ABSTRACT

A STRATEGY TO STRENGTHEN THE ROLE AND FUNCTION OF THE DISTRICT PASTOR FOR EFFECTIVE LEADERSHIP AND GUIDANCE OF LOCAL CHURCHES IN GHANA

by

Paul Adu Sampah

Adviser: Rudi Maier
Title: A STRATEGY TO STRENGTHEN THE ROLE AND FUNCTION OF THE DISTRICT PASTOR FOR EFFECTIVE LEADERSHIP AND GUIDANCE OF LOCAL CHURCHES IN GHANA

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Problem

Ever since the General Conference introduced Union and Conferences to run local churches, progress of the gospel work in Ghana has been slow. Before their introduction, churches were grouped into districts and run by district pastors. Due to their high administrative expenditure, local churches have become poor with no proper pastoral care. When church administration is given back to the districts and district pastor's role is strengthened, conference expenditure will be reduced, more pastors will be sent to the churches, and local churches will be saved from financial collapse.
Method

Studies were carried out by reviewing current literature on church structures. Interviews with conference leaders, departmental directors, retired ministers, district pastors, church pastors, church elders, and all interest groups were conducted. A ministerial manual for district pastors has been developed for future training needs.

Result

A new administrative model that includes districts has been developed. A ministerial manual for the district pastors has also been developed. In order to strengthen the new church structure, a curriculum for training church leaders has been outlined with evaluation and monitoring tools. The restructuring of the church organization will hopefully free more pastors for the work in the districts that will lead more churches in holistic ministries and rapid church growth in Ghana.

Conclusion

A new administrative structure including districts has been designed to be implemented throughout Ghana. A program to strengthen the roles and functions of district pastors has also been developed that will strengthen church members who offer voluntary services in the spreading of the gospel. The new leadership manual for district pastors will be used by pastors to guide them in their ministerial duties. Finally, with expenditures reduced and a new conference administration in place, local churches will be saved from financial collapse.
A STRATEGY TO STRENGTHEN THE ROLE AND FUNCTION OF THE DISTRICT PASTOR FOR EFFECTIVE LEADERSHIP AND GUIDANCE OF LOCAL CHURCHES IN GHANA

A Dissertation
Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Ministry

By
Paul Adu Sampah
April 2008
Dedicated to my son Augustus Sampah, district pastor Samuel Sulemana,

and elders Matthew Brenya and Las Kwarteng
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PREFACE

Just as the first official missionaries sent from the General Conference arrived in Ghana to see the missionary spirit already working among indigenous believers, in the same way, the district administrative church structure was in place before the official church hierarchy was instituted. The coming into being of the first Seventh-day Adventist conference could not abolish the district administrative structure because the people of Ghana lived with similar structures before Jesse Gibson introduced it to the church in 1949.

Before Jesse Gibson’s district model, traditional rulers were practicing the sub-chief and paramount chief systems, where the territory of the paramount chief of a traditional area was divided among sub-chiefs who met according to schedules of the traditional council to report on their territories to the paramount chief. In a similar way, political leaders were also practicing the local government system in the form of district assemblies led by District Chief Executives (DCE) who implemented government policies in their local communities. Therefore restructuring the church hierarchy by adding the district administrative structure is a known practice of the people of Ghana.

It is my sincere hope that from the implementation of this project, district pastors will be given recognition that commands the respect and dignity they deserve from working within a new administration structure.
CHAPTER 1

INTRODUCTION

Ever since the first local Seventh-day Adventist church was organized in Ghana in October 1909,¹ the union and the conferences/missions have not been able to provide local churches with sufficient pastors. Today, usually several churches are grouped together according to their geographical location and known as a "district."² They are served by one pastor. This concept of organization is being followed by all six conferences and the one mission in the north of Ghana. There are no formal or official guidelines for pastors to lead these districts. There is a need for these districts to be formally organized as part of the official church structure in Ghana and to provide pastors with guidelines and clear definitions of their relationships with the Union.


²Within the Adventist administrative structure traditionally, the concept of a district refers to a number of churches in a given geographical area that are supervised by a senior pastor. In Ghana, the concept of a "district" has taken a more formal role, in which a "district pastor" functions more administratively, similar to a conference president. He presides over a "district" constituency meeting, which elects officers and departmental directors which function on a voluntary basis. He also chairs an executive committee for the "district."
Problem

The official worldwide organizational structure of the Seventh-day Adventist Church does not include an administrative level called the district. According to the official church manual “there are four constituent levels leading from the individual believer to the world-wide organization of the work of the church: The local church, the local conference/mission, the union conference/mission, and the general conference.”

Due to the lack of resources, Ghana implemented the concept of a “district” to operate between the conference and the local church. This structure was introduced in 1949 by Jesse Gibson, an American missionary who gave leadership to the church in Ghana from 1948 to 1957 with only seven associates (five ordained local ministers and two foreign workers as his assistants). To encourage church growth, Gibson divided Ghana into seven major districts and shared them among his seven associates.

Gibson’s organizational structure proved so effective that the first Ghana Conference, which was organized on December 25, 1970, recognized the district concept as an administrative level. Presently, there are almost two hundred districts and district pastors. Because no formal guidelines, nor job descriptions, and no clear definition of their relationships with conferences, departmental directors, associates, church pastors, conference leadership, or the laity exist, some district pastors have become errand boys who only collect tithe and statistical reports for their conferences and conduct baptisms when local churches have prepared candidates while others may go into farming or

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4Owusu-Mensah, 237.
operate private businesses on the side while still maintaining full-time status as district pastors.

Justification of the Project

Formal Roles of Ministry

Gibson originally created the district pastor\(^5\) position to enable a pastor to operate a district by training the laity and supervising the activities of his churches. District pastors also were intended to represent the field president at all church and public functions and report to the mission administration periodically on the activities of the field. Unfortunately, the role of district pastors is no longer clearly defined. When Gibson organized the districts, no conferences, missions or departmental directors existed. But today, with the creation of conferences, missions and their departmental positions, the functions of the district pastor often duplicate those of the conference/mission departmental leaders. Therefore, new job descriptions for district pastors in relationship to conference/mission departmental leaders are needed. This dissertation will provide guidelines for their work in the conference/mission fields.

Ministerial Training

Apart from the normal two-year internship for candidates appointed for ministry, there is no formal training for district pastors. Since local churches often depend upon district pastors for training, there is the need for the Ghana Union Conference to establish

\(^5\)A district pastor is an ordained or licensed minister, appointed by a conference as an administrative head of a territory created within that conference. He reports his activities regularly to the conference president.
training programs, which will train district pastors to become trainers of the laity. Therefore this dissertation will also develop a continuous training program for the Ghana Union Conference to train district pastors.

Operational Tools

District pastors often lack basic administrative tools to enable them to better serve the churches. Furthermore, this dissertation will present suggestions that will define their role and identify required tools to enable district pastors to effectively perform their assigned roles. A ministerial manual for district pastors that lists responsibilities and answers to common problems will be produced.

Purpose of the Dissertation

The purpose of this project is to develop a strategy to strengthen the role and function of district pastors for effective leadership of the local churches in Ghana.

To fulfill the purpose of this dissertation, there is the need to understand why the district structure exists and how it operates. It is the only structure that operates within the Adventist administrative system with only one paid pastor who is assisted by a number of devoted Christians who voluntarily offer their services to the church with no remunerations. It is a cost effective system that involves all church members at the grassroots level in offering services to God the Creator.

Significance of the Dissertation

Clear guidelines and job descriptions for district pastors will be established in a separate ministerial manual. Duplication of areas where the district pastor’s functions overlap the conference/mission departmental directors will be identified and eliminated.
Ghana Union and Conference field administrator positions will be re-structured to function with the districts as an official organizational level within the Seventh-day Adventist Church hierarchy. Basic tools to ensure effective ministry of district pastors will be identified and developed. District pastors will be better equipped to provide training to church members.

**Basic Assumptions**

It is assumed that the Ghana Union Conference executive committee will accept the project, and be willing to participate in its implementation. A further assumption is made that the six conferences and one mission in Ghana will be willing to accept the administrative changes where officers shall be expected to function with no departmental directors. Finally, it is assumed that district pastors will submit themselves for leadership training that will be offered by the Union, and in turn, train the laity for evangelism and church growth.

**Limitations**

The success of the project depends solely on the willingness of the Ghana Union Conference’s participation. Therefore any hesitation from conference or mission leaders may cause the Union to revert to the old model. Individuals may resist this change so there may be a tendency for people to discourage the Union from implementing the proposed organizational change because of small problems. Furthermore there is no other key organization to promote the project if the Union abandons it.
leadership styles, personal and spiritual needs, and goals. Finally my theological understanding of ministry and an understanding of the church are highlighted.

To introduce Ghanaians and their way of life, a historical, political, social, and religious analysis of Ghana is detailed in chapter 3. A historical overview of the Seventh-day Adventist Church, its current church structure, and problems associated with the structure are also discussed.

Chapter 4 deals with a strategy to strengthen the roles and functions of district pastors. It describes the restructuring of the administrative organization of the church in Ghana, and outlines a mission strategy for Ghana. This is done through a logical framework analysis and a Gantt Chart which describes in detail the structural implementation of the strategy. Finally, an evaluation protocol of the new administrative organizational structures and their implementation is presented.

The last chapter contains a summary, conclusions, and recommendations. It also includes my reflections on the experiences I have gained in designing the new administrative organizational structure, planning for its implementation, and writing the ministerial manual for district pastors.
CHAPTER II

PERSONAL, SPIRITUAL, AND THEOLOGICAL BASIS OF MINISTRY

Introduction

This chapter outlines my personal convictions and theological basis for ministry. Furthermore, I will explain my temperament, spiritual gifts, spiritual web findings, task type references, and my past personal ministries. All these insights into my life I gained by taking a number of tests which I also will explain. In the last part, I will elaborate on my theological foundation for ministry, including my theological understanding of ministry and a theological understanding of the church. I believe that my growing maturity and my close relationship with God will help me to apply my spiritual gifts, and participate in the restructuring of the administrative levels within the Seventh-day Adventist Church, and strengthen the district pastor leadership, which will empower the laity to successfully participate in the Gospel ministry in Ghana.

Biographical Background

Personal Profile

I was born in Accra, the capital city of Ghana, on April 10, 1965 to Amartey Sampah and Grace Odarkai Lamptey both from the Ga tribe of Ghana. I am the fourth born, but the first son of my father. I am the seventh child and the third son to my mother who had three children from her previous marriage. My father died when I was nine.
In 1977 my uncle and his family left Ghana for Toronto, Canada to honor an appointment as the president of the World Craft Council. After he left, I lived on my own until I graduated from secondary school (high school) in June 1982. I married Patience Amanua Ankra that same year. The Lord has since blessed us with four children, three girls and a boy.

In late 1985, I became a Seventh-day Adventist. Prior to my conversion, I had been a member of the Church of Pentecost, one of the fastest growing churches in Africa. I was re-baptized into the Adventist Church in February 1986. After worshipping with the church for sixteen months, I was called into the ministry of the Adventist church, after church administrators learned I had previously pastored a Pentecostal church. I did not receive any formal ministerial training from the Adventist Church, but I was posted to the field as a district pastor. I relied upon the biblical teachings that I had received as a lay person prior to my conversion and the little experience which I had as a Pentecostal minister. I worked as a district pastor from June 1987 to August 1992, when I got the opportunity to pursue a degree in theological studies from Griggs University's off-campus program at Valley View College in Ghana. I graduated in 1996.

After my first degree, I again joined my colleagues in the field and continued as a district pastor and a departmental director of the Mid-West and South Ghana Conference fields until the fall of 2003 when I saw the need to be more professionally trained in the field of theology. I came to Andrews University, a university known to the world as the home of the Seventh-day Adventist Theological Seminary, to study for my Master of Divinity (M.Div.) degree which I successfully completed in December 2005.
The Master of Divinity degree program enhanced my understanding of Seventh-day Adventist theology and the teachings of the Bible so much so that I desired to prepare myself to lead in the spreading of this everlasting Gospel. For this reason I enrolled in the Doctor of Ministry in Global Leadership cohort in the spring of 2006.

Temperament

As part of my studies, I took the Myers-Briggs Type Indicator (MBTI) personality type test described in Roy M. Oswald and Otto Kroeger’s book Personality Type and Religious Leadership. My score on this test was ‘ESTJ,’ where ‘E’ stands for extraversion, ‘S’ for sensing, ‘T’ for thinking and ‘J’ for judging. This instrument describes the Extraversion (E) people as those who are very much in touch with the external environment. When they enter the ministry, they are noted for external happenings and are energized by contact with large numbers of people. When problems occur, the extraverted pastor does not mind visiting all the disgruntled people to get the problems straightened out, because they are used to fixing problems in the outer world. As such they tend to fare better in conflict situations that often occur in the pastoral ministry. These pastoral characteristics are ideal for people who are involved in general pastoral work.

I identify myself with the extraversion group because their description fits me perfectly. I am able to preach better sermons to large congregations than to small congregations. I always take delight in fixing peoples’ problems and will not rest until I find an amicable solution. House-to-house visitation is a success of my ministry. I enjoy

helping members solve their personal problems because in this way, I am also able to offer them assistance in their personal problems not necessarily related to the church. My intent is to help them find peace of mind and free them from their daily problems, and encourage them to come to church. I extend the same help to non-Adventists when they need assistance, which often softens the ground for future public evangelistic meetings.

The second letter score of the MBTI test is (S) Sensing. It identifies people who prefer dealing with facts and realities that can be observed through the five senses—taste, touch, sight, smell, and sound. Sensing personalities deal with practical and factual details. They like to deal with the present moment always looking to complete their specific tasks. In ministry, they perceive the immanence of God in all things, seeking mainly to serve God in practical ways. They do not want to merely study ministerial issues, but rather do ministry in a practical sense, and are highly valued by other sensing types in their congregation.

This result also best described me. I always believe in practical things and do not like to associate myself with things that cannot be proven. This was the main reason why I joined the Seventh-day Adventist Church in the first place. For God commanded that all remember the Sabbath and keep it holy (Exod 20:8), He also recommended that holy convocations are observed on that day (Lev 23:3). Until He comes back to make changes, I want to observe the Sabbath as He has commanded. When I joined the ministry, I did the same in the interpretation of the policies of the church and will enforce them until the General Conference meets in session and makes changes. I always get upset when others kick against established principles, and when I saw the MBTI results of my personality test score, I understood why I behave the way I do.
Thinking (T), the third aspect in the test, is ascribed to people who like to win others over by logic. In the ministry they want to objectify religion so that they can understand it and be able to explain it. They are very analytical and firm-minded. When solving problems, they want to draw cause-and-effect relationships and, through logical analysis, arrive at an objective and impersonal solution. The MBTI test has proven that there are fewer T or thinking-type pastors in the ministry than those of F or feeling-type pastors. I rather think that the world of today needs more T-type pastors who can help the church to know what the real situation of the world is and to offer better solutions.

I have always made it very clear in my doctrinal presentations that there are consequences in following or refusing the teachings of God. It is true that people are all saved by grace (Eph 2:5), but they have to always be cautioned that the grace of God to save sinners cannot be taken for granted (Rom 6:15), because it is the choice of God to pardon sinners. And for those who have a greater knowledge of the truth, much more is expected (Acts 17:30). In settling disputes, I always want the truth to come out and then join the guilty one to plead for forgiveness. After the plea, I try to persuade the one offended to accept an amicable settlement.

Judging (J) is the last of the MBTI results and refers to people who deal with their outer world in a decisive, planned, orderly way, aiming to regulate and control events. In the ministry, they prefer that things are properly decided and planned. They put energy into organizing and scheduling matters. According to the MBTI test, these types bring stability and dependability to their congregations. The only disadvantage is that they are often seen as people who think they know what other people ought to do.
As I look at myself, I always want things to be done right according to laid down principles. I only accept new ways when there is no formal procedure. I enjoy delegating authority to others but will always give them guidance on how they can accomplish the task. I get upset when something is not done right. I have sleepless nights when something that could be accomplished in a particular day is not completed. I rather prefer to work through the night to complete something than to leave it undone till the next day.

I acknowledge the significance of the MBTI test and I accept the result as a true picture of me. It has helped me to see some areas of my temperament that I have to be careful about. I need to tone down occasionally when things do not go right. I can now offer advice to people who come my way with the same personality traits.

**Spiritual Gifts**

Spiritual gifts are supernatural powers given by the Holy Spirit to each individual in unique ways to do the work to which God is calling them for building up the church. Spiritual gifts are a “God-given empowerment to make a meaningful difference in the world” and are within each person waiting to be activated. We need to discover our individual gifts in order to recognize the direction they are leading us in ministry. To know mine, I took a test developed by Dan R. Dick and Barbara Miller in their book *Equipped for Every Good Work*. This test has been designed for ministers and Gospel workers as well as church members to discover their spiritual gifts.²

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³Ibid.
The test results show my primary gift as Prophesy while the secondary or the complementary gifts were identified as Discernment and Wisdom respectively. I was really intrigued with the results, because I love preaching but I did not know that it was my real gift. I saw preaching merely as one of the responsibilities of a minister, but this test helped me to know that preaching is actually a gift that comes from the Holy Spirit. The Apostle Paul confirms that preaching is one of the spiritual gifts (1 Cor 12:7-11). Even though it is the responsibility of all pastors to preach the Gospel, the Apostle Paul concluded that not everyone has the gift of preaching because the Holy Spirit distributes the gifts to each one as He wills (1 Cor 12:11). Table 1 presents my score from the spiritual gifts inventory test.

Dick and Miller described the gift of prophesy as “the gift of speaking the word of God clearly and faithfully.” They explained that prophets allowed God to speak through them and to communicate the message that people needed to hear.

The description of this gift made me believe that the test score is true and it best describes me. It has always been my practice to speak the word of God clearly so that people may understand and make a meaningful decision that they can live with. I hate writing sermons with stories that will make people laugh and not take the message seriously.

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4Ibid., 42.
faith with people in authority even if that will make me unpopular or looked down upon. I am not satisfied with just saying what is right but often I experience sleepless nights wondering if I neglected to mention something in my sermon that I should have mentioned. In preparing sermons, I always relate the message to our current situation or reality, so that the congregation can see how relevant the word of God can be for all humanity throughout eternity.

The secondary or supplementary gifts mentioned, Discernment and Wisdom are also true about me. Dick and Miller described Discernment as "the ability to separate truth from erroneous teachings and to rely on spiritual intuition to know what God is calling us to do." Discernment, allows people to focus on what is truly important and ignore that which deflects from faithful obedience. In short, it aids in knowing whom to listen to and whom to avoid.

Throughout my ministry, I have lived with this attitude. I am able to tell if a speaker or a minister is presenting the truth because, I spend much time searching the Scriptures and the doctrines of the church. I always get upset when something is not said correctly especially when it is clearly written in the Bible and when it follows the policies of the church. If the issue is within my power, I usually will do anything to set the record straight. I spend very little time with programs which I suspect distort the truth. This applies not only to church activities, but also in the secular world.

I am also not surprised that Wisdom is one of my secondary spiritual gifts. The authors described it as "the gift of translating life experience into spiritual truth and of

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6Dick and Miller, 39.
seeing life application of scriptural truth to daily living.”\textsuperscript{7} In other words, it applies a God-given common sense to the understanding of God’s will and helps to remain focused on the important work of God. I wholeheartedly put my trust in what the Bible has said concerning my walk with the Lord and I always claim the promises of God in my daily prayers. I expect answers for my requests on a daily basis and as I receive them I share my testimony wherever I find myself to strengthen newer and less mature Christians to also put their trust in God.

The gift of Wisdom does not make one feel that things happen by chance but rather helps one to appreciate what the Lord has done in one’s life. This is typical of me. I have always encouraged people to join me in giving thanks to the Lord for what He keeps doing for us daily.

Leadership Interaction Styles

In an effort to know my leadership interaction style, the book, \textit{Equipped for Every Good Work}, introduced me to four leadership interaction styles. They are: Thinker, Director, Pleaser, and Dreamer. After careful study of the styles, I identified myself as a Director. According to the authors, directors are leaders who tend to be task oriented, focused on results, and getting the job done. Directors stick close to their agendas, calendars, and the clock—beginning and ending at assigned times. They hate to waste time and are easily annoyed by side conversations and distractions. They like to be in control or like to do much of their work alone rather than in groups or teams. They speak with authority and say exactly what they are thinking; they are very logical, linear.

\textsuperscript{7}Ibid.
thinkers who tend to value reason over intuition. Finally they display considerable self confidence and are not afraid to take risks and accept responsibility for outcomes.  

In addition to what has already been said and which describes my nature, I also know that I do not like supervision when given a task to do. All I need is to have the facts on hand and a clear and concise statement about the task. When that freedom is given, I stay focused, attend to all details, and make sure that I complete the task on schedule. In the church, I am noted for keeping time and doing things according to laid down principles. I begin worship on time, close according to the schedule, and choose appropriate songs for worship to suit the sermon title and occasion. I insist that funds contributed by members be used according to the biblical principles of stewardship.

The other leadership interaction styles which I identified with can be listed in the following order: Pleaser, Thinker, and Dreamer. If I am leading a group or working on a task with other members and things are not going well, I am able to move to a pleaser mode (people oriented, more concerned with others than with myself, flexible, adaptive, open to new ideas, etc.) and will ask them what they need to get the task back on track. I will yield my ideas and together we shall find new ways to complete the task.

If there are no immediate suggestions that can complete the task, I step back from the project and move from the Pleaser to the Thinker mode (relying on facts, information, data, and figures to make decisions). I reconsider options, and search for new strategies to get things moving. Although the test results also identify me as a Dreamer, I do not recognize that leadership style in myself.

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8Dick and Miller, 58.
In an effort to know how I approach and experience God, Urban T. Holmes in his book, *A History of Christian Spirituality* provided me with a typology exercise that led me to identify the ways I approach and experience God in my individual Christian life.

### TABLE 2

**SPIRITUALITY WEB GROUPINGS FOR SPIRITUAL LEADERS**

<table>
<thead>
<tr>
<th>Head Spirituality</th>
<th>Mystic Spirituality</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Study of Scripture is central.</td>
<td>• Focus is on the mystery of God.</td>
</tr>
<tr>
<td>• Worship and education define church.</td>
<td>• Prayer and meditation are central.</td>
</tr>
<tr>
<td>• God can be known.</td>
<td>• Retreat/renewal is important.</td>
</tr>
<tr>
<td>• Faith is rational.</td>
<td>• God is listened for.</td>
</tr>
<tr>
<td>• The Christian life has practical benefits.</td>
<td>• Personal spiritual development is goal.</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Heart Spirituality</th>
<th>Servant Spirituality</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Focus is on relationship with Jesus.</td>
<td>• People should be doers, not hearers.</td>
</tr>
<tr>
<td>• Faith sharing is essential.</td>
<td>• Outlook is anti-institutional.</td>
</tr>
<tr>
<td>• There is a strong commitment to prayer for others.</td>
<td>• God is unknowable.</td>
</tr>
<tr>
<td>• Experience rather than study is preferred for knowing God.</td>
<td>• Christianity means being like Jesus.</td>
</tr>
<tr>
<td>• There is a praise orientation.</td>
<td>• Golden rule and greatest commandment define faith.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pilgrim Spirituality</th>
<th>Crusader Spirituality</th>
</tr>
</thead>
<tbody>
<tr>
<td>• A person seeks meaning.</td>
<td>• Person feels single-minded devotion to call.</td>
</tr>
<tr>
<td>• A person looks for answers.</td>
<td>• All time, energy, and resources are committed to success.</td>
</tr>
<tr>
<td>• There is openness to a wide variety of faith traditions.</td>
<td>• Spiritual discipline provides focus.</td>
</tr>
<tr>
<td>• A person accepts what makes sense.</td>
<td>• Christian community is found with like-minded crusaders.</td>
</tr>
<tr>
<td>• Faith formation is a process—a journey</td>
<td></td>
</tr>
</tbody>
</table>
Holmes started this exercise with four typologies and later added a fifth.\(^9\) Recently Dick and Miller added a sixth grouping called Crusader Spirituality.\(^10\) Table 2 lists all the six spiritual groupings.

All six typologies in the Spirituality Web illustrate the way different people approach and experience God. After completing the Spirituality Web exercise, I realize that I belong to those who display “heart spirituality.” These are people whose focus is on their relationship with Christ, who try not to please man but God who sees from above and beyond the reach of humans. I have tried not to please others but Christ. Even if I am praised for my way of life, but if I have displeased God, I know that I have labored in vain.

Faith sharing on the list has always been my goal. I share my faith with anybody who comes my way. I do not feel shy to share my faith and to let people know that I am an Adventist minister. I do not only share my faith with others but I also pray with them for their physical and spiritual needs.

I believe that giving testimony to what God has done in our lives is more powerful than proving theories about God. I have on many occasions shared my experience and testimony with others and have encouraged many with my experiences with God so that they also learned to trust in Him. When prayers are answered it is my hope that members will share with others what the Lord has done for them. This is exactly what the Spiritual Web exercise has helped me to understand about myself.

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\(^{10}\)Dick and Miller, 62.
Task Type References

The task type reference survey explores four ways in which people work together according to their gifts and talents. The purpose of the survey is to explore how the four different working group styles in the church can work together. I took this survey to help me understand myself so that I can better work with people in a church setting. Dick and Miller listed and described the four groups as Project, Work, Process, and Fellowship. See table 3 for a quick overview.

TABLE 3
TASK TYPE REFERENCES

<table>
<thead>
<tr>
<th>Group 1: Project</th>
<th>Group 2: Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>People in this group:</td>
<td>People in this group:</td>
</tr>
<tr>
<td>b. They like to plan, organize, implement and evaluate all aspects of a project</td>
<td>b. Once the planning and preparation for the project are done and handed over to them, they make sure that the work is done on schedule</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group 3: Process</th>
<th>Group 4: Fellowship</th>
</tr>
</thead>
<tbody>
<tr>
<td>People in this group:</td>
<td>People in this group:</td>
</tr>
<tr>
<td>a. Prefer a Process task type of work.</td>
<td>a. Perform tasks together with a sense of community. Finishing the project is a secondary matter.</td>
</tr>
<tr>
<td>b. They do all the planning and paper work and hand the work over to the work task people for execution.</td>
<td>b. Interest is in the coming together as a group and enjoying each other.</td>
</tr>
</tbody>
</table>

Ibid., 87.
After completing the survey on task type references, I scored highest in the Project-type category. When I begin a project, I do not stop until that project is done. I cannot divert my attention to another project until I see the end result of what I have already started. I am not easily persuaded to change my plans when I have not seen the end result of what I have started, but I am always prepared to share ideas about what to do next when the initial plan has failed.

My next highest score on the survey is Work-type orientation. When clear procedures are given for a task, I am delighted to see that the task is being implemented. I like to participate in a task rather than being uninvolved. After surveying the four different working group styles, I believe that I can put each member of my congregation into working groups to function more effectively for the growth of the church. I am very much interested in participating in the brain work of a project as well as in the group process, but I always like to see the task implemented and completed.

Present Ministry Situation

I was called into the ministry on June 1, 1987 after having been an Adventist for only sixteen months. The church gave me this opportunity because they knew that I was a pastor prior to my conversion to Adventism and they wanted me to continue with that career. Because I did not receive any formal training, and because I came from a different Christian organization with different ministerial functions and doctrines, it was a big challenge for me especially when I was placed as a district pastor. I found myself in a group of experienced elders who had led the church for many years and who had worked with many experienced pastors. Therefore, instead of leading them, I submitted myself to be trained by them. I used to go to some of the district pastors nearby who
taught me how to conduct communion services, funerals, baby dedications, and many ministerial duties of the church which were done differently in my former church.

Even though it is difficult and humiliating to learn from church elders who see the pastor as their spiritual guide, I took it as a challenge, because I realized that maturity in spiritual leadership begins when leaders care less about their own reputation but humble ourselves and become learners. By the time I was transferred from that district, I had learned to perform many ministerial duties in the Adventist church. I also had read a lot from the *Church Manual* which one of the pastors had loaned me.

I learned from that experience that effective ministry revolves around relationship skills. Because of that, I always start my ministry in new places by first building relationships among church members and non-Adventists in the community. Though I am a Ga, born and bred from the southern part of Ghana, my conversion and call to ministry took place in Brong Ahafo, an Akan speaking area with a different cultural environment. I took that as a challenge and mingled with the people, tried to speak their language, and ate what they ate so that I did not look foreign to them. Through that experience, I believe can now live among any ethnic group and can fit easily into new situations. I strongly believe that God used those circumstances to shape my heart for true spiritual leadership.

Throughout my ministry I have not only learned to love ministry but also the people to whom I minister. I accept them just as they are and treat them as my own relatives. I laugh with those that are happy and mourn with those that are bereaved. I exhibit patience in dealing with church members, but I am also determined to pursue
God’s cause even when circumstances would dissuade or threaten my relationship with others.

I have been involved with my wife and children for more than twenty years in ministry at the grassroots level. The experiences I have gained from this have prepared me to offer more suggestions and guide other younger pastors who are starting the ministry with their families. Church members see the pastor’s family as a role model in the church. I therefore ministered to my immediate family just as diligently as to the rest of the church. I am able to do this because of my understanding that the work of ministry is for pastors to discern God in their own lives, shaping their heart together with their family to embrace particular ministries to which they have been called. Even though my immediate family, especially my wife, does not receive any remuneration from the conference, her attitude is vital for my involvement in ministry. Any strange attitude portrayed by her can tarnish our reputation in ministry and can hinder our work.

**Personal and Spiritual Needs and Goals**

I want to be a successful minister of the Gospel. In order to succeed in carrying out God’s mission, I need to consider my economic situation, education, and technological progress. In every one of these areas, I feel it is my responsibility as a human being and especially as a pastor to improve. Economically, I know that there is no one who has ever been satisfied that all their needs were met. As one tries to catch up with the rest of the world, modernity keeps introducing new things. The best solution I have adopted is to be content with whatever I can afford. It has been noted that “economic progress gives material and physical gain but in turn, it robs us of social (relationship to others), emotional (relationship to ourselves) and spiritual relations to
God the Creator."\textsuperscript{12} I have therefore concluded that to be a successful minister of the Gospel, I need to build relationships with others to strengthen them in their faith or to lead them to Christ if they have not yet accepted Jesus Christ as their personal Savior. I need to satisfy my emotions and honor my responsibilities to my family, be mindful of my lifestyle, and build a strong personal relationship with God. This is not to say that I will ignore my economic responsibilities, but it is far more important for me to try to live on what I can afford, believing that my God is able to provide all that I may need.

Throughout my ministry, I realized that I needed to gain better training and education. I felt the need to be well informed so that I could be trusted in guiding the affairs of the church, and to empower the laity to operate their own churches. Therefore I took a study leave of absence from my ministry in Ghana to improve myself and be better equipped to lead. I wanted to confirm what I already knew, test some of my own conclusions, and learn how to reach the more educated people in Ghana. There are more graduates from all walks of life who are now seeing the beauty of truth in the Adventist message and are now joining the church. These educated people always equate the church to a classroom situation and expect their pastor to be like their professor. They are often disappointed when the pastor is not able to academically express himself, making them feel that the church is below their standard and cannot meet their needs.

Technological progress is another area that brought me back to school. We can all testify to the fact that the world is now moving from the print era to an electronic culture.

As the transformation goes on, the Gospel is not left out. Technology has transformed the way the Gospel used to be presented. In times past, books and tracts about the Gospel were the major means by which the Gospel spread, but now electronic means are more dominant. Christians all over the world are comfortable with this electronic culture, because to them, “as long as the unchanging message of the Gospel is being communicated, every technology or method can be good.” It is clear that images, regardless of their content, erode our capacity for abstract thought; while at the same time our preference for narrative, concrete experience, and mystery increases. I saw this as an essential challenge to my ministry and therefore decided to catch up with the rest of the world by learning about the use of modern communication equipment in order to attract my church members, especially the youth, when I use some of these electronic means to convey the Gospel message in Ghana.

On the spiritual side, I have to learn to give my whole life and every activity to God. I need to tell others about what I believe in. Just as the Apostle Paul wrote: “And since we have the same spirit of faith, according to what is written, I believed and therefore I spoke” (2 Cor 4:13). Jesus told Peter, “Feed my lambs,” “Take care of my sheep,” and “Feed my sheep” (John 15:15-17). Feed with what you have been fed, and take care just as you have been taken care of by Christ Himself. Paul instructed Timothy, “Give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress

may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you” (1 Tim 4:13-16). By addressing my own spiritual needs to meet the expectation of the ministry, I can help others to deal with theirs and open the possibility of their spirituality growth.

To address this, I went back to my Myers-Briggs Type Indicator (MBTI) personality type test result of E, S, T, J., where ‘E’ stands for extraversion, ‘S’ for sensing, ‘T’ for thinking and ‘J’ for judging. I then looked at the strengths and weaknesses of the results. After reviewing the test result, I concluded that I need to be careful in doing ministry. I also realized that there are areas that I need to improve upon. Oswald and Kroeger discovered in their research that “ministry is primarily an extroverted profession.” I am glad that I fall within that category. The test also revealed some weaknesses about Extroversion that need to be addressed by pastors who fall under that category. They revealed that Extroverts “are fatigued by steady reading, study and meditation.” I noticed that their observation is right, and so I have taken some measures to avert that. I now take my time when I am reading. I have also scheduled my time for studies so that I can gradually overcome that weakness. I am now meditating on a more serious note than I did in the past. Previously I did it when I had time but now I have made it a habit.

