

A THEOLOGICAL REFLECTION ON THE DEVELOPMENT OF MISSION MODELS IN THE CHURCH OF PENTECOST AND THEIR IMPLICATIONS FOR THE FUTURE OF PENTECOSTAL MISSION IN GHANA

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Introduction

The Church of Pentecost (CoP) has been identified as the fastest growing Christian denomination and the largest Protestant church in Ghana since 1989.¹ Even though the CoP is grouped among the Classical Pentecostal Churches in Ghana, together with the Assemblies of God (AG), Christ Apostolic Church (CAC) and the Apostolic Church (AC), some scholars tend to describe it as an indigenous Ghanaian Pentecostal church for various reasons.² For example, Asamoah-Gyadu indicates that - although it identifies with the classical Pentecostal tradition, the CoP has acquired a unique indigenous character, marking it out as different in outlook from, say, the Assemblies of God, whose American imprint after sixty years of existence in Ghana is still quite obvious.³

To some extent, some of the leaders of the CoP also seem to have similar view that the CoP is an indigenous Ghanaian church. Writing the introduction to the *'History of The Church of Pentecost Volume 1'*, Apostle D K Anan, the then chairman of the History Committee, points out that 'The Church of Pentecost, from its inception, has been an indigenous, a do-it-yourself Church.'⁴ This assumption agrees with the claims of Rev. James McKeown, the first superintendent and chairman of the CoP that he wanted to plant 'local species' in African soil, since he believed that a British oak is more likely to struggle in Ghana.

The relatively high growth experienced by the CoP is therefore attributed to the indigenous mission praxis of James McKeown, which have become implicit models of mission for the CoP. Consequently, any attempt made to change any of the existing practices of the church, by subsequent leadership, is usually met

with strong opposition from a cross section of church members, with McKeown's name as authority. Resistance to change is mostly assumed to originate from the older generation of church members who, in one way or the other, have experienced James McKeown's ministry with its character, which they believe, brought about the current numerical growth and success. They insist that the church should maintain its practices that has brought it this far. One retired Elder of the CoP told me in an interview that, 'you don't change a winning team.'⁵ What he meant was that, since the CoP is growing relatively well, as compared to other Christian denominations in Ghana, its current structures and practices, or mission model(s), should not be changed. As a result, such people have been nicknamed the 'McKeownites' by the younger generation of church members, meaning, 'the people of McKeown'.

Thus, two generations exist in the church. First is the older generation, who resist change and second is the younger generation whose cultural inclinations have been influenced by Western education, technology and other forces of globalization. Contrary to the views of the 'McKeownites', the younger generation of church members advocate for change in quite a number of practices in the church, challenging the relevance of some of the implicit mission models of the CoP. Consequently, some invisible tension exists between these two generations in the church.

The aim of this paper is to briefly survey how mission models have developed in the Church of Pentecost from the time of James McKeown to contemporary times. The paper evaluates how contextual the CoP's mission models have been through the generations, using the 'Three-self Indigenous Principle' as well as 'Shreiter-Bevans' taxonomy of local and contextual models. The paper concludes by pointing out the implications of these models for the future of the CoP and Pentecostal mission in Ghana.

The Use of Models in Mission

The term models has been widely used in different fields over the years.⁶ Scott Moreau indicates that the use of a model ranges from the physical to the metaphoric and to the theoretical.⁷ Barbour argues that a model 'provides a mental picture whose unity can be more

readily understood than that of a set of abstract equations.⁷⁸ In his classic work on Models of Contextual Theologies, Stephen Bevans describes a model as ‘a “case” that is useful in simplifying a complex reality, and although such simplification does not fully capture that reality, it does yield true knowledge of it.’⁷⁹ The term ‘mission model’ is therefore used in this paper to describe the use of relevant options available, in the form of mental images and symbols to simplify complex missiological practices in order to provide a practical guide by which mission is carried out in a particular historical, theological and social-cultural contexts.

The attempt to communicate the gospel in culturally meaningful ways and to relate with the communities in which the churches were being planted in has caused missionaries to use different mission models, either knowingly or unknowingly. Historically, missionaries have met cultural and theological challenges whenever people of different cultures responded to the gospel and came to faith. Such challenges thus did not start with the preaching of the Gospel in Africa. For example, Paul Hiebert argues that,

Missionaries face many dilemmas, none more difficult than those that deal with the relationship of the gospel to human cultures. Such questions are not new. In the book of Acts, serious questions arose when the Gentiles began to enter the church not by ones and twos but by the thousands. Did they have to become Jewish proselytes and adopt such Jewish practices as circumcision and such taboos as the proscription of pork? If not, which of the Old Testament teachings should the church follow, and which parts of Jewish culture could be discarded?

