

## **Modelling Urban Mission among Unreached People Groups: The Case of the Home and Urban Missions Concept of The Church of Pentecost in Ghana**

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### **Abstract**

The Pentecostal missionary enterprise has attracted scholarly interest for some time, mainly due to its commitment to penetrating various sectors of society while upholding the Great Commission. The Church of Pentecost (CoP) plays a significant role in this endeavour. Its mission structure is transitioning from a disorganised fringe to a more systematic and intentional missional framework in Ghana, thereby facilitating the development of an urban mission concept. Urban mission is primarily focused on cities that have been identified as underserved by Christian mission efforts. This article presents a case study involving interviews and a thorough analysis of the Home and Urban Missions (HUM) target group document. It aims to reveal how the CoP perceives urban missions, particularly in relation to urban social features, with a special focus on four administrative areas of the CoP that target unreached people groups (UPGs) during the first year of this concept's implementation. The HUM model defined by the CoP emphasises an urban mission that responds to urban social dynamics, aiming to engage diverse socio-demographic segments of Ghanaian society with the Gospel of Christ. This approach diverges from traditional notions of urban missions and aligns with emerging trends in urban life elsewhere. The paper recommends a flexible definition of the scope of urban missions to effectively reach out to UPGs.

**Keywords:** Urban Missions, Home and Urban Missions, Unreached People Groups, Social Features, Vision 2023

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### **Introduction**

Urban Mission has become an integral part of the Christian mission. There has been an effort to define workable models that enhance the proclamation of the gospel in cities and provide hope to the many who are struggling in the urban centres of the world. The number of big cities has increased rapidly over the years. Globally, cities with a

population of one million (megacities) increased from 30 in 1945 to 336 in 2005.<sup>1</sup> This 1120% increase in megacities in just 60 years must be of concern to the Church. Moreover, the United Nations predicts that by 2050, the number of people living in urban areas will reach 6.3 billion.<sup>2</sup>

The glaring realities of city centres are enormous. Nimi Wariboko has noted that “a city is a social relation . . . [it] reflects the culture and worldview of the people that creates it.”<sup>3</sup> Concerning the social features of cities, the argument has been along these lines:

they [cities] are centres of prostitution and vice, which eat away at the foundation. People in cities do not know their neighbors and do not go to church, so the social and moral control supposedly characteristic of small-town and village life breaks down. It is easier to steal from or get into a fight with people one does not know. The population pressure makes one irritable and violent. The grime and pollution make one disrespectful of public property. There is more to steal, more people to assault, and less risk of being caught. Cities are centres of bars, gambling and nightlife, which attract thieves, rapists, and murderers. They are purveyors of alcohol and drugs.<sup>4</sup>

These realities of the metropolis must, obviously, be of concern to mission agencies. The Cape Town 2010 of the Lausanne Congress, paid attention to urban mission as part of the six issues that were regarded as being of utmost importance to the Church. The Cape Town Confession in this regard says that:

We discern the sovereign hand of God in the massive rise of urbanization in our time, and we urge Church and mission leaders worldwide to respond to this fact by giving urgent strategic attention to urban mission. We must love our cities as God does, with holy discernment and Christlike compassion, and obey his command to ‘seek the welfare of the city’, wherever that may be. We will seek to learn appropriate and flexible methods of mission that respond to urban realities.<sup>5</sup>

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<sup>1</sup> Renè Padilla, “Global Urbanization and Integral Mission,” *The New Urban World Journal* 2, no. 1 (2013): 19.

<sup>2</sup> United Nations, *World Urban Prospects: The 2009 Revision* (New York: United Nations, 2010), 1.

<sup>3</sup> Nimi Wariboko, *The Charismatic City and the Public Resurgence of Religion: A Pentecostal Social Ethics of Cosmopolitan Urban Life* (New York: Palgrave Macmillan, 2014), xvi.

<sup>4</sup> Eric A. Johnson, *Urbanization and Crime* (Cambridge: Cambridge University Press, 1995), 159-160. See also Viv Grigg, *Cry of the Urban Poor* (Monrovia, CA: Marc Publications, 1992), 47-49.