Many good comments were made about Sensing (S), the second test result. I observed that since they have been described as pastors who do not “want to study ministry but to do ministry,” there is a need to guide my ministry with stock taking and

\[\text{\textsuperscript{14}Oswald and Kroeger, 30.}\]

\[\text{\textsuperscript{15}Ibid.}\]
some planning by looking at my performance in the past. I realized that I need to use more of the assistance of intuitive colleagues who can help me to develop better plans for the future.

(T), which stands for Thinking, my third score, is known to provide the necessary tension for growth, but is also noted to bring a natural skepticism to ministry and religious life in general. This is because thinkers “want to objectify religion so that they can understand and explain it.”16 I believe that objectifying religion will not always be possible. Some of the practices must be accepted by faith which is defined as “any idea, thought, confidence or belief held without regard for present reason or tangible, factual evidence.”17 I noticed from the description and the definition that it is possible for thinking pastors to exercise very little or no faith in their ministry, except that which can be supported with evidence. I have therefore made the decision to lead the church to do what we can accomplish, but leave the rest for God to accomplish.

Finally (J) for Judging, the last of my test results, also created great awareness for me. It was said that the “pastoral ministry is generally easier for Js because they bring stability and dependability to their congregation.”18 But Oswald and Kroeger also remind us that Js can have a bad side that must be guarded against to bring sanity to their ministry. They tend to err on the side of being too decisive with parishioners thinking they know what other people ought to do about almost everything. To guard against this,

16Ibid., 35.


18Oswald and Kroeger, 40.
I have decided that whenever I hold meetings I will allow others to speak their minds while my opinion comes last after listening to all sides when an issue is being discussed. On each item of the agenda, I will reserve my comment until the last when the issue has been thoroughly discussed, so that others can form their opinion and avoid having my views imposed on them. By doing that I may not be hurt if my views are not taken.

My personal goal in life is that if something must be done, then it must be done right. This is what motivated me to choose the topic of a strategy to strengthen the role and functions of district pastors in Ghana for effective leadership of local churches. To me, this is the only way that the impact of ministry can be felt by churches in multi-church situations. Churches need to be more informed through these front line ministers and every effort should be made to build better relationships between churches, conferences/mission and the union. It is not possible for the conferences to hire pastors for all churches because of the lack of resources. What is needed though are pastors who are equipped and empowered to do ministry.

Theological Understanding of Ministry

Theologically, ministry started in the Old Testament when patriarchs served the Creator God by living according to His directives. Ministry therefore is “acting voluntarily under another’s direction.” Since the term is used mainly with a religious connotation, ministry means acting or serving voluntarily under God’s direction. In the New Testament, Jesus referred to ministry as service rendered to God (John 9:4). He described Himself as one being sent on the mission of His Father (John 4:34). Quoting

19SDA Bible Dictionary (1979), s. v. “Minister.”
from the book of Isaiah, He proclaimed His mission to the world: “He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, and to proclaim the acceptable year of the Lord” (Luke 4:18, 19).

The purpose of His coming was to serve or “minister” to the world. In Matt 15:24, He said that He was sent to the “lost sheep of the house of Israel.” He confirmed this in Mark 9:37, when He said, “Whoever receives Me, receives not Me but Him who sent Me.”

In the same way, Jesus sent forth the twelve (Mark 3:14) and the seventy (John 4:38). I believe that this same commission of “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things” (Matt 28:19, 20) applies to all of us today. I count myself as one of those specially chosen because I responded to that call to carry the authority of the One who sent me forth. In ministry, Christ pointed to Himself as our model and example when He posed a question and answered it Himself. “Who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves” (Luke 22:27). He expects us to serve instead of being served. Christ knew before hand that the Gospel commission will lead to the formation of a great church between His ascension and the Second Advent. So He provided some organizational guidelines for the disciples to apply during the time of the church’s expansion.

Soon the apostles came face to face with reality when it became advisable at an early stage in the church’s growth, to delegate the pastoral responsibility for the Hellenist widows to a group of seven disciples (Act 6:2-4), who later came to be known as deacons. The term deacon originates from the Greek word διάκονος (diakonos).
meaning one who executes the commands of another or better still, those who serve.\textsuperscript{20} The twelve apostles ordained the deacons with prayer and laying on of hands. The ordination of the seven deacons marked the beginning of the church’s hierarchy because soon after the ordination, the apostles assigned themselves to the leadership position of the church. Acts 15:2 lists the initial positions of the church in Jerusalem during the period as apostles, elders, and deacons. These leaders served as the “immediate oversight of the spiritual and material needs of the local congregation.”\textsuperscript{21}

As the early church continued to spread to other parts of the world, there came the need for regional groupings so that geographical locations would not separate any branch from the mission of the church. Paul’s missionary journeys testify to the fact that the churches were inter-related. The caution received from the apostles concerning false prophets (2 Pet 2:1, 2), also testifies that they had a common belief and an organizational body that oversaw the activities of the churches.

I believe in the Seventh-day Adventist Church hierarchy because it organizes local churches and assigns responsibility to leadership groups similar to the structure in the apostolic times (Acts 6:2-4). For better regional coordination, “local churches are grouped into conferences or missions. In turn the conferences and missions form unions, usually created along national, ethnic or linguistic lines.”\textsuperscript{22} The unions are also grouped to form divisions, “which functions as branches of the General Conference of the

\begin{footnotes}
\footnotetext{20}{Bible Works 5.0. Programmed by Michael S. Bushell and Michael D. Tan, LLC, 2001.}
\footnotetext{22}{Nancy J. Vyhmeister, “Who are the Seventh-day Adventists?” in \textit{Handbook of Seventh-day Adventist Theology}, ed. Raoul Dederen (Hagerstown, MD: Review and Herald), 12:19.}
\end{footnotes}
In Ghana, the church has even gone further and created another structured layer between the conference and the local churches known as the "district." These districts have been formed so that the leadership can better supervise the activities of local churches.

The purpose of all these organizational layers is to spread the everlasting Gospel of Rev 14:6-12. The Bible also supports the concept of the priesthood of all believers (see 1 Pet 2:9). The greatest need of the church now is to empower the laity to reach the lost, care for the church, plant new churches, and be involved in decision making at all levels of church administration. The purpose of this study is to develop a program to strengthen the role and function of the district pastor for effective leadership and guidance of local churches in Ghana. When this program is implemented, district pastors will become trainers of the laity who are at the grassroots to carry the Lord’s message door to door so that the lost shall be found for Christ.

**Church and Ministry Understanding**

I am glad to be part of this ministry of Christians believers who have come together as a church endowed with spiritual gifts. As we enjoy our experience and minister for one another, we will be moved to repentance, confession, and to change our evil ways. Just as the Apostle Paul explained, “the manifestation of the Spirit is given to each one for the profit of all” (1 Cor 12:7), I believe that the church exists as a corporate body so that each member benefits from the ministry of the other.

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23Ibid., 18.
We need to understand as members of the church that the use of one’s gift must show no tinge of self importance, but rather sincere humility as one renders service to the body of Christ of which each is a member and in which each is to fulfill his particular function. Christian worship may be performed individually as well as in informally organized groups, but the functions of the gifts are interdependent and designed to give unity, solidarity, and healthy growth to Christian fellowship. This is why we are called to live as a body.

I believe it is important to formulate policies and church structure in such a way that we co-exist and tolerate each other as brothers and sisters with a common purpose of witnessing for Christ, nurturing the church, and waiting for the Lord and Savior Jesus Christ to take us home. This is my ultimate goal in life and the mission that has sustained me in the Adventist Church and in the Gospel ministry.

Summary

It was important to assess myself and I am fully convinced that the Lord has called me to be a minister. The MBTI test revealed that I am capable of being a successful minister for God if I am able to control the weaknesses of my temperament. Knowing my primary spiritual gift to be preaching and my Spiritual Web grouping to be Heart Spirituality, I with His grace, will continue to strengthen my gifts to enable me to reach out to many through prayer and the power of the Holy Spirit. To live as a successful minister, I have made a decision to be content with whatever the Lord has blessed me with. Educationally, I am going to go by the counsel the Apostle Paul gave Timothy, “Study to show thyself approved” (2 Tim 2:15), so that I can deliver the Gospel in season and out of season and to meet every class of people that come my way.
Technology is also moving at a very fast pace. I need to upgrade myself with what I can afford to be effective and remain current. Theologically I have understood ministry as acting or serving voluntarily under God’s direction. This means my remuneration cannot be my full reward for ministry, but something to live on in order to get the basic things needed like clothes, shelter, and food. The actual reward will come when my Savior appears in the clouds of heaven to take His people home. I therefore need not reserve my spiritual gifts for anything, but rather put them at the disposal of all and serve until I meet the Master Servant, my Lord and Savior Jesus Christ.

The next chapter will describe the context not only of my past ministry but will also provide an understanding of the issues related to my proposed strategy. It is important to understand that my strategy needs to be built on facts and a realistic assessment of its context. Therefore a historical, political, social, and religious analysis of Ghana will provide a realistic background for what needs to be done to develop a more effective form of church administration in Ghana.
CHAPTER III

HISTORICAL, POLITICAL, SOCIAL, AND RELIGIOUS
ANALYSIS OF GHANA

Introduction

Geography of Ghana

The country of Ghana is situated on the West coast of Africa and shares borders with three French speaking nations: Cote D’Ivoire on the West, Togo to the east, and Burkina Faso to the north. The total area of the country is 92,100 square miles.\(^1\) This is “slightly smaller than the United Kingdom and about twice the size of the American state of Pennsylvania.”\(^2\) From the southern coast, it extends inland about 420 miles to the north. The widest part between the east and the west is a distance of 334 miles. The Meridian of Greenwich, which passes through eastern England, also runs through the eastern half of the country at Tema, a port city near Accra, the capital. Figure 1 shows the length and breadth of the country including surrounding nations.

The country’s humid climate has an annual mean temperature between 26 and 29 degrees C. Unlike temperate regions of the world which have four distinctive seasons,


Ghana enjoys just two, the Harmattan or the dry season and the wet or the rainy season. The dry season with its dry hot days and relatively cool nights lasts from November to late March or early April. After that the wet season begins. In most parts of the country, the wet season is split into two periods. The first lasts from April to July and the second from September to November. The Axim area in the Southwest corner of the country receives the heaviest rainfall during the wet season while the North, Upper East and Upper West regions record the highest temperatures during the dry season.
There are many rivers in Ghana including the Volta, Oti, Afram, Pra, Densu, Ankobra, Tano, and others which all flow directly into the Gulf of Guinea. The largest among them is the Volta. The Volta Basin recognized as “the largest artificially-created lake in the world was formed in 1964. It is about 251 miles long and covers 3,276 square miles, about 4 percent of the country’s area.”\(^3\) It is this Basin that generates electricity for the entire country. Ghana has one large natural lake called Bosumtwi, which lies in the southeast part of Kumasi and covers about nineteen square miles.

In 1957 after Ghana declared independence, one-third of the country was classified as a forest zone. Currently, “logging and ever-expanding patterns of shifting cultivation and bush fires have significantly reduced the forest area. The rate of degeneration is currently estimated to be 2% per year.”\(^4\)

Name of Ghana

Before its independence, Ghana was known as the Gold Coast. That name was first used by the Portuguese navigators who visited the region in the last quarter of the fifteenth century. They found so much gold between the River Ankobra and the Volta River that they named it “da Mina,” meaning “The Mine.”\(^5\) The name Gold Coast was later adopted as the official name by the colonial masters, the British Empire, and the other European merchants who used it to describe the wealth of the nation. The name was applied only to the coastal areas, where the Europeans traded for gold supplied to

\(^3\)Ibid.

\(^4\)Ibid.

them by the local inhabitants. Later when the slave trade was extended inland to the north, it became the official name for the extended territory. The name was changed to Ghana on March 6, 1957, when the country "became the first West African nation to emerge from colonialism into sovereign freedom." 6 "Ghana" was a title for a "war chief" and was borne by the kings of the ancient West African Empire (Ghana Empire) believed to have existed between "the fourth or fifth century AD till about AD 1240 when it crumbled and disappeared." 7 The name was first suggested for modern Ghana by Dr. J. B. Danquah, one of the six leaders who brought the country to independence. J. D. Fade wrote: "It was J. B. Danquah who looking for a banner under which to organize mass support, hit on the idea of reviving the tradition of the connection between the Gold Coast and the earliest known West African Negro Empire so as to break with the colonial past: the new state was to be Ghana." 8

The idea came from an earlier discovery Danquah made in 1936 when he conducted his research in the British Museum on the "history and traditions of the Gold Coast people." 9 This research concluded that the people of the Gold Coast, migrated from the ancient Sudanese empire called "Ghana Empire" to the present Ghana. Danquah made his findings known to his colleagues serving on the National Assembly of


7Ibid., 40.

8J. D. Fage, Ghana, A Historical Interpretation (Madison, WI: The University Of Wisconsin Press, 1966), 83.

the Gold Coast. When the British Parliament in 1957 passed the Ghana Independence Act, the Assembly adopted the name “Ghana” and Kwame Nkrumah became the Prime Minister for the new state. This name was officially declared to the nation on March 6, 1957, the day Ghana celebrated its independence from the British. A flag of red, gold, and green with a black star in the middle of the gold, was also inaugurated as the symbol for the state. Even though the country has experienced changes in government, the name and the flag have remained unchanged.

Regions and Tribes

The population according to Ghana’s 2000 census stands at 18,845,265. For political and administrative purposes, the country has been divided into ten regions with regional capitals headed by ministers who are direct representatives of the government. Federal activities are coordinated from Accra, the nation’s capital, which also serves as the seat of government. Under the regional administration are districts, each headed by a District Chief Executive (DCE) who assists the regional administrators to conduct the affairs of the regions. The regions with their capitals and population are as follows:

# TABLE 4

REGIONS, CAPITALS, AND POPULATION OF GHANA

<table>
<thead>
<tr>
<th>REGION</th>
<th>CAPITAL</th>
<th>POPULATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western</td>
<td>Takoradi</td>
<td>1,916,748</td>
</tr>
<tr>
<td>Central</td>
<td>Cape Coast</td>
<td>1,593,888</td>
</tr>
<tr>
<td>Greater Accra</td>
<td>Accra</td>
<td>2,903,753</td>
</tr>
<tr>
<td>Volta</td>
<td>Ho</td>
<td>1,630,254</td>
</tr>
<tr>
<td>Eastern</td>
<td>Koforidua</td>
<td>2,101,650</td>
</tr>
<tr>
<td>Ashanti</td>
<td>Kumasi</td>
<td>3,600,358</td>
</tr>
<tr>
<td>Brong-Ahafo</td>
<td>Sunyani</td>
<td>1,798,058</td>
</tr>
<tr>
<td>Northern</td>
<td>Tamale</td>
<td>1,805,428</td>
</tr>
<tr>
<td>Upper East</td>
<td>Bolgatanga</td>
<td>919,549</td>
</tr>
<tr>
<td>Upper West</td>
<td>Wa</td>
<td>575,579</td>
</tr>
</tbody>
</table>

Source: Ghana Statistical Service; 2000 Population and Housing Census.

Within Ghana, “there are approximately 100 ethno linguistic groups including Akan, made up of the Ashantis and Fantis (45%); Mole-Dagbani (16.5%), Ewe (13%), Ga-Adangbe (8%)”¹¹ and others. These ethnic groups have many languages of which the major ones are Akan, Ga, Hausa, Dagbani, Ewe, and Nzema. The Akan language is used by the Asante, Fante, Akwapim, Akyem, Akwamu, Ahanta, Bono, Nzema, Kwahu, and Safwi and is recognized as the majority language,¹² but English is the official language.


¹²Ibid.
The regional divisions of the country were made according to the way the tribes settled. This was to enable them to co-exist by minimizing conflict and to better understand one another for progress in the development of the regions. Each region has a majority tribe of its own. The northern region is dominated by the Dagomba tribe; the upper east by the Mamprusi tribe; upper west for the Frafra tribe; while the Brong tribe occupies the Brong-Ahafo region. The Ashantis occupy the entire Ashanti region and is the largest tribe that speaks the Akan language. Other Akan speaking tribes include the Fantis, in the Western region and the Adansis who reside east of the Ashanti region. Although the Fanti and the Adansi speak Akan, it is with a slight dialect. At the coast, Greater Accra region is for the Ga-Adangbe tribe while the Volta Region is for the Ewes.13

Even though the regions were created along tribal lines, there is no part, however, that is ethnically homogeneous. Many people from the rural areas have moved to the urban centers in search of jobs and better education, yet in each region, the original tribe dominates the territory with their language and cultural practices. The migration has made it possible for most people to speak at least one language or dialect in addition to their own. The map in figure 2 best illustrates the location of the ethnic groups in the regions

Figure 2. The Ethnic Groups in Ghana. *Source*: Roger S. Gocking, 39.

**Historical Context**

**Before the Colonial Era**

Archeological evidence indicates that “much of the early iron age activities were located in the Volta Basin of . . . Northern Ghana,”

however it was not until the end of the fifteenth century that centralized states came into existence. The emergence of Ghana began when some European merchants who traded gold arrived at the coast to

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14 Gocking, 18.
establish trade with the coastal people. The Portuguese were first to arrive in 1471. Eleven years after their initial contact with the people, they began construction of the castle of Sao Jorge which became the first “permanent European trading establishment—Casa da Mina of the Portuguese, in 1482.” With the growth of European interests on the coast, the number of settlements increased significantly. By the beginning of the nineteenth century, there were as many as thirty strong and well-garrisoned European forts together with a number of smaller trading post or lodges. This large number of European forts built during the period was supported by the slave trade. Notable among them was the Elmina Castle, which was originally built by the Portuguese but later taken over by the Dutch in 1637. The Cape Coast castle was originally built for the Dutch, but later taken over by the British in 1664. Swedes also had their turn but were expelled by the Danes in 1657. The Danes concentrated on the eastern part of Accra. The English erected nine forts between 1660 and 1690 along the coast from Axim in the west to Accra in the east.

When the British-dominated slave trade was abolished in 1807, Britain took advantage of the forts and castles they built and settled permanently along the coast. In all, they had three settlements: Sierra Leone, Gambia and Gold Coast, with Sierra Leone having the “largest population of perhaps four thousand.” The settlement in Sierra Leone and Gambia were established with little or no resistance from the local people. On

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17Ibid., 123.
the other hand the settlement of the Gold Coast was with much difficulty, but finally it became a formal British colony. In 1814, the British government appointed Sir Charles McCarthy to be the governor over the three settlements with the focus of checking the activities of the slave traders since he himself was an extremely "active man devoted to the anti-slavery cause." This he continued until the company of merchants was dissolved in 1821, paving the way for him to better concentrate on the governing of the British settlements. His administration met with fierce resistance from the Ashantis whenever he made an effort to expand the territory under British control away from the coast. These frequent attacks continued until he was killed in 1824, when the Ashantis invaded the coastal district during the battle at Bonsaso known as the Battle of Nsamankow. The Ashantis were later defeated in another battle near Dodowa in 1826. Four years later in 1830, the London committee sent out George McLean, a young army officer, to be president of a council of British merchants, but he did not possess the full power of a British colony administrator. "Legally, the authority of his government was confined to British subjects and protected people living actually inside the British forts." 

McLean had some advantage over Sir Charles McCarthy because McLean was on the Gold Coast during the Battle of Dodowa. He understood the conflict between those living in the coastal area and the Ashantis. In 1831, McLean was successful in negotiating peace treaties between the coastal states, the Danes and the British on one

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18 Fage, 125.
19 Gocking, 31.
20 Ibid., 126.
hand, and the Ashantis on the other. He soon realized that the people of the Gold Coast were in sore need of peace, prosperity, and good governance. McLean thought that they could best get these if he helped them to administer justice and maintain order. “He therefore extended the British justice system from the Pra in the West to the Volta in the East and for about forty miles inland.”

In 1842, another development occurred. A parliamentary select committee was set up in Britain to investigate the work of McLean on the Gold Coast. Upon the recommendation of that committee, the British Government decided to take over the administration of the Gold Coast forts from the council of British merchants and place McLean in charge of the territory. McLean administered the territory till 1843 when the British government placed it under a lieutenant-governor who was also the governor of Sierra Leone. When Britain saw that the governor in Sierra Leone was too remote to take much interest in Gold Coast affairs, they gave independence to the British forts on the Gold Coast in 1850. This became the first major step in the formation of a British colony. In addition to the declaration, Gold Coast was given a governor, an executive council, and a legislative council of its own. To avoid any future conflict with the Dutch over the colony, Britain purchased all the Danish forts on the coast and began to govern the territory through the direct rule of British officials who were responsible to the colonial secretary in London.

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21 Gocking, 128.

22 Ibid., 173.
With the Dutch out in April of 1872, Britain was left with one more step of defeating the Ashantis and expanding the territory inland to create a colony. In 1874 the British with Major General Sir Garnet Wolseley as its Gold Coast administrator and commander in chief defeated the Ashantis in a war popularly known as the Sargrenti War fought from January 31 to February 4, 1874. "Wolseley, along with his subordinate Captain J. H. Glover, took an eastern route and entered Kumasi, the Ashanti capital; burned it and forced the Ashantis to pay indemnity, give up their claim to Elmina, guarantee freedom to inland trade routes, and to check the practice of human sacrifice." This victory led to the establishment of the Gold Coast colony on July 24, 1874.

Colonial Era

The Gold Coast colony started with a population of roughly 1.5 million. Soon after it was established, its capital was moved from Cape Coast to Accra. Various forms of colonial governments were practiced by the British, but for the Gold Coast, a local government system was established on "November 4, 1901, as a means of spreading and stabilizing British rule" in the colony. This local government system of leadership was

\[23\] Ibid., 137.

\[24\] Ibid., 139.

\[24\] Ibid., 34.


practiced until the colony gained its independence from the British on March 6, 1957 and is still practiced today because the people believe in their traditional leaders and have confidence in this kind of leadership.

Ghana’s Political Context Since Independence

The new state started well with democratic constitutional rule “based on the rule of law; enshrined a number of fundamental rights including the habeas corpus, freedom of press, association, speech and assembly; and guaranteed the independence of the judiciary.”29 The idea of democratically constituted political parties started during the struggle for independence when the British bowed to pressure from local citizens and permitted the formation of political parties. By August 1947, educated Ghanaians had formed the United Gold Coast Convention (UGCC) which was the first true political party with its slogan of self-government “in the shortest possible time.”30 Dr. Kwame Nkrumah, the secretary of the UGCC left the party after two years, because he saw the members as too intellectual and too conservative in their timeline for independence. He therefore formed the Convention People’s Party (CPP) in June 1949 with its goal of immediate self-government represented by the slogan, “Self-Government Now.” From then on, the struggle for independence was directed by Nkrumah and the CPP.31


30 Toyin Falola, Culture and Customs of Ghana (Westport, CT: Greenwood Press, 2002), 23.

The Nkrumah led CPP won the parliamentary elections held in 1951 and 1956 respectively.\textsuperscript{32} A year after the 1956 parliamentary elections, the Gold Coast was declared independent by the British, and Nkrumah, the dynamic leader and founder of the CPP, became the first prime minister of the new state. Three years after independence, the CPP government drafted a new constitution to transform the country into a republic. This constitution was published in March 6, 1960 and was accepted the next month through a national plebiscite.\textsuperscript{33} As the result of the plebiscite, the nation endorsed the constitution and elected Nkrumah as the first President and Chief Executive of the Republic of Ghana.

The vigor of this democracy was reflected in the diversity of political parties that existed in the early years of its independence. It is worth noting that there were as many as eleven political parties during the 1954-1964 periods alone.\textsuperscript{34} But the government in power in 1964 aborted this vibrant pluralist democratic life, dominated the unilateral assembly, gave great authority to the president, and adopted a one party socialist regime.\textsuperscript{35} It was these changes that "prepared the ground for the coup d'etat of February 24, 1966 which ushered the country into a long winter of successive military intervention"\textsuperscript{36} until 1981, when Flt. Lt. J. J. Rawlings took over power as the military

\textsuperscript{32}John Kuada and Yaw Chachah, \textit{Ghana: Understanding the People and Their Culture} (Accra, Ghana: Woeli Publishing Services, 1999), 22-23.


\textsuperscript{34}Kuada and Chachah, 22-23.


\textsuperscript{36}Ninsin, 2.
head of state."³⁷ After ruling for a decade, Rawlings restored the multi-party democracy for the third time. He resigned from the army and formed the National Democratic Congress (NDC), stood as the party’s presidential candidate, contested and won in the democratic election that ushered in the fourth republic. He ruled for two four year terms. Since the 1992 constitution mandated that “a person shall not be elected to hold office as President of Ghana for more than two four year terms,”³⁸ Jerry John Rawlings could not run again in the 2000 elections. His chosen successor was Prof. John Atta Mills, but the NDC lost heavily to the New Patriotic Party (NPP) led by John Agyekum Kuffour. Today, Ghana continues to enjoy a multi-party democracy with over seven political parties that conduct elections every four years.

Social Context

Economy

More than half of the Ghanaian labor force is involved in agriculture or fishing as their primary occupation. Farming for domestic consumption is done throughout the country, while fishing is for those who reside along the coast and at the edge of the Volta Lake. Those in the north raise cattle to support the meat marketing board.³⁹ Traders, usually women, sell the agricultural and fishing surplus in local markets, while small businesses operate in all areas of the country.


³⁹Falola, 15.
Apart from farming for domestic consumption, Ghanaian farmers also produce a variety of crops for export to earn some foreign exchange to support the economy. Crops such as cocoa, yams, grains, palm oil, cotton, sugarcane, rubber, coffee, and timber are often produced on a larger scale for export. Cocoa is rated as the main cash crop and chief agriculture export of the country. Ghana is the second largest cocoa producer in the world, after Cote d’Ivoire. Timber is rated the fourth leading export but of late, this industry has come under increasing pressure. Most commercial forests have been attacked by bush fires and indiscriminate felling of trees has led to extensive deforestation. About a century ago, one half of the country was covered with forests of tropical hardwoods and other trees but now, only about a third of the forests remain. Mining is another important foreign exchange industry, with gold being the largest export. Apart from gold, the mining of diamonds, manganese, bauxite and iron has also strengthened the much needed additional foreign exchange for the country.40

The performance of the economy during the last twenty years has been mixed. Although serious strides have been made by the immediate past and present governments, the average citizen continues to suffer from low wages as against a very high cost of living. The unemployment rate of 20 percent is very high for a country such as Ghana with a population of 20 million people.41 There is still much to be done to bring some comfort to the ordinary person on the street.

40Ibid.

Education

Education in Ghana is clearly divided into formal, that is a western-style system, and informal where societal elders give moral and ethical instruction to children to enable them to satisfy the wants of the community and understand its traditions. Informal education utilizes apprenticeship to teach professional skills such as blacksmithing, carpentry, masonry, or tailoring. Students who complete this professional training often open their own shops and train other people. The formal or Western-style system on the other hand, has a long history. It first arrived in Ghana with the coming of the missionaries in the nineteenth century and is today run by the government and private entrepreneurs.42

The formal education system includes primary schools, junior secondary schools, senior secondary schools, polytechnic institutions, teacher training colleges, and universities. Before 1990, basic primary and secondary education was offered throughout the country, but only three universities provide graduate education. The University of Ghana, founded in 1948 as the University College of the Gold Coast; the University of Science and Technology, opened in 1952 as the Kumasi College of Technology, and the University of Cape Coast, founded in 1961 are the institutions of higher education.43 During the 1990s, the government established the University of Development Studies at Tamale and upgraded the rating of the postsecondary teacher training college at Winneba, making it the University College of Education.44 Today

42Falola, 9-11.
43Ibid.
44Ibid.
there are a number of specialized tertiary institutions in the country, among them Valley View University, a government accredited tertiary institution which also happens to be the first private university in the country. This institution was built and continues to be operated by the Seventh-day Adventist Church. Its aim is to of train pastors, administrators, and to assist the government in the education sector.

Health

Medical care in Ghana includes home remedies by the traditional medical sector and the modern medical system. In the home remedy sector, the sick person initially consults friends, relatives, neighbors, or lay experts about treatment modalities known for particular illnesses. It is only when the sick person is not responding to these treatments that a decision is made to seek the services of either traditional healers or modern medical practitioners.45

The traditional medical system does “comprise not only herbal cures or remedies for specific diseases, but also the people’s medical taxonomy, folk knowledge, guidelines, traditions and values, health behavior rules and patterns.”46 Many types of practitioners fall under this category, each with a distinctive approach to diagnosis and therapy. These secular healers may be referred to as traditional pharmacists who apply herbal treatments prepared from selected leaves, roots, or other parts of plants and animals. Other practitioners are known to be plant drug peddlers who travel to towns and villages selling herbal medicines at work places, bus stops, and in the streets. The most


46 Ibid., 228.
common among all the distinctive groups are the priests and priestesses of deities and 
gods who employ techniques such as divination and ritual manipulation in their healing 
practices.47

The modern medical system is the only sector that has received formal recognition 
and planning. This system is government operated/financed and provides services at 
hospitals, health centers, clinics, health posts, maternity homes, and dressing stations.48 
This system is under the control of the Ministry of Health. Private health care services, 
mostly operated by religious missions, complement the government health system. 
Urban areas are generally better served by hospitals, health centers, and clinics, while 
minimal health care is unavailable to many rural areas where most people are poor and 
more exposed and prone to all kinds of diseases.

Media

The present constitution of Ghana allows freedom of speech and the press. This 
was however limited during the various military rules. But as soon as a democratic 
government was elected, the media regained its freedom. Prior to the 1990s, there were 
only two daily newspapers—*The Daily Graphic* and *The Ghanaian Times*, and one 
television station—The Ghana Broadcasting Corporation (GBC), owned by the state. 
Since the early 1990s, however, the Ghanaian media landscape has witnessed significant 
changes. The country now “boasts scores of newspapers, over 40 radio stations, and

47Ibid.

48Ibid., 229
three television stations.\textsuperscript{49} These new print and electronic media outlets are owned by private individuals who are very vocal and courageous to speak, publish, or air their views when things are not going right in the country. The 1992 constitution clearly guarantees freedom and independence of the media and explicitly prohibits censorship.\textsuperscript{50}

Most of the newspapers and radio stations have "very strong political affiliations and love political issues."\textsuperscript{51} This is the most effective way of increasing circulation and gaining more listeners. Almost all media outfits allow Christians and Muslims air time or space in the papers to witness to the Ghanaian populace on what they believe. Both the print and the electronic media are used to educate, entertain, and inform the citizenry to improve their way of life, and to sensitize and update them on current developments in the country.

**Religious Context**

Many different forms of religion exist in Ghana. Tolerance of different religious views is very high. The constitution guarantees the right to religious expression, and the government makes visible efforts to support that right. Although people take their own faith very seriously, they also allow others to do the same, regardless of which God they serve. Personal and public displays of religion are frequent. People even preach on public buses and many of the passengers join in what quickly becomes a call-and-response to these religious appeals. The government of Ghana recognizes both Islamic and Christian


\textsuperscript{50}Ibid., 84.

religious celebrations as well as traditional religious events and holy days. Muslims throughout the country observe Ramadan, the Muslim month of fasting. Both *Eid-el-Fitr*, and *Eid-el-Adha*, which signify the end of Ramadan, are recognized as national holidays, as well as the Christian celebrations of Christmas and Easter.\(^2\)

Three forms of religion are practiced in Ghana including folk or indigenous religions, Christianity, and Islam. In the first population census just after independence, Christians numbered 41 percent of the population but within the past four decades, it is estimated that the Christian population has increased to more than 60 percent, whereas the number of people professing folk or indigenous religious faiths has decreased from 38 percent to 22 percent.\(^3\)

**Folk Religions**

Folk religion in Ghana is also called indigenous religion. It was a form of religion to the people before either Christianity or Islam came to Ghana. Folk religions include good and ill fortunes and provide a means to comprehend the unknown through its belief in supernatural phenomena invoked by ancestors and witches. Though recent census claims that the religion is declining, yet because it forms the core of Ghanaian cultural and ritual life, it still influences Christians and Muslims.

There are no written rules, rituals, doctrines, or practices such as the Christians’ Bible or the Muslims’ Qur’an, but rather its beliefs and practices are recorded in various forms of oral history and literature. “Though there are as many different types of

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\(^2\)Falola, 33.

\(^3\)Ibid., 34.
traditional religions in Ghana as there are ethnic groups, there are also basic similarities. The most fundamental traits to all Ghanaian traditional religions are the belief in the hierarchy of spiritual beings that are responsible for the human condition. At the top is the Supreme God followed by lesser gods, ancestors, witches, diviners, and other spiritual powers. Followers of these religions share similar stories describing God’s departure from the earthly world to heaven and the delegation of spiritual relations with humans to lesser gods, usually associated with elements of nature, such as rivers, bodies of water, trees, rocks, and mountains.

Followers of these religions worship in shrines manned by traditional priests and priestesses who mediate and interpret the instructions of the gods to the worshippers. “Priests and priestesses receive extensive training in divination and receive frequent request for consultation from clients especially those who are physically or spiritually troubled.” When a believer offends a god, actions are taken to mollify him or her. The first step is for the offender to admit guilt, followed by the presentation of various sacrifices at the shrine. The sacrifice is determined by the magnitude of the offense. Items for sacrifice may include liquor, kola nuts, chickens, and goats or anything of value. The practice varies from one ethnic group to another, but the bottom line is that every ethnic group in Ghana has its own indigenous or traditional religion making separation difficult.