Different attempts have therefore been used to deal with such cultural and theological challenges in order to make the Gospel relevant and meaningful to people of different cultures. These attempts were also aimed at helping these new churches being planted to grow with indigenous character. The Apostle Paul in writing to the church in Corinth describes his personal struggles and attempts by pointing out that,

To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having

the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel that I may share in its blessings.¹⁰

The desire to 'save some' by all possible means, caused Paul the Apostle, to make himself all things to all people. This account can be seen as one of the New Testament models by which missionaries attempt to adapt to various cultures in order to identify with indigenous people among whom they serve. Even though, the term contextualization emerged within the theological scene in the 1970s, Paul's mission model as described above can be seen as a kind of contextual model. Of course, scholars agree that contextualization has been practiced by missionaries long before the emergence of the term.

Indigenous Mission Models

The introduction of the three-self indigenous principles, was seen as one of the early attempts in modern missions, to respond to difficulties missionaries encounter in communicating the gospel and sustaining their mission activities in foreign lands. Scholars such as Pierce Beaver, Robert Shenk Wilbert and Warren Newberry credited the origin of these three-self principles to two outstanding mission leaders: Rufus Anderson¹¹ and Henry Venn¹² and later on taken up by John Nevius,¹³ all within the nineteenth century.¹⁴ Anderson and Venn proposed that for a church to become indigenous, it should be self-supporting, self-propagating and self-governing. The 'three-self' principle as a model of mission, has since continued to be a subject of discussion by other missiologists such as Roland Allen, Alice Luce, Melvin Hodges, Paul Pomerville, and Paul Hiebert.¹⁵ The three-self principle as a mission model proposes that for a church to be indigenous, missionaries will have to gradually withdraw their involvement and support and encourage indigenous leaders to take over the work.

Pentecostals' Contribution to Indigenous Mission Models

Pentecostals' contribution to the discourse of indigenous principles could be credited to the Assemblies of God missiologist, Melvin Hodges, who wrote about the 'Indigenous Church' in 1953.¹⁶ Allan Anderson states that Hodges work might have been influenced by Roland Allen whose books on indigenous churches were circulating in Pentecostal circles as early as 1921. Books and articles written by Alice Luce (also based on Allen's teachings on indigenous church), might have framed Hodges missiology.¹⁷

Hodges advocates for a New Testament model of church that will be responsible and not depend on the mission agencies for growth and survival. By encouraging the missionaries and mission organisations to train local leaders and allow them to govern their own churches, teach them to propagate the gospel on their own and to support their own mission with local finance and local materials, Hodges brought about a radical shift in Pentecostal mission models of his time.

It is obvious that the three-self indigenous church principle as a model, does not address the issue of gospel and culture engagement. The focus of this model is on the sustainability of the churches the missionaries were planting. The proponents of this model, such as Hodges, probably assume that there is a normative model that has been established in the New Testament, which can be followed and implemented in every culture and in every generation. The weaknesses in the three-self principle might have led to the search for other ways of meeting the theological needs of local people, contributing to the emergence of the 'fourth-self' principle.

The Fourth-Self (Self theologizing)

In reaction to the weaknesses in the "three-self" principle, Hiebert proposed the "fourth-self" - "self-theologizing". The purpose of this, he suggests, is to address the question of whether the young churches have the right to read and interpret the Scriptures for themselves.¹⁸ The fourth-self principle deals with how the national church leaders would be allowed to develop theologies that they think are more relevant to their cultures. This also raises the question of the extent to which the missionary should give freedom to the national church leaders. Does the missionary need to supervise the theologizing

process or leave it? If he should leave it, what is the guarantee that it will not be syncretic? And if he should supervise or guide, would he not commit the same error of imposing his culture on the people? It is worth mentioning that the introduction of this “fourth-self” and the attempt by other scholars to add other “selves”, such as “self-missionizing” and “self-caring”, to the list, is a confirmation of the fact that the “three-self” principle as a mission model was not adequately meeting the local theological needs of the new Christian centres.¹⁹ As a result, some missiologists have questioned its effectiveness and considered it outmoded.²⁰ In spite of this, some churches, still promote its use, together with other contemporary local and contextual models.²¹

Local and Contextual Models of Mission

For a church to be contextually relevant, there is the need to explore how the mission theologies of the church incarnate into the local cultures and respond to the changing needs of the local people, including emerging generations. In contemporary times, contextual models seems to be preferred over indigenous models in describing the relationship between the Gospel and culture across generations. David Hesselgrave and Edward Rommen contend that contextualization -

