation.

Analysis of the Home and Urban Mission (HUM) Model of The Church of Pentecost

At the 16th Extraordinary Council meeting of the Church of Pentecost, held at Gomoah-Fetteh in Ghana from May 8-10, 2024, a nine-member committee was appointed to administer the newly formed Home and Urban Missions Committee.³⁴ The names of the committee members include:

1. Apostle Christian Tsekpoe – Chairman
2. Apostle Patrick Aseyero – Member
3. Pastor Emmanuel Agyei Kwaffo – Coordinator/Secretary
4. Pastor Daniel Kwame Nabaku – Member
5. Pastor Thomas Ayamboya – Member
6. Elder Lawyer Dr Ken Abboah – Member
7. Elder Alfred Langdon – Member
8. Elder Kabore Jonas – Member
9. Elder Oladele Aribike – Member

The Council Meeting saw the appointment of two additional pastors, Thomas Ayamboya and Joseph Kwaku Appiah Taah, as full-time HUM pastors to support the work of the HUM coordinator and the national committee.³⁵ Following the council meeting, the work of HUM commenced, although it was officially inaugurated alongside four other new ministry initiatives - Ministry to Persons With Disabilities (MPWDs), Chaplaincy Ministry, Counselling Ministry, and Pentecost Workers Guild - during a special ceremony at the Pentecost International Worship Centre (PIWC), Kokomlemle on Sunday, December 15, 2019. The launch was presided over by the church’s Chairman, Apostle Eric Nyamekye.³⁶

This leadership team was strategically appointed to include church leaders who have worked with and have some experience working with marginalized people, those who showed some passion for the target group, and academics who can support research into the needs of such marginalized people. Apart from the national leadership team, it was ensured that, in line with the CoP’s

³¹ Tsekpoe, “A Research Work on the Integration and Assimilation of the Northern Outreach Ministry.”

³² Tsekpoe, “A Research Work on the Integration and Assimilation of the Northern Outreach Ministry.”

³³ Tsekpoe, “A Research Work on the Integration and Assimilation of the Northern Outreach Ministry.”

³⁴ The Church of Pentecost, “16th Extraordinary Council Meeting Decisions” A White Paper Released on May 10th 2019.

³⁵ The Church of Pentecost, *16th Extraordinary Council Meeting Decisions, A White Paper*, 2019.

³⁶ The Church of Pentecost, “5 New Ministries Launched,” n.d., <https://thecophq.org/5-new-ministries-launched/>.

administrative structure, HUM leaders were appointed at all administrative levels, including Area, District, and Local congregations. These structures are necessary to effectively and successfully implement HUM activities in the church. Amos Jimmy Markin identified effective church governance and administration as one of the factors that have contributed to the growth and sustenance of the CoP.³⁷

Clarifying the Guidelines for HUM Activities

In an effort to provide HUM workers with a comprehensive understanding of its operations, scope, vision, and mission, the leadership of HUM compiled a guide entitled “HUM at a Glance.” This document served as a working tool, aiming to outline the ministry’s responsibilities, which include reaching out to various neglected demographics such as foreigners or expatriates, marginalized individuals (such as drug addicts, prostitutes, and street children), unengaged people groups (such as Fulani, Hausa, Kotokoli, Chinese, etc.), as well as migrants from Northern Ghana to the South and other African migrants in Ghana.³⁸

The mission of HUM is encapsulated in the statement, “We exist to win and disciple marginalized people and people groups in Ghana with the unadulterated Word of God, giving them hope and transforming them into agents of hope and positive change for their communities.” Complementing this, the vision is set “To become an effective arm of the Church of Pentecost completely dedicated to reaching out to the marginalized people and people groups in Ghana.” These objectives were derived from Paul’s statement, “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 Cor. 9:22, NIV). This scripture has been adopted as the anchor scripture to guide the operations, and a slogan has been coined based on this passage: “HUM! All Things to All People.”^{39,40}

A Brief Analysis of HUM Achievement from 2019 to 2023

The end-of-year HUM report gave impressive statistics on HUM’s achievements from August to December 31, 2019. The general assessment of the introductory part of the report reads:

There were 13 existing assemblies under the former Northern Outreach Ministry with a total membership of Two thousand seven hundred and eighty-six 2,786. From August to December 2019, 37 new HUM assemblies were opened, comprising 14 assemblies, 17 Ghetto Churches, and 6 French assemblies with 1,128 members. The total membership stands at 3,914, with 1,218 children, 602 teenagers, 1,448 young adults and 644 other adults. There are one hundred and seventy-two (172) officers and two (2) leaders. During the period under review, 3781 souls were won, including 42 Kotokoli, 1,032 drug addicts, 119 prostitutes, 912 Northerners in the South, 290 African migrants, 31 expatriates and 159 Fulani.⁴¹

Although it is true that church statistics can sometimes be misleading, substantial tangible evidence exists to confirm that HUM was effectively fulfilling its mission. The ministry’s capacity to engage with a large number of marginalized groups such as drug addicts, commercial sex workers, Northern residents in Southern Ghana, African migrants, and expatriates indicated a promising start for HUM. One of the researchers has personally participated in numerous visits to the ghettos⁴² of Accra to preach the Gospel to drug addicts and also distribute food to them.

Additionally, in 2019, HUM engaged in a wide array of activities aimed at fostering community outreach and empowerment. These activities encompass comprehensive training initiatives

³⁷ Markin, *Transmitting the Spirit in Missions: The History and Growth of the Church of Pentecost*, 102-116.

³⁸ The Church of Pentecost, “Home and Urban Mission at a Glance” Un Unpublished Guide to Home and Urban Missions of the Church of Pentecost,” 2019.

³⁹ The Church of Pentecost, “Home and Urban Mission at a Glance.”

⁴⁰ The Church of Pentecost, “Home and Urban Mission at a Glance.”

⁴¹ The Church of Pentecost, “Executive Summary of the End of Year HUM Reports: August – December 2019,” 2019.

⁴² In Ghana, ghettos refer to slums where drug addicts are usually located.

designed to enhance the competencies of selected HUM workers, particularly in the areas of reaching out to marginalized communities. Furthermore, the ministry organizes retreats and conferences to facilitate knowledge-sharing and networking opportunities. Moreover, HUM demonstrates its commitment to holistic community development through initiatives such as kids' street parties, intentional personal evangelism, and literacy education programs. These multifaceted activities collectively embody HUM's dedication to addressing social inequities and fostering sustainable positive change within the communities it serves.^{43,44}

HUM continues to experience growth and expand its operations in Ghana on an annual basis. The reports from HUM for the year 2023 indicate a total of 38,102 outreaches, comprising 229 Crusades, 5975 rallies, 1076 Cine evangelism outreaches, 25,912 house-to-house campaigns, and 4910 other outreaches, encompassing medical, sports, and other social intervention programs. This represents an 11.40% increase compared to the outreaches conducted in 2022. The total number of adult converts won was reported as 37,017, signifying a 10.32% increase from the 2022 figure of 33,196. Notably, these converts included individuals from various demographics, such as commercial sex workers, street dwellers, drug addicts, Northerners living in the South, African Migrants, Expatriates, Fulani, Kotokoli, and others, including Chokosi, Chakali, Mamprusi, Gonja, Wala, Challa, among others. Children won for Christ were reported as 6291.⁴⁵

Overall, there were 43,308 adult and children souls won, marking a 13.30% increase over the same period in 2022. Out of these converts, 19,255 individuals were baptized in water, reflecting an 11.11% increase, while 9644 received the Holy Spirit baptism, indicating a 5.59% increase. Moreover, 24,158 of the converts were retained, encompassing 17,867 adults and 6291 children. Noteworthy developments during the period also included the opening of 54 HUM Assemblies and 174 HUM Cells.⁴⁶

The HUM report from 2019 to December 31, 2023, indicates a notable expansion in HUM operations. As of December 2023, the total count of HUM Churches stood at 756, demonstrating a substantial increase from the 528 recorded in December 2022, representing a growth of 43.18%. This encompassed assemblies registered with 309 HUM and 447 Mobile churches/Restoration Centers. Specifically, the registered HUM assemblies experienced an increase from 255 in December 2022 to 309 in December 2023, marking a 17.48% rise. Moreover, the registered HUM assemblies comprised 28 French Assemblies, 189 Churches for Northerners in the South, 2 Burkinabe Churches, 5 Fulani Assemblies, and 85 churches for other Unreached People groups such as the Chakali, Losso, Mosi, Chokosi, Challa, Bimoba, and Kotokoli.⁴⁷ The collective membership within the established assemblies under HUM in various districts has reached 25,304, reflecting a 17.94% increase from the previous year's figure. Adult membership in the assemblies stands at 16,579, with 8,725 children, showing respective increases of 18.99% and 15.95%.⁴⁸

Apart from this impressive evangelism, soul-winning, and church-planting records, HUM has introduced many intentional interventions to nurture, disciple, and grow the converts who are being won into the church through this model. Some of these interventions and activities are briefly discussed in the next sections.