54 Falola, 39.
55 Ibid., 41.
56 Ibid.
Islamic Religion

The fundamental ideology of Islam is based on the text of the Qur'an, which is believed to be the word of God revealed to Muslims through the prophet Mohammed in Mecca around A.D. 610. He later made a trek to Medina in 622, where he began to attract many followers. The Qur'an was published in A.D. 645 to guide Mohammed's followers, just as the Bible serves as the guide for Christians.57

The Muslim religion first entered Ghana through the northern territories around the fifteenth century by Mande speakers known in Ghana as Wangara traders and clerics. It is also believed that some Muslim believers escaped the Hausa jihads of northern Nigeria in the early nineteenth century and together with the Wangaras and the clerics influenced parts of the northern sector with the Islamic faith. At present almost every city has at least a small percentage of Muslims, but Accra and Kumasi have by far the largest populations. On arrival, they gathered in specific area or areas called Zongo, the Hausa word meaning, the camping place of a caravan or the lodging place of travelers.58 This enabled them to practice their faith among their fellow Muslims in that community.

Just as in Christianity, there are different sects in Islam. The majority of Muslims in Ghana belong to the Sunni sect, the largest and most traditional form of Islam. Another sect is the Safis, a less orthodox type of Islam which is represented by the Tijaniyya and Qudariyya brotherhoods. The Ahmadis, a third sect, are the followers of the Ahmadiyya

57 Faloya, 52.

movement and are noted for their strong emphasis on formal education and vocational training as well as the construction and management of hospitals.\(^5^9\)

Even though these sects differ in practice, a common religious identity runs through them all, unifying them as Muslims. Common practices include public prayers and rituals which require every Muslim to pray five times a day and the dawn-to-dusk fasting during the month of Ramadan during which every Muslim is expected to fast. The Hajj is also one of the challenges which require Muslims to make a trip to Mecca at least once during their life time if they can afford it. Upon returning from the Hajj, men and women are outwardly identified as Muslims by their assumption of the prestigious titles of \textit{Alhaji} and \textit{Alhajia} respectively.\(^6^0\)

The Islamic religion blends easily with the traditional customs in Ghana. For example, Islam allows a man to marry up to four wives, just as the traditional society of Ghana allows polygamy or one man having multiple wives. Currently about 20 percent of Ghanaians are Muslims.\(^6^1\) To represent their interest in communities, the Muslims have formed a Muslims representative council of Ghana which manages religious, social, and economic conflicts of its believers. The Council is also responsible for arranging pilgrimages to Mecca for believers who can afford to make that spiritual journey.\(^6^2\)

\(^{5^9}\)Faloya, 53.

\(^{6^0}\)Ibid.


\(^{6^2}\)Faloya, 53.
Christian Religions

In the Gold Coast, the first church was built at the castle of Sao Jorge da Mina, now Elmina Castle. Chaplains assigned to the church had the obligation of offering a Mass every Saturday to commemoration the Holy Spirit as well as the dead. These chaplains often would start evangelism among the indigenous people. They often targeted the traditional chiefs first with the hope that after their baptism their subjects could follow suit. This strategy was very successful. In 1503 the first paramount chief on the Mina Coast was converted. The strategy could have yielded better result but because the chaplains worked full time for the castles, they did not devote much time to missionary work.

Today in Ghana there are at least seven major Christian religions throughout the country including Catholics, Protestants, Pentecostals, Charismatics, Spiritual movements, the Jehovah’s Witnesses, and the Seventh-day Adventists.

Catholics

Catholic missionaries were first admitted by the Dutch at Elmina and Accra in the 1800, but a more serious mission approach started in the 1900s. In 1906 at the north of Ghana, a small band of white fathers came from the Savanna town of Ouagadougou in Burkina Faso and established a mission station at Navrongo. However it was not until 1920 that the church began to gain a wide following. By 1924 Catholic membership in Elmina and Accra expanded to over 40,000 under the leadership of Bishop Ignatius

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63Ibid.

64Ibid., 11.
Hummel. During that same period, Father Anastasius Dogli, the first Catholic Ghanaian priest in the Keta region, expanded the membership to 12,000 in his area.65

From the south, it was James Cobbina an Ashanti who was baptized in Cape Coast, who introduced Catholicism in Kumasi in 1903. Five years later, a mission house and a chapel were opened on a little hill above Zongo, a Muslim trading community in Kumasi. Between 1927 and 1929, the twin spires of St. Peter’s Cathedral were built by the church on the same site, known today as the Roman Hill.66

Apart from Cape Coast, Keta, Navrongo, and Kumasi, other principal Catholic centers are Obuasi, Bekwai, and Berekum. Statistics gathered in 2004, revealed Catholic membership to be 1,574,895, as against the population of Ghana of 21,527,512.67 The strategy behind the growth of the Catholic membership is the establishment of church schools that instill the Catholic faith in the youth. Health institutions run by the church also serve the physical needs of the local communities.

Protestants

Thomas Thompson was the first Protestant chaplain sent by the society for the propagation of the Gospel in the 1750s to the Elmina Castle in the then Gold Coast. He in turn sent four students to England to be trained as future leaders. Among those sent was Philip Quaque who came back after his ten years training, established his own school at Cape Coast and worked as the headmaster of that school until he died in 1816. “It was


66 Ibid., 719, 723.
from this school in 1820 that some students formed a Bible Band which later became the foundation of the Ghana Methodist Church." Later in 1835, J. R. Dunwell arrived as the first Methodist missionary to Ghana. By the end of his third month, fifty people had received Methodist membership cards, and were meeting for baptismal instruction, for services, and for agape feasts.

As Methodists tried to gain ground and expand in the Fante area, two other groups of missionaries arrived in Christianborg in Accra in 1828 and 1835 respectively to begin the Basel mission among the Ga and the Twi people. Unfortunately by the end of 1835 seven out of the eight missionaries that had arrived died. Andrews Riis the only survival among the eight, moved from Accra to Akropong to begin permanent work outside the coastal towns. In 1835, he built a church in that agricultural environment raising the standard of agriculture by introducing new crops. He established the Basel Mission in Akropong and Aburi, and from there the work expanded to the entire Akwapim state.

Christianborg and Abokobi became the evangelistic centers for the Ga people. The work in this area was led by Zimmermann, a remarkable missionary from the southern German community of Korttal who tried to become an African to Africans. He founded Abokobi as a Christian village which was not rooted in traditional customs, but based on Christian principles, for its converts. Apart from Abokobi, there were other Basel mission villages like Odumasi, Bompata, and Koforidua. Today these cities remain the stronghold of the Presbyterian Church.


68 Steed and Sundkler, 202.
In Ashanti, the Protestant church that dominated the entire empire was the Anglicans. The church initially established its headquarters in the railway town of Sekondi in 1904, but later moved to the capital city Accra in 1924. In Kumasi the church was blessed with favors from the royal house of the Ashanti. This was because the then Asante king (Asantehene Prempeh I) played a role in its emergence:

The beginnings of these close links started in the Seychelles. Asantehene Prempeh I had been seized by the British in 1896 and after incarceration in Sierra Leone, he arrived in the Seychelles in 1900. He remained in exile until 1924 before he triumphantly returned to Kumasi after twenty-eight years. Soon after their arrival, Prempeh and some of his followers began to receive religious instructions from some chaplains of the Anglican Church Missionary Society, when it became known that he was baptized in 1904.69

This new and significant tradition of royal favor toward the Anglican Church was later continued when Prempeh II occupied the throne as Asantihene. In his time the church of St. Anne's became very much the parish church of Asantehene.71

In the north, Protestants seriously started their work in the region after the Second World War with the “opening of mission stations at Tamale (1949), Salaga (1950) and Bolgatanga (1955).”72 Apart from the Basel Mission, the Methodist, Anglicans, and other Protestant missions such as the Evangelical (Ewe) Presbyterians, Methodist Episcopal and Zion church, were actively working in other regions. After the Protestant Missionary Conference in 1926 at Le Zoute, Belgium, leaders of the Ghana churches saw the need for the creation of a Christian Council of Ghana to foster cooperation among

69Ibid., 203.
70Ibid.
71Ibid.
denominations. In October 1929, they formed such a council. The founding members were Wesleyan Methodists, the Presbyterians (Basel and Scottish missions), Evangelical (Ewe) Presbyterians (Bremen mission), Anglicans (SPG), and the African Methodist Episcopal Zion church.\textsuperscript{73} One prominent personality who sustained this ecumenical idea was the Rev. Peter Dagadu, a Presbyterian who later became a Methodist minister and later functioned as the secretary general of the Christian Council from 1952-1958.\textsuperscript{74}

Today most of these churches have lost their members to Pentecostal and Charismatic churches.

**African Spiritual Faith**

Spiritual movements started in Ghana between the 1900s and 1950s. These spiritual movements grew because most of the missionaries who brought Christianity to Africa believed that Africans could not be true Christians if they maintained their way of life as Africans. The missionaries, mostly from Western Europe and North America, generally tried to establish local church organizations similar to those the missionaries were familiar with in their home countries. They condemned almost every approach the indigenous Africans used to reach God their Creator.

An awakening began within the Protestant churches in the early 1900s. One instrumental person, a precursor of similar prophetic and spiritual movements, was Prophet William Wade Harris. He became a Christian in 1910 while in prison in Liberia, his home country. He arrived in Ghana after he converted over 10,000 in La Cote

\textsuperscript{72}Ibid., 729.

\textsuperscript{73}Ibid., 715.
d'Ivoire. Though he himself did not establish a church of his own, he allowed his converts to join any of the existing churches. He had a simple message based on the Bible as the word of God. He won many into the churches because of his preaching style and the way he treated his followers. He allowed his converts to sing traditional songs in praise of God's name and made Christianity more attractive to the indigenous people than what was presented by the historic churches. He helped people feel that they could become true Christians while maintaining their African cultural and traditional identity.\textsuperscript{75}

Harris' preaching inspired another educated Methodist, Prophet John Swatson, who was born to a royal African mother and a European father at Nzema in the western region. He resigned from the Methodist church and became a disciple of Prophet Harris.\textsuperscript{76} Swatson's achievements in penetrating the hinterlands with the Gospel and converting many pagans to Christianity attracted the attention of the Anglican Church. They ordained him and gave him a license to preach throughout the Nzema area.

By 1920, while Prophet Harris and Swatson concentrated their evangelistic efforts in the western part of the country, another prophet named Sampson Oppong also from the Methodist church, started similar efforts in the Ashanti and Brong Ahafo regions. "He made a very great impact on Christianity, particularly the Methodist Church, converting as many as 10,000 people to Christ in two years."\textsuperscript{77} The Presbyterian Church however did

\textsuperscript{74}Ibid.


\textsuperscript{76}E. K. Larbi, \textit{Pentecostalism: The Eddies of Ghanaian Christianity} (Accra, Ghana: Blessed Publications, 2001), 64.

\textsuperscript{77}Ibid., 67.
not benefit much from Oppong’s efforts because they knew that Oppong was a converted fetish priest, were suspicious of the genuineness of his conversion, and therefore refused to associate with him. However the Methodist Church collaborated and benefited greatly by increasing the size of their congregation through his campaigns.\(^{78}\) It was the effect of these evangelistic campaigns that led the Methodist Synod in 1924 to open their Wesleyan Training College in Kumasi in 1924.\(^{79}\)

Harris and his followers continued to hold evangelistic meetings and encouraged their converts to join any of the existing churches. However, some “did not, and since Harris was not forming any church on his own, they started forming their own independent spiritual churches.”\(^{80}\) The first of such churches was The Twelve Apostles Church, started by two of Harris’ disciples—Grace Tani of Ankobra Mouth and John Nackabah of Essuawa. The name was later changed to ‘Nackaba Church,’ named after one of the two founders.\(^{81}\)

In Ghana today, most indigenous Christian churches are referred to as the “Spiritual Church.” They are mostly found in farming and fishing communities and the majority of their members are school dropouts or illiterates. The few elites among them become their leaders and pastors. Most of these churches are independent but in order to maintain uniformity, and to coordinate and supervise their activities, they formed an

\(^{78}\)Larbi, 66.


\(^{81}\)Ibid.
umbrella body known as “The Association of Spiritual Churches.” Leaders for this association are selected from the sister churches for a given period.

Pentecostal and Charismatic Churches

The rise of Pentecostalism in Ghana can be attributed to Peter Anim, a Presbyterian from Anum Boso in the eastern region. Though a Presbyterian, his interest in the Christian periodical *The Sword of the Spirit* led him to correspond with Pastor A. Clark, editor and founder of the Faith Tabernacle of Philadelphia in the United States of America. This church placed much emphasis on faith healing and holiness. After Anim was convinced of the pentecostal teachings, he embraced their beliefs and withdrew his membership from the Presbyterian Church in 1921. He began a healing ministry at Asamankese which was later called Faith Tabernacle.

Two years later (1923), Anim received an ordination certificate from Pastor Clark which indicated he was an official pastor of the African branch of the Faith Tabernacle. He became known for his emphasis on faith healing of many diseases. After his recognition by Pastor Clark, Anim’s church “expanded quickly to many towns in the Southern part of the country and even across the country to Togo.” While the expansion was still taking place, Anim again studied another periodical, *The Apostolic Faith*, published by The Apostolic Faith Evangelical Organization of Portland, Oregon,

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82 Amanor, 19.
83 Ibid., 20.
84 Ibid.
85 Ibid.
86 Amanor, 21.
USA, that introduced him to the Apostolic Faith teaching on the Holy Spirit and speaking in tongues, which his own church, the Faith Tabernacle considered as satanic. As Anim started to speak in tongues, his fellow pastors did not approve of it and so he eventually resigned from the Faith Tabernacle in 1930, and adopted the name Apostolic Faith for his followers.

In 1931, Anim contacted missionaries of the Apostolic Church of Bradford, UK, and requested to become affiliated with them. After his request was granted, he invited them to send a resident missionary to Ghana to assist him in the work. This request was granted and in 1937 James McKeown was dispatched as the first Pentecostal Missionary from the UK to Asamankese.\textsuperscript{87} McKeown was liked by all, but soon he contracted malaria. He was sent to the Kibi District European hospital by the “trekking District Commissioner” responsible to the colonial government. This troubled Anim and his followers, because of their stand on medical treatment. They believed that McKeown’s medical treatment was theologically incorrect and a betrayal to his faith. In any case, McKeown responded very well to the treatment and was discharged from the hospital after having been there for only eleven days. He returned to Asamankese from the hospital, but faced hostility by the church for betraying his faith. He moved without the approval of the church and settled in Winneba, from where he proceeded to the UK, and reported the matter to the mother church. The church headquarters did all it could to convince Anim and his group to modify their uncompromising stand on prayer alone for

\textsuperscript{87}Ibid.
healing, but they were unwilling to compromise. In 1939, they seceded from the Apostolic Church and formed the Christ Apostolic Church (CAC).  

Later, McKeown came into contact with Dr. Wyatt, an American revivalist and leader of a Pentecostal group called “The Latter Rain” from Portland, Oregon, in the United States. This contact incurred the displeasure of the UK Apostolic. At its quadrennial council held in 1953 in UK, the church amended its constitution which made it almost impossible for McKeown’s association with the Latter Rain group. These particular amendments created separate apostles for whites and blacks, so that a black apostle could not exercise authority over a white person and made it impossible for anyone or group outside the Apostolics to be given any platform anywhere. McKeown voted against the amendment but lost to the majority which eventually caused his dismissal from the Apostolic Church. “He was asked to hand in his ordination certificate and leave. No Apostolic platform in the world was to open to him again.” But when he returned to Ghana, interestingly the church still liked his leadership style so they severed their relationship with the UK Apostolic, and became an independent African church known as “Gold Coast Apostolic Church.” This separation, however, was not as smooth as the earlier ones. This time some members decided to remain with the Bradford Apostolic Church. Through litigation in courts, those that remained managed to hold on

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88 Amanor, 22.

89 Ibid.

90 Ibid.

91 Ibid., 24.
to properties that belonged to the church.\textsuperscript{92} These internal struggles resulted in defections, some of which resulted in the "founding of the Divine Healers Church and the Apostolic Reformed Church."\textsuperscript{93}

During this time Ghana gained its independence from the British, and the Government was in favor of the independent African church led by McKeown. While the litigation continued, Dr. Kwame Nkrumah, the president of the New Republic of Ghana, decreed that McKeown be left alone to head the church. He further advised that the name of the church be changed to avoid confusion with the Bradford Apostolic. In August 1962, the name of McKeown's church was changed from Gold Coast Apostolic Church to "The Church of Pentecost."\textsuperscript{94}

Today, this church and many others that were organized later, have come together to form the Ghana Pentecostal Council (GPC). The idea of a council was originated by McKeown in 1977, when he was the chairman of his church. To prove how fast these indigenous churches spring up in Ghana, the council revealed that between "1977 and 1999, member churches in the council increased from 57 denominations to 150 with many more in the queue waiting to be admitted."\textsuperscript{95}

Most recently another Pentecostal movement called the "Charismatics" have emerged. In Ghana, "the expression 'charismatic' is used more in reference to the new

\textsuperscript{92}Amanor, 24.
\textsuperscript{93}Ibid.
\textsuperscript{94}Ibid.
\textsuperscript{95}Larbi, 74-78.
wave of independent Pentecostal movement, instead of the traditional modern African church. Charismatics usually came out of already existing churches. They are Pentecostal in terms of the experience of Spirit baptism, but unlike the traditional Pentecostals, they are elites who refuse to join the traditional Pentecostal churches that conduct services in the local languages and or customs. Many members of these new churches retain their membership in their original churches (Presbyterian, Methodist, Anglican, etc.) and occasionally fellowship with them.

Other recognized sects that function in the country as part of the Christian movement are the Jehovah’s Witnesses, the Deeper Life Christian Ministry, and the Church of Jesus Christ of Latter Day Saints. They have large followers and operate as independent religious bodies.

Seventh-day Adventist Church

Early History

Before the General Conference of Seventh-day Adventists officially sent the first missionaries from the United States of America to Ghana in late 1893, the missionary spirit had already existed among some indigenous believers who were determined to share the Adventist faith with their countrymen. It is believed that Francis Dolphijn of Apam, came to the knowledge of the Adventist message “by accidentally reading a copy of Present Truth, an Adventist pamphlet published and distributed by the International Tract Society. The pamphlet was presented to him by the captain of a ship that dropped

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anchor at Apam, his hometown, in January 1888.\textsuperscript{97} This pamphlet confirmed the information which he had received from his earlier informant, William Kwaku Attah Dawson of Fetteh\textsuperscript{98} about the Adventist faith. Dawson is believed to have gotten this message from the United States on a business trip a decade earlier. He had told Dolphin, a very good friend and a fellow Methodist member about his new found faith, but Dolphijn was skeptical about the Sabbath truth and was unwilling to rashly abandon his Methodist faith. He accepted the Sabbath truth after he had read this pamphlet in January 1888. Dawson, on the other hand, was determined to live out the truth for God in his area and so he “established the Seventh-day Adventist church in his home town, Fetteh, first for his family and clan, and subsequently for other citizens of this Coastal Fante town.”\textsuperscript{99}

Dolphijn, now fully convinced after reading the tract, began to make contacts with the General Conference and other organizations of the Adventist movement for more information and help. In the General Conference session of 1891, Mrs. S. L. Strong, the General Conference General Corresponding Secretary of the International Tract and Missionary Society confirmed this. “She spoke about the believers in Ghana and made a strong appeal to the session to do something to reach and help them become better acquainted with, and established in the truth.”\textsuperscript{100} She supported her report that, “at Apam, 


\textsuperscript{98}Ibid., 15.

\textsuperscript{99}Ibid., 14.

\textsuperscript{100}Ibid., 21.
in the Gold Coast, according to the latest report, there are thirty three (33) people keeping the Sabbath.”

This appeal was accepted by the members of the General Conference session and on October 8, 1891, Lawrence C. Chadwick, a member of the foreign missions board, who had been ordained a month earlier in the Battle Creak Tabernacle, was commissioned to go on a world tour to promote interest in the Adventist work in general with specific instructions to “visit West Africa and Francis Dolphijn and his group in Apam, Ghana.” Chadwick arrived at Apam in late 1892 and was met by Dolphijn and his group. He later wrote that “I never in my life saw a people more glad to see a person than they were to see me.”

Chadwick reported his findings to the General Conference session in late January 1893 which was followed by a strong moving appeal on behalf of the people studying God’s word in West Africa. The General Conference responded quickly by sending two America missionaries, Karl G. Rudolph and Edward Leroy Sanford, who were “the first official General Conference full-time workers or foreign resident missionaries in Ghana.” Edward Sanford was made the head of the two man team that came without their families. They arrived at Apam on Thursday, February 22, 1894 and were welcomed

102 Owusu-Mensah, 27.
103 Ibid.
105 Owusu-Mensah, 30.
by the Dolphijn group just like Chadwick in 1892. Sanford returned to the U.S. the same year because “he frequently succumbed to Malaria.” Rudolph moved the headquarters from Apam to Cape Coast shortly after Sanford left. He wrote that “I am expecting a steamer today, September 10; to take me from Apam with all my goods to Cape Coast where I hope to meet more missionaries soon.” Rudolph, the lone foreign worker and some of the indigenous converts carried on the work until October 3, 1895 when Dudley Upton Hale of Texas and a team assigned by the General Conference arrived at Cape Coast to support them. Hale, the leader of this team, was ordained in Battle Creek on August 3, 1895 after he accepted the challenge to lead the group in Ghana. Others in his group included G. P. Riggs of Florida and Mr. and Mrs. George Thomas Kerr of Arkansas and their fourteen month-old baby boy William Franklin Kerr. They were welcomed by Rudolph, and briefed on the work and how it was going. Hale and his team started to work in the coastal area and its immediate hinterland. His hard work was rewarded when in a “memorable grand finale on Sabbath, March 27,

106 Ibid., 33.
107 Ibid., 34.
108 Ibid., 35.
110 Ibid., 36
111 Ibid.
112 Ibid.
1897, he formally baptized four pioneer believers into the Adventist fellowship. Those four believers were the three members of Dolphijn’s family and another early believer named Peter Grant.

The church went through a series of developments. In January 1, 1897, Dolphijn and Grant were officially called by Hale to join the ministry. They became “the first Ghanaians to formally be recruited into the Seventh-day Adventist work on a full-time basis.” In June 1897, Hale went to Texas for medical treatment leaving behind Dolphijn and Grant. This dynamic pair led the church until Hale returned in early 1903. This time he came with his entire family and Mr. and Mrs. James M. Hyatt, an African American couple from Minneapolis, Minnesota to continue the work in Gold Coast. But the old problem of malaria again attacked Hale in just six months after his arrival. This forced him to leave for good to the United States in October, 1903, leaving James M. Hyatt and his family as the only Seventh-day Adventist foreign laborers in Ghana.

Hyatt left Cape Coast, and subsequently also the ministry, in 1905 when David C. Babcock was made the superintendent of the work in West Africa. James Hyatt evidently did not get along too well with him and so left for Sierra Leone where he set up his own private work as a dental surgeon in Freetown. The departure of Hyatt’s family from

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113 George Elmer Bryson, *The Beginning of the Seventh-day Adventist Church in Ghana (Gold Coast), 1888-1905* (Term paper, Andrews University Theological Seminary, Berrien Springs, MI, Spring quarter, 1975), 7-8, in Owusu Mensah, 51.

114 Owusu-Mensah, 58.

115 Ibid., 68, 75.

116 Ibid., 87.

117 Ibid.
Cape Coast made the town to lose its position as the headquarters of Seventh-day Adventism to the Ashanti region.

Before the headquarters finally moved to Ashanti, new indigenous men like C. A. Ackah, who converted in 1903 from the African Methodist Episcopal (AME) Zion church, joined the leadership of the Adventist Church. He had established his own school earlier but handed the school over to the church after his baptism. He tried to maintain the headquarters in the coast by moving it to Kikam, another coastal town. Through his effort, the first officially recognized Seventh-day Adventist Church was organized on Tuesday, October 19, 1909. Thirty-four members were baptized on that same day by Babcock. Garbrah later joined the ministry and was ordained on April 23, 1921 in Sierra Leone as the first minister of the Seventh-day Adventist Church in Ghana.

Another team that brought stability for God’s cause in Ghana arrived in 1914. It was led by William H. Lewis and his wife from America. They landed in Secondi on October 3, 1914. They realized upon arrival that the absence of any foreign based missionary in the country, after James M. Hyatt and his family left in 1905, had seriously affected the church. Lewis noticed that “some Adventists poorly represented Christ and have destroyed Adventism in that town.” They decided to re-locate the church headquarters from the coast. Before they set off, “Lewis formally introduced himself and his mission to the Colonial authorities in Ghana and sought help in choosing an

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118 Ibid., 110.

119 Ibid., 172.


121 Owusu-Mensah, 133.
operational base in the interior beyond Kumasi.”¹²² He then left in the company of Kofi Christian and James Dauphijn, both indigenous members of the church, and landed in Agona, which “eventually was chosen as the first Adventist base in Asante.”¹²³ Garbrah joined Lewis at Agona shortly after his ordination in Sierra Leone. He was posted to work in Kumasi on October 12, 1921 to pioneer the Adventist faith in the Asante capital. Many of his converts in the Asante Capital were responsible in proclaiming the word of God in many of the remote areas of Ghana.¹²⁴

In 1931, Jesse Clifford was appointed the superintendent of the church in Agona. Soon after his appointment “he put in an application for a site at Bekwai to be designated as a Mission Area.”¹²⁵ His request was granted and he eventually transferred to the new site in early 1932. By the time he left Ghana in 1948, Adventism had a strong membership in the country, with nearly 6,000 members (4,681 were baptized members, while those preparing for baptism were estimated to be 1,267).¹²⁶

In 1947 a year before Clifford left, the West African Union mission, the headquarters of the Seventh-day Adventist Church in West Africa, was moved from Ibaban in Nigeria to Accra. Jesse O. Gibson noted for his construction work later “purchased land for the S.D.A. Mission at Kwadaso, a suburb of Kumasi and relocated

¹²²Ibid., 139.
¹²³Ibid., 141.
¹²⁵Owusu-Mensah, 205.
the mission headquarters in Kumasi from Bekwai in 1949.” He led both the West African Union mission and the Ghana mission from 1948 to 1957.

For effective supervision, Gibson “parceled out the mission work into seven major districts, putting five ordained Ghanaian ministers and two foreign workers over them.” When he was appointed in 1951 to be the president of the West Africa Union Mission, he made C. B. Mensah who was “the head of Agona mission district” to be his associate in the Ghana Mission. This allowed him to be groomed for the presidential position in Ghana which he accepted in 1959.

A climax in the growth of the Adventist Church in Ghana was celebrated on December 25, 1970, when Ghana was voted conference status by the General Conference. At that time, J. K. Amoah was elected as president. In 2000, the church in Ghana was elevated to Union status with six conferences and one mission in the north. Records available as of December 2004, indicated that the church has 318,128 baptized members in 1,015 churches. The church has a presence in almost all the big cities and towns of the country.

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127Ibid., 236, 237.
128Ibid., 237.
129Ibid.
Current Church Organizational Structure in Ghana

The church in Ghana is the only union conference among the five other institutes of the West-Central Africa Division (WAD). The following section will describe the design of the administrative structure and the chain of command of the Adventist Church in Ghana.

Ghana Union Conference

Ghana Union Conference territory covers all ten regions of Ghana. For administrative purposes, it has been split into six local conferences and one local mission. The national headquarters is located in Accra, the capital city of Ghana. It is staffed with three full-time administrative officers comprised of the president, the secretary, and the treasurer, nine departmental directors, with twenty-three support staff that oversees the day-to-day operation of the union. Besides the administrative staff, there is also a thirty-eight-member executive committee, composed of twelve Union administrators, all conference presidents, institutional heads including the Advent Press manager, the president of Valley View University, and lay members selected from the six conferences and the mission at the north. Figure 3 shows the administrative organizational structure and authority.
Figure 3. Organizational Chart. Ghana Union Conference of the Seventh-day Adventists.
Executive Committee

The executive committee consisting of thirty eight representatives, serves as the decision-making body of the Union. The committee is entrusted with authority to govern between constituency meetings. Members of this committee do not represent merely a local church, district, conference/mission field, or any particular institution in the territory. Their responsibility is to “foster all interests of the work in all parts of the field.”

President.

The president is the head of the Gospel ministry, and the chief elder, or overseer of all churches in Ghana. He has access to all churches, church services, business meetings, and church boards without having a vote. By virtue of his office, he is the chairman of the Union executive committee and presides over the sessions of all conferences/mission within his territory.

Executive Secretary

The executive secretary associates with the president as an executive officer and the vice-chairman of the executive committee of the Union. He carries forward the work according to the plans and programs voted by the Union Executive committee, and reports directly to the executive committee after consultation with the president. He also serves as the secretary to the executive committee and maintains record of all meetings. The associate secretary and the receptionist are his support staff.

\[131^1\text{General Conference, Church Manual, 160.}\]
Treasurer

The treasurer, the third executive officer, also serves under the direction of the executive committee of the Union. He is entrusted with the responsibility of providing financial leadership to the Union. He supplies the president’s office with monthly statements of receipts and disbursements, and in consultation with the president, reports to the executive committee. The associate treasurer, the accountant and the cashier work under him as his assistants, while security, transport, and the maintenance department are placed under him through the associate treasurer as his support staff.

Departmental Directors

Ghana Union Conference is staffed with nine departmental directors who assist the executive officers in leadership and nurturing the churches “through the production of the resources, promotion, coordinating, and training.” They are not vested with administrative or executive authority in the Union fields or church work, but their relation to the field is an advisory one.

Conference/Mission Fields

Ghana Union Conference territory has been divided into six local conferences and one local mission in the north for administrative purposes. Below are their names and geographical locations:

Central Ghana Conference: Major portions of the Ashanti region and part of Brong-Ahafo, Eastern, and Western regions of Ghana.

South Central Ghana Conference: Part of Ashanti region and a small portion of the Central region.

South Ghana Conference: Greater Accra, Central and part of the Volta regions.

South West Ghana Conference: Major portions of the Western region.


Mid-West Ghana Conference: Major portions of Brong-Ahafo region, part of Ashanti, Western, and the Northern regions.

North Ghana Mission: The Northern, Upper East, Upper West regions, and portions of the Volta region.

At the conference sessions, each constituency elects officers, departmental directors, and an executive committee just like the GUC, to steer the affairs of the conference for a period of three years. The mission in the north on the other hand is only permitted to elect departmental directors while the GUC select officers for them. In addition to those elected officially, each conference and mission hires support staff to assist the elected officers and departmental directors in their day-to-day administrative activities.

The conference/mission administrative structure is similar to that of the GUC. With the exception of the position of the district pastor, all the administrative positions held at the GUC are duplicated at the conference/mission levels. The criteria for electing officers and departmental directors for both structures are the same. The function of officers and departmental directors at both levels are the same as well; one is not seen as a subordinate to the other. They both require the same academic qualification, the same ministerial credential, and perform the same function. See figure 4 below for a structural picture of the conference/mission field in Ghana:
Figure 4. Organizational Chart. Conference/mission Fields in Ghana.
Just as it is in the GUC, the executive committee is the highest body at the conference/mission level. The president, the executive secretary, and the treasurer serve as the officers. The departmental directors are supposed to assist the officers in discharging their administrative duties, while the district pastors serve the church at the grassroots level. But the idea of duplicating the GUC administrative structure at the conference/mission level has compelled all the fields to hire more administrative support staff to assist the elected officers and departmental directors to discharge their administrative duties. Table 5 contains the breakdown of elected officers, departmental directors, and district pastors who are supposed to steer the affairs of their territories.

**TABLE 5**

ADMINISTRATIVE STAFF AT THE CONFERENCE/MISSION LEVELS

<table>
<thead>
<tr>
<th>No</th>
<th>Ghana Union Fields</th>
<th>Officers</th>
<th>Dept. Directors</th>
<th>District Pastors</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Central Ghana Conference (CGC)</td>
<td>3</td>
<td>10</td>
<td>43</td>
<td>82</td>
</tr>
<tr>
<td>2</td>
<td>South Central Gh. Conference (SCGC)</td>
<td>3</td>
<td>10</td>
<td>35</td>
<td>69</td>
</tr>
<tr>
<td>3</td>
<td>South Ghana Conference (SGC)</td>
<td>3</td>
<td>10</td>
<td>31</td>
<td>77</td>
</tr>
<tr>
<td>4</td>
<td>South West Gh. Conference (SWGC)</td>
<td>3</td>
<td>8</td>
<td>14</td>
<td>34</td>
</tr>
<tr>
<td>5</td>
<td>East Ghana Conference (EGC)</td>
<td>3</td>
<td>9</td>
<td>20</td>
<td>46</td>
</tr>
<tr>
<td>6</td>
<td>Mid-West Ghana Conference (MGC)</td>
<td>3</td>
<td>9</td>
<td>24</td>
<td>46</td>
</tr>
<tr>
<td>7</td>
<td>North Ghana Mission (NGM)</td>
<td>3</td>
<td>7</td>
<td>11</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>21</td>
<td>63</td>
<td>178</td>
<td>385</td>
</tr>
</tbody>
</table>

The idea of conference/mission officers and departmental directors relying on the assistance of support staff to discharge their administrative duties has increased the intake of support staff in all the fields, thereby causing a financial loss to the church. Table 6 shows the break down of support staff at the conference/mission offices.