Goes beyond the concept of indigenization which Henry Venn, Ruphus Anderson and other successors define in terms of an autonomous (self-supporting, self-governing and self-propagating) Church. It also goes beyond the Roman Catholic notion of accommodation defined by Louis J. Luzbetak as “the respectful, prudent, scientifically and theologically sound adjustment of Church to native culture in attitude, outward behavior, and practical apostolic approach.”²²

Also, the Theological Educational Fund (TEF), led by Shoki Coe, who coined the word, contextualization, justifies the need for contextualization by attempting to differentiate between indigenization and contextualization. They insist that even though contextualization does not ignore the Gospel’s response to traditional cultures, it ‘takes into account the process of secularity, technology, and struggle for human justice, which characterize the historical

moments of nations in the third world.²³ This suggests that while paying attention to indigenous cultures, contextualization pays attention to the dynamics of culture at the same time.

Robert Schreiter's *Constructing Local Theologies*, and Stephen Bevan's *Models of Contextual Theology* are two major contributions on models of theology, valuable for missionaries. Schreiter, for example, proposes the use of translation, adaptation and contextual approaches as classifying principles for his work. To Schreiter, 'these approaches advocate not only a relation between a cultural context and theology, but also something about the relation between theology and the community in which it takes place.'²⁴

He explains that these three approaches could be understood as models for engaging local theology.²⁵ His work can be seen to concentrate more on the shift in perspective from Western or traditional theology to local theologies emerging at that particular place and time. Even though Schreiter clearly acknowledges the dynamics of culture, his work does not seem to have adequately responded to the challenges of changing cultures in the development of local theologies. There is no local theology that can remain relevant to a particular local community. Even authentic local theologies are provisional. A theological model that worked for a particular community at a particular time may not be relevant for the same community over a period of time, since new generations emerge within each community with their peculiar cultural and social proclivities. New generations will always raise new questions that will always demand new missiological and theological answers.

Building upon Schreiter's work, Bevans proposed *Models of Contextual Theology*. He suggested a way to think more clearly about the encounter between the gospel message and culture, and about honouring tradition and responding to social change at the same time. He identified six models to which mission can be intentionally pursued. These are: Translation Model, Anthropological Model, Praxis Model, Synthetic Model, Transcendental Model and Countercultural Model. The use of examples and practical missiological practices and events makes it easy to understand how each of the models Bevans brings on board operates. His models

can be used as a guide for both researchers and missionaries who are interested in gospel and culture encounter. To be able to identify which models the CoP's mission approximates to and how these models developed within the various generations, there is the need to carry some analysis of the CoP's mission praxis in line with some existing models.

ANALYSIS OF CHURCH OF PENTECOST'S MISSION MODELS

The Church of Pentecost's Evangelistic Mission Models

Daniel Walker's PhD research identifies five evangelistic mission models of the CoP. These include Local Mission Model, Regional Mission Model, Migration Mission Model, Reverse Mission Model and Reflex Mission Model.²⁶ Walker's work presents a very comprehensive mission history of the CoP, by examining the church's mission work from a historic perspective. By employing economic market principles such as competition, monopoly, oligopoly, and comparative advantage, Walker concludes his work by developing an economic mission model for the CoP, which he argues, 'can be used to measure the other models in the church.'²⁷ These mission models, however, do not show how the CoP interacts with the various cultures within which the church operates. Walker's concentration was on the spread of the mission of the CoP from one geographical location to the other and so was not focused on the theologies that developed within the various local, regional and international contexts.

The Church of Pentecost and the Three-Self Indigenous Principle

Before Walker's work, Opoku Onyinah, in a paper presented at James McKeown's Memorial lectures,²⁸ postulates that McKeown's mission practices in the CoP, were rooted within the indigenous church policy of self-supporting, self-propagating and self-governing. He connects this with McKeown's claim of planting local species in African soil, which is interpreted to mean that the Church he planted, is an indigenous Ghanaian church.²⁹ McKeown, like other missionaries of his time, had to struggle with the cultural

challenges in Ghana in an attempt to make the message of the Gospel meaningful to the people to whom he ministered. I have argued elsewhere that, for various reasons, the CoP has been self-supporting and self-propagating, but cannot be said to be self-governing until McKeown retired in 1982, if the three-self indigenous principle is to be understood from its original meaning.³⁰

It is important to note however that by attempting to use the three-self principles the CoP's mission work was helped in various ways. First, by aligning with the three-self principle in Ghana at a time when Africans were engrossed in nationalistic feelings of self-expression and independence, CoP was made attractive to Ghanaians and this contributed to the numerical growth of the church. Second, the self-propagation principle also aided the rapid numerical growth of the church since every member of the CoP sees evangelism and soul winning as a personal responsibility. Third, the self-supporting principle has provided a strong financial foundation for the CoP, which has been maintained with little modifications up until today.