<sup>5</sup> The Lausanne Movement, “The Cape Town Commitment: A Confessions of Faith and a Call to Action,” *KAIROS V*, no. 1 (2011): 211. The Lausanne Movement is a Christian unity and world evangelisation campaign which began in 1974. This movement has provided momentum to the work of mission the world over. See Lars Dahle, Margunn Serigstad Dahle and Knud Jørgensen, “Evangelical Perspectives on Mission:

Missiologists have also paid close attention to urban mission. Scott W. Sunquist, in his book *Understanding Christian Mission: Participation in Suffering and Glory* has devoted a chapter to discuss “Mission and the City” within the part of the book that delves into “the church in mission today.”<sup>6</sup> In that chapter, he shows how the Christian mission has translated from being a national and foreign mission to a mission in the city. The rapidly increasing number of cities worldwide was considered. Recounting how cities have long played a key role in the Christian mission and recognising their cosmopolitan nature, he reveals that “Cities are a unique missiological situation.” There in the city, he noted that one may find the good, but at the same time, confront very bad situations.<sup>7</sup>

The cosmopolitan nature of cities provides a haven for the UPGs. UPGs describe ethnolinguistic or ethnocultural groups of people who have been reached with the gospel to a woefully lesser extent. They are a people among whom there is not a vital group of indigenous Christians who can reach their people with the gospel. Concerning Ghana, most of these groups are found in the northern parts of the country.<sup>8</sup> Meanwhile, the UPGs will be significantly represented in southern Ghana due to rural-urban drift since there are more urbanised areas in the south compared to the north. Persons belonging to the UPGs also travel in search of greener pastures. This reality makes urbanised areas and other places that bear the social features of urban centres important sites for engaging UPGs.

Harvey Cox has discussed the proliferation of Pentecostal churches in cities. He notes that “the Pentecostal movement worldwide is principally an urban phenomenon.”<sup>9</sup> The Church of Pentecost (hereafter CoP) exemplifies this assertion. It has a strong presence in the small towns and villages as well. Like other classical Pentecostal churches, the CoP has pursued a Spirit-empowered mission. It does not pay particular attention to defining rigid missional models. From this disorganised missiological margin, the CoP has been undergoing reform to adopt intentional mission models to facilitate its work in Ghana and across the 190 nations in which it operates as of April 2025. It is against this backdrop that the HUM was rolled out as a division within its internal mission structure.

This article discusses the missional import of the HUM concept and realises that the CoP is engaged in a kind of urban mission that seeks to transform social markers of urban life

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From Lausanne to Cape Town,” in *The Lausanne Movement: A Range of Perspectives*, ed. Lars Dahle, Margunn Serigstad Dahle and Knud Jørgensen (Oxford: Regnum Books International, 2014), 1-2.

<sup>6</sup> See Scott W. Sunquist, *Understanding Christian Missions: Participation in Suffering and Glory* (Michigan: Baker Academic, 2013).

<sup>7</sup> Sunquist, *Understanding Christian Missions*, 341-345.

<sup>8</sup> Ghana Evangelism Committee, *National Church Survey* (Accra: Ghana Evangelism Committee, 1993).

<sup>9</sup> Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading: Addison-Wesley Publishing Company, 1995), 15.

wherever they are found in Ghana. It points out the social realities of the urban areas in conversation with the emerging features of towns and villages. The transformation within the CoP's mission structure is examined to foster an appreciation of HUM as an intentional mission paradigm. This ministry, born out of the 'Vision 2023' of the CoP with the overarching theme of 'possessing the nations,' exemplifies an unconventional approach to urban mission. The essay contends that this approach supports the evangelisation of UPGs. From a missional perspective, it emphasises the need to rethink urban missions, focusing on transforming social aspects of urban life, both within cities and in rural areas. The gospel can reach UPGs in diverse city centres and rural locations. Due to space constraints, detailed demographics and socio-cultural identities of the UPGs in Ghana will not be included.

### **Does Urban Life Abide Only in the City?**

Nations are increasingly focusing on urban centres. One major reason for this emphasis is to enhance the planning and implementation of developmental projects in these areas while also guiding policy formulation. Urban environments have become a haven for individuals from various socio-cultural, economic, and political backgrounds. This influx and outflow of people between rural and urban areas highlight the dynamic nature of society and represent a significant social change that cannot be overlooked.<sup>10</sup>

Urban centres, because of their mosaic nature, have exhibited, unsurprisingly, complex social features. Max Assimeng analyses studies conducted on urbanisation in West Africa and notes that,

the urban centres in West Africa, as in other urban areas of the world, can be characterized as centres of civilization, enlightenment, leisure and affluence. . . they can also be described at the same time as the foci of large-scale normative delinquency and spiritual poverty, with inhabitants manifesting all manner of complex and heterodox behavioural patterns.<sup>11</sup>

Cities thus display complex social traits primarily because they attract people from diverse backgrounds. It is within this context that the UPGs also find themselves.