### TABLE 6

**NON-MINISTERIAL (SUPPORT STAFF) AT THE CONFERENCE/MISSION LEVEL**

<table>
<thead>
<tr>
<th>No</th>
<th>GUC Fields</th>
<th>Accounting</th>
<th>Audit</th>
<th>Secretariat</th>
<th>Reception</th>
<th>Maintenance</th>
<th>Security</th>
<th>Transport</th>
<th>Publishing</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>CGC</td>
<td>7</td>
<td>4</td>
<td>4</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td>2</td>
<td>SCGC</td>
<td>6</td>
<td>5</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>21</td>
</tr>
<tr>
<td>3</td>
<td>SGC</td>
<td>7</td>
<td>8</td>
<td>5</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>1</td>
<td>32</td>
</tr>
<tr>
<td>4</td>
<td>SWGC</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>5</td>
<td>EGC</td>
<td>4</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td>6</td>
<td>MGC</td>
<td>6</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>7</td>
<td>NGM</td>
<td>4</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>36</strong></td>
<td><strong>19</strong></td>
<td><strong>18</strong></td>
<td><strong>6</strong></td>
<td><strong>11</strong></td>
<td><strong>12</strong></td>
<td><strong>13</strong></td>
<td><strong>7</strong></td>
<td><strong>122</strong></td>
</tr>
</tbody>
</table>


**Districts and Local Churches**

In addition to the recognized structures of the Seventh-day Adventist Church, Ghana has added one more structure known as the *District* that functions between the conference and the local churches. In this structure, local churches are grouped together in a particular zone to form a district, and the conference usually provides them with one
pastor who serves as their church pastor as well as an administrator in that multi-church situation. The district is allowed by the conference to hold meetings and elect officers, departmental directors, and an executive committee, to support the district pastor in running the territory as outlined in figure 5.

Figure 5: Organizational Chart for Seventh-Day Adventist Church Districts in Ghana.
At the district level the executive committee is elected annually or bi-annually to assist the district pastor in implementing the decisions and programs of the conference/mission. The district pastor serves as the chairman of the executive committee and the head of the Gospel ministry in the district. He has church pastors and institutional chaplains (if any) as his associates. The district at a constituency meeting elects the district elder, secretary, treasurer, and a chief deacon to assist the district pastor. For the district pastor to reach all churches, the district elects departmental heads who help serve the local churches.

At this administrative level, the district pastor is the only paid worker by the conference. The others render their services for free as their personal contribution to the mission of the church. This level of the church has personnel but they lack training and motivation. Because this is not an official structure, sometimes there are no offices and equipment for the district pastor. District pastors are to perform tasks that have been assigned them by the conference and report back to the conference at the end of the month to earn their salaries. The pastors are not trained to operate this type of structure effectively nor can they train the laity under them for mission work. Thus, they end up running errands that are counter productive to the objectives of the conference.

In practice, local churches are denied the right to deal directly with the conference as permitted by the Church Manual, but rather must deal only through the district leadership. The structure also allows company churches to function like organized churches, but the district executive committee serves as their church board, so all major local board decisions are made at district committee meetings. On the other hand, some organized churches with church pastors report directly to the conference/mission without
submitting to the district, thereby making it difficult for the district pastor to be responsible for those churches and their programs. Table 7 contains data on the districts created in the six conferences and the mission in Ghana as of December 2007.

TABLE 7
SEVENTH-DAY ADVENTIST CHURCH DISTRICTS IN GHANA

<table>
<thead>
<tr>
<th>NO</th>
<th>Ghana Union Conference Fields</th>
<th>District/Pastors</th>
<th>Organized Churches</th>
<th>Companies</th>
<th>Total Churches/Companies</th>
<th>Average Church Per District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Central Ghana Conference</td>
<td>43</td>
<td>243</td>
<td>305</td>
<td>548</td>
<td>13</td>
</tr>
<tr>
<td>2</td>
<td>South Central Ghana Conference</td>
<td>35</td>
<td>223</td>
<td>244</td>
<td>467</td>
<td>13</td>
</tr>
<tr>
<td>3</td>
<td>South Ghana Conference</td>
<td>30</td>
<td>155</td>
<td>272</td>
<td>427</td>
<td>14</td>
</tr>
<tr>
<td>4</td>
<td>South West Ghana Conference</td>
<td>14</td>
<td>132</td>
<td>183</td>
<td>315</td>
<td>22</td>
</tr>
<tr>
<td>5</td>
<td>East Ghana Conference</td>
<td>20</td>
<td>124</td>
<td>245</td>
<td>369</td>
<td>18</td>
</tr>
<tr>
<td>6</td>
<td>Mid-West Ghana Conference</td>
<td>24</td>
<td>162</td>
<td>243</td>
<td>405</td>
<td>11</td>
</tr>
<tr>
<td>7</td>
<td>North Ghana Mission</td>
<td>11</td>
<td>16</td>
<td>71</td>
<td>87</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>178</td>
<td>1,055</td>
<td>1,563</td>
<td>2,618</td>
<td>15</td>
</tr>
</tbody>
</table>


Problems Associated with Current Church Structure

The four level structure of the church in Ghana as previously described follows the traditional model of the Adventist church structure, now deemed unworkable and not financially viable. The Union administration as well as the conferences/mission face more financial challenges than they can handle, and so they are not able to support the local churches. Local churches, on the other hand, have been made to support the
conferences/mission with almost all their funds, so that they are not able to support their local programs. Issues from these structures that led to the following difficulties are:

1. Duplication of Functions

   There is too much duplication of functions in the two official levels (GUC and the Conferences/mission) as described previously. At the executive committee level, GUC has 38 members, while the conferences/mission has a total of 154 members. Although members of the executive committee are not salaried, their transportation, per diem, accommodation, and refreshments at every session are borne by the church. All these committees implement the same policies of the church. Administratively, the church in Ghana needs only one decision making body which is the GUC Executive Committee to formulate policies that will be implemented at the conferences/mission levels. Duplicating such a body at the conference/mission levels makes them very expensive and creates a conflict in administration.

2. Financial

   All remunerations and administrative expenses for the two regional levels (Union and conferences/mission) are borne by the local churches. Because of this system, no funds remain with the local church to plant new churches or develop the old ones. The entire tithe and combine budget offerings are channeled through the districts to the conferences/mission. Only 50 percent of the offerings are retained at the local church for their operations. Meanwhile, the conferences/mission do not have the resources to acquire new land or build better churches. Such expenses need to be covered by local churches which increase their financial burden. Since 50 percent of the offerings is not sufficient to cover their expenses, local church elders resort to all kinds of fund raising
activities, which often abuse the fundamental stewardship concepts of the church. The burden is finally laid on the local church members who are already over-stretched by the economic constraints of the country and their own family budget to give generously for the sake of the Gospel.

3. Housing in Cities

The GUC and the conferences/mission are forced to provide accommodations for all their officers and departmental directors as well as their support staff in the heart of the cities where they have their offices. In Ghana, the cost of rent is not controlled by the government, so land lords usually collect huge sums of rent in advance from tenants, draining the finances of most of the conferences. As a result, local churches suffer the consequence.

4. Large Support Staff

As the work load increases with the number of positions in the GUC and the conferences/mission offices, the amount of overhead expense also increases. These entire amounts are indirectly funded by local churches.

5. Experienced Pastors Withdrawn from Pastoral Ministry

As the GUC and the conferences/mission are trying to fill all administrative positions, experienced pastors are withdrawn from pastoral ministry in the districts. New pastors from Valley View University without experience are posted to the districts, while the most experienced are called to the offices as officers and departmental directors. The GUC and the fields realizing this, assigned some of their directors also to pastor some of the city churches. This often creates problems for the district pastors because these directors, who are also church pastors, seldom attend district meetings, seminars, and
workshops, so they are not able to coordinate church programs directly with the districts. Besides, they seldom are seen in their churches, and frequently deal directly with the conferences instead of the districts. The other churches outside the cities view these placements as an injustice for providing pastors for city churches while some rural churches only see their district pastor twice a year.

The General Conference at their year end meeting in October 2007 admitted that “the church’s current structure is tethered to decisions made when the Adventist Church was small and based largely in North America.”\textsuperscript{133} But now much has changed and therefore the structure should be adjusted to accommodate the church’s current international makeup. They therefore voted to “grant local leaders more leeway to decide which method of structure best fits their needs.”\textsuperscript{134}

Based upon this General Conference vote, the following chapter will outline how to re-structure and implement a more suitable administrative structure for the Ghanaian church. The purpose of the restructuring is to help the fields place more pastors back at the district level and thereby reduce the pastor/member ratio, reduce the financial burden on local churches, and further save the conferences/mission from financial collapse.


\textsuperscript{134}Ibid.
CHAPTER IV

A STRATEGY TO STRENGTHEN THE ROLES OF THE DISTRICT PASTOR, AND RE-ORGANIZE THE SEVENTH-DAY ADVENTIST CHURCH IN GHANA

Introduction

General Review of the Problem

In chapter three, I described the Seventh-day Adventist Church’s current organizational administrative structure in Ghana. I also identified and described problems associated with the current structure, including duplication of functions, financial expenditures, as well as the withdrawal of experienced pastors from active ministry to serve as administrators. An understanding of the existing structure and the problems associated with it has laid the foundation to develop a structure which aligns itself within the new General Conference (GC) policy to “grant local leaders more leeway to decide which method of structure best fits their needs.”¹

The existing current structure has placed more burden on local Adventist churches in the areas of pastoral care, finance, and development, compared to the organizational structures of many of the Christian religions in Ghana. On the issue of pastoral care, the most experienced pastors have been withdrawn from the churches and

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The existing current structure has placed more burden on local Adventist churches in the areas of pastoral care, finance, and development, compared to the organizational structures of many of the Christian religions in Ghana. On the issue of pastoral care, the most experienced pastors have been withdrawn from the churches and

are placed at the union and conference/mission offices as administrators and departmental men, while few experienced pastors are posted to the local churches for actual pastoral care. In the area of finance, the only sources of income, the tithe and the combined budget offerings, are sent to the conferences, leaving the local churches with the remaining 50 percent of the offerings for their local operations. This amount is insufficient to sponsor members invited by the conference/mission departmental men for workshops and seminars, which is only one item on the local church budget.

Unfortunately the fund raising approaches used to achieve financial viability which include weekly and monthly harvest, levying members according to gender, separating the rich and the poor for ingathering, etc., destroys the concept of stewardship and often discourages members from returning faithful tithes and offerings.

When it comes to property acquisition, the churches have been informed that they are responsible for buying their own church buildings or church building plots. For building their own churches they cannot depend on contributions from the union and conference/mission. Meanwhile, their entire tithe and 50 percent of their offerings are used by the conference/mission without direct benefit for the local church.

The union and the conference/mission cannot provide local churches any financial support because their departmental budgets, including support staff costs have exhausted the financial resources. Meanwhile the most vital and efficient structure, the district described earlier in chapter 3 and run by only one salaried worker (i.e., the district pastor) with few overhead expenses, is given little or no attention by the union and the conference/mission. This chapter will address some of these challenges. It will also highlight a strategy to improve the district pastor concept in Ghana.
Since district pastors have no job descriptions and no clear guidance of how to relate with conferences/mission, departmental directors, other church pastors, or the laity, a manual has been produced to address those issues in their ministry. It is suggested that the GUC administration needs to officially recognize the district structure and take the initiatives to strengthen the district pastor leadership to extend support to the local churches. To achieve this, a training program outline been developed for the GUC to train district pastors.

In order to strengthen the district structure there is the need to re-structure the church administration in Ghana. This chapter will present a new administrative structure for all levels in Ghana. Since the district concept of leadership is practiced by the government of Ghana, (Local Government District Assemblies) and reflects the culture of traditional rulers (Traditional Councils), consideration need to be given to design a new church organization model that reflects the reality of Ghanaian society.

Justification for Re-organization

My recommendation for this new model is in agreement with the General Conference Commission Report on Ministerial Restructuring voted at the GC year end meeting in October 2007.

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3 See appendix B.
The General Conference committee identified similar problems that are associated with the current four constituency-based units of the church but it did not completely rule out the effectiveness of the existing structure; however it recommended that "there is the need for flexibility in denominational structure—a flexibility that permits effective response to a particular set of conditions while at the same time maintaining the global values and identity of the Seventh-day Adventist Church."  

Purpose for Re-organization

The General Conference Commission Report on Ministerial Restructuring gave three reasons why churches may justify the restructuring of the present church model:

1. Change of the geographical (e.g., political, legal, and cultural) environments.
2. Geographical and cultural shifts in receptivity to mission activities.
3. Lack of resources and capacities, and the need for coordinating and linking structures.

Ghana's proposed reorganization relates to point three, having to do with resources and the need for coordinating and linking structures.

General Conference Alternative Structural Models

The General Conference suggests four structural models. The new model designed for the Ghana Union Conference fields is a combination of the

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"General Conference Commission on Ministries, "Report on Organizational Flexibility Document," October 14, 2007, 9, 10."
"Shared Administrative/Services Model" (see figure 6, column 3) and the "Three Constituency-based\(^5\) and the District Leader model" (see figure 6, column 5). It is suggested that Ghana use one of those suggested models but unfortunately each model by itself is lacking certain vital elements. For example, the "Three Constituency-based Models" (see figure 6, columns 4 and 5) lacks regional centers that are necessary to coordinate the activities of nearly two hundred church districts in Ghana. The Complementary Staffing and Shared Administrative/Services Models (see figure 6, columns 1 and 2) also would not work in Ghana because even though the conference/mission shall have limited staff, there still would be two regional constituency levels with the same responsibility. Figure 6 is an illustration of how the four alternative models could be structured.

\(^5\)The term "constituency-based" means that decision-making is exercised by the membership of the organization or is entrusted by the membership to a body such as an executive committee. Thus, the authority that is assumed to reside in various units of denominational structure is derived from the membership. Decision-making bodies established by the membership are accountable to the membership (or constituency) at regular scheduled membership meetings.
<table>
<thead>
<tr>
<th>Territorial classification</th>
<th>Complementary Staffing Model</th>
<th>Shared Admin/Services Model</th>
<th>Three Constituency-base Model</th>
<th>Three Constituency-base &amp; District Leader Model</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local</td>
<td>Organized Local Church</td>
<td>Organized Local Church</td>
<td>Organized Local Church</td>
<td>Organized Local Church</td>
</tr>
<tr>
<td>Regional</td>
<td>Local Mission or Conference (no staff overlap with Union)</td>
<td>Local Mission or Conference (with President and limited staff)</td>
<td>Only one constituency-based unit (e.g. Union of Churches)</td>
<td>Union Mission or Conference (Officers also for local mission or conference)</td>
</tr>
<tr>
<td>Global</td>
<td>General Conference and its Divisions</td>
<td>General Conference and its Divisions</td>
<td>General Conference and its Divisions</td>
<td>General Conference and its Divisions</td>
</tr>
</tbody>
</table>


**My Recommendation**

After careful consideration of the activities in the organizational structures of the church, I am proposing a combination of the “Shared Admin/Services Model and the Three Constituency-based and District Leader Model” to be called “*Three Constituency-based and District Administrative Model*” (TCDA) for Ghana. See figure 7 below:
Figure 7. The New Constitution of the Ghana Union Conference. Three Constituency-based District Administrative Model.

Description of the Model

The structure of the "Three Constituency-based and District Administrative Model" would include all the presently known levels as well as the unofficial functioning district levels. The following chart is a brief summary of the new administrative model for the church in Ghana.
### New Administrative Roles and Benefits

The following outline provides a description of the proposed new administrative structures for the Ghana Union. It includes the description of the roles of the conferences, and the districts.

<table>
<thead>
<tr>
<th>LEVELS</th>
<th>DESCRIPTION OF LEVELS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constituency-based Level 2</td>
<td>One Union Conference, with a President, Secretary, Treasurer, departmental directors, and a support staff. It shall formulate and implement church policies in Ghana.</td>
</tr>
<tr>
<td>Constituency-based Level 2 Extension</td>
<td>The name conference is to be retained, but shall function as regional offices for the GUC, just like the Division for the General Conference. It shall cease to be a constituency body with executive powers. It is supervised by a council called 'Conference Coordinating Council (CCC)'.</td>
</tr>
<tr>
<td>Constituency-based Level 1 (Multi-Church)</td>
<td>District operated by one paid worker (the district pastor) with voluntary officers and departmental directors elected from the churches that constitute the district. It is supervised by an executive committee that formulates local policies and implements programs of the Union and its extensions (Conference) in the local churches.</td>
</tr>
<tr>
<td>Constituency-based Level 1 (Local Church)</td>
<td>Local churches shall no longer work directly with the conferences as the church manual permits. They shall be accountable to their districts that represent the union at the local level. Organized Companies shall function as district churches.</td>
</tr>
</tbody>
</table>

Figure 8. Administrative chain of command for the “Three Constituency-based and District Administrative Model.”
Ghana Union Conference

In the new administrative structure, the Ghana Union Conference which has been mandated by the General Conference to supervise the activities of the church in Ghana will be supported by all the six conferences and the mission in the north to perform its role. It will have total control over all conferences, districts, and local churches. Its administrative structure includes the following:

An Executive Committee

The executive committee will serve as the decision making body for the entire Union. It will be the only governing body for all fields between constituency meetings. Members of this committee will be drawn from all fields. Each field will have fair representation even though they do not represent the interest of any conference, district, or institutions from their territory. Their responsibilities are to “foster all interests of the work in all parts of the field”\(^6\)

President

The president will be the head of the gospel ministry, and the chief elder, or overseer of all churches in Ghana. He will have access to all churches, church services, business meetings, church boards, and district meetings without vote. He will chair the union executive committee, and preside over the sessions of all conferences within the GUC. There shall be seven vice presidents who shall serve under the GUC and who are the presidents of the six conferences and the president of the North Ghana Mission. They will represent the GUC president in their regions to foster the growth of the church.

\(^6\)General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual*, 17\(^{th}\) ed. (Hagerstown, MD: Review and Herald, 2005), 160.
Executive Secretary

The executive secretary will assist the president in the implementation of the plans and programs voted by the union executive committee and will prepare periodic reports to the executive committee in consultation with the president. He shall serve as the secretary of the executive committee and keep a record of all meetings. An associate secretary and a receptionist will work under him as his support staff.

Treasurer

The treasurer shall be entrusted with the responsibility of providing financial leadership to the union. He will supply the president’s office with monthly statements of receipts and disbursements, and in consultation with the president, report to the executive committee. There will be two associates serving under him; one will be in charge of the union account and the other will be in charge of the conference/mission account. An accountant(s) and a cashier will work under him as his assistants, while security, transport, and maintenance departments will be placed under him through one of the associate treasurers as his support staff.

Departmental Directors

The GUC will elect competent people to occupy the same departmental positions as are at the General Conference level. To reduce costs, experienced people will be asked to serve more than one department. Their responsibilities will include production of resource material, development of local programs, coordinating of GC activities in the conferences and training of district pastors and their departmental directors at the conference levels (regional centers).
Support Staff

Support staff in the areas of secretariat, treasury, security, transport, estate, and maintenance, shall be hired by the GUC to provide assistance to the elected administrative staff and the departmental directors to discharge their duties effectively. It is important for the GUC to demonstrate that it is committed to reduce cost by reducing personnel. One way to do that is to combine positions and reduce support staff/secretariat help.

Figure 9 below shows the new Ghana Union Conference administrative structure under the “Three Constituency-based District Administrative Model.” In the new organizational chart, the six conferences and the North Ghana Mission are considered as the regional centers (regional extensions) of the GUC and not as constituencies. Presidents of these regional extensions become the vice presidents of the GUC.
Figure 9. New organizational chart for Ghana Union Conference of Seventh-day Adventists.
Conference/Mission Level (GUC Extensions)

All the six conferences together with the mission in the north will be retained in Ghana. The North mission will be organized into a conference, since all units will be classified as GUC extensions and perform the same functions of coordinating the work of the districts, to ensure uniformity throughout the regions.

The conferences will form a coordinating council instead of an executive committee, with a president, secretary, treasurer, and ministerial secretary. These elected officials will promote union programs and coordinate church activities in their conferences. The conferences will have no departmental directors. All departmental directors will be elected at the district level. These district departmental leaders, who are committed lay members elected from their churches, will support the district pastor with no remuneration. The following are the administrative roles at the conference level:

The Conference Coordinating Council (CCC)

This council shall serve in place of the executive committee. It shall be made up of the three administrative officers (president, secretary, and treasurer), ministerial secretary, frontline ministers, and a fair representation of laity selected from the districts of the conference. Whereas in the standard model the executive committee carries forward the work according to plans, policies, and programs voted by the constituency, the coordinating council in the “Three Constituency-based District Administrative Model” implements the programs of the union.

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7 West Central Africa Division, General Conference of Seventh-day Adventists Working Policy, 113.
President

The president is the chairman of the Conference Coordinating Council. He takes special interest in fostering the evangelistic work of the conference, doing all he can to encourage a constant soul winning endeavor on the part of all pastors and lay members of the church. He does not take the place of the GUC president in his field, but cooperates with him in carrying out the plans and policies of the GUC. By virtue of the president’s office, he is “recognized as the head of the gospel ministry in his conference, and he is the chief elder, or overseer, of all the churches.”8 He has access to all churches, church services, business meetings, and church boards without vote. He also has access to all church records, report books, and all other related documents. He may “preside over sessions of any of the churches when such a course is necessary.”9 Above all, he should lead out in strategic planning for his territory.

Secretary

The secretary is the vice-chairman of the Conference Coordinating Council. He is responsible for training church clerks at the district level in record keeping and reporting because the church manual mandates that church clerks are to send “reports secured from the treasurer, personal ministries secretary, deacon, the Sabbath school secretary, Adventist youth society secretary, church school teacher, and from the clerk’s own records”10 to the conference secretary. The conference secretary is mandated by the

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8General Conference, Church Manual, 146.

9Ibid., 145.

10Ibid., 72.
church manual with this responsibility because it does not recognize the district structure
as an official level of the Seventh-day Adventist Church hierarchy. With the new model,
it becomes a direct responsibility of the district pastor to receive these reports and
forward them appropriately. However, for church clerks to do this work effectively, the
conference secretary in consultation with the district pastor, must meet church and district
secretaries on a quarterly basis for training workshops on record keeping and reporting.

Treasurer

The treasurer also serves under the direction of the Conference Coordinating
Council, but since he is entrusted with the responsibility of providing financial leadership
to the field, which includes receiving, safeguarding, and disbursing all funds, he must
also, in consultation with the district pastor, provide some training workshops for church
treasurers at the district level, so that they can also do the treasury work in harmony with
the established principles of the church. He must develop local strategies for stewardship
programs and assist the district pastors in running those programs for the churches.

Ministerial Secretary

Ministerial secretaries are special advisors to district pastors. In addition they are
to assist the district pastors in coordinating departmental activities in the districts. This is
because the elder’s handbook suggests that “ministerial secretaries in each
conference/mission are responsible for making some programs available to help pastors
train their elders.”

11General Conference of Seventh-day Adventists, Seventh-day Adventist Elder’s
Handbook (Silver Spring, MD: Ministerial Association, 1994), 52.
District Pastor

The district pastor is the spiritual leader and adviser of all the churches in his district. It is understood that he is the chairman for all church boards under him. In case he desires to be relieved of that responsibility, a church elder serves in his place and reports back to him as soon as possible. The conference/mission field not only expects that district pastors nurture and care for existing churches/companies, but in addition to that, they are expected to expand the territory by planting new churches and training/nurturing local church leaders.

Support Staff

The conference will work with a very limited support staff including personal secretaries, accountant(s), and receptionists. Other areas such as transportation, maintenance, and security departments will also be part of their staff.

Figure 10 illustrates the administrative structure of the new conference/mission level supervised by the CCC.
With the new conference structure in place, there will be no departmental directors. The conferences will gain from the departmental directors’ expensive city accommodations, traveling budget, 20 percent car depreciation above district pastors, annual leave allowances, and their operational budgets. Table 8 shows the expected gain for each conference that can be passed to the districts.
### Table 8

**Financial Gains from Annual Departmental Expenditure Saved in the New Administrative Structure**

<table>
<thead>
<tr>
<th>Conference/Mission</th>
<th>Dept.</th>
<th>City Accommodation</th>
<th>Traveling Budget</th>
<th>20% Car Dep (20% of $400)</th>
<th>Operational Budget</th>
<th>Total Gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>CGC</td>
<td>10</td>
<td>($200 Per Mth) $24,000.00</td>
<td>($500 each) $5,000.00</td>
<td>$800.00</td>
<td>($300 each) $3,000.00</td>
<td>$32,800.00</td>
</tr>
<tr>
<td>SCGC</td>
<td>10</td>
<td>($200 Per Mth) $24,000.00</td>
<td>($500 each) $5,000.00</td>
<td>$800.00</td>
<td>$3,000.00</td>
<td>$32,800.00</td>
</tr>
<tr>
<td>SGC</td>
<td>10</td>
<td>($200 Per Mth) $24,000.00</td>
<td>($500 each) $5,000.00</td>
<td>$800.00</td>
<td>$3,000.00</td>
<td>$32,800.00</td>
</tr>
<tr>
<td>SWGC</td>
<td>8</td>
<td>($180 Per Mth) $17,280.00</td>
<td>($500 each) $4,000.00</td>
<td>$640.00</td>
<td>$2,400.00</td>
<td>$24,320.00</td>
</tr>
<tr>
<td>EGC</td>
<td>8</td>
<td>($150 Per Mth) $14,400.00</td>
<td>($500 each) $4,000.00</td>
<td>$640.00</td>
<td>$2,400.00</td>
<td>$21,440.00</td>
</tr>
<tr>
<td>MGC</td>
<td>9</td>
<td>($120 Per Mth) $12,960.00</td>
<td>($500 each) $4,500.00</td>
<td>$720.00</td>
<td>$2,700.00</td>
<td>$20,880.00</td>
</tr>
<tr>
<td>NGM</td>
<td>7</td>
<td>($70 Per Mth) $ 5,880.00</td>
<td>($500 each) $3,500.00</td>
<td>$560.00</td>
<td>$2,100.00</td>
<td>$12,040.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>63</td>
<td><strong>$122,520.00</strong></td>
<td><strong>$31,000.00</strong></td>
<td><strong>$4,960.00</strong></td>
<td><strong>$18,600.00</strong></td>
<td><strong>$177,080.00</strong></td>
</tr>
</tbody>
</table>


The reorganization shown in table 8 will free up 63 departmental leaders to be engaged in pastoral work as district pastors or pastors for larger congregations. These 63 departmental directors form over 35 percent of the current pastors serving as district pastors (see table 8). With their relocation to the districts, these experienced pastors will become special mentors for younger pastors and reduce the pastor member ratio from its current 1—1,787 to 1—1,320 in the GUC fields.
The financial gain realized from the departmental operations according to the GUC treasurer, constitute about 20 percent of the operational budget of the GUC fields (see table 8), an amount that can now be used to organize evangelism, leadership training programs for the laity, and to assist local churches in their developmental programs.

**District and Local Church Levels**

Districts operate directly under the Conference Coordinating Council and are organized by the president of the local conference upon a recommendation from the Conference Coordinating Council (CCC), so that their operations can be defined by the GUC policy for districts and not their own constitution or by-laws. This is in accordance with church policy regarding the creation of constituencies. The policy states that "organizational status is granted to a constituency as a trust and not self-generated, automatic, or perpetual. It is the result of a formal decision by an executive committee or a constituency session at higher levels"\(^{12}\) Its administrative structure follows that of the Union.

**Executive Committee and Officers**

The executive committee is elected annually or bi-annually to assist the district pastor implement the decisions and programs of the conference. The district pastor serves as the chairman of the executive committee and is the head of the gospel ministry in the district. He has church pastors and institutional chaplains (if any) as his associates.

\[^{12}\text{West Central Africa Division, Working Policy, 34.}\]
The district also elects the district elder, secretary, treasurer, and a chief deacon to assist the district pastor.

**Departmental Directors**

The district also elects departmental heads who help serve the local churches. These directors volunteer their services as their personal contribution to the spreading of the gospel.

Local churches in this model lose their right to work directly with the conference as permitted by the church manual, but rather work through the district leadership.

Organized companies, on the other hand, function like organized churches in this model. They function through the district executive committee which serves as their church board. Since companies are regarded as district churches and not as organized churches, all major local board decisions are confirmed at district committee meetings. Figure 11 details the administrative structure of the district.
Figure 11: Organizational chart for Seventh-day Adventist Church districts in Ghana.
Advantages of the New Model

There are several benefits for all levels if the new model is applied in Ghana. The following figure lists the immediate and basic benefits of the new model for all levels of the church in Ghana.

<table>
<thead>
<tr>
<th>Advantages</th>
<th>Ghana Union Conf</th>
<th>Conference</th>
<th>District</th>
<th>Local Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administrative Authority</td>
<td>Decision making body for Ghana fields</td>
<td>Implement programs and policies of GUC in local churches</td>
<td>Follow GUC programs to evangelize and nurture church</td>
<td></td>
</tr>
<tr>
<td>Duplication of Departmental Activities</td>
<td>GUC departmental directors train district directors at Conference levels</td>
<td>No departmental directors. No departmental budget</td>
<td>Departmental directors serve local churches with no remuneration</td>
<td>Saved from frequent sponsoring of members to Conference work shops</td>
</tr>
<tr>
<td>Pastor/Member Ratio</td>
<td>More frontline ministers in the fields</td>
<td>More frontline ministers sent to the districts. Pastor/member ratio reduced.</td>
<td>District elders learn from experienced district pastors to serve local church</td>
<td>Pastor/member ratio reduced. Members empowered for church growth</td>
</tr>
<tr>
<td>Financial</td>
<td>Allocate funds for all the fields in Ghana.</td>
<td>Redeemed budget for departmental and some support staff activities</td>
<td>Operate with budget allocation from Conference and local funds.</td>
<td>Support from Conference for evangelism and local projects</td>
</tr>
</tbody>
</table>

Figure 12. Advantages of the new model for all levels in Ghana.

Description of the Process of Implementation

The following is a strategy to implement the ‘new administrative model’ and strengthen the district pastor by developing the district pastor’s manual, outlining a curriculum for training church leaders, and guidance for evaluation and monitoring the implementation of the changes. Every strategy needs a plan. For the purpose of this dissertation a Logical Framework Matrix (Logframe) methodology has been selected. The general methodology of the Logical Framework Matrix is explained as follows.
General Methodology: Logical Framework
Analysis and Gantt Chart

Logical Framework Analysis

The Logical Framework Matrix is a tool for planning and managing projects in a logical manner. The Matrix is not limited to business oriented project, but can be utilized by ministry projects as well. The Logical Frame Matrix is “an analytical tool for objects-oriented project planning and management.” Moreover, “the Logical Frame-work is simply a tool which provides a structure for specifying the components of an activity and the logical linkages between a set of means and a set of ends. . . . It serves as a useful tool for defining inputs, time tables, assumptions for success, outputs, and indicators for monitoring and evaluating performance.”

The logical framework approach helps clarify the purpose and the justification for a project. The logical framework identifies information requirements and clearly defines the key elements of a project. Moreover, the structured approach in a logical framework offers the leaders opportunities to analyze the project’s setting at an early stage. The approach allows for flexibility and expansion. It further facilitates communication between all parties involved and identifies how the successes or failure of the project should be measured. The assumptions are contingencies that set parameters for the

---


Figure 13 below shows the element in the Logical Framework. It clearly shows the objectives to be achieved, means of verification, and the events and conditions necessary for sustaining the objectives.

<table>
<thead>
<tr>
<th>1. Development Objective</th>
<th>1. Indicators</th>
<th>1. External Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>The higher-level objective toward which the project is expected to contribute (Mention Target group)</td>
<td>Measure direct or indirect to verify to what extent the development objective is fulfilled. (Means of verification should be specified)</td>
<td>Important events, conditions or decisions necessary for sustaining objectives in the long run.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. Immediate Objective</th>
<th>2. Indicators</th>
<th>2. External Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>The effect which is expected to be achieved as the result of the project. (Mention target group)</td>
<td>Measures (direct or indirect) to verify to what extent the immediate objective are fulfilled. (Means of verification should be specified)</td>
<td>Important events, conditions or decisions outside the control of the project which must prevail for the development objectives to be attained.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. Outputs</th>
<th>3. Indicators</th>
<th>3. External Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>The result that the project management should be able to guarantee (Mention target groups)</td>
<td>Measures (direct or indirect) which verify to what extent the outputs are produced (Means of verification should be specified)</td>
<td>Important events, conditions or decisions outside the control of the project management, necessary for the achievement of the immediate objective.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The activities that have to be undertaken by the project in order to produce the outputs</td>
<td>Goods and services necessary to undertake the activities</td>
<td>Important events, conditions or decisions outside the control of the project management, necessary for the production of the outputs.</td>
</tr>
</tbody>
</table>

Figure 13. Elements in Logical Framework. Source: NORAD, 17.

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\(^{15}\)NORAD, 9.
Figure 14 is a simplified version of the logical framework divided into three columns. The implementation of activities will lead to outputs and fulfill the objectives. The purpose or immediate objective will lead to the achievement of goals, which are a higher level of the objectives. The goals are the contributions of the project.