As stated earlier, it is apparent that the three-self church principle, does not address how the gospel responds to the various cultures of indigenous people. A church could be fully 'three-self' but may still be using Western models if local leaders have been trained in Western theologies. In Ghana for example, this can be explained from the fact that the firing of Ephraim Amu from the Presbyterian Church for putting on traditional Ghanaian cloth to preach at church and for teaching local Ghanaian drumming in the Presbyterian Training College was not carried out by Western Missionaries, but the Ghanaian Presbyterian indigenous leaders, who have been trained by the missionaries in Western theologies.³¹ Similar incidents took place in other parts of Africa. Writing about this situation in Nigeria, Bolaji Idowu alleged that the Nigerian converts themselves who have wholehearted accepted the European way of life as the accepted Christian life style, will go any length to fight anyone who attempts to suggest that the Nigerian culture has some good elements and must be used to worship God. He therefore pointed out that 'the main obstacle in the way of an indigenous Church in Nigeria is, by some irony, ultimately Nigerians themselves.'³²

Within the CoP, McKeown left Ghana 36 years ago but CoP still maintains some appreciable parallels in structure, ministry and outlook with the Apostolic Church, UK. The tenets of the church for example, which is the basic doctrine of the CoP, is deeply rooted in the 1937 UK Apostolic Church tenets.³³ CoP pastors still use suit and clerical collar as the official attire for the clergy. Other practices such as non-ordination of women into the clergy, suspension of members who fall into 'open sin' and even the most contested women's head covering and gender segregation at church, were all inherited from the UK Apostolic Church.³⁴ The argument therefore remains that being self-supporting, self-propagating and self-governing alone does not make a church indigenous. Until indigenous people are able to raise questions about how the gospel speaks into their own culture and answer these questions without necessarily depending on Western theologies, the church cannot be said to be indigenous.

The Church of Pentecost and Contextual Models

On another note, a closer observation of CoP's mission suggests a combination of other mission models in line with Schreiter-Bevans' taxonomy of contextual models of theology. For example, it is evident that the McKeown-led CoP allowed the Ghanaians to use their local languages, songs, drumming and dancing as well as the use of Akan traditional appellation to pray. This suggests that the church's mission approximates to what Bevans calls the Adaptation Model. This model tries to seek a fundamental encounter between Christianity and indigenous culture. McKeown's mission in the CoP shows that he strived to use the primal³⁵ resources of the Ghanaian people to achieve his aim, accusing other missionaries for westernizing their churches in Ghana.³⁶ Scholars identify that primal resources are very valuable materials for Christian usage. We see especially in Africa that the names used for God in the Christian Bible were mostly derived from the primal religions. Songs, proverbs, poetry, riddles, stories, myths, and idioms are important primal materials that have made African Christianity fresh and original. Kabiro wa Gatimu states:

Gikuyu Christians use their primal resources not for academic reasons, but because the Bible is their guide to sound living . The use

of primal resources has indeed helped Gikuyu Christians to attest to the sacred character of primal religion and world-view and to reclaim a relevant spirituality, which is vital in biblical hermeneutics.³⁷

For example, apart from allowing the Ghanaians to use their local drums and dances to praise the Lord during worship, McKeown is also reported to have allowed Afua Kuma³⁸ to use primal religious praise in poetic forms to praise the Lord Jesus Christ. Kwame Bediako indicates that, “what is so striking about Madam Afua Kuma’s prayers and praises is how intensely they reflect a well-known and important feature of African primal religion.”³⁹ For the Ghanaian within the context of Afua Kuma, these prayers and praises relate to their worldview and reveal who Jesus is just as the Psalms will reveal God to the first Century Palestinian.

Again, as was common with Pentecostal mission of the time, the CoP’s mission model tended to lean towards a countercultural model. This is because even though he seems to have taken Ghanaian culture serious, it can also be recognized that as typical of this model, McKeown was sometimes suspicious of the local cultures and as a result, his measure of what is acceptable in the CoP, was based on his understanding of the Scriptures. It is reported that before he allows such cultural practice as agbadza (an indigenous Ewe dance), Awensem (an indigenous Akan poetry), or women swirling their cloths on the floor during times of praises in church, McKeown will first request for the meaning of such practice to make sure that it was not against the word of God.⁴⁰ This means that it was McKeown, and not the indigenous leaders, who sometimes determined what an acceptable practice in the church was.