Eric A. Johnson has also rightly shown that the social vices long associated with urbanisation are not the preserve of urban centres, as rural areas have also been prone to heinous crimes that are often ignored. He wrote that acts of violence like murder, manslaughter, and assault and battery may have increased over time, but they have

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<sup>10</sup> Max Assimeng, *Religion and Social Change in West African: An Introduction to the Sociology of Religion* (Accra: Woeli Publishing Services, 2010), 74.

<sup>11</sup> Assimeng, *Religion and Social Change in West Africa*, 120.

origins that are just as entrenched in rural areas as they are in urban settings.<sup>12</sup> The proximity of the entire world, facilitated by information communication technology, has made interactions between different geographical areas very easy. This partly contributes to the influence that cities, in particular, have on rural areas. Urban lifestyles are thus transmitted to small towns and villages.

### **The Metamorphosis of the CoP's Missional Structure**

The Pentecostal movement is growing by leaps and bounds. Allan Heaton Anderson asserts that the reason for the rapid expansion of Pentecostalism can be attributed to its consistent focus on mission work and evangelism.<sup>13</sup> Ogbu Uke Kalu agrees with this perspective, noting that the key features of the movement consist of a strong enthusiasm for evangelism and a deep commitment to mission work.<sup>14</sup> This mission of Pentecostals, Anderson points out, “has not always been clearly formulated or strategized” due to the urgency with which Pentecostals go about their work of mission, making Pentecostals regrettably ignore the social dimension of the gospel.<sup>15</sup> This may have played a role in some failures at soul-winning by Pentecostal missionaries in Africa.<sup>16</sup> This unstructured approach to mission may be connected to their mindset that the local church is responsible for the mission work. They are cautious about providing formal training for the mission, fearing it could become too intellectual and diminish the emphasis on the supernatural.<sup>17</sup>

The Pentecostal mission ethos has naturally shaped the Church of Pentecost in Ghana. Founded by James McKeown, who arrived in the Gold Coast (now Ghana) in 1937 and was sent by the United Kingdom Apostolic Church, his approach was not based on a specific mission strategy. Instead, it focused on a ‘just to evangelise’ model, emphasising complete dependence on the Holy Spirit’s guidance and accompanied by miracles.<sup>18</sup> He resolved to evangelise and get people rooted in God without paying particular attention to social action. He believed that once people are deeply rooted in Christ, their social

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<sup>12</sup> Johnson, *Urbanization and Crime*, 180.

<sup>13</sup> Allan Heaton Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004), 198.

<sup>14</sup> Ogbu Uke Kalu, “Pentecostalism and Mission in Africa, 1970-2000,” in *African Pentecostalism: Global Discourses, Migrations, Exchanges and Connections*, ed. Wilhelmina J. Kalu, Nimi Wariboko and Toyin Falola (Trenton, NJ: Africa World Press, Inc., 2010), 281.

<sup>15</sup> Anderson, *An Introduction to Pentecostalism*, 199-200.

<sup>16</sup> Martin Lindhardt, “Introduction: Presence and Impact of Pentecostal/Charismatic Christianity in Africa,” in *Pentecostalism in Africa: Presence and Impact of Pneumatic Christianity in Postcolonial Societies*, ed. Martin Lindhardt (Leiden: Brill, 2015), 3.

<sup>17</sup> Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: T&T Clark, 2008), 264.

<sup>18</sup> Hans Werner Debrunner, *A History of Christianity in Ghana* (Accra: Waterville Publishing House, 1967), 325.

actions will naturally follow.<sup>19</sup> Pentecostals, to a large extent, have always been guilty of downplaying the importance of the physical needs of the societies they operate until recently.<sup>20</sup>

Although the success of the mission activities of the CoP has been praised, these activities had no organisational structure. It has been haphazard. Its mission story has been linked entirely to the mighty hand of God.<sup>21</sup> Meanwhile, missiologists advocate well-organised strategies. The jumbled approach has been the way the CoP engages in mission until recent reformations have enabled an intentional modelling of its mission activities. A segment of the CoP membership's reluctance to rethink their mission approach and adopt organized models that foster intergenerational collaboration in ministry has, to some extent, captured the attention of Christian Tsekpoe. His PhD research, published as *Intergenerational Missiology: An African Pentecostal-Charismatic Perspective*, explores this issue.<sup>22</sup> To alleviate tension among generations due to differences in their appropriation of mission, he advocates an intergenerational approach to mission and argues that theology must be rethought for each generation.<sup>23</sup>