The second column indicator can be further split into two columns of objectively verifiable indicators and means of verification. Qualitative and quantitative measures are applied while implementing the project. The external factors outside the control of the project need to be taken into consideration. Assumptions need to be made for these external factors in order for the project to be carried out successfully.16

“The Log frame itself consists of a table, or matrix, which has four columns and (in most basic form) four rows. The vertical logic identifies what the project intends to do, classifies the causal relationships and specifies the important assumptions and uncertainties beyond the project manager’s control. The horizontal logic relates to the measurement of the effects of, and resources used by, the project through the specification of key indicators of measurement, and the means by which the measurement will be verified.”17

Figure 14 below shows a Logical Framework Matrix. The chart clearly sums up how inputs and outputs fulfill the purpose in reaching the goals. Various measures, verifications, and assumptions are engaged in the process of reaching the objectives.

16Ibid., 17.

Objectives

The first row in the matrix list the title or names. The first column is the intervention logic or objectives. Under this intervention logic are four main components essential to the success of the project: the goal, the purpose, outputs, and the inputs. In the planning and implementation of the programs, the project will start with the activities and end with the goal.

Measurable Indicators

The title of the second column is the measurable indicators or Objectively Verifiable Indicators. "The role of Objectively Verifiable Indicators (OVI) is to describe the overall objective(s), project purpose and results in operationally measurable terms."
The specification of OVI acts as a check on the viability of objectives and forms the basis of the project monitoring systems.\textsuperscript{18}

In order to determine the success, measurable indicators are necessary. These indicators measure how the project is progressing and provides testing tools to improve future projects.

**Means of Verification**

As time goes by, stakeholders are interested to see the recorded information on the progress and success of the project. The means of verification are ways to justify whether the project is on target and the outcomes are contributing toward the goals. These means of verification also referred to as sources of verification (SOV); provide evidence of the success of the project.

When indicators are formulated, the source(s) of information and means of collection should be specified to assure that the indicator can be realistically measured in a reasonable amount of time, money, and effort. The MOV should specify the following:

1. The format in which the information should be made available (e.g., progress report, project accounts, project records, official statistics, etc.).

2. Who should provide the information?

3. How regularly it should be provided (e.g., monthly, quarterly, annually, etc.).

\textsuperscript{18}European Commission, 35.
Assumptions

Assumptions are needed to provide for external factors, contingency, plans, unknowns, and obstacles that may be encountered. At times goals cannot be achieved without identifying realistic assumptions. "It will have become apparent during the Analysis Phase that the project alone cannot achieve all objectives identified in the objective tree. Once a strategy has been selected, objectives not included in the intervention logic and other external factors remain. These will effect the project’s implementation and long-term sustainability but lie outside its control. These conditions must be met if the project is to succeed, and are included as assumptions in the fourth column of the log frame."

Gantt Chart

An activity and resource schedule shows activities and the timeline to complete those activities with expectation of certain outputs. The information on the activity schedule presented in graphic format is called a Gantt Chart. "A Gantt Chart is a simple display of tasks shown against time frames. Figure 15 shows how tasks are listed down the page and dates run across. These can be shown as daily, weekly, monthly, quarterly or yearly. Also across the page alongside each task is a bar showing the duration of a task from start to finish."
Since the Gantt Chart is a forecast of activities, the plans may change according to environments and situations. It is the expectation that the scheduled activities will take place, but there is flexibility. “Plans need constant revision. The further plans stretch into the future, the less likely they are to describe what will really happen. Yet even the early stages will need review and revision. The dynamic of the planning process help us to understand what God is teaching us through our experience of others.”\(^{21}\)

When the Logical Framework is completed with activities, outputs, purpose, and goals, it is time to move those activities into an activity-scheduling format, a Gantt Chart. In Table 9, the activities are divided into sub-activities, and then each sub-activity is broken down into its component task(s). Each activity, sub-activity, and its components have the starting and completion dates properly indicated.

---

### TABLE 9
EXAMPLE OF AN ACTIVITY SCHEDULE

<table>
<thead>
<tr>
<th>Activities</th>
<th>Month 1</th>
<th>Month 2</th>
<th>Month 3</th>
<th>Month 4</th>
<th>Month 5</th>
<th>Etc</th>
<th>PA</th>
<th>TA</th>
<th>Etc</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Result:</strong> 1. Quality of secondary healthcare service approved</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>L</td>
<td></td>
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</tr>
<tr>
<td><strong>Activity:</strong> 1. Design, Implement training</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1 Conduct staff training needs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>L</td>
<td></td>
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</tr>
<tr>
<td>1.1.1 Design training modules</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>1.1.2 Design training modules</td>
<td></td>
<td></td>
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<td></td>
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<td></td>
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<tr>
<td>1.1.3 Conduct training</td>
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<td></td>
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<tr>
<td><strong>Activity:</strong> 1.2 Improve drug procedure</td>
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<td></td>
<td>L</td>
<td>S</td>
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</tr>
<tr>
<td>1.2.1 Conduct management audit</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>L</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2.2 Design, test new procedures</td>
<td></td>
<td></td>
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<td></td>
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<td>L</td>
<td></td>
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<tr>
<td>1.2.3 Implement new procedures</td>
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<tr>
<td><strong>Milestones</strong></td>
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</tr>
<tr>
<td>1. TNA completed by the end of month 1</td>
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<tr>
<td>2. Patients care training modules completed by the end of month 3</td>
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<tr>
<td>3. All clinical staff trained in improved patient care by month 5</td>
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<tr>
<td>4. Audit report completed by end of month 2</td>
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<td></td>
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<tr>
<td>5. New procedures finalized by end of month 4</td>
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</tr>
</tbody>
</table>

**Key**
1. PA = Planning Advisor
2. TA = Training Advisor
3. L = Lead role
4. S = Support role

**Source:** European Commission, 40.
The sequence for each activity and its dependencies is taken into account while assigning the date and the duration for each activity. Furthermore, the milestones for the process and completion of the activities of the project are indicated. Accountability of the project by expert personnel and allocation of tasks among the team members are arranged accordingly. After designing the activity schedule, the resource schedule will help to allocate project cost for each activity and ensure smooth implementation of the project.\textsuperscript{22}

This is the general format of the Logical Framework. Below, I will place the strategy to implement the new church model proposed for Ghana in a logical framework.

\textbf{Application of Logical Framework Analysis for the Three Constituency-based and District Administrative Model for Ghana}

\textbf{Purpose}

The purpose of the project outlined in table 10 below is to develop a model for effective district pastor leadership by re-organizing the church leadership structure in Ghana. This new recommended model (Three Constituency-based and District Administrative Model), when put in place will ultimately lead to the achievement of the overall goal of increasing the effectiveness of pastors to lead multi-church districts in holistic ministries in Ghana. Furthermore the local churches will be relieved of the financial burden that has denied them better infrastructure and the opportunity for expansion. This objective can be achieved if outputs listed in the Logical Framework below are realized.

\textsuperscript{22}European Commission, 37-40.
<table>
<thead>
<tr>
<th>Objectives</th>
<th>Measurable Indicators</th>
<th>Means Of Verification</th>
<th>Important Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>GOAL</strong></td>
<td><strong>Process Indicator</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| To increase effectiveness of pastors to lead multi-church districts in holistic ministries in Ghana | • District structure strengthened.  
• New conference/mission structures implemented in all fields by 2010. | • Ministerial manual for district pastors developed and used by pastors and administrators of GUC.  
• Conferences support local church projects.  
• 80% of non-tithe income remains with local church.  
• Theology student enrollment at V.V.U. increased by 50%. | • Union’s approval of the project.  
• Political stability in Ghana |
|            | **Impact Indicator**  |                       |                       |
|            | • GUC/conferences/mission leaders trained for new structure by 2009.  
• Laity trained to evangelize and operate churches by 2010. |                       |                       |
|            | **Indirect Indicator** |                       |                       |
|            | • The revised administrative structure will attract more lay members to become ministers. |                       |                       |
| **PURPOSE**| **Process Indicator** |                       |                       |
| A model for effective district pastor leadership developed by re-organizing the church leadership structure in Ghana | • A model for effective district leadership developed by 2008.  
• 15 GUC officers and departmental directors trained to run new structure by 2009.  
• 28 officers and ministerial secretaries from the six conferences and a mission trained to train and monitor district pastors by 2009. | A curriculum is used and GUC officers, ministerial secretaries, and district pastors actively taking part in the activities. | • GUC willingness to participate and accept change.  
• Conferences/Mission willingness to re-assign departmental positions.  
• District pastors willingness to be trained. |
| **OUTPUTS**| **Means Of Verification** |                       |                       |
| 1. New administrative structures in place  
2. Leadership manual for the district pastors prepared  
3. Curriculum for training church leaders outlined  
4. Evaluation and monitoring tools established |                       |                       |
| 1. Curriculum/Manual developed for training district pastors.  
2. Training activities plan implemented  
3. 178 district pastors trained for holistic ministry by 2010  
4. Monitoring of work implemented by district pastors conducted quarterly with a mid-term and final evaluation. |                       |                       |
| 1. District pastors empowered.  
2. District and local leaders capable of running churches  
3. Local churches financially capable of executing church projects. |                       |                       |
2. Training program completed.  
3. Training reports received.  
Table 10—Continued.

<table>
<thead>
<tr>
<th>ACTIVITIES</th>
<th>Measurable Indicators</th>
<th>Means Of Verification</th>
<th>Important Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>New Administrative Structure in Place</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1 Analyze present administrative structure and financial burden</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2 Analyze present distribution of pastors in administration</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3 Analyze the alternative church structures suggested by the General Conference</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.4 Propose new administrative structure for Ghana.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>2. <strong>Leadership Manual for District Pastors Prepared</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1 Theological and Spiritual basis for ministry established.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.2 Ministerial appointment and relationships to church established.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.3 Ministerial church activities established</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.4 Ministerial placement and benefits developed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. <strong>Curriculum for Training Church Leaders Prepared</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.1 Curriculum outline established</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.2 Format for training outline developed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.3 Topics and training sessions prepared</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.4 Schedules and trainers identified</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. <strong>Evaluation &amp; Monitoring tools established</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.1 Monitoring tools developed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.2 Evaluation protocols established</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.3 Quarterly monitoring implemented</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.4 Mid-term and final evaluation conducted</td>
<td>Inputs (See activity and resource schedules)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Outputs

The outputs expected in the project are new administrative structure in place, leadership manual for district pastors prepared, curriculum for training church leaders outlined, and evaluation and monitoring tools established. These outputs should be realized when the activities listed in the matrix are implemented. Details of each expected output are listed as follows:

New Administrative Structures in Place

The new administrative model called the "Three Constituency-based and District Administrative Model" shall be designed to replace the "Standard Model" for the church in Ghana. The three constituency-based district model described earlier in the chapter shall have the Ghana Union Conference as the only regional constituency to formulate and implement regional policies for the church in Ghana. It shall have seven conferences to serve as its regional centers, while the districts implement union programs in the local churches.

Systematic implementation is needed to ensure a smooth transition from the standard model to "Three Constituency-based District and Administrative Model." Implementation of the project shall therefore begin with a vote from the GUC Executive Committee followed by orientation and training of GUC officers and departmental directors for a smooth implementation of the model. The union officers and departmental directors after their training shall educate their counterparts in the conferences and mission. The old model shall give way to the new model in each conference during their Triennial Sessions so that their elected officers and departmental directors can serve their full term in office.
Leadership Manual for District Pastors
Prepared

After implementing the “Three Constituency-based District Administrative Model” district pastors need guidance of how to operate their districts. A ministerial guide has been prepared to help them operate effectively (see attachment 1). This ministerial manual will facilitate the work of the district pastors at the grassroots levels.

Curriculum for Training Church Leaders Prepared

Since the district pastors implement their work with voluntary officers and departmental directors elected from the local churches within their districts, they need to be involved in training these volunteers. In achieving this, there will be weekend training workshops first of all for the twelve GUC officers and departmental directors soon after the GUC vote to operate with the new model.

This shall be followed with a weekend training workshop for the twenty-eight officers and ministerial secretaries drawn from the six conferences and the mission in the north. These trained officers and ministerial secretaries shall assist the GUC to run seven training workshops on a regional basis for almost two hundred district pastors on their role for the new model. These workshops are expected to be run annually for district pastors who train the laity (see table 12 for an outline of topics).

Evaluation and Monitoring Tools Established

Effective monitoring is needed to avoid lapses in the model. According to Jon W. Wiles and Joseph C. Bondi, authors of Curriculum Development: A Guide to Practice, “it is very rare for any project to go exactly according to the plan. In fact it is uncommon for
a project to take on a direction and a momentum that was completely anticipated during planning. Project management now has the important and difficult task of establishing sufficient controls over the project to ensure that it stays on track towards the achievement of the objectives. This is done by monitoring, which can be defined as systematic and continuous collection, analyses and use of information for management control and decision-making. ②3

Evaluation for the implementation of the “Three Constituency-based and District Administrative Model” involves looking back at what has been done since the commencement of the project and accessing the success of the project. Such evaluation will help the GUC to identify lessons learned from past mistakes and move forward with follow-up collective actions to avoid repeating the same errors in the future. The impact of such an evaluation shall reveal the differences the model has created ever since the beginning of its application and what further improvements may be needed.

The evaluation will also help administrators of the GUC to see whether the implementation of the Three Constituency-based and District Administrative Model in the Ghana field was successful. The outcome from the training workshops, the performance of the district pastors, and the local church’s ability to financially support its own budget, will help the evaluators to access the effectiveness of the model.

Measurable Indicators

The measurable indicators for the outputs will be a model for effective district

leadership developed by 2008, twelve GUC officers and departmental directors trained to run the new structure by 2009, twenty-eight officers and ministerial secretaries from the six conferences and mission trained to train and monitor district pastors by 2009, and monitoring of work implemented by district pastors conducted quarterly with a mid-term and final evaluation by 2010.

The purpose of this project is fulfilled when district pastors have been strengthened to run local churches effectively and when local churches have retained enough funds to operate their own church budgets. If conferences and mission departmental directors give way to district departmental directors and accept postings to the districts, and if conferences and mission administrators cut down on support staff and send rebates to local churches from the funds they contribute to the store house, to support local church budgets by the end of 2010, then it will indicate that the goal has been achieved.

Means of Verification

The purpose of this project will be achieved when by the end of the project period, district pastors are empowered, district and local leaders are capable of running local churches through guidance and training received from district pastors, and when local churches are financially capable of executing church projects. These can be verified through statistical records showing the growth of the church, financial records showing improved giving patterns, and the local church’s ability to execute church projects.

Important Assumptions

For this project to be successful, there are a few assumptions to take into
consideration. These include GUC’s willingness to participate and accept changes recommended by the new model, conferences and mission willingness to re-assign departmental positions, and district pastors’ willingness to be trained. If all these stakeholders are willing to play their part, the overall target of strengthening the district pastor for effective leadership and guidance of local churches will be achieved.

Implementation of Strategy

Implementation of a strategy requires effort and discipline and a continuous refreshing of the vision and goals that are to be achieved. “Most experts on planning and strategic thinking have identified implementation as the greatest problem in the strategizing process. Having a strategy in writing is one thing, turning it into action is another.”24 Having developed a good organizational strategy, there is the need to take action that will make it happen. In doing so, an Activities and Resource Schedule in the form of a Gantt Chart has been designed to guide the project director and church administrators to implement the newly designed strategy for the Seventh-day Adventist Church in Ghana.

Activities and Resource Schedule (Gantt Chart)

In designing the Activities and Resource Schedule, I transferred each output and its related activities listed in the Logical Framework into the Activities and Resource Schedule as shown on table 11. The activities are further divided into components and sub-components. The lengths of time for completion of each component and its

24Aubrey Malphurs, Advance Strategic Planning: A New Model for Church and Ministry Leaders (Grand Rapids, MI: Baker Books, 1999), 175.
dependencies are also indicated. Evaluation and monitoring tools are engaged after the activities have been completed. Experts are assigned to oversee the smooth running of the activities and to ensure that all activities are on track.

Under this Activity and Resource Schedule, there is room for flexibility and change. Milestones are included to show how many of the planned activities have been achieved. Year-end reports (feedback) are prepared for further review of the success or failure of the project. Changes (follow-up) may take place as the evaluation tools are deployed at year-end in order to have corrective measures apply to the plans for further improvements. See table 11 for the activity schedule.
**Result 1**: A New Church Administrative Model for Ghana Established

**Activity 1**: New Administrative Structure in Place

<table>
<thead>
<tr>
<th>Activity</th>
<th>Year One</th>
<th>Months</th>
<th>Experts</th>
</tr>
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<tbody>
<tr>
<td>1.1</td>
<td></td>
<td>1st Qtr</td>
<td>2nd Qtr</td>
</tr>
<tr>
<td>Analyze Present Administrative Structure and Financial Burden on all Levels</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Study GUC administrative structure and finances</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Study conference administrative structure and finances</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1.1.3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Study district and local church structure and finances</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Analyze problems associated with the current structure</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Analyze Present Distribution of Pastors in Administration</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2.1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Study Ghana Union Conference pastors in administration</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>1.2.2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Study conference and mission pastors in administration</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2.3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Study district pastors in pastoral ministry and pastor/member ratio</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Analyze the Alternative Church Structures Suggested by the General Conference</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3.1</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Study Complementary Staffing Model proposed by GC</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3.2</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Study Shared Admin/Services Model proposed by GC</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1.3.3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Study Three Constituency-based Model proposed by GC</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3.4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Study Three Constituency-based and District Leader Model</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Administrative Structure for Ghana Designed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.4.1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GUC new administrative structure designed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.4.2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conference/Mission new administrative structure designed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.4.3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>District/local church new administrative structure designed</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Result 2: The Role of the District Pastor Developed Through the Development of a Ministerial Manual

<table>
<thead>
<tr>
<th>Activity 2: Leadership Manual for District Pastors Prepared</th>
<th>Year One Continued</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>2.1 Theological and Spiritual Basis for Ministry Established</strong></td>
<td><img src="image1" alt="" /></td>
</tr>
<tr>
<td><strong>2.1.1 Study the biblical support for ministry</strong></td>
<td><img src="image2" alt="" /></td>
</tr>
<tr>
<td><strong>2.1.2 Study Spirit of Prophecy support for ministry</strong></td>
<td><img src="image3" alt="" /></td>
</tr>
<tr>
<td><strong>2.1.3 Study Seventh-day Adventist stand on ministry</strong></td>
<td><img src="image4" alt="" /></td>
</tr>
<tr>
<td><strong>2.2 Ministerial Appointment and Relationships to Church Established</strong></td>
<td><img src="image5" alt="" /></td>
</tr>
<tr>
<td><strong>2.2.1 Study job description, internship and ordination for pastors</strong></td>
<td><img src="image6" alt="" /></td>
</tr>
<tr>
<td><strong>2.2.2 Study district pastor relationship to conference/mission administrators</strong></td>
<td><img src="image7" alt="" /></td>
</tr>
<tr>
<td><strong>2.2.3 Study district pastors relationships to other pastors in their territory</strong></td>
<td><img src="image8" alt="" /></td>
</tr>
<tr>
<td><strong>2.3 Ministerial Church Activities for District Pastors Established</strong></td>
<td><img src="image9" alt="" /></td>
</tr>
<tr>
<td><strong>2.3.1 Programs and church activities established</strong></td>
<td><img src="image10" alt="" /></td>
</tr>
<tr>
<td><strong>2.3.2 Special ministerial services established</strong></td>
<td><img src="image11" alt="" /></td>
</tr>
<tr>
<td><strong>2.3.3 Meetings and meeting procedures established</strong></td>
<td><img src="image12" alt="" /></td>
</tr>
<tr>
<td><strong>2.3.4 Ministerial placement and benefits established</strong></td>
<td><img src="image13" alt="" /></td>
</tr>
<tr>
<td><strong>2.4 Monitoring Tools Established &amp; Implemented</strong></td>
<td><img src="image14" alt="" /></td>
</tr>
<tr>
<td><strong>2.4.1 Developing monitoring tools</strong></td>
<td><img src="image15" alt="" /></td>
</tr>
<tr>
<td><strong>2.4.2 District pastors’ feedback</strong></td>
<td><img src="image16" alt="" /></td>
</tr>
<tr>
<td><strong>2.4.3 Ministerial secretary’s evaluation</strong></td>
<td><img src="image17" alt="" /></td>
</tr>
</tbody>
</table>

### Result 3: District Pastors Trained and Lay People Involved in Holistic Ministry.

<table>
<thead>
<tr>
<th>Activity 3: Curriculum for Training Church Leaders Prepared and Implemented</th>
<th>Year Two</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>3.1 Curriculum Outline Established for Leadership Training</strong></td>
<td><img src="image18" alt="" /></td>
</tr>
<tr>
<td><strong>3.1.1 15 GUC officers and departmental directors trained for new model</strong></td>
<td><img src="image19" alt="" /></td>
</tr>
<tr>
<td><strong>3.1.2 28 conference and mission officers and ministerial secretaries trained</strong></td>
<td><img src="image20" alt="" /></td>
</tr>
<tr>
<td><strong>3.1.3 263 district pastors trained at seven locations on new model</strong></td>
<td><img src="image21" alt="" /></td>
</tr>
<tr>
<td><strong>3.2 Format for Training Leaders Outline Developed and Training Implemented</strong></td>
<td><img src="image22" alt="" /></td>
</tr>
<tr>
<td><strong>3.2.1 Intensive weekend workshop for 15 GUC officers &amp; dept. dirs.</strong></td>
<td><img src="image23" alt="" /></td>
</tr>
<tr>
<td><strong>3.2.2 Intensive weekend workshop for 28 conf. officers &amp; min. secretaries</strong></td>
<td><img src="image24" alt="" /></td>
</tr>
<tr>
<td><strong>3.2.3 Intensive (7) weekend workshops for 269 officers &amp; district pastors</strong></td>
<td><img src="image25" alt="" /></td>
</tr>
</tbody>
</table>
### Table 11—Continued.

<table>
<thead>
<tr>
<th>Curriculum for Training Church Leaders, Continued</th>
<th>Year Two Continued</th>
<th>Experts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st Qtr.</td>
<td>2nd Qtr</td>
</tr>
<tr>
<td>3.3 4 Topics and 10 Training Sessions Prepared and Implemented</td>
<td>![Table Legend]</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>3.3.1 District pastor as an administrator (section 1&amp;2 for each weekend)</td>
<td>![Table Legend]</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>3.3.2 Dist. pastor &amp; ministerial practicum (Section 3-6 for each weekend)</td>
<td>![Table Legend]</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>3.3.3 District pastor: trainer of laity (Section 7-8 for each weekend)</td>
<td>![Table Legend]</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>3.3.4 District pastor &amp; remuneration (Section 9&amp;10 for each weekend)</td>
<td>![Table Legend]</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>3.4 Schedules and Trainers Identified for Training Sections</td>
<td>![Table Legend]</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>3.4.1 Section 1: Facilitators from WAD/GUC administration</td>
<td>![Table Legend]</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>3.4.2 Section 2: Facilitators from govt. District Assemblies</td>
<td>![Table Legend]</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>3.4.3 Sections 3-6: Facilitators from GUC, conferences, mission, and VVU.</td>
<td>![Table Legend]</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>3.4.4 Sections 7&amp;8: Facilitators from GUC &amp; conf. and mission administration</td>
<td>![Table Legend]</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>3.4.5 Sections 9&amp;10: Facilitators from WAD &amp; GUC respectively</td>
<td>![Table Legend]</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>3.5 Midterm Evaluation</td>
<td>![Table Legend]</td>
<td>![Table Legend]</td>
</tr>
</tbody>
</table>

**Result 4:** Monitoring and Evaluating Church Growth with the New Concept Developed

**Activity 4:** Evaluation Tools Established

<table>
<thead>
<tr>
<th>Activity 4: Evaluation Tools Established</th>
<th>Year Three</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st Qtr.</td>
</tr>
<tr>
<td>4.1 Evaluation Protocol Established</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>4.1.1 Conference evaluation team organized</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>4.1.2 GUC/VVU Evaluation team in place</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>4.2 Final Evaluation</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>4.2.1 Mid term evaluation*</td>
<td>![Table Legend]</td>
</tr>
<tr>
<td>4.2.2 Final evaluation</td>
<td>![Table Legend]</td>
</tr>
</tbody>
</table>

**Milestones:**

1 = Completed by the end of the Quarter.
2 = Training Program Begins
3 = Training Completed.
L = Leading

**Key:**

P = Project Director (Student)
T = Training Director (GUC)
S = Support Role (Facilitator)

* Midterm Evaluation takes place at the end of Second Year
New Administrative Structure Designed and Voted

In designing the new administrative structure for the church in Ghana, the present structure and its financial burden on all levels within Ghana was analyzed. The levels include GUC, the six conferences and the mission at the north, the districts, and the local churches. The number of pastors that could be transferred into active pastoral ministry from office administration including those at the GUC, conferences and mission were also taken into consideration.

The actual recommendation became a possibility after analyzing the alternative structures suggested by the General Conference. The “Three Constituency-based and District Administrative Model” recommended came out of two of the GC recommended models: “The Shared Administrative/Services Model” and the “Three Constituency-based and the District Leader Model.” The new model shall relieve the conferences from departmental activities and assign that to the districts where elected church members offer the same services on a voluntary basis. Such a model is clearly supporting the idea that dedicated and well trained church members can and need to be involved in completing the Gospel commission of Jesus Christ.

The implementation of the first part of the model, that of the restructuring of the GUC was already voted by the GUC on March 13, 2008, after meeting with the project director on the restructuring plan.

Leadership Manual for District Pastors Developed

Even though the district structure concept has been part of the church structure in Ghana since 1945, it has never been considered as an official level in the church hierarchy. The church manual and the working policies of the church do not recognize it
as a level, and so its leadership has neither a clear job description nor an official guide for its operation. In the new church administrative model the district leadership structure will be considered an official level in the church hierarchy.

In developing the manual, the position of the district pastor as the chief executive has been described. The theological and spiritual basis for ministry, appointment, and relationship to the official church structures, including his ministerial activities were established. With the role and function now clearly defined, district pastor performance can be accessed from time to time and recommendations for improvement ascertained by coordinators of the new model. See details from the ministerial manual (appendix A).

Curriculum for Training Church Leaders Prepared and Implemented

For the new model to be implemented in the field there shall be training programs on the new model for the twelve GUC officers and departmental directors during the first quarter of the second year. This shall be followed with a similar training program for twenty-eight conference/mission officers and ministerial secretaries from the seven fields in Ghana during the first month of the second quarter of year two. The final training program will be held for one hundred and seventy eight district pastors at the conference/mission level during the last two months of the second quarter of year two. These training programs shall enable all the stakeholders of the new model to know the role they will have to play in the implementation process.

The format of the training will be the same at all levels. It will be a one weekend intensive workshop with four (4) topics and ten (10) training sessions. The topics and the training sessions will be as follows:
### TABLE 12

**TRAINING TOPICS AND SESSIONS**

<table>
<thead>
<tr>
<th>Day</th>
<th>Training Topics</th>
<th>Sessions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The District Pastor as an Administrator</td>
<td>1, 2.</td>
</tr>
<tr>
<td>2</td>
<td>The District Pastor and Ministerial Practicum</td>
<td>3, 4, 5, 6.</td>
</tr>
<tr>
<td>3</td>
<td>The District Pastor: Trainer of Laity</td>
<td>7, 8.</td>
</tr>
<tr>
<td>4</td>
<td>The District Pastor and Remunerations</td>
<td>9, 10.</td>
</tr>
</tbody>
</table>

Trainers from various fields of expertise will be selected. Those identified for each training sessions as facilitators for all schedules and levels are listed in table 13 below. Training schedules are further explained below the table.

### TABLE 13

**TRAINING SESSIONS AND FACILITATORS FOR THE NEW MODEL**

<table>
<thead>
<tr>
<th>Day</th>
<th>Training Topic</th>
<th>Session</th>
<th>Facilitator</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The District Pastor as an Administrator</td>
<td>1</td>
<td>WAD/GUC Administration</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>Official (Govt. Dist. Assembly)</td>
</tr>
<tr>
<td>2</td>
<td>District Pastor &amp; Ministerial Practicum</td>
<td>3</td>
<td>WAD/GUC Ministerial Secretary</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
<td>V.V.U. Theology Department</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5</td>
<td>WAD/GUC Administrative Secretary</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6</td>
<td>WAD/GUC/Conference Secretaries</td>
</tr>
<tr>
<td>3</td>
<td>The District Pastor: Trainer of Laity</td>
<td>7</td>
<td>WAD/GUC Administration</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8</td>
<td>Conference Official</td>
</tr>
<tr>
<td>4</td>
<td>The District Pastor and Remunerations</td>
<td>9</td>
<td>WAD Treasury</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10</td>
<td>GUC Treasury</td>
</tr>
</tbody>
</table>
Training Session 1

At the GUC officers and departmental directors’ session a facilitator from WAD will speak on the role of the district pastor as an administrator. This presentation will define the administrative role of the district pastor and the basic tools needed to be effective in administration. At the conference/mission officers and ministerial secretaries’ session, a facilitator from GUC will interpret what they have agreed upon during their session to the twenty-eight conference/mission officers and ministerial secretaries. Finally, at the district pastors’ session, a representative from both the union and the conference will inform the pastors on the outcome of their previous sessions and the provisions for implementation.

Training Session 2

A representative from the Government District Assembly will lead out in GUC, conference/mission officers’, ministerial secretaries’, and the district pastors’ sessions. The representative will speak on the role of the District Chief Executive in administration and relate that to the defined role of the district pastor. This will enable the GUC and conference administrators to assign the correct administrative role to the district pastors.

Training Sessions 3-6

These are sections that deal with ministerial roles of a pastor. The theological basis for ministry, ministerial appointment including job description and ordination, relationship to the church structures, ministerial church activities, including evangelistic efforts, special ministerial services like weddings, funerals, prayer for healing and deliverance, etc. will be reviewed. Facilitators for these sections (see table 13) will equip district pastors to be more efficient in their spiritual responsibilities.
Training Session 7, 8

Facilitators for Session 7 and 8 will help the union and the conferences to know the kind of training they have to give to district pastors. Areas they need to emphasize and how to get feed back from their training sections will be taught. At the district pastors' session, the facilitator will lead them in how to train the laity for evangelism and nurturing. Session 8 will be practical training on current evangelism themes for the union and its implementation at the grassroots.

Training Session 9, 10

In these sessions the union and the conferences should agree on the kind of remuneration they would like to give to district pastors. At the district pastors' session, pastors should be informed on what has been agreed upon. This will encourage them to give their all for the Gospel ministry for Christ.

Monitoring and Evaluating Tools Established

Implementation of such a project needs monitoring in order to make sure that plans are carried out according to schedule and communication regarding events to take place is delivered in a timely manner. Furthermore, reports that shall be obtained from the established monitoring tools will guide the project director in making further decisions on the promptness and rightness of project implementation.

For the success of this project, evaluating tools have been developed to act as a check and balance on the smooth running of the whole project. These evaluation tools will reveal any deviations from the plan to WAD, GUC, and conference/mission administrators so that any future follow-up will amend what is needed to change for the better. The following are the monitoring tools established:
1. Monthly district progress report sheet designed for district pastors on statistics, church growth, church development projects, and stewardship shall be prepared by the district pastor and submitted to the conference ministerial secretaries.

2. Ministerial secretary’s quarterly questionnaire form for evaluation on the performance of the district pastors in the areas of church growth, evangelism, developmental projects, and stewardship will be completed and submitted by district pastors on a quarterly basis. These will enable administrators to act immediately if they reveal any lapses in the implementation.

In addition to the monthly and quarterly evaluation report from the district pastor, each conference will form an evaluation team, which shall conduct a mid-term evaluation from some selected districts in the second quarter of year two, to ascertain whether the new model is suitable for Ghana. Administrators shall welcome any suggestions that may come out of these evaluations so that improvements can be considered.
CHAPTER V

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

This project is designed to strengthen the roles and functions of the district pastor for effective leadership and guidance of local churches in Ghana. In doing so, the official church model (the Four Constituency-based Model) also known as the (Standard model) has been revised to accommodate the unofficial district model that has been operating in Ghana since 1945. This new “Three Constituency- based and District Administrative Model,” recognizes the districts as a regional structure that deals with local churches.

The new model also allows conferences to operate with only three officers and a ministerial secretary, while departmental activities are shifted to the districts where elected elders from the various churches in the district offer the same service to the church on a voluntary basis already. This will further lessen the financial burden on the conferences since under the new administrative model most of the budgets for conference departmental directors will be eliminated.

Part of the project has been to develop a ministerial manual which spells out the roles and functions of the district pastor in a multi-church situation. The development of the manual can now bring some uniformity to the operations of the districts.
Conference administrators can also access the work of the district pastors from the roles and functions listed in the new ministers manual.

The idea of this project springs from my own personal experience of twenty years of active ministry as a district pastor and a departmental director. As a district pastor, I realized that I was managing crises in the churches instead of following a particular strategic plan for my ministry. This was because I was given no proper guidance or job description any time when posted to a district. This has been the case for all district pastors, which sometimes confuses church members as to which pastor is doing the right thing. My past experience helped me to make a decision to produce a ministerial guide for district pastors so that in the near future district pastors do not have to go through the same experiences I had when I first joined the ministry. Therefore, the strategy used to develop this “Three Constituency and District Administrative Model” is based on my personal experience and research.

For easy reference, the Logical Framework analysis has been developed to simplify the project, and with the Gantt Chart to show the schedules and activities of the project. Monitoring and evaluation tools were also developed to assess and measure the success of the project.