Also, although McKeown allowed all the numerous tribes in Ghana to use their vernacular languages, it is not clear why he stayed in Ghana for 45 years without speaking any of the Ghanaian languages. It is also not too clear how McKeown responded to the numerous customs and festivals celebrated by the various tribes in Ghana. As at now, members of the CoP would not be willing to get close to Ghanaian traditional festivals such as Homowo, Aboakyire, Hogbetsotso, Ngmayem/ Dipo, Asafotu-Fiam, Adae/Akwesidae, and Odwira within their local communities. Until recently, CoP

members and ministers will not be comfortable with chieftaincy issues since they are considered to be pagan or idol worship. This is also not peculiar with the CoP, but a common characteristic of Ghanaian Pentecostal mission. A situation Birgit Meyer describes as ‘a complete break with the past.’⁴¹

The Church of Pentecost’s Contextual Mission to the Next Generation

Within contemporary time, the leadership of the CoP realised that the mission of the church was not adequately meeting the needs of certain groups of people within the Ghanaian society. This led to the formation of English Assemblies within the church. For example, in 1992 three meetings were held by the leadership of the English Assemblies in Accra, led by the then International Missions Director of the church, in the person of Apostle Opoku Onyinah.

The purpose of these meetings was to find out what the church could do to meet the changing needs of faith seekers within the Ghanaian community as well as members of the CoP whose socio-cultural and spiritual needs were no longer being met in the existing mission models of the CoP. In an address he delivered at the second meeting of the English Assembly leaders, Apostle Opoku Onyinah pointed out to his audience that there seems to be what he termed ‘generations in a generation’ within the society. He identified these generations as: first, the Elderly; second, the Semi-literate and Middle class; and third, the New generation. He argued that

The first two groups, I suppose, are being catered for in the Church of Pentecost. They feel quite at home with our programmes, our mode of worship and our media of communication, even though there may still be room for improvement. The third group, however, do not appear to find their place in our traditional way of worship, let alone the media of communication. They enjoy Teaching and Worship, and seem to thrive on mixing the Ghanaian culture with the Western system. The dynamics of civilisation and the increased interaction of the peoples of the world through education, travel and commerce have all combined to making culture a transferable commodity. Therefore, this new generation being a product of today’s

civilization, do not always ‘conform’ to known and traditional ways of doing things. Whether they are right or wrong is not the issue at stake here. To us, what is expected of us is to reach them in their own world with the same, old, unchanging Word of God, which is still the power of God unto salvation.⁴²

The outcome of these meetings is the formation of Pentecost International Worship Centres (PIWCs), as a ministry within the CoP. This ministry seems to have a different approach to worship, liturgy and medium of communication. Until 2010 when a communique, issued by the College of apostles, prophets and evangelists of the CoP, brought about a lot of changes in the practices of the traditional CoP, it was only in the PIWCs, where men and women could sit together, or dance together. Also, it was only in the PIWCs where women could go to church without head covering as against the strict head covering practice of the traditional CoP.

The PIWC model is also quite approximate to what Bevens calls Synthetic model. This is because, the PIWCs try to use the systems of contemporary cultures and contextualize their mission to meet deep seated needs of the society in which the church undertakes its mission. Both Vision 2013 and Vision 2018 indicates that The rationale behind the establishment of the Pentecost International Worship Centres (PIWCs) was to provide a well organised, cross-cultural church, primarily for people of non-Ghanaian cultural background (expatriates), who want a place to worship God. Furthermore, our Ghanaian brothers and sisters who prefer to worship in the English language or in a multi-cultural environment (for whatever reasons) were considered in the PIWC formation concept.⁴³

Even though the PIWCs have been well established and growing very fast, indicating an appreciable level of success as a mission model within the CoP, there is still some amount of misunderstanding and apprehension among some of the older generation of church members, who think that time tested principles of the founding fathers of the CoP has been compromised in the PIWCs. Some are of the view that the PIWCs are not as spiritual as the traditional congregations because, some of the young women in the PIWCs go to church in trousers whilst leaving their hair uncovered. As a

minister of the CoP, I have recognised that in spite of all the attempts made by leadership to educate church members on these issues, some members in the local congregations remain suspicious and worried about the innovations within the PIWCs.

Again, even though the opposition against the 2010 communiqu,, which allows women to attend any CoP services, without covering their head, seems to have died down publicly, it is obvious that some members in the local congregations still have issues and given any opportunity, will show their displeasure. This state of affairs indicates the urgent need for an incarnational mission model, not only for the CoP, but also for Pentecostal mission in Ghana. A model that has the capacity of meeting deep rooted cultural needs of various Ghanaian communities and at the same time responding to the dynamics of cultural change without much conflict.