Daniel Okyere Walker's work, "The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost,"<sup>24</sup> sought to identify and analyse the mission models that have been used by the CoP in its mission activities from 1917 to 2008. His study reveals that the CoP adopted a 'mission from below,' which represents a deviation from the standard approach typically used in mission work usually.<sup>25</sup> In the CoP, mission activities have been carried out by grassroots members who see that the onus of reaching out to the world with the gospel of Christ lies with them. Walker referenced the mission statement adopted by the CoP in 1994 and revised following a proposal submitted in 2008, to support his argument in this regard. The 1994 statement represents a synthesis of the CoP's commitment to first, evangelise by engaging grassroots communities, and second, to undertake social actions. The latter part of the statement, according to Walker,

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<sup>19</sup> See Opoku Onyinah, "Pentecostal Transformation in Africa: The Rise and Growth of the Church of Pentecost," *Pentecost Journal of Theology and Mission* 1, no. 1 (2016): 16.

<sup>20</sup> Emmanuel Kwesi Anim, "An Evaluation of Pentecostal Churches as Agents of Sustainable Development in Africa," in *African Initiated Christianity and the Decolonisation of Development: Sustainable Development in Pentecostal and Independent Churches*, ed. Philipp Öhlmann, Wilhelm Gräb and Marie-Luise Frost (Abingdon, Oxon: Routledge, 2020), 203.

<sup>21</sup> See Kwabena Agyapong-Kodua, "Factors Accounting for the Phenomenal Growth and Spread of COP Missions," in *Into the World We Go: The Missionary Enterprise of the Church of Pentecost*, ed. Opoku Onyinah and Michael Ntumy (Accra: The Church of Pentecost, 2016), 524.

<sup>22</sup> Christian Tsekpoe, *Intergenerational Missiology: An African Pentecostal-Charismatic Perspective* (Oxford: Regnum Book International, 2022).

<sup>23</sup> Tsekpoe, *Intergenerational Missiology*, 177.

<sup>24</sup> This is his PhD Thesis presented to the University of Birmingham

<sup>25</sup> Daniel Okyere Walker, "The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost," (PhD thesis, The University of Birmingham, 2010).

‘was mainly a top-down approach.’ However, the revised statement ignores the social action component of the first mission statement but places greater emphasis on grassroots involvement in the CoP’s mission activities, thereby underscoring that the CoP’s mission activities are mission from below.<sup>26</sup> Such an inclination toward mission, though, may yield good results, as seen in the case of the CoP, which is usually disorganised. As a result, some vital aspects of the holistic mission may be ignored.

Over the years, the CoP has made efforts to offer a more holistic ministry aligned with its ‘Vision Statement.’ These efforts have led to the development of specific ministries, including Evangelism (previously called Witness Movement), as well as Youth, Women’s, Men’s, and Children’s Ministries. These departments focus on age groups, gender, and evangelism, becoming essential components of the CoP’s ministerial structure. These ministries have been seen as important structures for discipleship in the CoP.<sup>27</sup> Additional working ministries, including Pentecost Students and Associates (PENSA), Pentecost International Worship Centres (PIWCs), and the now-defunct Northern Outreach Ministry (NOM), have been established. Amos Jimmy Markin has associated the expansion of the Church of Pentecost (CoP) with these ministries.<sup>28</sup> In redefining its mission to the world, an international mission directorate was formed following a recommendation from a restructuring committee established in 1983 by the Executive Council of the CoP.<sup>29</sup> This structure has catered for both internal (within Ghana) and external mission areas over the years.

### **The Home and Urban Missions Concept**

The CoP, realising that its approach to evangelism and church planting still faces significant challenges, wants to spread its tentacles to reach groups that have hitherto been ignored. The CoP’s ‘Vision 2023’ takes special interest in these shortfalls in its approach to ministry. Particularly, as part of its approach to implementing the vision of possessing the nations, it takes the stance of overhauling its institutions and structures to make them more formidable for its ministry to the nations. It is within this setting that the HUM was born at its 16<sup>th</sup> Extraordinary Council Meetings held in May 2019 in Ghana.

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<sup>26</sup> Walker, “The Pentecost Fire is Burning,” 24-25.

<sup>27</sup> Christian Tsekpoe, “Discipleship and Ordained Ministry in the Church of Pentecost, Ghana,” (paper, Conference of World Mission and Evangelism, Arusha-Tanzania, March 8-13, 2018), 3.