The “Three Constituency and District Administrative Model” has only one regional body, the GUC, which formulates and implements policies in the region. The conferences become GUC extensions with a coordinating council and only four administrators, namely, the president, secretary, treasurer, and a ministerial secretary. These administrators are supported by a very limited staff, while all pastoral and departmental activities are shifted to the districts. The conference administrators will
receive tithes and offerings on behalf of the union and will operate with a budget allocation from the GUC.

At the districts, district pastors will be the only salaried workers of the GUC, while departmental directors and district elders elected from the churches will offer voluntary services to the churches in support of the gospel ministry. Furthermore, district pastors will gain both ministerial and administrative skills in the church through annual training workshops coordinated by the union for district operations.

Local churches will also benefit from the project by receiving some financial assistance from the conferences to support local church developmental projects and evangelism. Training of elders will empower more lay leaders to help the district pastor to nurture the churches and lead out in evangelistic activities. Finally, GUC will be responsible to implement General Conference policies and programs in all the fields.

Conclusion

GUC administrators and all fields in Ghana have already registered their frustration in the official structure of the church. Soon after the General Conference voted to grant leeway for alternative structures, the GUC met and formed a restructuring committee to come out with an alternative structure that could better support church growth in Ghana. The project director last December took the opportunity to brief the GUC committee about the "Three Constituency-based and District Administrative Model" project. As of now, the implementation of the first part of the model, the restructuring of the GUC, has already been voted by the GUC executive committee.
The committee has also suggested that the ministerial manual developed as part of this dissertation be printed as a book to serve as a training manual for new workers and a guide for those already in ministry.

**Recommendations**

Church leaders need to re-think of the role of ministry. The position of a pastor has to be seen as the highest calling in the work of the ministry. Conference/mission leaders have to be willing to leave their comfort zones as administrators and join the pastoral team in the districts for effective ministry. Giving up an administrative position for actual pastoral work in the districts should not be considered as a demotion, but as a fulfillment of the call to Gospel ministry.

Former departmental directors should be willing to accept postings to both rural and urban areas, because ministry demands that workers go to the people and wait for the people to come to them. This project will be very successful if pastors are willing to accept transfers to areas where their services are much needed and not where they can enjoy the full comfort of life.

GUC departmental directors must be prepared to develop strategies and training programs for witnessing and nurturing to be implemented by the districts in the local churches. They must be able to run workshops for newly elected district leaders at the beginning of every year, to lay GUC plans for the year and inspire workers to implement them in the churches. GUC administrators on the other hand should support departmental directors with sufficient resources and provide good leadership materials for district leaders.
Finally, administrators need to realize that there will be some set backs in the implementation of the strategy, but that should not discourage them. The mid-term and final evaluation reports should be able to provide the cause of the lapses for a better review. It is my earnest prayer that the Holy Spirit will guide the GUC executives to implement the project in Ghana as scheduled, so that other countries with similar problems with the current church administrative structure may learn from Ghana's experience.
APPENDIX A

A SEVENTH-DAY ADVENTIST MINISTERIAL MANUAL

THE ROLES AND FUNCTIONS OF A DISTRICT PASTOR IN GHANA
Ghana Union Conference of the
Seventh-day Adventist Church

A Seventh-day Adventist Ministerial Manual

The Roles and Functions of a District Pastor
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1. INTRODUCTION

A District Pastor in the church administrative structure of Ghana needs to be an ordained Seventh-day Adventist minister of a local congregation. His role differs not in terms of his call but in his functions as an administrative officer in a multi-church situation. His appointment must comply with the Seventh-day Adventist working policy standards. To comply with the call into the ministry, the policy states that “workers who are ordained to the gospel ministry are set apart to serve the world church, primarily as a pastor, and preachers of the Word, and are subject to the direction of the church in regard to the type of ministry and their place of service.”¹ He is a consecrated person placed in a multi-church situation, who rejoices in the privilege of rendering complete service to the churches he serves, by refusing to be entangled in businesses for personal gain and other things of this world in order that, by the grace of God, he may give complete devotion to the cause he serves.

Details on the district pastor’s call, service, and privileges shall be discussed in this manual, which will serve as a guide for his recognition into the official organizational structure of the church. Suggestions and proposals will be made which will make his work more effective, less costly, and very beneficial for local churches/companies, conferences, and the entire Ghana Union Conference.

2. THEOLOGICAL AND SPIRITUAL BASIS FOR MINISTRY

2.1. Biblical Support

A call to the office of a district pastor follows the biblical guidance of a call to the gospel ministry. The initiative is not the individual’s but the Lord’s. One may choose a profession, but ministry is more than a profession. It is a calling “and no man takes this honor for himself, but he who is called by God” (Heb 5:4).

A minister is to be an ambassador for Christ. Anything less is not worthy of being called a minister. It demands a full time, life consuming devotion. “Jesus called to Him those He Himself wanted and they came to Him” (Mark 3:13). Because they were called and responded to the commission, they were successful in inviting others to Him. It is true that we, “cannot bring until we have been brought. To give others what you yourself do not have is an impossible and frustrating task.”

Knowing what was ahead for them, Jesus admonished His disciples: “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood” (Acts 20:28). “Ministers need many gifts: Moral, earnestness, leadership, intelligence, common sense, relational skills, and teaching ability.” Lack of these gifts raises questions about the call. The Apostle Paul proclaimed, “And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry” (1Tim 1:12). Whenever Christ calls, He enables. He does not call to failure. He has provided or will provide everything we need to succeed.

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2 General Conference of Seventh-day Adventists, Seventh-day Adventist Minister’s Handbook (Silver Spring, MD: Ministerial Association, 1997), 18.

3 Ibid., 19.
A district pastor needs to have skills in dealing with people. He has to be a people person. Jesus recommended love of people to His disciples (ministers) when He said, “By this all will know that you are My disciples, if you have love for one another” (John 13:35). Ministers must be prepared to love even the most annoying ones. He has to learn to find out what their hurts are that have caused their annoying behavior. The Apostle Paul admonished the church to “bear with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do” (Col 3:13). His entire life must exemplify the Master whom he serves as was said to Timothy, “Be an example to the believers in word, in conduct, in love, in faith, and in purity” (1Tim 4:12).

2.2. Spirit of Prophecy Support

The call to the gospel ministry is a high and holy calling. To be identified with such a movement, to herald the story of redeeming grace, is indeed a wonderful privilege. Ellen White wrote: “A man can have no greater honor than to be accepted by God as an able minister of the gospel.”4 Again she acknowledged: “God has a church, and she has a divinely appointed ministry. Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men.”5 She further reminded that “to win souls to the kingdom of God must be

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their first consideration,”⁶ and “warn their fellow men of the sure result of transgression.”⁷ In Christ’s stead, “they are to beseech men and women to be reconciled to God.”⁸ In addition to the soul winning and making disciples, pastors build members up into Christ; not just an evangelist, but also a shepherd of the flock. Hence, he seeks to be an all-round minister of God, winning and teaching. “His work is not done until those won to Christ through his ministry are in turn missionaries and lights amidst the darkness, shedding the light of truth into the hearts of those around them.”⁹

In short, the district pastor is an all round person who has been called by Christ Himself, blessed with spiritual gifts, ordained by the church to win and nurture souls, and administer the work of the church in his territory for the Lord.

2.3. Seventh-day Adventist Stand on Ministry

The Seventh-day Adventist stand on ministry is Bible based, but since the church is a world wide mission, it has formulated policies regarding the call and ministry to maintain one standard for the call and qualification into the ministry:

2.3.1. Call to Ministry

A call to ministry is first of all a call to spirituality. Therefore a true minister of God is not self called. The initiative is not the individual’s, but the Lord’s. The church,

⁶Ellen G. White, Gospel Workers (Silver Spring, MD: Review and Herald, 1915), 31.
⁷Ibid., 15.
⁸Ibid., 13.
through the Union/Conference accepts inquiries from aspiring ministers who feel called into the ministry by first considering their personal health, age, and appearance. Health is one of the conditions because religion and health are interrelated. Further more, they will be expected to teach and practice personal health when hired. Age, because there is an age limit for a minister to go on sustentation after active service. Personal appearance also needs to be checked because “what people see sometimes speaks more loudly than what they hear.”

“God expects His ministers, in their manners and in their dress, to give a fitting representation of the principles of truth, and the sacredness of their office.” It is also a known fact that “clothing ranks us and our profession. If one’s dress is second-class compared with other professionals in a community, that community will assume that profession as a second-class profession.”

The other area of concern is the individual’s marital status and family life. If married they “must be a husband of one wife” (1 Tim 3:2) and “one who rules his own house well, having his children in submission with all reverence.” (1Tim 3:4) This kind of marital status is important at the time of appointment because the church believes that “failure at home is suggested as indication of failure in ministry.”

It is assumed that with the pastor having a bad marital record, he may not be able to handle marital issues in the church, and since the entire church is made up of families, he cannot be a very good example to the members.

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13 Ibid., 48.
2.3.2. Qualification

Requirements for entrance into the ministry are applied according to the West Central Africa Division (WAD) working policy. The policy requires the following:

1. Completion of BTh., BA., or equivalent degree in religion or theology.
2. Three months or 350 hours of experience as a literature evangelist.
3. Not above thirty five (35) years of age.\(^\text{14}\)

In addition to these, he should at least have been elected as an elder in one of the churches within the conference/mission, or named as an elder in charge of some companies within the constituency. As evidence to support his Christian experience, a letter from his local church or district affirming his commitment to the church and the Lord's business is a requirement for his acceptance.

3. Ministerial Appointment

3.1. Job description

The mind of the Lord concerning the qualifications for the ministry is clearly revealed in the scriptures. Anciently, the minister was known as "the man of God" (1 Kings 12:22), sometimes the man of the Spirit. Detailed instructions were given to Moses concerning the qualifications of the priesthood; the priest dress, demeanor, and the spiritual understanding of a minister. Then, in order to keep continually before the congregation the high calling of those who served in the tabernacle, the high priest wore on his miter the words "Holiness to the Lord" (Exod 28:36).

\(^{14}\text{West Central Africa Division, General Conference of Seventh-day Adventists Working Policy (Accra, Ghana: Advent Press, 2006), 319-322.}\)
In the New Testament the picture is just as clear as the Old Testament. The Apostle Paul speaks of himself as “a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God” (Rom. 1:1). This matter of separation to the ministry was made very clear to him by the Lord Himself when, appearing to him on the Damascus road, He said, “I have appeared unto thee...to make thee a minister...; delivering thee from the people,...unto now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.” (Acts 26:16-18) In other words, the Lord separated him from the people to the ministry as the anointed representation of God, sent back to the people to be God’s mouth piece, and to open their eyes to the glories of the gospel. Later in writing of the work of the minister, he referred to this as a “high calling” (Phil 3:4). Since his vivid description of the event summarizes the function of a minister, that eventually became the job description for all ministers of the gospel.

The district pastor goes by this job description, but in addition to his ministerial responsibilities, he also functions as an administrative officer for the district. Therefore, there is the need to have a formal job description that details his function for evaluation and improvement of service to the community. Below is a job description based on his role as a minister and an administrative officer for the district.

1. He facilitates the proclamation of the everlasting gospel in the context of the three angels’ messages of Revelation 14:6-12, to all people within his territory, leading them to accept Jesus as personal Savior, unite them with His church, and nurture them in preparation for His soon return.
2. He guides the elders of his territory to select leaders for the work in their
district. Those elected plan the work of the district with the pastor, and lead
the church to execute them.

3. He is the chairman of the district executive committee, and chairs or
appoints someone to chair local church, zonal or district meetings. In his
leadership, he adheres to the policies of the Union/Conference, and works in
close counsel with the officers of the conference.

4. In the absence of the conference president or his representative, the district
pastor represents the Seventh-day Adventist Church and the conference
president in all public and community programs that the church may be
invited to attend or participate.

5. He serves as the head church pastor for all local churches/companies within
his territory and all local church pastors if any, serve as his associate(s).

6. He is to cooperate with his conference officers and the ministerial secretary
and encourage all church pastors, elders and departmental leaders in his
territory to assist him in carrying out local, union, division, and general
conference plans set for the churches.

7. He informs the churches of all regular and special offerings, and leads out in
the promotion of all programs and activities of the churches.

8. He treats all correspondence from the conference as important, and sends
letters calling for announcements to the churches on time.
9. He sees to it that delegates to the conference are elected by the churches and
names of those delegates are appropriately transmitted through him to the
conference at the earliest possible time.

10. He maintains accurate statistical records for all churches, and updates the
conference secretary on records for churches in his territory on a quarterly
basis.

11. He runs training programs and seminars for the laity on church growth and
church planting to expand his territory.

12. He organizes camp meetings, youth camps, prayer conferences, retreats, and
other outreach activities for the churches under him.

13. He reports monthly to the conference on all tithes, a percentage of local
church offerings, statistical, and evangelistic activities of his territory.

14. He counsels, supervises, and officiate marriage ceremonies, funerals, and
out-dooring of babies for church members.

15. He conducts baptisms, and officiate communion services, baby dedications
and other sacraments of the church.

16. All of the above plus any other duty the field shall deem fit to be performed
by the district pastor.

3.2. Internship

When a pastor is hired directly from school with an idea of becoming a district
pastor, he should be allowed to go through the two-year training internship plan proposed
by the WAD policy. The ministerial internship is “a period of service spent in practical
ministerial training”\textsuperscript{15} after completion of a prescribed ministerial training course in an Adventist college or seminary. “This practical training period is to be served under the supervision of a local conference at a limited wage”\textsuperscript{16} for the purpose of proving the divine call to the ministry.

The two year internship plan will be arranged as follows: The intern shall be appointed for twelve months of full time service and if judged to have done successful work during the period, he shall be appointed for a second period of twelve months. During the first period, the candidate will be assigned to an experienced minister in one of the districts of the local conference to understudy the activities of the district and the district concept of leadership. This is an opportunity for him to develop qualities of leadership, and organization of programs such as youth camps, camp meetings, retreats, ingathering promotion, educational conventions, workshops, and meetings, under the supervision of the senior pastor. Areas of study include: baptism, communion service, baby dedication, officiating weddings, conducting funerals, record keeping, reporting, and chairing functions. By his second year, he will be given the opportunity to lead out in an evangelistic effort for which he will be held personally responsible.

If he is able to prove himself in the entire two year time frame and in addition to any other requirements that the local conference may deem fit for the training, the candidate’s status is then confirmed as a regular worker and posted to the field of ministry as a district pastor.

\textsuperscript{15}West Central Africa Division, \textit{Working Policy}, 319.

\textsuperscript{16}Ibid.
3.3. Ordination

After those whom Jesus called into His service had labored for some time, and had proved their calling to the ministry, He chose certain ones for ordination: “He ordained twelve, that they should be with Him, and that He might send them forth to preach” (Mark 3:14). Later in the early days of the church in Antioch, Paul and Barnabas after they had labored in the ministry for some time, and the seal of success had been set upon their work as soul winning evangelists, were ordained by the directive of the Holy Spirit, “The Holy Ghost said, separate Me Barnabas and Saul for the work whereunto I have called them, then having fasted and prayed, and laid hands on them” (Acts 13:3), they were sent forth as missionaries to the heathen world. “Thus they were authorized by the church, not only to teach the truth, but to perform the rite of baptism, and to organize churches, being invested with full ecclesiastical authority.”17

Likewise a licensed minister who has satisfactorily fulfilled a period of pastoral/evangelistic service during which time he has given evidence of his call to the ministry must be recommended by his local conference to the Union for ordination, because that constitutes the official recognition by the Seventh-day Adventist Church of his divine call to the ministry, not for one local field alone, but for the world church as a life commitment.18

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17 White, Acts of the Apostles, 162.

18 West Central Africa Division, Working Policy, 328.
3.3.1. Length of Service Prior to Ordination

The length of service prior to ordination cannot be prescribed because there are too many variables, but ordinarily, a district pastor who is a licensed minister should be "ordained after about four years of field experience." This covers a period from his internship to two years of successful ministry on his own as a full-time worker of the church.

3.3.2. Rights of Ordination

By this act, the church delegates its authority to its ministers to proclaim the gospel publicly, to administer its ordinances, to organize new congregations, and, within the parameters established by God’s word, to give direction to the believers (Matt. 16:19; Heb. 13:17). Ordination therefore "invests ministers with full ecclesiastical authority to act in behalf of the church anywhere in the world field where they may be employed by the church." Like wise when a district pastor is ordained, he exercises his right to administer for the church all her ecclesiastical functions including the training of the laity for church planting, and nurturing. This means the church has set its seal upon the work of God performed through his ministry.

4. Relationship to the Church

4.1. Local Conference

The appointment of a district pastor is "made by the Conference Coordinating Council (CCC) on behalf of the GUC executive. The president of the field in counsel

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with the CCC directs the pastor by posting him to his field of ministry. The CCC then recommends him to the GUC secretariat for him to be issued with his credentials which is a written commission properly dated and signed by the officers of the GUC and the president of the local conference for a limited period. This authority thus conveyed is not personal or inherent in the individual holding the credentials, but is inherent in the GUC, and “may be recalled at any time if sufficient cause exists.” These credentials are renewed by a vote of the GUC in session or by the executive committee. “If for any reason, it is deemed inadvisable to renew credentials to any minister, he ceases to function as a worker.”

4.1.1. Executive Officers

The executive officers of the conference are comprised of the president, secretary and treasurer. In consultation with one another they carry forward the work according to plans, policies, and programs voted by the GUC constituency and/or the CCC. This responsibility mandates the president, the first officer of the conference, to acquaint the district pastor with these plans and policies, and secure the cooperation of the pastors to carry them out in the churches. Looking at the conference officers in their individual capacity, the following shall be their role and contribution to the district concept:

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21 Ibid., 150.

22 Ibid.


4.1.1.1. President

He takes special interest in fostering the evangelistic work of the conference field, doing all he can to encourage a constant soul winning endeavor on the part of all district pastors. The church manual directs that the ordained ministers appointed by the conference act as pastors and district leaders, “do not take the place of the president in their respective fields, but cooperate with him in carrying out the plans and policies of the conference.” Nevertheless, it does not stop the local leader/district pastor from deputizing for the president in his territory. By virtue of the president’s office he is “recognized as the head of the gospel ministry in his conference/mission field, and he is the chief elder, or overseer, of all the churches.” He therefore has access to all churches, church services, business meetings, and church boards without vote. He also has access to all church records, report books, and all other related documents. He may “preside over sessions of any of the churches when such a course is necessary.” This is what the district pastor does on behalf of the president in his field of ministry. Therefore, the president’s job description becomes the exact job description of the district pastor until the president is physically present in that territory. The president however takes his rightful position in the district, each time he visits the district office or any of the churches, and in his presence, the district pastor ceases to play that role.

In view of the facts presented above, the district pastor must be responsible to the president. He must submit a monthly or quarterly report on membership, evangelism,

\[\text{\textsuperscript{25}}\text{General Conference, } \textit{Church Manual}, 146.\]

\[\text{\textsuperscript{26}}\text{Ibid.}\]

\[\text{\textsuperscript{27}}\text{Ibid., 145.}\]
funds, projects, and all required programs he deputized for the president to the president. He must also submit his plans and activities of the district to the president and counsel with him over all that pertains to the welfare of the churches in the territory.

4.1.1.2. Secretary

The secretary associated with the president as an executive officer, is the vice-chairman of the CCC. Even though he is directly responsible to the CCC, he is also responsible for training church clerks at district levels on record keeping and reporting. This is because the manual mandates that all church clerks are to “send to the conference secretary reports secured from the treasurer, personal ministries secretary, deacon, the Sabbath school secretary, Adventist youth society secretary, church school teacher, and from the clerk’s own records” to the conference secretary. The executive secretary is mandated with this responsibility because the manual does not recognize the district structure as an official structure of the Church. With the new model now in place, it becomes a direct responsibility of the district pastor to receive these reports and forward them to the conference. However, for church clerks to do this work effectively, the conference secretary in consultation with the district pastor, must meet church and district secretaries on a quarterly basis for training on record keeping and reporting. Areas to consider for the workshop include:

1. How entries are made in the church record book
2. How church board and business meeting minutes are recorded

28 General Conference, Church Manual, 72.
3. The role played by church clerks in processing transfers to and from local churches.

4. The responsibility of church clerks when sub-committees are formed from church board and business meetings.

5. How to prepare a statistical report.

6. Filing and keeping files.

If this workshop is done at district levels, each district will receive at least two workshops for clerks per year. This shall cause a great improvement in record keeping and reporting to conferences throughout the country.

4.1.1.3. Treasurer

The treasurer, the third executive officer, also serves under the direction of the CCC. Since he is entrusted with the responsibility of providing financial leadership to the organization, which include receiving, safeguarding and disbursing all funds, he must also in consultation with the district pastor, provide some training workshops for church treasurers at the district level, so that they can also do the treasury work in harmony with the laid down principles of the church. He is responsible for receiving and disbursing of funds in the districts and local churches.

4.1.2. Departmental Directors

Conferences are given a free hand to choose a departmental structure in harmony with the departmental/service structure of the General Conference, but shall not necessarily duplicate the departments/services in the union, WAD, or General Conference
because, “not all departments will necessarily be needed at all levels”29 This gives the conferences the opportunity to elect departmental resources that they can afford. With the district pastor concept in place as an official level of the church structure, the conferences will no longer elect directors for the departmental positions. Departmental activities shall be shifted to the districts and the union departmental directors in consultation with the officers of the conferences will give periodic training to the district departmental directors, who will assist the district pastor in offering services to the local congregations at the grassroots’ level for no remuneration.

After the departmental training workshop has been held at conference levels by the union, the coordinating council together with the district pastors will do a follow up in the districts. The district pastors who then become the ministerial leaders in their given districts will delegate responsibility to these trained elders who will carry out most of the pastoral load in the territory in line with the “priesthood of all believers” stated in 1 Peter 2:9. This will relieve the conferences from huge departmental budgets which hitherto, were used to fund the activities of the departments, which were only duplication to that of the union, and which can be equally handled by districts leaders on a voluntary basis.

4.1.3. Other Pastors in his Territory

It is the responsibility of the local conference to provide each local church with a pastor, but due to the lack of resources, they are unable to do so. However, through the district pastor concept, a number of churches in a given geographical area are grouped together under the leadership of a senior pastor, who is recognized as the head of the gospel ministry in

29West Central Africa Division, Working Policy, 45.
that territory. A few churches in the large cities however have been given church pastors to assist the district pastor with local congregations. It is expected that in matters involving local congregations they will collaborate with the district pastor and report through him to the conference since they are his associates. With the official recognition of the district structure, and the district pastor, church pastor(s) in any district are recognized as associate district pastor(s). The district has become a sub-mission station for the conference. Individual churches, those churches who have their own church pastors, no longer deal directly with the conferences, but through their district pastors.

These pastors are to be present at all district meetings, send their monthly statistical and funds reports to the district and even chair district meetings in the absence of the district pastor. They must carry forward the work according to the plans, policies, and programs of the district and in harmony with what the conference has established. Together with their churches, they must participate in district programs such as annual camp meetings, retreats, and other outreach activities that may be organized for the district during the year.

4.1.4. Reporting

It is expected that every district pastor sends his monthly reports compiled by the treasurer, personal ministries secretary, deacon, the Sabbath school secretary, Adventist youth society secretary, church school teacher, of local churches, and from his own records to the conference. He must arrange with his churches to get these reports at a certain date each month so that he can submit it to the conference according to the conference schedule. Items to submit include:
4.1.4.1. Funds

The following funds are to be sent to the conference by the district pastor on a monthly basis:

1. Tithe (100%).

2. All regular mission funds including Sabbath school offerings for missions (but not expense offerings), all Adventist Youth Society offerings, the loose offerings, and a percentage of the combined budget as proposed by the conference.

3. All funds for special conference projects and institutions.

The district pastors are to educate church treasurers to “urge [them] that all money paid in by church members, other than the regular church collection, be placed in the tithe and offering envelopes, instructing each member to list the various items and amount in the envelope as indicated, and make sure that the money enclosed equals the total shown.”30 This will help members to practice combined budget, the ideal giving for God’s stewards.

4.1.4.2. Statistical

Report from the district pastor, gathered from the local churches and companies in his territory, showing the present membership of the churches, number of members received, those apostatized, deaths, and those transferred to other churches shall be submitted to the conference on a quarterly basis, or according to conference schedule.

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Since district pastors are responsible for the membership in the local churches, it is appropriate to demand an accurate statistical report from the conference when resuming the leadership of a district, and check with the churches to make sure that the numbers given for each church in the statistical report are accurate. Apart from being responsible for the baptized members, the district pastor is also accountable for all children dedicated in the churches/companies till they reach the age of baptism. Therefore proper records should be kept for children dedicated in cradle roll (1-3 years), kindergarten (4-6 years), primary (7-9 years), junior (10-12 years), early teen (12 -14 years), and teen (15-18 years). In their teen age class they shall be encouraged for baptism.

Pastors should train Sabbath school superintendents to be able to run classes for each of these age groups. This shall enable the church/company to keep the children in the faith till they reach the age for baptism. The departmental director in charge of Sabbath school should be charged with monitoring these classes and report monthly or quarterly to the district pastor.

4.1. District and Local Church Levels

Districts must be organized by the president of the local conference upon a recommendation from the CCC, so that their operations can be defined by the GUC policy and not their own constitution or by laws. This is in accordance with church policy regarding creation of constituencies. According to the policy, "organizational status is granted to a constituency as a trust and not self-generated, automatic, or
perpetual. It is the result of a formal decision by an executive committee or a constituency session at higher levels.\(^{31}\)

4.2.1. Election of District Elders and Departmental Leaders

Just like it is done in the local churches, district elders and departmental leaders may be “elected for a one or two year term as determined” by the district at a duly called meeting. The election should be done through an appointed nominating committee. The nominating committee shall be formed with a member from each organized church, and a fair representation of companies.

At their meeting, the committee will study the needs of their territory (district) and make careful inquiry into the fitness of members to serve in the different offices as recommended by the church manual. According to the church manual, the district pastor is an ex-officio member and serves as the chairperson of the nominating committee.\(^{32}\) As soon as the committee is formed, members must be called together by the chairperson (district pastor) and with earnest prayer for guidance, the committee should begin its work.

The following are the positions to be filled by the nominating committee and recommend to the delegates at the meeting for vote:


The Officers

1. District Elder(s)
2. Administrative Secretary
3. District Treasurer
4. District Chief Deacon/Deaconess
5. Interest Coordinator

Departments

1. Communication Leader
2. Education Secretary
3. Family Life Leader
4. Health Ministries Leader
5. Personal Ministries Leader
6. District Sabbath School Superintendent
7. District Sabbath School Secretary
8. Stewardship Leader
9. Youth Leader
10. Women Ministries Leader
11. Adventist Men/Welfare Leader
12. Religious Liberty Leader
13. District Chorister/Song Leader

As well as positions they may deem advisable.
The nominating committee then proceeds to elect an executive committee, “whose duty is to function for the constituency (district) between sessions,” and assist the pastors to implement GUC policies and programs in their territory.

4.2.1. Support for Organized Churches

The district pastor is the spiritual leader and adviser of all the churches under him. “He should instruct the officers in their duties and plan with them for all lines of church work and activity.” It is understood that he is the chairman for all church boards under him. In case he desires to be relieved of that responsibility, a church elder serves in his place and reports back to him as soon as practicable.

He, with the assistance of the elders are expected to plan and officiate in all spiritual services, such as Sabbath morning worship, prayer meetings, communion services and baptisms. He must counsel premarital couples and officiate at weddings, and marriage blessing ceremonies. In case of the death of a church member, he is expected to lead the bereaved church to visit the bereaved family and plan with them for a befitting burial for the dead, and any other funeral rites that may be deemed appropriate. This he must do with his district elders and the leaders of the bereaved church. He is not expected to surround himself with any special body of counselors of his own choosing, but always work in cooperation with the duly elected officers of the church.

33 General Conference, Church Manual, 63.

34 Ibid., 147.
4.2.3. Support for Companies

According to the church manual, companies are organized when “a number of isolated believers reside in proximity to one another.” They may be organized for fellowship and worship with the objective of growing into an organized church. Such organization may be served by the district pastor or by some other minister appointed by the conference.

Companies may be allowed to elect officers and other departmental leaders, but their leaders shall not be ordained, and therefore shall not have the authority to perform the functions that are vested in elders of organized churches. The district pastor in consultation with their executive committee, appoints a person of church experience and leadership ability to serve as an elder to that company. This elder is accountable on a weekly basis to the district pastor, until a final recommendation is made to the conference for it to be organized.

Since baptized members of an organized company are members of a conference or for that matter a district church, they do not possess the right to administer church discipline. All such matters are referred to the executive committee of the district which constitutes the board for that conference/district church.

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35 General Conference, Church Manual, 40.
4.2.4. Support for Local Seventh-day Adventist Church Schools

Churches that own schools within a district are expected to operate them with a school board that has one or more members chosen from among the members of the church board, "so that the school board may be closely related to the church board." Here the district pastor does not serve as the chairman, but function as an ex-officio member, because the school does not serve only the interest of the church, but also that of the community. Local churches elect educational secretaries responsible for the following:

1. Regular promotion of Christian education, and in consultation with the district pastor, plan for periodic programs that emphasize Christian education.

2. Contacts all Seventh-day Adventist homes where there are school-age children or young people, to encourage attendance at the local church school or at a Seventh-day Adventist secondary school, college, or university.

3. Makes every reasonable effort, where church schools are not available to encourage the church to start Seventh-day Adventist education in the area.

4. Maintains contact with students from the church who are in schools away from the home church.

5. Contacts members who have no school age children and encourages them to provide financial aid for the needy Seventh-day Adventist children.  

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36 General Conference, Church Manual, 119.

37 Ibid., 138, 139.
4.2.5. Planting New Churches

It is not the wish of the conference that district pastors nurture and care for only existing churches/companies, but in addition to that, they are expected to expand the territory by planting new churches. For as the saying goes, “the best way to produce more fruit is to plant more trees.”\(^{38}\) In doing so, the district pastor must consider the following:

1. **Find out where the need for a church is greatest:**
   It is important to put the new church where the population is. Currently all the big cities in Ghana are expanding. People are moving from downtown to the outskirts. It is therefore important to know where the population is growing to start the church.

2. **Organize Home Bible Study Groups:**
   Lead the members of the church that is closer to where you intend to plant the new one, to start Home Bible Study groups that will develop into home churches. This could be done on a daily or a weekly basis.

3. **Open a Branch Sabbath School:**
   When more interest is expressed, the church can start a branch Sabbath school and the district pastor can follow that up with evangelistic meetings.

4. **Form a Company:**
   One workable suggestion is to form a company made up of volunteers from the mother church who assisted in organizing the home study groups, who shall offer themselves to attend and support the embryo organization for a

specified time—perhaps two or three years. During the period, the baptized members of the company are considered "members of the conference (district) church." Even though they are allowed to elect officers and departmental leaders, their leaders are not ordained and do not possess the right to administer church discipline. All such matters are referred to the District executive committee which functions as their church board.  

5. New Church Organized

When it becomes evident that the new church can thrive, district pastors must inform the conference to approve its formal organization. Here, the district pastor’s responsibility is to see to it that letters of transfer from previous churches have been granted to members wishing to join the new congregation. He is also expected to arrange for necessary record books and materials like tithe cards, Sabbath school record cards, transfer files etc., to be available for the new treasurer, clerk, and others.

4.2.6. Representative for Religious and Social Functions

The district pastor represents the conference president at all religious and social functions that may be held in his territory. In case the president honors an invitation from his territory, the district pastor accompanies him and provides him with the necessary assistance and support that he may need. Therefore, all official invitations from his territory to the conference president must be channeled through him.

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40 Ibid., 41.
5. Ministerial Church Activities

5.1. Programs and Activities

By virtue of his ordination to the ministry, the district pastor is qualified to function in all church rites and ceremonies. Below are the roles he is expected to play in the following church activities:

5.1.1. Evangelistic Efforts

A district pastor is directly responsible for evangelism and expansion in his constituency. He is “authorized to preach, to engage in evangelism and to lead out in outreach (missionary) work” He is regarded as the spiritual leader and adviser on outreach activities for all churches within his constituency. He must report to the conference president on all new companies that he organized in his territory.

5.1.2. Annual Camp meeting

Camp meeting is held for every district within the conference once a year. It is an annual spiritual exercise held for fellowship and to update members with the performance of the church in the district and the conference as a whole. The organizers are usually the conference administrators, who prepare lessons, and provide speakers for the lessons they prepare. The following is expected of the district pastor and his elders:

1. Choose a Venue

A venue within the district or outside the district can be chosen. Usually it should be a place that can house all church members, including a hall for the meetings.

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41 General Conference, Church Manual, 147.
2. Choose a Date

Because most camp meetings are held in schools, it is appropriate to choose a date when schools in that area will be on vacation, or else members shall be denied accommodation in the dormitories and classrooms. It is also important to consider the climatic condition to avoid that programs are rained out.

3. Provide Accommodation

It is expected that the district will provide accommodation close to the camp site for all church members (preferably, in walking distance) so that members can be punctual at each meeting. It is not wrong to ask members to pay a little for their accommodation, but the best way is to create an annual budget for the camp meeting, so that poor church members don’t miss such a spiritual feast.