The Need for an Incarnational Model for Pentecostal Mission in Ghana

I contend that there is the need for an incarnational model for the CoP in particular and Ghanaian Pentecostal mission in general. This I argue will help sustain Pentecostal mission in the country because this model sees mission as God speaking from a particular culture to people in ways that they can understand and respond to. This model is developed from the doctrine of God in Christ as presented in John 12:24. The missionary's work represents 'the grain of wheat', which must fall into the culture (soil) and 'die' for a true local theology to develop from the grassroots. The incarnational model can therefore be seen as a cultural model. The use of terms such as acculturation and transculturation to describe this model have been seen as inadequate because, like the translation model, it presents one culture as a strong culture which tends to assimilate a weaker one.⁴⁴

Ben Knighton therefore uses the word enculturation to describe the incarnational model. He argues that "'Christian enculturation' can be intelligible to others besides interested Christians."⁴⁵ Again, in his work on 'Christian Enculturation in the Two-Thirds World' Knighton argues that Christian Enculturation is presented as a missiological model which can enhance the confidence of new

churches to work out their own salvation. It is not only individuals that are enculturated into society, but also religious traditions⁷⁴⁶. Enculturation can be seen not only as a common process, but also a life-long one since individuals are not the only innovations in culture; societies enculturate as well. By this model, important changes in structures and practices within the church's mission should be nurtured in the power of the Holy Spirit to incarnate from the grassroots of the church, instead of leadership proposing a radical change and communicating to the members. This may help the majority of church members to be part of the transformational processes taking place within the church, making it much more easy for understanding and implementation.

This incarnational model, in my view, can be achieved through the deliberate building of a two-fold relationship. First is a strong relationship with grassroot members of the church. There is the need for Pentecostal mission in Ghana to take seriously the divergent needs of the various cultures and various generations within the church. Grassroot congregants will need to be engaged in conversations that can unwrap their deep-seated needs and how such needs can be authentically pursued within Ghanaian Pentecostal mission. Second is a strong relationship with the Holy Spirit, which has always been the emphasis of Pentecostal mission. Ghanaian Pentecostals should therefore continue to demonstrate that only the Spirit of God is able to hold together all the complexities of mission, by attending to historical and theological convolutions and at the same time responding to socio-cultural dynamics. This calls for a responsible walk with the Holy Spirit since He is able to make "the way of the Lord" possible by raising up the valleys and making low the mountains so that "all peoples" will see the glory of the Lord. (Isaiah 40:3-5).

Conclusion

It has been seen that the Rev. James McKeown's emphasis on the three-self principles of church planting made the CoP attractive to Ghanaians and helped the church to grow numerically and firmly. Secondly, the contextual models of mission practiced in the CoP have been timely and capable of helping the church to sustain its numeric growth, vitality and spirituality. The success of each mission model can be attributed to the strong reliance on the power of the Holy Spirit for mission in each generation. The implementation of these models has however been mainly from the leadership level without the full involvement of grassroots members of the church. In some cases, implementing these models created misunderstanding and chaos. Examples include of the PIWC's synthetic model of mission and the 2010 communiqu,. This means that even though the CoP has been able to respond effectively to the needs of the various generations with its mission models, these have not been clearly understood by some of the church members, thus creating conflicts in its implementation.

As a result, I propose the need for the CoP to develop and implement a mission model that have the ability to incarnate from the various prevailing cultures; dealing with deep seated spiritual, socio-cultural, political and economic needs of the various communities and at the same time responding to the dynamics of cultural change brought about as a result of the effects of globalization on the Ghanaian communities, without creating much conflicts. Since the CoP is recognized as the largest Pentecostal church in Ghana, a successful development and implementation of this model could represent one of her significant gifts to Ghanaian Pentecostal mission and for the matter, the global church.