The Pentecost Centre for the Study of Unreached People Groups, Africa (PCUPGs Africa)
HUM initially established the School of Fulani Ministry in collaboration with Pentecost University to train Fulani converts and explore effective strategies for winning and discipling them for responsible leadership within both the church and society. Over the years, this school has evolved into a well-established centre that now encompasses a broader scope, extending its efforts beyond Fulani converts to include all target groups identified by HUM. This centre is known as the Pentecost Centre for the

⁴³ The Church of Pentecost, Executive Summary of the End of Year HUM Reports, 2019.

⁴⁴ The Church of Pentecost, "Executive Summary of the End of Year HUM Reports: August – December 2019."

⁴⁵ The Church of Pentecost, "End of Year HUM Comprehensive Report," 2023.

⁴⁶ The Church of Pentecost, "End of Year HUM Comprehensive Report."

⁴⁷ The Church of Pentecost, "End of Year HUM Comprehensive Report."

⁴⁸ The Church of Pentecost, "End of Year HUM Comprehensive Report."

Study of Unreached People Groups, Africa (PCUPG's Africa) and operates under the missions department at Pentecost University.

The centre was officially launched on April 13, 2023, at the Pentecost School of Theology and Mission on the Gomoa-Fetteh campus by the Vice Chancellor of Pentecost University, Apostle Professor Kwabena Agyapong Kodua. It now offers a certificate program focused on the study of unreached people groups in Africa. Additionally, plans are underway to host an international conference dedicated to the study of unreached people groups in Africa, scheduled to begin in 2024. These initiatives aim to enhance the capacity of HUM workers and ensure that HUM converts are effectively discipled and nurtured within the church.

HUM Training Programmes, Workshops and Other Conferences

HUM also offers training opportunities for its workers to build capacity and equip them for effective ministry to its target groups. For example, the National HUM Equippers Conference was held from April 12 to 15, 2023, at PCC, Gomoah Fetteh. This conference was replicated at the Regional/ Sector and Area levels between May and June 2023. Other capacity programmes aimed at achieving effective ministry to the HUM target group include HUM workers conference, equippers conference, Training and Workshops for HUM pastors and their wives, HUM Leadership Training for Presiding Elders and local HUM workers, HUM volunteers training workshops, Expatriate Dinner, HUM Diaries on Pent TV, and Fulani Conventions, Christ for Christ for all Missions Outreach, Vulnerable Kids Camp Meeting, among others.

Discussion Summary

The study has highlighted the importance of demonstrating compassion and equitable treatment towards marginalized groups, which is in line with biblical teachings on social justice and care for the vulnerable. The study carefully traced the historical trajectory of the Northern Outreach Ministry and factors leading to its re-structuring into the Home and Urban Mission. The discussions clearly show that the HUM model's intentionality in targeting marginalized groups such as drug addicts, commercial sex workers, expatriates, Ghanaian Northerners to the South, and other African migrants has yielded great results in terms of social action, evangelism, soul-winning, and church planting.

This research has shown how intentional programmes have been developed by the HUM to build capacity for its workers while making efforts to nurture, disciple, and grow concepts that have been won through the HUM initiative. Through these initiatives, HUM has successfully prepared and ordained some of the converts won through this initiative as lay leaders with the capacity to lead indigenous people groups within their contexts. Within a period of four years of its operation, and for the first time in the history of the Church of Pentecost, one Fulani, Sulemana Dialo Abubakar, has been ordained as a full-time minister of the Church of Pentecost. These efforts are in line with time-tested missiological principles, which are recommended in every missional context. There is a need to train and nurture Indigenous leaders who understand the context, culture, and language of the Indigenous people and can minister to them more meaningfully. Such indigenous leaders can contribute to self-theologising and make the Gospel more meaningful to Indigenous people.⁴⁹

The HUM model's structures, activities, and intentionality provide a framework for churches to engage with these populations and demonstrate God's love and care for them. The study's results also highlight the importance of understanding local contexts and cultures in mission work and empowering local leaders and communities. Therefore, it is recommended that Christian churches and denominations adopt similar strategies to reach out to marginalized and neglected groups. By doing so, they can demonstrate their commitment to social justice, care for the vulnerable and contribute to the advancement of God's kingdom.