<sup>28</sup> Amos Jimmy Markin, *Transmitting the Spirit in Missions: The History and Growth of the Church of Pentecost* (Eugene, OR: Wipf and Stock Publishers, 2019), 63.

<sup>29</sup> See Gibson Annor-Antwi, *Myth or Mystery: The ‘Bio-autobiography’ of Apostle Professor Opoku Onyiah* (London: Inved, 2016), 251; The Church of Pentecost, *Final Reviewed Constitution*, 20.

The introduction of this ministry wing was placed in the context of its internal mission structure (i.e., Ghana).<sup>30</sup>

Other functional ministries that have emerged under the 'Vision 2023' are the Ministry to Persons with Disability (MPWD), Chaplaincy, Counselling, and the Pentecost Workers Guild. These were launched by the chairman of the CoP, Apostle Eric Nyamekye, on December 15, 2019. He indicated that the 'Vision 2023' demands that the CoP's infrastructure change, hence the designation of these ministries.<sup>31</sup> More recently, on September 23, 2021, the CoP officially inaugurated a Chieftaincy Ministry to promote the institution of chieftaincy in Ghana. Providing a place for chiefs (traditional rulers) has been pursued by the immediate past chairman, Apostle Opoku Onyinah. He is of the view that Christians must venture into all places, including the chieftaincy institution, and make the light of Christ shine through.<sup>32</sup>

In the 'Home Missions' component of the HUM concept, the CoP emphasises providing specialised ministry to expatriates residing in Ghana. It also pays particular attention to the Fulbe (Fulani) community, which has grown significantly in Ghana through observation. This aspect of the concept incorporates the previously mentioned PIWC, recognising its relevance within the context of "home missions." A key objective of this initiative is to utilise the disciplined converts from this strategy as points of contact for future mission efforts, should these individuals return to their countries of origin. The "Urban Missions" aspect seeks to reach out to the poor, underprivileged persons, including street children and the homeless, 'head potters', people groups that have been poorly reached with the gospel and those engaged in social vices, including drug addicts and prostitutes. This aspect also assimilates the NOM mentioned above.<sup>33</sup> The target groups of concern to the CoP are indeed found in the cities of Ghana. HUM, in the strictest sense, is simply an urban mission. The expatriates (foreigners or immigrants) that the "Home Missions" aspect of HUM seeks to reach out to have long been an important concern to urban missions and a central part of it.<sup>34</sup> Perhaps the "Home" in the name is superfluous, and it is just serving the purpose of branding.

This is a case of the continued mission of the CoP that has been modelled through deconstruction and reconstruction in light of both extrinsic and intrinsic appraisals. The

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<sup>30</sup> The Church of Pentecost, *Vision 2023: A Five-Year Vision Document for the Church of Pentecost Covering the Period 2018-2023* (Accra: Pentecost Press Limited, 2019), 74-76.

<sup>31</sup> Eric Nyamekye, "Launch of New Ministries in the Church of Pentecost," (address, Pentecost International Worship Centre, Accra, December 15, 2019).

<sup>32</sup> See S. Ofotsu Ofoe, *The "Newness" Theology of Opoku Onyinah: For Christian Spirituality, Mission and Thinking* (London: MSI, 2018), 172-173.

<sup>33</sup> The Church of Pentecost, *Vision 2023*, 74-75.

<sup>34</sup> See Sunquist, *Understanding Christian Missions*, 343.



CoP has chalked significant records in mission and evangelism in Ghana and beyond. For instance, Asamoah-Gyadu, observes that the CoP's "Commitment to the spread of the gospel and the church remains unparalleled in the history of Christianity in Ghana."<sup>35</sup> It is within this vibrant evangelistic drive that the HUM emerged. About HUM, Apostle Emmanuel A. Kwafo, the national coordinator, notes that the scope of evangelism and church planting has been expanded to include individuals who have previously been overlooked. This shift illustrates a revitalisation of the CoP's mission practices and creates opportunities for UPGs to receive evangelistic outreach.