Endnotes

- ¹ *Ghana Evangelism Committee Report 1989 & 1993*; Richard Foli, *Church Membership Trends in Ghana* (Accra: Methodist Book Depot Ghana, 2001); Kwabena K. Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations from African Context* (Oxford: Regnum Books International, 2013), 15.
- ² See Kingsley Larbi, *Pentecostalism: The Edies of Ghanaian Christianity* (Accra: Centre for Pentecostal and Charismatic Studies, 2001), 203; Kwabena K. Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Koninklijke Brill 2005), 23; Christine Leonard, *A Giant in Ghana: 3000 churches in 50 years, The Story of James McKeown and the Church of Pentecost* (Chichester: New Wine Ministries, 1989), 74.
- ³ Asamoah-Gyadu 2005, 23.
- ⁴ Daniel K. Anan, in *The History of The Church of Pentecost*, Volume 1 (Accra: Pentecost Press, 2005), xii
- ⁵ Personal Interview with Elder Dampson on 11/04/2015.
- ⁶ See Steven Bevans, *Models of Contextual Theology* (Maryknoll, NY: Orbis Books, 2002); Ian Barbour, *Myths, Models and Paradigms: A Comparative Study in Science and Religion* (New York: Harper and Row, 1974); Scott Moreau, *Contextualization in World Missions: Mapping and Assessing Evangelical Models* (Grand Rapids: Kregel Publications, 2012).
- ⁷ Moreau, *Contextualization in World Missions*, 31.
- ⁸ Barbour, *Myths, Models and Paradigms*, 35.
- ⁹ Bevans, *Models of Contextual Theology*, 31.
- ¹⁰ 1 Corinthians 9:20-23 (NIV).
- ¹¹ Rufus Anderson (1796-1880) worked as the senior secretary to the American Board of Commissioners for Foreign Missions (ABCFM). Even though he wanted to work at the mission field, he did not get the opportunity but worked at the Headquarters of the Missions Board at Boston. See Beaver “The Legacy of Rufus Anderson” (1979), p. 94-97.

- ¹² Henry Venn (1796-1873) worked as secretary to the Church Mission Society (CMS), in United Kingdom around the same time when Rufus was secretary to the ABCFM in US. See Shenk, R. Wilbert, "Rufus Anderson and Henry Venn: A Special Relationship?" *International Bulletin of Missionary Research*, 5:4, 1981, p. 168.
- ¹³ John L. Nevius (1829-1893) was an American missionary to China. He received his education at Princeton Seminary and was sent to China in 1854 under the Presbyterian Mission Board.
- ¹⁴ See Pierce R. Beaver "The Legacy of Rufus Anderson" *International Bulletin of Missionary Research*, 3:3, (1979), 94-97; Wilbert R. Shenk "Rufus Anderson and Henry Venn: A Special Relationship?" *International Bulletin of Missionary Research*, 5:4, (1981), 168-172; Warren B. Newberry, "Contextualizing Indigenous Church Principles: An African Model" *Asian Journal of Pentecostal Studies* (2005), 8/1, 95-115; also see See Knight William M. A, *Memoir of the Rev. Henry Venn: The Missionary Secretariat of Henry Venn, B.D., Prebendary of St. Paul's and Honorary Secretary of the Church Missionary Society* with an Introductory Biographical chapter and Notice of West African commerce by His Sons; The Rev. John Venn, M. A. Senior Fellow of Gonville and Caius College, Cambridge and The Rev. Henry Venn, M. A. Rector of Clare Portion, Tiverton (London: Longmans, Green, and Co, 1880); Nevius, L. John *Methods of Mission* (New York: Foreign Mission Library, 1895).
- ¹⁵ Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co 1962); Alice Luce, 'Paul's Missionary Methods' *The Pentecostal Evangel* (1921); Melvin Hodges, *The Indigenous Church* (Springfield: Gospel Publishing House, 1953); Paul Pomerville *The Third Force in Mission Peabody* (MA: Hendrickson, 1985); and Paul Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker Book House Company, 1985).
- ¹⁶ Hodges, *The Indigenous Church*, 12.
- ¹⁷ Allan Anderson, *An Introduction to Pentecostalism* (Maryknoll, NY: Cambridge University Press, 2004), 209.

- 18 Hiebert, *Anthropological Insights*, 196.
- 19 See Newberry, “Contextualizing Indigenous Church Principles”, 95-115.
- 20 See Reese “The Surprising Relevance of the Three-Self Formular”, 25-27.
- 21 See Jesse N. K. Mugambi, “The Three-Self Principle in Christian Missionary Expansion: A Theological Reflection” in *Lesmore Gibson Ezekiel and Jooseop Keum From Achimota to Arusha: An Ecumenical Journey of Mission in Africa Conference Edition* (Nairobi: WCC & Acton Publishers, 2018), 61-68. Also, in a paper presented at the Mission Leaders Forum of the world Assemblies of God (AoG) Fellowship congress, Delonn Rance admonished AoG missionaries to practice the missiology of the indigenous church since it has been the standard for the church almost from the beginning. The CoP is also one of the churches that encourages the use of the three-self principle model.
- 22 David J. Hesselgrave & Edward Rommen, *Contextualization: Meanings, methods, and models* (William Carey Library, 2000).
- 23 Hesselgrave & Rommen, *Contextualization*.
- 24 Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll, NY: Orbis Books, 1985), 6.
- 25 Schreiter, *Constructing Local Theologies*, 6.
- 26 For details of these models, see Walker, Daniel “The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost”, Unpublished PhD Thesis submitted to University of Birmingham, 2010.
- 27 Walker “The Pentecost Fire is Burning”, 229.
- 28 Onyinah Opoku (ed), *James McKeown Memorial Lectures: 50 years of The Church of Pentecost*, 2004.
- 29 Onyinah, *James McKeown Memorial Lectures*, 71.
- 30 See Christian Tsekpoe, “Mission Praxis of Revd James McKeown in Ghana’s Church of Pentecost”. A Paper Presented at Pentecost Theological Seminary on February 2, 2017.