4. Draw Up a Detailed Program

This is the time to showcase the activities of the district for members to know the progress the church is making. Detailed program brochure may include:

a. The president's welcome message
b. The district pastor's welcome message
c. Camp meeting regulations and committees
d. Expected churches and singing groups
e. Statistical report on membership compared to last year
f. Baptisms, apostasies and deaths with some memorable pictures
g. Pictures of some marriage ceremonies held during the year
h. Pictures of invited speakers and a brief introduction of them
i. Pictures of some outreach activities held during the year
j. Daily programs, officiating elders, and speakers
k. Message of hope for the year ahead

5. Conduct a Revival Prior to the Camp meeting.

As a way of promotion, a camp meeting revival should be held in all churches, highlighting some of the activities that will be held at the camp. Materials for the revival should be prepared by the district pastor and distributed to all churches.

5.1.3. Youth Camps

A district wide youth camp should be held annually. Its primary objective should be spiritual revival and a time for fellowship, updating the youth on various activities held in the various local churches and an appeal for their involvement. To organize an effective camp for the youth in the district, the following is expected from the district pastor and his elders:

1. Invite all youth leaders/pathfinder leaders to meet with their elders. Out of this meeting, form an organizing committee mostly represented by the youth and their leaders so that they can see the program as theirs.

2. Assign a committee to define the objectives of the youth camp.

3. At the organizational meeting, participants should outline the objectives of the camp, and form a sub-committee that will plan the program based on the
objectives of the organizing committee. It is imperative that at each stage the youth are involved, to ensure that they, own the program.

4. The organizing committee needs to set up a sub-committee to look for a camp site and ensure that the venue is suitable for the objectives of the camp.

5. Select suitable dates for the camp (usually during school recesses).

6. Look for sufficient funding for the camp to allow as many young people as possible to benefit from these camp experiences. The youth department could organize fund raising to defray most if not all the cost of the camp fees.

7. Where applicable, establish the official language(s) of the camp.

8. Define entrance requirements for campers including the appropriate age range for prospective campers, and provide effective adult supervision.

9. To have several operational committees in place that would plan and submit reports to the organizing committee. Sub committee needed are on security, finance, transportation, food and accommodation, sports and recreation, audio-visual, music, first aid and others.

10. Encourage local teachers, coaches and athletic trainers to sign up for camps so that they can serve as facilitators.

The organizing committee should consult with the district pastor/district leaders. If possible the pastor should chair the organizing committee or appoint the district youth leader who can provide valuable insights to the chair. After the organizing committee has presented its suggestions, the district pastor leads to review the program with the
district executive committee and make necessary changes, send official invitation to
speakers, and get the program printed. The district pastor and his elders must be present
at the camps or visit them regularly.

5.1.4. Training Workshops

The district pastor is expected to organize training workshops for his church
members but before that, he must first train his congregations to understand their role in
ministry (the whole church community needs to get involved and not just the pastor
alone. Ellen G. White writes that “Every church should be a training school for Christian
workers. Its members should be taught how to give Bible readings, how to conduct and
teach Sabbath school classes, how to help the poor and to care for the sick, how to work
for the unconverted. There should not only be teaching, but actual work under
experienced instructors.” The district pastor also needs to teach them how to organize
Bible study groups, and to introduce them to other new soul winning strategies.

Prior to the training of the congregations, the district pastor is expected to be
trained by the Union departmental directors, and therefore he will be passing on the
knowledge he acquired from the Union training to the congregations. To be in harmony
with all the districts in the conference, the district pastor is strongly encouraged to use
only recommended materials from the local conference to train members.

In addition to training the congregations, the district pastor is expected to organize
pastoral leadership and modeling to district and local church elders. This is because in
the absence of the district pastor, these leaders do most of the preaching, lead out in

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evangelism, care for their members, and administer the various functions of the church.

Areas concerned include:

1. Conducting committee meetings
2. Sermon preparation and preaching
3. Developing an effective visitation program
4. Strengthening the departments of the church
5. Caring for church property
6. Deepening the understanding of the Adventist message
7. Caring for new converts

District pastors should also “plan monthly or bi-monthly meetings with all the elders in the district. These meetings will focus on planning for the district as well as each congregation. The plans will deal with evangelism, entering un-entered areas in the district, sermon subjects, visitation, district and local congregation goals, pastor’s itinerary, and plans.” Since many districts run quarterly programs, it will not be out of place if the meetings are held on a quarterly basis.

5.1.5. Retreats and Prayer Meetings

Retreats and prayer meetings outside the normal mid-week prayer sessions must be encouraged to address the needs of the members, but this must be under the total control of the district pastor. Prayer meetings are for those who depend totally upon God for all their needs and actions. Ellen G. White put it this way; “Those who are really seeking for communion with God will be seen in prayer meetings.” In order not for the

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43 General Conference, Minister’s Handbook, 130.
district pastor to place a lower estimate on the needs of the congregations, he must give high priority to prayer meetings. For retreats and prayer meetings to be effective in the district, the district pastor must take the following into consideration:

1. Prayer meeting is for praying: He or the officiating leader must do less talking and lead the members into more prayers.

2. Prayer meetings must be more teaching than preaching: Members are interested in a message that will address their needs. They will need teachings that will give them hope to survive their daily struggle, and not sermons.

3. Prayer meeting should include time for testimonies, reflection, and sharing: Pastors can keep testimonies short and current by asking; “What has the Lord done for you this week?” “What prayer has been answered this week/month?” and similar questions that will lead the members straight to the point.

4. Start on time and close on time: When attendance is very poor at the start, don’t wait for all to arrive, rather start with some prayer songs and prepare those present for the blessing they will receive.

5.2. Special Ministerial Services

In a multi-church situation, the district pastor is responsible for all the special ministerial functions that take place within his territory. These include baptisms, communions, child dedications, funerals, weddings, prayers for the sick and other

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functions that the conference may deem necessary. His role and directives in the
above listed ministries can be summarized as follows:

5.2.1. Baptism

Ideally, baptism should be an event celebrated at the local church, but it can also
be held at camp meetings, youth camps, and evangelistic meeting sites. “In extreme
medical emergencies, the service may take place in a home or hospital.” The
appropriate places for baptism include: church baptistery, river, lake, or ocean. In some
occasions, baptisms have been held in water tanks, baths, swimming pools, and even
barrels or bath tubs. “Wherever there is sufficient water to immerse a person and the
ceremony may be conducted with decency, in good taste and decorum, then that place is
appropriate”

From experience, the ideal place for ministers to consider baptism in Ghana is in a
river or the ocean as compared to other options. This enables candidates who are having
things of occult nature on their bodies or within their bodies to leave them in the river.
They usually feel comfortable to tell the pastor about this in the river, so that the pastor
could pray and assist them to do away with those mediums, and assure them of God’s
protection. Sometimes they even do that without the pastor’s knowledge. Pastors’
responsibilities for candidates before baptism are as follows:

45General Conference, Minister’s Handbook, 201.

4. Appeal and Announcement

When the last candidate has left the baptistery, the pastor should announce the time of the next baptism and give an invitation to those who want to be included to stand or raise their hands if they are already standing and offer the closing prayer by committing them into God’s care.

5. After baptism

If candidates were not voted into membership subject to baptism, then their local churches may soon after baptism or the following Sabbath, vote them into membership, present them with their baptismal certificates, and enter their names into the church record book.

5.2.2. Communion

Conducting a communion service is one of the most sacred duties of the district pastor, church pastors, and all ordained elders. Although the Bible does not determine the frequency of the service, the Seventh-day Adventist Church manual stipulates that it should customarily be “celebrated once a quarter.” The minister’s handbook also suggested that “regular communion service should be held as part of Sabbath worship hour” because it is too important to relegate it to any smaller gathering. However, in Ghana, most of the large churches celebrate it at Sabbath afternoon around 3.00 pm. This can still be maintained if announcements are made at least a week or two before the service, so that members can prepare adequately for the occasion. Because it is regarded as one of the most sacred ordinances of the church, it is recommended that only ordained

47 General Conference, Church Manual, 81.

48 General Conference, Minister’s Handbook, 223.
ministers or elders should be allowed to conduct the service, while the deacons and deaconesses assist them in unveiling and distributing the bread and wine to the congregation. The following is a sample program that may be followed:

**Sermon:**

Traditionally, the sermon is given before separating for footwashing. The sermon should probably not exceed 10 minutes, because it is not a preaching service.

**Footwashing**

Before separating for the footwashing, make an appropriate announcement directing both sexes to where they shall gather for the footwashing. "Separate arrangement may be made for husband and wife or parents and baptized children to share with each other in the footwashing ceremony. Hymns may be sung or background music played as feet are washed. Each participant, before washing the other's feet may offer a short prayer."49

**Officiating:**

Emblems on the communion table should be covered before and after the service. "Individual covers are sometimes placed on the bread and the wine receptacle, or the entire table may be covered. Two deaconesses may be invited to come sit in the front row to remove and later replace the cloth covering the table."50 As soon as the officiating ministers or elders or both take their seats after the footwashing, a song may be sung, followed by a prayer from one of the officiating pastors/elders, after which the two deaconesses are invited to remove the cloth covering the table.

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50 Ibid., 227.
The Bread

The officiating minister/elder uncovers the bread and reads an appropriate text, such as 1 Cor. 11:23, 24. The congregation remains seated with bowed heads and those at the table kneel as an officiating minister/elder asks God’s blessing on the bread. Rising from their knees, the minister and elders symbolically break a portion of the bread (most should have been broken before the service). The bread is then given to the deacons, who distribute it to the congregation. When they return from serving the congregation, elders and ministers serve the deacons and one another. The one officiating repeats an appropriate phrase, such as the words of Jesus in 1 Cor. 11:24, and leads the congregation in the partaking of the bread followed by individual silent prayer.51

The Wine

As soon as the leader covers the bread, he uncovers the wine, and then reads a text such as 1 Cor. 11:25, 26. One of the officiating ministers/elders offers a prayer of blessing on the wine, and the distribution process is repeated. The leader repeats a phrase such as the words of Jesus in 1 Cor. 11:25, and leads the congregation in the partaking of the wine, followed by a silent prayer. The deacons then recover the glasses and return them to the table, where the leader covers them, and finally, the deaconesses cover the table.

During the distribution of the emblems, there should be special music, or Bible reading centered on lessons of the Lord’s Supper. It is also important to always end the communion service on a high note. Assure the congregation that “wrongs have been made right, sins have been forgiven, and Hopes have been restored. The service should

51 General Conference, Minister’s Handbook, 227, 228.
be closed with joyful music. After the closing hymn, the congregation is dismissed either by benediction or a silent prayer. As the congregation leaves, the deacons may stand at the door and take up an offering for the poor and the needy.

5.2.3. Child Dedication

In the Seventh-day Adventist Church, child dedication is not considered as infant baptism, and therefore the church does not recognize godmothers or godfathers as done in churches that practice infant baptism. The purpose of the service is to emphasize the following:

1. To thank God for the miracle of the birth
2. To covenant by parents to raising the child to love Jesus
3. To commit the congregation to providing the facilities and support the parents may need in their task
4. To bless the child and dedicate him/her to the Lord

District pastors must educate the church on baby dedications, that there is no age limit to the ceremony. If parents are prepared to bring the child for dedication, it is considered appropriate to bring young children. Since commitment of the congregation is one of the purposes, it is ideal to have it as part of the Sabbath morning service, but the entire dedication should not take more than four to five minutes. The order of service shall include the following:

1. Invite the parents to come forward during the singing of the opening hymn, chosen to fit the dedication

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52 General Conference, Minister's Handbook, 208.
2. Prepare a homily that should emphasize the covenanting or charging of the parents and the commitment of the congregation like the one below:

"Parents before setting your child apart in dedication, I invite you to enter into a covenant with God. In bringing this little child for Christian dedication, you are accepting before God, the sacred responsibility of fatherhood and motherhood. By this symbolic act, you seek to express your belief that this little one is not only your child, but God’s as well. The congregation joins you in dedicating this precious one to God, assisting you in working toward the day when this act of dedication, shall be followed at an appropriate age by baptism, thus entering into full and happy membership in this church family. You, therefore, as parents do you promise to do all in your power to bring this child up in the nurture and admonition of the Lord?"

Parents answer: “We do”

3. The pastor or the elder representing the district pastor and parents should kneel for the dedicatory prayer while the congregation usually remains seated.

4. Certificates are usually given to parents after the dedication prayer and they are congratulated for their commitment.

5.2.4. House Dedication

The practice of house blessings in Ghana varies according to the wishes of each individual family. Some request when they build their first home and others request when they move into a different home. In any case, “the world church does not have any
regular tradition for such services." However such a service provides an excellent opportunity to invite the neighbors for the special occasion to get acquainted with them, and to establish one’s family as a Christian witness in the neighborhood.

Should a family request for such a service, the district pastor or his associate (church pastor) should gather the people in the living room of the home. Since it is likely that some may not get seats, and may be standing, “the service should usually be no more than thirty minutes.” The following order of service can serve as a sample:

1. Congregational Song.
2. Prayer: (Allow one of your elders to offer this prayer)
3. History of the house: (By a family representative)
4. Short Message: (May include scripture, poetry or litany)
5. Candle ceremony: Message should close with lighting of candle to symbolize the light of Jesus in the home and the use of this house to let that light shine throughout the neighborhood. The candle should be left to burn throughout the remaining service.
6. Prayer of blessing: Here the family may kneel by joining hands. They usually kneel in a circle surrounding the kneeling pastor. Other guests stand behind them with heads bowed.
7. Special song.
8. Benediction: (A brief prayer to end the ceremony.)
9. Refreshments if any.

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53 General Conference, Minister’s Handbook, 245.
54 Ibid.
5.2.5. Business Dedication

District pastors should follow the same order of service as used for house dedication for business dedication when requested by members. However they can consider dedicating without the use of candle lighting, because the owner of the business stays more at home.

5.2.6. Funerals

In Ghana, funerals vary from one culture to another so only basic guidelines can be given. If a member dies from one of the churches in the district or from outside and is brought to the district, the district pastor, church pastor or in the absence of both, an elder works hand in hand with mourners to make sure that the traditions of the local culture in dealing with the dead are adhered to as far as they are not contrary to Christian principles and the biblical teaching of the dead. The traditions of the district and the local congregation on funeral customs if any must be followed to avoid setting precedence. For district pastors to avoid setting precedence, it is important to learn the funeral traditions of both the district and the local congregations before conducting your first funeral. For a typical Ghanaian Seventh-day Adventist funeral service to be held, the following should be considered:

Order of Service:

The order of service may follow the outline below:

1. The officiating ministers and a presiding elder lead the corpse to the funeral ground and place it in front of the mourners. They then take their seats to begin the service.

2. The presiding elder introduces the officiating party.
3. The casket containing the remains is then open half way for mourners to file by and view the remains as the choir/singing band or the Dorcas group sings songs of hope for the life to come.

4. After the viewing, the casket is sealed permanently for the commencement of the service which starts with an opening hymn, a scripture reading and a prayer.

5. The choir/singing band is called to sing after which the obituary and tributes from family members, friends, employers, church and other sympathizers are read.

6. Sermon: A short sermon usually based on the four general principles listed below is preached:
   a. It should be Bible based and Christ centered
   b. It should be short—usually about 15 minutes in length
   c. It should not be a doctrinal exposition, because of time limit
   d. It should include thanks for this life and hope for the life to come

*Note* The sermon should be personalized by talking about the deceased and not just about death, but in so doing, avoid building the dead up so unrealistically because the audience knows the dead perhaps better than you do. “If what your sermon says about the deceased is not credible, what it says about Christ won’t seem credible too.”

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7. The immediate family including the widow/widower, if any, is invited to the front for a special prayer by the officiating minister.

8. The choir/singing band or a special singing group is invited to sing while the deacons and deaconesses collect an offering to support the bereaved family.

9. A closing prayer is then said after which the youth are invited to carry the corpse to the cemetery if it is close or to a waiting vehicle that will transport it to the cemetery for the burial service.

**Graveside service**

The graveside service should be very brief because people are grieving, and are standing; besides there has already been a service, therefore a song, a scripture reading and a prayer are just enough to proceed to the committal. Below is a sample committal:

For as God in His infinite love and wisdom has permitted our dear brother/sister to fall asleep in Christ, we do tenderly commit his/her body to the ground, [earth to earth, ashes to ashes, dust to dust] in the sure and certain hope of a joyful resurrection when our Lord shall return in His glory. Then this body of our humiliation shall be changed and made like unto His glorious body, according to the mighty working whereby He is able even to subdue all things unto Himself\(^6\)

*The minister drops a handful of earth petals on the casket as the committal is read.*

The committal is usually followed by a prayer and a hand shake with the immediate family members present.

5.2.7. Weddings

District pastors are responsible to be informed on marriage laws of the Republic of Ghana before performing any marriage ceremony. The pastor must make sure that he complies with all legal requirements such as registration and licensing procedures. He

\(^6\)Ibid., 238.
must counsel all couples contemplating marriage to register with the marriage department of the district assembly of their city, and submit a license to that effect to the pastor before accepting to officiate.

On the part of the church, “the Seventh-day Adventists strongly discourage ... marriage between a Seventh-day Adventist and a non-Seventh-day Adventist, and strongly urges Seventh-day Adventist ministers not to perform such weddings”\footnote{Ibid., 261.} This stand is backed by the Bible and the writings of Ellen G. White. The scripture warns, “Do not unequally yoke together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Balieel? Or what part has a believer with an unbeliever? (2 Cor. 6:14). To the Adventist, the unbeliever in the above verse includes even other Christian believers, because according to the Spirit of Prophecy “a believer is one who has accepted the truth for this time.”\footnote{Ellen G. White, \textit{Testimonies for the Church}, Vol. 5 (Mountain View, California: Pacific Press, 1948), 364.} Ellen G. White therefore warned all couples contemplating marriage that they are forbidden of heaven to yoke or join themselves to those with whom they have too little in common. She writes that; “though the companion of your choice, were in all other respects worthy (which he is not), yet he has not accepted the truth for this time; he is an unbeliever, and you are forbidden of heaven to unite yourself with him.”\footnote{Ellen White, \textit{Testimonies}. 5:364.}
District pastors are therefore advised to encourage their churches not to allow any such marriages in their church facility, to avoid separating the pastor from his congregation since he is warned not to officiate. With the exception of Adventist marrying a non-Adventist, pastors and church facilities are allowed to be used for couples who are both Seventh-day Adventists, and non-Adventist couples who are willing to uphold Adventists standards in the church during the wedding ceremony.

Pre-marital counseling

Before marrying a couple, district and church pastors should insist on intensive pre-marital counseling. Such counseling may require weekly meetings and home work assignments for a period of at least twelve weeks prior to the ceremony. Areas that may be considered by the pastor at these meetings include: “Worship of God, Sabbath keeping, training children, recreation, association, use of financial resources, disparity in age, poor health and irreconcilable differences in ethnic and/or cultural background,” and other issues, like handling stepchildren if any, and external family interference in marriage which often brings misunderstandings in marriage.

Wedding Ceremony

1. Rehearsal

Pastors must conduct rehearsals, but not too far ahead of the ceremony so that participants may not forget their part, and not too close, so that they may be too excited over the imminence of the ceremony. The last two weeks prior to the date are appropriate. Things to consider at the rehearsal are as follows:

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60 General Conference, Minister’s Handbook, 260.
a. Proper placement of families in the audience
b. Correct position of the platform participants
c. The bridal march
d. Where the bride and the groom may sit if necessary

2. Order Of Service:

In Ghana, Adventist weddings are usually held on Sunday. See a standard program below:


b. Guests ushered in:

Ushers seat the bride’s friends on the left side of the church just behind her family members, and the groom on the right in the same manner.

c. Mothers enter: The groom’s mother is the last to enter before the wedding begins.

d. Ministers and officiating elders enter and occupy their seats.

e. Groom and his best man enter:

The groom and his best man enter and occupy the seat provided for them in the front row of the church.

f. Bride’s party enters:

The bride’s maids, maid of honor, Bible boy, and flower girl, (if all these are used) enter down the center aisle.
g. Bride enters:

The audience stands to welcome the bride who enters on the right arm of her father or guardian. The groom meets bride and her father half way from the main entrance to take over from his father-in-law.

h. Bride given away:

On meeting the bride and her father, the groom bows as a sign of respect for his father-in-law, who then withdraws his arm from the bride’s as a symbol of his blessing on the union, and then the bride inserts her arm in the groom’s and move towards the altar while the organist plays special music for their march.

i. Bride and groom proceed to take their seat:

Usually seats are provided in front of the altar for them.

j. Welcome and Introduction:

This is done by an officiating elder, usually the family life director, whose duty is to introduce the two families, friends, and loved ones of the bride and the groom as well.

k. Opening Song

l. Opening Prayer

m. Special Song

n. Sermon

The sermon for such occasion should not be more than ten or at most fifteen minutes in length, because everyone’s interest is in the couple, waiting for the exchanging of the vows.
Bride and groom proceed to altar:

At the altar, before they take the vows, the minister then finds out from the audience, who gave the bride for marriage by asking: “Who gave this woman to be married to this man?” This may be answered by the father or his representative saying “I do.” Then the minister shall ask the bride and the groom to stand and proceed to the altar. At the altar, he places them so that they face each other, and join their right hands for the exchange of vows.

Vows:

The minister starts with the bridegroom: “And now solemnly promising before God, and in the presence of these witnesses, will you, (groom’s full name) have this woman, (bride’s full name), to be your wedded wife, to live together after God’s ordinance in the sacred estate of matrimony? Will you love her, comfort her, honor her, cherish her, in sickness and in health, in prosperity or adversity; and forsaking all others, keep yourself only onto her so long as you both shall live? Do you so declare?”

The bridegroom answers: “Yes I do.”

The bride also takes her turn: “Will you, (bride’s full name), have this man, (groom’s full name), to be your wedded husband, to live together after God’s ordinance in the sacred estate of matrimony? Will you love, honor, and cherish him, in sickness and in health, in
prosperity or adversity; and, forsaking all others, keep yourself only unto him, so long as you both shall live? Do you so declare?"

The bride answers: "Yes I do."

q. Official declaration

The minister then lays a hand on the joined hands of the bride and groom, saying: "Forasmuch as (groom's full name) and (bride's full name) have consented to be joined together in holy wedlock, and have witnessed the same before God and this congregation, and thereto have given and pledged their truth, each to the other, and have declared the same by joining hands, I, a minister of the gospel and by the authority of the law of the Republic of Ghana, do pronounce that they are husband and wife. What God has joined together, let no one put asunder."

r. Exchange rings where tradition demands:

As directed by the church manual: "In some countries the custom of wearing the wedding ring is considered imperative, having become, in the minds of the people, a criterion of virtue, and hence it is not regarded as an ornament. Under such circumstances we have no disposition to condemn the practice." 61

61 General Conference, Minister's Handbook, 177.
s. Prayer:

After the declaration and exchange of rings (if demanded by tradition), the couple now kneels to ask God's help to keep the pledge. The minister in the prayer invites God to come into their hearts, that there may be love in their home and to help them make their home a little heaven on earth. The prayer should end with a special blessing from God such as: “And now may the Lord bless you and keep you; the Lord make His face shine upon you, and be gracious to you; the Lord lift up His countenance upon you, and give you peace” (Num. 6:24-26) in Jesus name, Amen.

t. Special Music

Special music may follow while the couple is still on their knees

u. Unveil and embrace

v. Signing of register

Two family representatives each from the bride and the groom join the officiating minister and the couple to sign the register provided by the government of the Republic of Ghana confirming the marriage. The pastor signs his part after the couple and the two family representatives each have signed, and a copy is given to the couple while the remaining copy is sent to the government through the metropolitan assembly that issued the recommendation for the wedding. The counterfoil is kept with the church for future reference.
w. Special Offering

While the signing is going on, the congregation collects an offering which is presented to the couple after they have been introduced, as seed money to start their home.

x. Introduction

The officiating minister after the signing of the register, welcome them officially into the marriage world, and introduce them to the congregation as husband and wife for the first time.

y. Recession

The recession music begins, and the bride and the groom followed by the officiating party and the family members exit in that order after which the congregation is directed by the ushers to have a hand shake with the couple and take pictures.

z. Pictures

Pictures may start with the couple, followed by the officiating party and the rest as directed by the one whom the couple has assigned that responsibility.

5.2.8. Prayer for Healing and Deliverance

One of the characteristics that identify a true messenger of God is his/her authority to drive out evil spirits and to heal the sick not in his/her own authority, but from the power of Jesus, through His name and His blood. Christ demonstrated this
when he called the twelve for the ministry, “He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease” (Matt 10:1). In His own words He commanded the twelve saying, “Heal the sick, cleanse the lepers, raise the dead, cast out devils” (Matt 10:8).

After the crucifixion and before His ascension into heaven, the resurrected Christ declared, “All authority in heaven and on earth has been given to Me” (Matt. 28:18) Passing on that authority to His committed followers He again said, “As the Father has sent Me, I am sending you” (John 20:21). But they must wait for the Holy Spirit who is their source of power. Therefore on the day of Pentecost, the source of power came. Now the Holy Spirit, our source of power is here and within every true messenger of Christ. It is this authority that has been given to us in the form of the Holy Spirit moving within us and out of us through prayer that destroys the work of the enemy, Satan.

Many of our church members and new souls joining the church have already been afflicted, attacked or engaged by the devil and may need some kind of assistance from the church and district pastors in the form of prayers. Many are disappointed in their pastors because some pastors seem to have very little knowledge about how to deal with evil spirits troubling members in the church today. The following are some guidelines that can be followed to deliver the afflicted members from the influence of the devil and physical illness.

5.2.8.1. Physical Illness

Prayer for the sick ought to be at the heart of every district pastor’s ministry. In the Seventh-day Adventist church, ministers do not advertise for members to bring people with sickness caused by disease or accident for healing as done in other churches.
The Bible directed that such request should come from the individual: “Is any sick among you? Let him call for the elders of the church; and let them pray over him, and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven” (James 5:14, 15). Therefore upon request by the patient as directed by the Bible, the church or district pastor may go in the company of some of his elders, lay hands on the patient and pray for spiritual, emotional, and physical healing as Jesus directed “they will lay hands on the sick, and they will recover” (Mark 16:18).

Pastors can be called upon to perform this spiritual obligation in the patient’s own home, work place, nursing home or the hospital. If in a hospital, it should be conducted so as not to interfere with the physician and the hospital staff’s work. In Ghana, pastors may appeal to extend their prayer to those in the ward if permission is granted by the nurse on duty, and if the other patients are interested.

There may be times when the patient will not just ask for prayer, but also for anointing with oil. In such instances, the district pastor or the one leading should be informed early enough to prepare and go with olive oil for the anointing. See details in point two below.

5.2.8.2. Anointing

The sick have been directed by the Bible to “call for the elders of the church to pray over them, anointing them with oil in the name of the Lord,” (James 5:14, 15) and since the district pastor is the head elder, he should lead out when they attend patient who have requested for anointing.

The pastor must prepare the recipient for the anointing by encouraging him/her to examine his/her life before the anointing. If there is any known sin, he or she must be
encouraged to confess to the Lord as the psalmist said, “If I regard iniquity in my heart, the Lord will not hear” (Psalm 66:18). Where the patient is critically ill, the prayer session preceding the anointing should be shortened, but if not, a brief time may be spent in talking over outstanding features of their personal Christian experience, reciting instances of God’s healing grace and power, and also reading from the scriptures to encourage faith before the anointing.

During the anointing ceremony, the pastor should have a small vial of olive oil to be used for the anointing. He should ask everybody to go down on their knees. The recipient may wish to pray. If so, he/she should probably pray first. Other designated leaders may pray in turn. The pastor prays last. As he begins to pray, he should place a little oil on the finger tips of his right hand and apply the oil on the forehead of the recipient. "This symbolizes the Holy Spirit’s touching the afflicted one in a specific and special way."62 The pastor and his team should leave as soon as the prayer session ends, because it is good to leave while a spirit of reverence prevails. and the presence of God permeates the room.

5.2.8.3. Witch Craft and Occult Influence

Pastors are not to be skeptical about the influence and activity of demons in the church. Many of our members who are witches or have been harassed by demons, know the cause of their harassment, and some may like to confess these things to God through the pastor. As James wrote, “Therefore confess your sins to one another, and pray for

62 General Conference, Minister’s Handbook, 260.
one another, that you may be healed” (James 5:16). Many of them believe that the pastor can minister God’s healing to them. District pastors must therefore use the authority they have gained from the power of Jesus, (His name and His blood) through prayer to renounce any occult influence by breaking the curses of those members who have been involved in occultism.

Before the pastor prays, invite the individual concerned to pray first to demonstrate his/her willingness to let go of the demonic authority over him/her. See sample prayer below:

“Lord, I confess that I have taken part in the following: (Let him/her name everything with which he or she has been involved). I see these now as sins in my life and I ask Your forgiveness by the blood of Your cross.”63

Pastors can also begin their prayers by first, thanking God for forgiveness, and then follow it up with the renouncement of the devil as follows:

“Thank you, Lord, for the forgiveness. I renounce you, Satan, and everything you have had in him/her. I command you in Jesus’ name to depart from him/her and trouble him/her no more.”64 In conclusion, they may ask the Holy Spirit “to close the door to that world and seal it with the blood of Jesus and bar it with His cross, in Jesus name.”

When praying for such persons during deliverance sessions, make sure you adhere to the following guidance:

63Bruce Bauer, Demon Possession, Class lecture, Andrews University, Berrien Springs, MI, July 17, 2006.

64Ibid.
1. Keep your eyes open and watch what is happening during the deliverance session.

2. Look into the eyes of the person—the eyes may roll back, or look wildly strange.

3. Be careful not to be drawn into a conversation with the demons.

4. Avoid asking the demons questions that will lead to casting them out because that will give them the upper hand to mislead you.

After the deliverance session, encourage the newly delivered person to walk carefully in his/her healing, asking for the Lord’s protection, and staying close to His word and His people. He/she must be encouraged to associate him/herself with Christians, play Christian music and take part in church activities that will encourage Christian growth, and prevent the demons from coming back.

5.3. Meetings and Procedures

Meetings and procedures to run Seventh-day Adventist churches require divine principles. Through the Spirit of Prophecy we are told: “God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work.” (Testimonies to the Church, vol. 6, p. 32). Whereas policy allows each church to arrange its services and meetings as seems necessary, nevertheless there are some basic principles that must guide all church leaders to avoid vast variation among churches. Below are some guides that must be followed to run the following meetings:
5.3.1. Church Board Meeting

The church board is composed of principal officers of the church, elected by the church membership at the time of the regular election of church officers, and charged with the operations of the church. It is extremely important for district pastors to know the constitution of the church board to be able to direct nominating committees in their territory during church elections. The following principal officers are recommended:

a. Elder(s)
b. Head deacon and deaconess
c. Treasurer
d. Clerk
e. Personal Ministries leader and secretary
f. Adventist Men’s coordinator
g. Publishing Ministries coordinator
h. Community Service and/or Dorcas leader
i. Sabbath School superintendent
j. Family Ministries leader
k. Women’s Ministries leader
l. Children Ministries coordinator
m. Education secretary
n. Home and School Association leader
o. Adventist Youth Association leader
p. Pathfinder and Adventurer club director
q. Interest coordinator/Communication secretary
r. Health Ministries leader
s. Stewardship leader
t. Religious Liberty leader
u. Additional member(s) elected by the board if desired\(^6^5\)

\(^6^5\)General Conference, *Church Manual*, 90, 91.
As the chairman of all local church boards within the territory, the district pastor must adhere to the following:

1. Consider himself as the church pastor for the district headquarters church, and use his leadership abilities to demonstrate the kind of leadership skills he expects from his able elders who represent him in the rest of the churches of the district.

2. Must arrange to be present at all church board meetings if possible, but if not, arrange for the local/district elder to preside as chairman on a pro tem basis.

3. Must allow all churches to vote a church board quorum at their first duly called business meeting of the year. This will enable the church board to know the number of its members that constitute a quorum to hold meetings.

4. Must educate the church boards to hold their regular meetings at least once each month. “It is well to fix the monthly meeting time for the same week and the same day each month,” so that members may be very familiar with the meeting dates.

5. Must educate the churches to send minutes of their regular board meetings to the district and keep a file/notebook for each of their meetings.

6. Must encourage church boards to appoint committees to care for specific areas of church business which may be too time consuming for the church board at their regular sessions. Matters like controversial marriage issues,

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\(^{66}\)Ibid., 91.
finance, or church building projects can be assigned to such sub-committees who will then make recommendations to the full church board.

In drawing up the agenda for the church board meeting, the following church business items need to be considered:

1. Treasurer’s report on the state of the church finances must be read at each major sitting.
2. The church roll should be studied to know who is missing, traveled, sick, discouraged, or backslidden.  
3. Discuss and appoint persons who shall visit the sick, discouraged, etc.
4. “Inquiry should be made into the spiritual standing of all members,” making sure that those under censure do not overstay their period, and recommend discipline for those who have gone contrary to the teachings of the church to be voted at a church business meeting.
5. Transfers in and out of the church must be discussed together with baptisms and people seeking membership by profession of faith.
6. Any other item which relates directly to the evangelization and outreach of the church should be reviewed.

Even though the board has been charged by its members to operate the church, nevertheless, decisions voted in their meeting can never be implemented unless recommended at church business meeting and voted upon by members in regular standing at a church business meeting.

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67 General Conference, Church Manual, 92.