⁴⁹ Paul Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker, 1986), 196; Christian Tsekpoe, *Intergenerational Missiology: An African Pentecostal-Charismatic Perspective* (Oxford: Regnum, 2022), 103-106; Kwame Bediako, *Jesus in Africa: The Christian Gospel in African History and Experience* (OCMS, 2000), 8.

The study has highlighted the importance of demonstrating compassion and equitable treatment towards marginalized groups, which is in line with biblical teachings on social justice and care for the vulnerable. The HUM model thus provides a framework for churches to engage with these populations and demonstrate God's love and care for them. The study's results also highlight the importance of understanding local contexts and cultures in mission work, as well as empowering local leaders and communities. Therefore, it is recommended that Christian churches and denominations adopt similar strategies to reach out to marginalized and neglected groups. By doing so, they can demonstrate their commitment to social justice, care for the vulnerable and contribute to the advancement of God's kingdom.

RECOMMENDATIONS

Based on the findings of the study on the Home and Urban Mission (HUM) model and its impact on marginalized groups, the following recommendations for churches in Africa are proposed:

1. **Adopt Intentional Compassionate Outreach Framework:** Churches should develop intentional programs that specifically target marginalized groups such as drug addicts, commercial sex workers, expatriates, and other vulnerable populations. This outreach should be intentionally compassionate and holistic, focusing not only on evangelism but also on addressing the social, emotional, and economic needs of these individuals and eventually making them authentic disciples of Christ.
2. **Train Indigenous Leaders:** Prioritize the training and ordination of local leaders who understand their communities' cultural context and language. These leaders can connect with their populations more effectively and contribute to the self-theologizing process, ensuring that the Gospel message is relevant and accessible.
3. **Implement Capacity-Building Programs:** Churches should create intentional capacity-building initiatives for their workers and volunteers, equipping them with skills and knowledge to engage more effectively with marginalized groups and to nurture discipleship within their communities.
4. **Cultivate a Contextual Understanding:** Churches need to invest time in understanding the unique cultural, social, and economic dynamics of the communities they serve. This understanding will inform their missions and enable them to address the specific needs and challenges faced by marginalized and unreached people groups.
5. **Facilitate Collaborative Efforts:** Encourage partnerships with academic institutions to promote research and also network with community organizations that share similar goals of outreach and support for marginalized populations. Collaboration can enhance resource sharing and lead to more impactful ministry.
6. **Monitor and Evaluate Impact:** Ensure an accurate reporting system at all levels and establish mechanisms to monitor and evaluate the effectiveness of outreach efforts and programs directed at marginalized groups. This evaluation will help churches refine their strategies and ensure they are effectively meeting the needs of those they serve.

CONCLUSION

This study has demonstrated the profound significance of the Church of Pentecost's (CoP) Home and Urban Mission (HUM) in Ghana from its inception to December 2023. The HUM has emerged as a strategic mission model that effectively reaches out to migrants from the northern regions who have relocated to urban areas in the southern regions of the country. This initiative serves a vital role in addressing these communities' unique spiritual, social, and economic needs, who often face challenges as they adapt to new environments. Despite encountering various obstacles—such as cultural differences, economic hardships, and social alienation—the HUM has succeeded in establishing connections with marginalized and often neglected groups. Its success highlights the effectiveness of targeted mission strategies and underscores the importance of inclusivity in Christian outreach efforts.

The biblical foundation for these missions is deeply rooted in both the Old and the New Testament's emphasis on social justice, where care for the vulnerable and marginalized is a recurring theme.

As the HUM of the CoP continues to evolve and develop many intentional activities that aim at not just making converts into the church but nurturing them in Christlikeness and making disciples of them. The model remains a vital missional effort for effective Christian missions in Ghana and beyond. By embracing the biblical imperatives for social justice and compassionate service, the HUM not only fulfils a spiritual mandate but also contributes to societal transformation. The lessons drawn from this mission offer invaluable insights for future initiatives aimed at reaching marginalized communities, reinforcing the idea that ministry should be driven by love and a commitment to social equity.

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