- ³¹ Opoku Onyinah, *Pentecostal Exorcism: Witchcraft and Demonology in Ghana 34th edn* (Dorchester: Deo Publishing 2012), 107.
- ³² Bolaji Idowu, *Towards An Indigenous Church* (London: Oxford University Press, 1965), 5-6.
- ³³ Constitution of the Apostolic Church in the British Isles, 1937; CoP, Constitution 2008; Samson A. Fatokun, "A Pentecost from Wales to the Uttermost Parts of the World: The Apostolic Church's Global Mission, 1916 to Date" *Swedish Missiological Themes* 96/4, 405.
- ³⁴ A video documentary of the UK Apostolic Church reveals that at its early stages, women go to church, covering their head. Also, narrating his experience of Holy Spirit Baptism in the UK Apostolic Church, Rev. Garfield Spurdle, wrote as far back as February 15, 1926 that 'I was sitting in the week night meeting at Trealaw assembly on the front row on the *male side* when the Holy Spirit began to move' (emphasis mine). The statement 'male side' indicates that gender segregation in sitting arrangement was practiced in the UK Apostolic Church before McKeown came to Ghana (then Gold Coast). See, Official Centenary DVD of The Apostolic Church, 2016. Also see The Magazine of Overseas Action: Centenary Celebration Edition of the Apostolic Church, 2016, 28.
- ³⁵ The term primal is used here, not in the derogatory sense but in the sense of 'basic' or 'fundamental' to describe the pre-Christian culture of Africa. Even though primal may not be an ideal term, it is less objectionable among Ghanaians and more universal in usage than other terms known.
- ³⁶ Leonard, *A Giant in Ghana*, 69; Onyinah, *McKeown Memorial Lectures*, 71.
- ³⁷ Kabiro Gatumu, "Using Primal Resources to Appropriately the Bible: A paradigm Shift for Biblical Hermeneutics" *Journal of African Christian Thought*, Vol. 12, No. 1 (June, 2009), 16.
- ³⁸ Christina Afua Gyan was an illiterate Ghanaian Christian woman, commonly referred to as Afua Kuma, a native of the forest town of Obo-Kwahu on the Kwahu mountain ridge in the Eastern

Region of Ghana and a member of the Church of Pentecost. She was a peasant farmer and also practiced as a traditional midwife. Even though her prayers and praises of Jesus are, in her mother-tongue (the Akan language), they have been translated into English by Fr. Jon Kirby, to give the reader a good indication of their depth of Christian experience conveyed in the thought-forms and categories of the Akan world view in her rural setting.

- ³⁹ Kwame Bediako, *Jesus in Africa: The Christian Gospel in African History and Experience* (Akropon-Akuapem: Regnum Africa, 2004), 9.
- ⁴⁰ Onyinah, *McKeown Memorial Lectures*, 74.
- ⁴¹ Birgit Meyer, “Make a Complete Break with the Past Memory and Post-Colonial Modernity in Ghanaian Pentecostalist Discourse”, *Journal of Religion in Africa*, Vol. 28, No 3 (August, 1998), 316-49.
- ⁴² Address by the International Missions Director, Rev. Opoku Onyinah, at a meeting with the presbyters of the English language assemblies of the Church of Pentecost, Greater Accra region ‘A’ held at the A. T. T. C., Kokomlemle, on July 22, 1992.
- ⁴³ The Church of Pentecost “Vision 2018: Five-Year Vision for the Church of Pentecost Covering 2013-2018”, (Accra: Pentecost Press Ltd, 2014), 75.
- ⁴⁴ Aylward Shorter, *Toward a Theology of Inculturation* (London: Geoffrey Chapman, 1988), 7-8.
- ⁴⁵ Benjamin P. Knighton, “Christian Enculturation in Karamoja, Uganda”, Unpublished PhD Thesis Submitted to the University of Durham, 1990, 53.
- ⁴⁶ Benjamin P. Knighton, “Christian enculturation in the two-thirds world” *Global Christianity: contested Claims*, 2007, 63.