68 Ibid.
5.3.2. Church Business Meeting

A church business meeting is called by the district pastor or his representative at the local level, namely the church pastor, district elder, or the first elder of the local church in consultation with the district pastor. It is a meeting that is called at a regular Sabbath worship service together with proper announcement as to the time and place of the meeting.\textsuperscript{69}

It may be held monthly (preferably the Sabbath after a regular church board meeting) or quarterly according to the needs of the local church. In attendance shall be all members in regular standing on the roll of the church and must be presided by the district pastor (or arranged for the church pastor, local elder or a distinct elder in the case of companies, to preside.) A quorum of such meetings shall “be decided by the church in a business meeting or by the church board.”\textsuperscript{70} Preferably this should be done at the first business/board meeting of the year.

The aim for such meeting is to present full information regarding the work of the church, and to allow the congregation to vote on the recommendations from the church board.

Reports covering the activities of the church for the year should also be discussed at the last of such meetings before the year ends. This will enable the congregation to see

\textsuperscript{69}General Conference, \textit{Church Manual}, 89.

\textsuperscript{70}Ibid.
how the church performed and offer better suggestions that will improve their performance for the years ahead. When possible, at that last meeting, the next year’s plan of action should be presented in writing for the congregation to react and have their to express their approval before it is put to use.

5.3.3. Church School Board Meeting

In churches which have a church school, the work is usually supervised by a church school board. However, some churches prefer to have the “church board, or a sub committee of the church board serve as a school board.”71 A chair person is elected who presides over their meetings. The secretary who is chosen to keep the records of these meetings however should be elected by the nominating committee during church elections and serve as a member of the church board.

The district pastor’s role to the school board is to serve as an ex-officio member to maintain the spirit of close cooperation between the committee and the church. The school board during its regular meetings shall secure counsel from the district pastor/representative on all major matters in relation to the policies of the church. Report from the school board meetings are conveyed by their secretary to the church board.

5.3.4. District Executive Committee Meeting

Just as the church board is composed of all principal officers of the church, so also the district executive committee is composed of all first elders of all organized churches, and one or two company representatives according to the number of companies in the district. These elders together with the officers elected at the district election, form

71Ibid., 93.
the district executive committee, and the district pastor and his associate(s) (church pastors) serve as the chairpersons of the committee. The following members are representatives of the District Executive Committee:

1. District Elder
2. District Secretary
3. District Treasurer
4. District Chief Deacon
5. Personal Ministries Leader
6. Women’s Ministries Leader
7. All First Elders of organized churches
8. One or two company representative/s (according to the number of companies).
9. Any additional member(s) elected by the nominating committee if desired

The major responsibility of the executive committee shall be as follows:

1. To access the needs and concerns of all churches and companies within the territory and offer directives for their growth.
2. To brainstorm, develop strategies and cooperate with the conference to foster programs and activities which shall minister to the churches and companies.
3. To plan and implement these and other initiatives which relate to specific and varied needs of the churches and companies, like land acquisition, church building projects, church planting, and organizing companies within the territory.
4. To plan and facilitate annual camp meetings, choir and singing band rallies and other district initiated programs.

5. To serve as the church board for all companies or conference churches. It is expected that this committee holds its regular meetings at least once each month. It is well to fix the monthly meeting time for the same week and the same day of each month as commended to the church board, so that members may be very familiar with the dates. A quorum of such meetings shall be decided at the district general meeting that elected them.

5.3.5. District General Meeting

This meeting is called by the district pastor at least once every quarter to present full information regarding the work of the church to the members, and allows them to vote on the recommendations from the executive committee. After the endorsement, they report to their local churches and implement the decisions.

In attendance are all departmental directors/leaders for both the district and local churches/companies. The meeting is presided over by the district pastor or one of his associates (the church pastor or district elder.)

6. Ministerial Placement and Benefits

6.1. Postings

Before a district pastor is posted to a new station, the conference should make sure that they have created a conference sub-station that can represent the conference in all aspects of church activities and ministry. The following should be considered before the posting:
6.1.1. Accommodation

The transition of the pastoral family to a new pastorate can be a traumatic experience. They move into a strange town and a strange house, with financial and social strains. The children have to start in a new school, loosing all of their friends in their previous station, while the spouse may have to hunt for a new job. Accommodation should therefore not be part of this problem. There should be a decent home that befits his status as chief executive of the church. He should not be left on his own to go and look for an accommodation, as if the district is not ready for him.

6.1.2. Well Equipped Office and Storage

The conference together with the district should provide the district pastor with an office which has been equipped with file cabinets, desk, records for each church, stationery, tithe envelopes, receipt books, membership records, baptismal records, carbon papers, calendars, office equipment like staplers, perforators, office pins, rulers, calculators, computers, printers, telephone, fax machine, and other facilities that will enhance the work of the pastor.

The storage should also be equipped with modern evangelistic equipment like public address systems, generators and if possible a tent for evangelistic campaigns and church planting. There should be a proper inventory of all items, and an official handover by a conference representative on arrival of the new district pastor.

6.1.3. Office assistant

The conference should appoint an office assistant who shall receive and direct visitors and phone calls when the pastor is attending to his outreach activities, so that
members will not be disappointed when they miss the pastor after coming all the way from their villages and towns to see the pastor for consultation or for a church errand. This is very important, because many members visit the parsonage without any official appointment.

6.1.4. School for Pastor’s Children

The ministerial secretary in consultation with the district elders, and the new pastor must look for schools for the pastor’s children. It is advisable to consider looking for an admission in an Adventist school near the pastor’s new place of residence. Note that it is inappropriate for a pastor to send his children to a non-Adventist school when the church has one in the same vicinity, and then expect others to patronize his school.

6.1.5. Spouse Employment

To save the pastor from being victimized with spouse separation policy, the conference should assist the pastor in getting the spouse transferred to an area near their new station, especially if she is employed by the government or a recognized institution with branches across the country. If not, the conference should assist the pastor’s spouse by advancing some financial help to re-locate her to a job in their new station. Adventist pastors do not have to raise their own wages as done in other denominations, but through actions of the conference executive committee. Since their salaries may not always be generous, it is appropriate for the conference to support their spouses’ in this manner, especially in deprived areas, to complement the husband’s salary. This will let the pastor give his undivided attention to the ministry.

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72 General Conference, Minister’s Handbook, 70.
6.1.6. Means of Transport

It is not always possible for district pastors to have their own means of transport before being posted to a new station. Whereas the conference has been advised not to “own cars for the use of their employees,” arrangements can be made for districts to get at least a bicycle or a motorbike for incoming pastors who may not have their own means of transportation. This will enable them to visit members regularly.

6.2. Smoothing the Transition

According to the minister’s handbook, research has shown that it is not the best to post a new pastor immediately after the former one is transferred. Findings have shown that it typically takes about three months before a congregation is ready to welcome a new pastor. This interim period according to the research “gives time for the church members to separate themselves from the former pastoral family, and rediscover its need to be pastored.” Administrator's failure to acknowledge this may give the congregation the cause to compare the new pastor to the former one. If they loved the work of the former, they may feel that the new one may not be able to fill the vacuum, and if they hate the work of the former one, they may not see the need to be pastored. Therefore it is important to create this vacuum for them to see the need for a new pastor.

6.3. Transportation

When moving a pastor and his family to a new station, separate transport should be provided for pastor’s personal effects and his family. It is an eye sore to squeeze

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pastor’s family in the cargo truck that conveys their belongings. This is the beginning of lowering the pastor’s reputation before the congregation. The conference should also be prepared to pay for breakages and damage of the pastor’s personal effects when transferring them. Just giving a moving allowance is not sufficient, especially when significant damage has been caused to his property and it may need to be replaced.

6.4. Pastoral Installation and Farewell Service

The ministerial handbook recommends that conference and congregations should make the service of installing a new pastor as significant an event as possible. This is because “it is an important symbolic act publicly establishing a new pastorate.” It should not be the incoming pastor or the outgoing pastor who organized this kind of installation service. “Elders or other congregational leaders should not do it by themselves, as pastors are employed and assigned by the conference. Conference officials must not do it by themselves, as though they are authoritatively imposing the pastor on the congregation,” but it should be done by both the conference and the district.

The program should not be planned as a secular or social event, just to raise some funds and gifts to support the incoming pastor, rather it must be organized as a formal, spiritual installation service, where some pastors and members of other churches in the area may be invited. The program itself should include but does not have to be limited to the following:

\footnote{75 General Conference, Minister’s Handbook, 252.}

\footnote{76 Ibid.}
Introduction:

1. The district first elder should introduce the conference president or his representative as coming to present the new pastoral family.

2. Conference President/Representative Remarks: The conference president or his representative should explain the purpose of the installation service “to help bond the district and the pastoral family together and to dedicate the new pastor-district team to ministering in the community.”

3. Introduction of the new pastor and his family: At the end of the president’s remarks, he should introduce each member of the new pastor’s family by first calling them to the platform, and presenting a brief biographical sketch of each to the congregation.

Welcome by the District:

The district elder speaks for the entire district in welcoming the new pastor, while the women’s ministries leader may give a special welcome to the pastor’s spouse on behalf of the women of the district. The children should not be left out. The district youth leader or a specially-appointed child can do that on behalf of the youth.

Installation Prayer

The conference president or his representative prays the blessings upon the new pastor. During the prayer, all church and district appointed leaders are invited to join hands with the new pastor and kneel together for the installation prayer. The Conference president/representative then leads the elders in welcoming the new pastoral family with a handshake.

77 Ibid.
Pastor's Sermon:

This should be a short but impressive sermon, possibly 15 minutes to allow the congregation to always look for more.

Presentation of Gifts:

Many losses do occur during postings, and so a well promoted and attended installation for the incoming pastor, could replace most of the lost personal effects of the pastor's family. The presentation is also a sign of acceptance by the district to work with him as their leader.

Congregation's Welcome

As the service closes, and as the congregation leaves the sanctuary, members also welcome the pastoral family with a handshake to show their acceptance. In like manner, a farewell could also be organized for outgoing pastors. Unlike the installation led by the conference, the farewell should be organized by the district leaders and not the pastor, for members to show their appreciation for the good work done by the outgoing pastor. "The congregation can express its appreciation and verbalize its grief (of transferring their pastor) through a well-promoted and attended farewell for the outgoing pastor."\(^7\)\(^8\) Again members of the district can show their appreciation by presenting some gift to the pastor as a way of showing their appreciation for the good work done.

\(^7\)\(^8\) General Conference, Minister's Handbook, 250.
6.5. Field Ministry

It is important to start all planned changes during the pastor’s early days in ministry at a new station because congregation cooperation in effecting change in a new pastorate is often greater during the pastor’s early days in ministry at a new station. However without sufficient knowledge of the district, the new pastor needs to be cautious in suggesting needed changes. It is therefore important to begin with a self-examination of the churches. In the examination, it is important to find out the background of each church, their current status, and future needs.

After the examination, share with them your background, strengths and weaknesses. Tell them the type of ministerial role you prefer, the things you do best and the things you enjoy the least. If your weaknesses are known to them from the onset, they will learn to forgive you a lot sooner if they know that you are aware. Then rally them to support your ministry with periodic reports, celebration and appraisals.

6.6. Remuneration and Benefits

Ellen G. White counsels affirm that the wages paid to the church’s workers should be “sufficient to support themselves and their families.” However the economy of Ghana has denied administrators from keeping this counsel faithfully. Many district pastors have lived very poor lives and have suffered from the hands of some administrators who will not even tell them what one is entitled to. This has led many district pastors who have served the church for all their lives to retire without even a home to live in, in their old age.

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Most of these unfortunate situations occur because the district pastor concept is not known to the official Adventist church structure, and so some administrators treat them like errand boys and deny them many benefits which otherwise could help them live meaningful lives and give their maximum contribution to the church. It is true that those who engage in the work of God should not do so merely for the wages they receive, but the Spirit of Prophecy also reminds us that “we should not expect that those who are capable of doing with exactness and thoroughness work that requires thought and painstaking effort should receive no greater compensation.”

Now that the district structure has been plotted in its rightful position of the official church’s structure, the district pastor can now benefit from the following remuneration according to the West Central Africa Division (WAD) working policy. The entitlements are not limited to what have been listed, but these are the basic ones that every district pastor should know and not to be denied when applicable:

6.6.1. Wage Scale

The wage scale serves as the basis for the local conference to determine the wages of the various classes of workers in relation to one another. “This scale is based mainly on educational qualifications with the understanding that workers bearing higher responsibilities or having met other required standards apart from education may qualify for upgrading into a higher level when recommended” by the conferences or the GUC. There are three wage scale levels under which a district pastor must be considered:

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80 White, Testimonies, 5:551.

81 West Central Africa Division, Working Policy, 458.
**Level one:** Requirement—Completion of any formal education below that of a high school, or secondary school level.

**Level two:** Requirement—Successful completion of a high school or secondary school but below Bachelor’s degree.

**Level three:** Requirement—Achievement from level one and two and a three to four year college or university course ending in a B.A. degree or its equivalent.

The maximum level of salary applies to an (ordained minister’s 100 percent) of the various levels is related as follows: Level 1—60 percent, level 2—80 percent, and level 3—100 percent. The local conference and the Ghana Union Conference, with WAD counsel, shall determine the amount of 100 percent in each category. In view of wide range in training and experience, district pastors who fall below any of these three classes when beginning their service should be rated at the minimum of the category, so that they can be “gradually advanced in harmony with their responsibility involved and efficiency developed” over the years.

For administrators to provide a degree of uniformity in the area of wage increments as stated above, a district pastor “may normally reach his maximum in his category in eight to ten years, but some, because of limitations of ability or qualifications, may never reach the maximum.”

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82 Ibid.

83 Ibid., 457.

84 Ibid., 459.
6.6.2. Rent Subsidy

District parsonages are to be built or rented by the conference for district pastors. However the district pastor is to pay up to 10 percent of his basic salary as rent to support these buildings. This amount can be used for maintenance of the building if owned by the conference and if rented. It may also be used to subsidize the cost of the rent. When the rented accommodation is already furnished, “the worker is required to pay 15% of his salary.”

Where the conference committee considers it necessary in the interest of a district pastor to live in his own built house, a home owner’s allowance may be granted based on market related rented costs for similar accommodation. However “a union-wide home owner’s allowance may be granted of up to 30 percent of the district pastor’s salary percentage” based on the wage scale in the working policy.

6.6.3. Health Care Expenses

The conference is expected to authorize periodic health evaluations for each district pastor and spouse. “The frequency of authorization is as follows:

Age 18-30: Once every six years.
Age 31-40: Once every three years.
Age 41-60: Once every two years.
Age 60+: Once every year”

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85 Ibid., 444.
86 Ibid.
87 Ibid., 446.
Health evaluations shall include a complete history, physical examination and laboratory tests as determined essential by the examining physician. A report of examination shall be submitted to the conference for inclusion in the pastor’s medical file. In addition, district pastors “having medical, optical, obstetrical expenses, or laboratory and physicians’ fees, may be granted 75 percent of the expense on receipted accounts and receipts for purchases for which actual payments have been made.” Assistance on the purchase of pharmaceuticals, including vitamins, shall be allowed only if purchased on a physician’s prescription or with a physician’s written order.

When a district pastor or the spouse has been hospitalized, “an allowance of 90 percent shall apply for hospitalization and hospital related expenses.” The spouse and immediate family are not left out: The district pastor’s unemployed, unmarried and dependent biological/natural/legally adopted children are covered up to their 22nd birthday, unless the children are full time students who may receive assistance up to their 24th birthday.

While the conference is expected to implement the health policy as stated above unconditionally, they can institute a health program for all district pastors that can curtail the medical expenses. Those pastors found to have been following regular exercise and implementing the health program as instituted by the conference may be given a bonus at the end of the year, for saving the conference medical expenses.

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88 Ibid., 445.

89 Ibid.
6.6.4. Educational Benefits

6.6.4.1. Study Leave and Allowance

An ordained district pastor who may be on study leave to further his education in a denominational College/Seminary/University "may continue to receive ministerial credentials for a period of up to three years by arrangement with the previous employing organization." He therefore must be treated like an active worker by his last conference before the study leave. Service credit may be granted on study leave as follows:

1. Full remuneration
   During an approved study program, the conference shall continue with full denominational remuneration for district pastors on study leave.

2. Graduate Study:
   When the conference grants a leave of absence for study on the graduate level, (with less than full or with no denominational remuneration), "actual time spent in graduate study up to a maximum of two years of service may be granted if the person completes the course work, is awarded a degree, and returns to denominational employment within one year after the degree requirement have been met."

6.6.4.2. Child Educational Support

The conference employing the parent of the student may "make an annual grant of 75 percent of the tuition and board (in case of dormitory students) and all required fees for elementary education, 60 percent for secondary school education, and 75 percent for

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90 West Central Africa Division, Working Policy, 149.

91 Ibid., 471.
college/university education. The student must be unmarried, dependent and less than 24 years of age. He/she must be enrolled in a Seventh-day Adventist school on the primary, secondary, or tertiary levels or professional schools on the tertiary level.  

6.6.4.3. Book and Equipment Allowance

The policy for notebook allowance which states that “all officers, departmental directors, associate officers..., who opts to purchase note books (computers and others) at their own account will be granted a note book allowance up to $400 per year for four years,”\(^{93}\) should include the district pastor to enable him to own some of these modern facilities to enhance his ministry.

6.6.5. Travel Expenses

Beside the regular remuneration, the conference must make provision for district pastors long distance travels outside their district. This is because their work involves a lot of traveling outside their territory, especially during the death of a member, or marriage ceremonies which are held traditionally in hometowns. This provision according to policy, “should include motel/hotel expenses, a fixed allowance for food and other incidental expenses when necessary”\(^{94}\)

6.6.6. Entertainment Allowance

In Ghana, the district pastor’s home is the place where all church visitors are

\(^{92}\)Ibid., 449.

\(^{93}\)Ibid., 453.

\(^{94}\)Ibid., 443.
directed to lodge. It is considered that he and his family are so generous that they are capable of hosting and feeding any visitor who comes to them on church errand, or personal interest. At times, some districts support their pastors in feeding the numerous guests who frequent the parsonage, but for uniformity, the policy on entertainment allowance should be extended to all districts, so that pastors can be relieved.

That policy states that “when an employee is to entertain employees or other official visitors in his or her home, an entertainment allowance as set by the conference will be granted for each meal provided.”\(^{95}\) This policy can be applied locally for district pastors who go through the same experience as stated earlier, even though most of their visitors are not from the conference for official visit, or church errand, nevertheless, they are church members. He cannot turn them away to create a bad image for himself and his family.

6.6.7. Car Loan

When in the opinion of the conference, a cash advance may be necessary to assist a district pastor to acquire a car, a loan may be made under the following conditions:

1. District pastors may go for an automobile loan of up to 66-2/3 percent of the purchase price, with a maximum loan of up to 48 months automobile depreciation.

2. The loan will not normally be available at less than 48-month intervals.

3. Repayment shall be at a monthly rate of at least 3 ½ percent of the original loan and not less than monthly depreciation rate.

4. District pastors shall pay interest on all such loans calculated on the balance of a rate set by the Conference Coordinating Council.

5. A depreciation allowance needs to be granted by the conference to all district pastors who qualify under the car depreciation policy. In fairness, this policy and role should be applied in all the fields of the GUC.

6. The conference should arrange for appropriate accident and/or worker’s compensation insurance for all district pastors under the car depreciation policy.96

6.6.8. Utility Expenses

This allowance is usually based on the cost of living in a particular conference. Therefore the field concerned shall grant on the basis of the utility-allowance policy set up by its Coordinating Council.

6.7. Retirement Benefits

The West Central Africa Division through the Ghana Union Conference, shall work with the local conference to make provision for its retired and disabled district pastors. This retirement pension needs to be based on the number of years the pastors have served the church. This also needs to be in harmony with the legal requirement of the Republic of Ghana..

96West Central Africa Division, Working Policy, 456.
Summary

The district concept is an ideal leadership structure for the church in countries that cannot afford to hire pastors for all its churches. Even though it is created out of necessity, it is a structure that places the work of ministry in the hands of the laity, confirming the Bible priesthood of all believers concept (1 Peter 2:9). This structure relies on the district pastor, and a number of able departmental directors who serve the church as volunteers.

This church structure concept requires that not only district pastors, but also district departmental directors need frequent training provided by departmental leaders from the Ghana Union. This ministerial manual has been prepared as an outline for such a training program.
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______. *Seventh-day Adventist Elder's Handbook*. Silver Spring, MD: Ministerial Association, 1994


APPENDIX B

LEADERSHIP TRAINING WORKSHOP SCHEDULE FOR
GHANA UNION CONFERENCEFIELDS
Training Workshop for the Implementation of the Three Constituency-based and District Administrative Model for Ghana

Ghana Union Conference Officers and Departmental Directors Workshop

Theme: “Union to the Grassroots, Union must go”
Participants: GUC officers and departmental Directors
Duration: 3 Days
Date: Friday – Sunday May, 2008.
Venue: Prince Emmanuel Church (GUC Compound)

Topic to Be Covered
The District Pastor as an Administrator
The District Pastor and Ministerial Practicum
The District Pastor: Trainer of Laity
The District Pastor and Remunerations

Facilitators:
The Administrative Secretary, WAD.
District Chief Executive (Awutu/Senya District Assembly)
Ministerial Secretary, WAD.
Daniel Opoku Boateng, VVU Theology Department.
Seth A. Laryea, VVU President.
Evangelism Director, WAD.
Personal Ministries Director, WAD.
Stewardship Director, WAD.
The Treasurer, WAD

PROGRAM

Day 1 (Friday 7:30am -3:00pm)

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11:30-12:15pm  Lunch
12:15-1:15pm  Presentation 3: District Pastor & Ministerial Practicum (1)
1:15-1:30pm  Group Discussion (2)
1:30-2:30pm  Presentation 4: District Pastor & Ministerial Practicum (2)
2:30-3:00pm  Closing Exercise for Day 1

Day 2: (Sabbath 9:00am -5:00pm)

9:00-12:30pm  Church Service
12:30-2:00pm  Lunch
2:00-3:00pm  Presentation 5: District Pastor & Ministerial Practicum (3)
3:00-3:15pm  Break
3:15-4:15pm  Presentation 6: District Pastor & Ministerial Practicum (4)
4:15-4:45pm  Group Reporting (1)
4:45-5:00pm  Closing Exercise for Day 2

Day 3: (Sunday 8:00am -3:00pm)

8:00-8:45am  Devotion
8:45-9:00am  Break
9:00-10:00am  Presentation 7: District Pastor Trainer of Laity (1)
10:00-10:30am  Group Reporting (2)
10:30-11:30am  Presentation 8: District Pastor Trainer of Laity (2)
11:30-12:15pm  Lunch
12:15-1:15pm  Presentation 9: District Pastor and Remunerations (1)
Registration

A member of the project implementation team shall welcome the participants as they arrive asking them to:

a. Sign in the attendance sheet.
b. Pick up a packet of materials for the Program
c. Present them with name tags and seat them for the opening session at 8:00am

Opening Session.

This session will begin with a song and a prayer after which the leader of the planning committee (project director) will welcome participants and thank them for their willingness to participate in the workshop that hopefully is going to improve upon the performance of the Seventh-day Adventist church in Ghana.

This brief welcome will be followed by the introduction of the rest of the project implementation committee members or the conveners, giving background information on each of them.

The project director will proceed to introduce the goals of the workshop to the participants as follows:

**Goals for the Workshop**

1. Define the role of the district pastor for effective ministry.
2. Define the functions of the district pastor.
3. How to train the laity for evangelism and nurturing.
4. The remunerations of the district pastor and his operational budget.
Break/Refreshment

Participants will be given the opportunity within these 15 minutes to socialize and share ideas on the goals. Refreshment shall be offered at this time, to give them the strength for the first lecture which starts at 9:00am.

Presentations 1-2

Topic: District Pastor as an Administrator

The purpose of this topic is to define the administrative role of the district pastor. Part of these presentations will be allotted for interactions, and questions to make it more practical and achievable. The first presenter

1. WAD administrative secretary, session 1. He will define the administrative role of the district pastor and the basic tools needed to be effective in administration.

2. District Chief Executive (Awutu/Senya District Assembly), session 2. He will speak on the role of the District Chief Executive in administration, and how that relates to the defined role of the district pastor.

Presentations 3-6

Topic: District Pastor and Ministerial Practicum

These sections will deal with ministerial roles of a pastor. His theological basis for ministry, ministerial appointment including job description and ordination, his relationship to the church structures, ministerial church activities, including evangelistic efforts, special ministerial services like weddings, funerals, prayer for healing and deliverance, etc. The order of presentation will be as follows:
3. Dr. Pastor Daniel Opoku Boateng, session 3. He will present the theological basis for ministry.

4. Dr. Pastor Seth Laryea, session 4. The appointment of a district pastor, job description, and ordination.

5. Ministerial secretaries, especially in the areas of evangelism and church planting. This session shall also address the district pastor and his relationship to church structures.

6. Dr. Pastor Opoku Boateng, session 6. District pastor and his role for ministerial services like funerals, weddings, prayer for healing and deliverance etc.

**Presentations 7-8**

**Topic:** District Pastor Trainer of Laity

Facilitators for Sections 7 and 8 will help the Union and the conferences to know the kind of training they have to give to district pastors to train the laity.

7. WAD Evangelism director, session 7. He will present the strategy for district pastors to train the laity for evangelism.

8. WAD Personal ministries director, session 8. How to train the laity to nurture churches.

**Presentations 9-10**

**Topic:** District Pastor and Remuneration

In these sessions the Union and the conferences need to agree on the kind of remuneration they will give to district pastors.
9. WAD Stewardship director, session 9. District pastor and his operational budget.
10. WAD Treasurer, session 10. The district pastor and his financial benefits.

**Group Discussion**

After each presentation that precede group discussion, the presenter will ask participants to separate into small groups of four (4) people each. They will be asked to choose their own secretary, discuss the presentation and come out with their opinion. Their secretary will report on their findings to the large house during groups reporting. These findings will help the project director to review the ministerial manual designed for the district pastors’ operations. These findings will be later on reflected in the presentations at the Conference administrators’ workshop to be held later in VVU.

**President’s Closing Remarks**

The president of GUC shall summarize all that has been agreed upon, so that they can pass on recommendations to subsequent scheduled workshop for the conferences and the districts.
Training Workshop for the Implementation of the Three
Constituency-based and District Administrative
Model for Ghana

Conference Officers and Ministerial
Secretaries Workshop

Theme: “Union to the Grassroots, Union Welcome Home”
Participants: Conference/Mission officers and Ministerial secretaries
Duration: 3 Days
Date: Friday – Sunday May, 2008.
Venue: VVU (Women center)

Topic to Be Covered
- The District Pastor as an Administrator
- The District Pastor and Ministerial Practicum
- The District Pastor: Trainer of Laity
- The District Pastor and Remunerations

Facilitators:
- The Administrative Secretary, GUC.
- District Chief Executive (District Assembly of the Area)
- Ministerial Secretary, GUC.
- Daniel Opoku Boateng, VVU Theology Department.
- Seth A. Laryea, VVU President.
- Evangelism Director, GUC.
- Personal Ministries Director, GUC.
- Stewardship Director, GUC.
- The Treasurer, GUC

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11:30-12:15pm Lunch

12:15-1:15pm  Presentation 9: District Pastor and Remunerations (1)
DETAILED PROGRAM OUTLINE

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A member of the project implementation team shall welcome the participants as they arrive asking them to:

a. Sign in the attendance sheet.
b. Pick up a packet of materials for the Program
c. Present them with name tags and seat them for the opening session at 8:00am

Opening Session

This session will begin with a song and a prayer after which the leader of the planning committee (project director) will welcome participants and thank them for their willingness to participate in the workshop that hopefully is going to improve upon the performance of the Seventh-day Adventist church in Ghana.

This brief welcome will be followed by the introduction of the rest of the project implementation committee members or the conveners, giving background information on each of them.

The project director will proceed to introduce the goals of the workshop to the participants as follows:

Goals for the Workshop

1. Define the role of the district pastor for effective ministry.
2. Define the functions of the district pastor.
3. How to Train the laity for evangelism and nurturing.
4. The remunerations of the district pastor and his operational budget.
Break/Refreshment

Participants will be given the opportunity within these 15 minutes to socialize and share ideas on the goals. Refreshment shall be offered at this time, to give them the strength for the first lecture which starts at 9:00am.

Presentations 1-2

Topic: District Pastor as an Administrator

The purpose of this topic is to define the administrative role of the district pastor. Part of these presentations will be allotted for interactions, and questions to make it more practical and achievable.

1. GUC administrative secretary, session 1. He will define the administrative role of the district pastor and the basic tools needed to be effective in administration.

2. District Chief Executive (District Assembly of the Area), session 2. He will speak on the role of the District Chief Executive in administration, and how that relates to the defined role of the district pastor.

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5. GUC Ministerial Secretary, session 5. The new administrative roles and functions of the conference officers and ministerial secretaries, especially in the areas of evangelism and church planting. This session shall also address the district pastor and his relationship to church structures.

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Presentations 7-8

Topic: District Pastor as Trainer of Laity

Facilitators for Sections 7 and 8 will help the Conference Coordinating Council to know the kind of training district pastors should give to district leaders on evangelism and nurturing.

7. GUC Evangelism director, session 7. He will present the strategy for training the laity for evangelism.

8. GUC Personal ministries director, session 8. How to train the laity to nurture churches.
Presentations 9-10

Topic: District Pastor and Remuneration

In these sessions the Union and the conferences need to inform pastors about the kind of remuneration they have agreed for their status as district pastors.

9. GUC Stewardship director, session 9. District pastor and his operational budget.

10. GUC Treasurer, session 10. The district pastor’s remunerations

Group Discussion

After each presentation that precedes group discussion, the presenter will ask participants to separate into small groups of eight (8) people each. They will be asked to choose their own secretary, discuss the presentation and come out with their opinion. Their secretary will report on their findings to the large house during groups reporting. These findings will help the project director to review the ministerial manual designed for the district pastors’ operations. Their findings will reflect in the presentations at the district pastors’ leadership training workshop to be held later in the regions.

President’s Closing Remarks

The president of GUC will summarize the main goals of the workshop and charge the regional leaders to help in their implementation at the districts. He will also announce the scheduled dates for the regional training workshops for the district pastors and charge participants promote them in the regions.
Training Workshop for the Implementation of the Three Constituency-based and District Administrative Model for Ghana

Conference Administration and District Pastors Workshop

Theme: "Union to the Grassroots, Union Welcome Home"
Participants: Conference Administration and District Pastors
Duration: 3 Days
Date: Friday – Sunday May, 2008.
Venue: VVU (Women center)

Topic to Be Covered
- The District Pastor as an Administrator
- The District Pastor and Ministerial Practicum
- The District Pastor: Trainer of Laity
- The District Pastor and Remunerations

Facilitators:
- The Administrative Secretary, GUC.
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This brief welcome will be followed by the introduction of the rest of the project implementation committee members or the conveners, giving background information on each of them.

The project director will proceed to introduce the goals of the workshop to the participants as follows:

Goals for the Workshop

5. Define the role of the district pastor for effective ministry.
6. Define the functions of the district pastor.
7. How to Train the laity for evangelism and nurturing.
8. The remunerations of the district pastor and his operational budget.
Break/Refreshment

Participants will be given the opportunity within these 15 minutes to socialize and share ideas on the goals. Refreshment shall be offered at this time, to give them the strength for the first lecture which starts at 9:00am.

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5. GUC Ministerial Secretary, session 5. The new administrative roles and functions of the conference officers and ministerial secretaries, especially in the areas of evangelism and church planting. This session shall also address the district pastor and his relationship to church structures.

6. Dr. Pastor Opoku Boateng, session 6. District pastor and his role for ministerial services like funerals, weddings, prayer for healing and deliverance etc.

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Topic: District Pastor as Trainer of Laity

Facilitators for Sections 7 and 8 will help district pastors to know the kind of training they need to give to district leaders on evangelism and nurturing.

7. GUC Evangelism director, session 7. He will present the strategy for training the laity for evangelism.

8. GUC Personal ministries director, session 8. How to train the laity to nurture churches.
Presentations 9-10

**Topic:** District Pastor and Remuneration

In these sessions the Union will present all remunerations the district pastor is entitled to and the conditions that go with each. The session will also deal with their operational budget

9. GUC Stewardship director, session 9. District pastor and his operational budget.

10. GUC Treasurer, session 10. The district pastor’s remunerations

**Group Discussion**

After each presentation preceding group discussion, the presenter will ask participants to number off into small groups of twelve (12) each group. They will be asked to choose their own secretary, discuss the presentation and come out with their opinion. Their secretary will report on their findings to the large house during groups reporting.

**President’s Closing Remarks**

The president of each conference will summarize the main goals of the workshop and charge their district pastors to help in their implementation at the churches. They will give the district pastors the option to invite any of them for assistance when running their training workshops for the laity in their districts.
BIBLIOGRAPHY
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VITA
VITA

Personal

Name
Paul Adu Sampah

Date and Pace of Birth
April 10, 1965 at Accra, Ghana

Married
September, 1982

Education

1990-96
B.A. in Theological Studies (Griggs University, U.S.A.,
off-campus program at Valley View College in Ghana)

2003-05
Master of Divinity (Andrews University, U.S.A.)

2006-08
Doctor of Ministry (Andrews University)

Employment

1983-85
Pastor (Pentecostal Church, Ghana)

1985-87
Middle School Teacher (Ghana Education Service)

1987-03
Pastor (Seventh-day Adventist Church) Mid-West and
South Ghana Conferences.