The summary definition given the HUM Concept is "a new ministry intervention of the CoP dedicated to intentional evangelism, discipleship and indigenous church planting among expatriates, UPGs, unengaged people groups, migrants (in the case of Ghana Northerners in the south) and 'the urban poor and marginalized'."<sup>36</sup> The concept envisions becoming, "an effective arm of The Church of Pentecost completely dedicated to reaching out to expatriates, migrants, the marginalised, unreached, and unengaged people groups."<sup>37</sup>

The CoP has included the HUM concept in its curriculum for training its ministers at the Pentecost School of Theology and Mission (PSTM), under the BA (Hons) Theology programme at Pentecost University. The course, "Understanding Home and Urban Missions (HUM)" is run by the Centre for Ministerial Formation, one of the four departments of PSTM.<sup>38</sup> HUM has also been included within the paradigmatic leadership structure of the CoP; from the national level to the local church. However, the connection between the HUM, the Evangelism Ministry, and the internal missions of the International Missions of the CoP has not been clearly defined. Some overlaps and distinctions need to be clarified.

### **The Coverage and Impact of Home and Urban Missions**

HUM operates in all 16 political regions of Ghana. Per the CoP's administrative structure, each of these regions comprises administrative areas. There were 63 administrative areas of the CoP in Ghana as of April 2023. Each administrative area consists of administrative districts. An area may bear the name of a city or urban centre (with high population density and relatively more infrastructure), but some of the administrative districts under

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<sup>35</sup> J. Kwabena Asamoah-Gyadu, "Foreword," in *Transmitting the Spirit in Missions: The History and Growth of the Church of Pentecost*, by Amos Jimmy Markin (Eugene, OR: Wipf and Stock Publishers, 2019), viii.

<sup>36</sup> Emmanuel A. Kwafo, "Understanding Home and Urban Missions," (lecture, School of Theology, Mission and Leadership, Pentecost University, June 30, 2021).

<sup>37</sup> The Church of Pentecost, "Digital Training Manual for Home and Urban Missions," (Accra: Church of Pentecost, 2020), iii.

<sup>38</sup> Emmanuel A. Kwafo, "School of Theology, Missions and Leadership-Home and Urban Missions Course Outline," (Accra: Pentecost University, 2020).

it may be small towns and villages (with lower population density and less infrastructure). The administrative districts, in turn, are usually made up of several local churches. One district could have as many as 10 to 20 local churches.

The CoP conducted a survey to determine the presence of target groups within Ghana's population across all administrative areas. Data was gathered from local churches and compiled up to the national level. Notably, a significant number of these local churches are situated outside urban centres. The information collected by the CoP from various jurisdictions generally reflects the characteristics of urban areas, as mentioned earlier. The CoP did not limit data collection to feed into "Urban Missions" in the cities. The national coordinator confirms that "it is near impossible for an [Administrative] Area . . . in Ghana not to have any of the targeted groups for Home and Urban Ministry." The data show the presence of African migrants, unreached people groups, expatriates from non-African states, drug addicts and slum dwellers. Commercial sex workers, street children and head potters ('Kayayei') have also been identified in most of the areas.<sup>39</sup>

I shall use 4 areas randomly selected from the upper, middle and lower belts of Ghana. As one descends from the north to the south of Ghana, urbanisation increases. More urban centres would likely be found in the south. I selected two Areas of the CoP from the south (lower belt).

The first area to examine is Agormanya in the Eastern region and the lower belt of Ghana. The area has street children, prostitutes, head potters, and drug addicts. Data shows there are 43 slum locations, which are not located in city centres. Additionally, many UPGs from 23 different tribal backgrounds are present in urbanised parts of the area villages.<sup>40</sup>

The second area is the Tema in the Greater Accra region and the southern part of Ghana. Tema is an industrial city in Ghana. Data indicated the presence of HUM target parameters. The area also has street children, prostitutes, head potters, drug addicts, and slums. UPGs were identified at 10 locations within this area, five of which were outside the city centres.<sup>41</sup>

The third area is the Techiman area in the Bono East region and the Middle Belt of Ghana. It was characterised by street children, head potters, prostitutes, drug addicts, and slums. There are 41 different UPGs in this area, most located in rural parts.<sup>42</sup>

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<sup>39</sup> See Home and Urban Missions, *HUM Target Groups Data in Ghana* (Accra: The Church of Pentecost, 2021), 5.

<sup>40</sup> Home and Urban Missions, *HUM Target Groups Data in Ghana*, 16-17.

<sup>41</sup> Home and Urban Missions, *HUM Target Groups Data in Ghana*, 95.

<sup>42</sup> Home and Urban Missions, *HUM Target Groups Data in Ghana*, 91-94.

The fourth administrative area of the CoP to be considered is the Wa area in Ghana's Upper Belt. Wa is the capital city of the Upper West region. HUM target groups are present in the area, including head potters, prostitutes and drug addicts. There were nine different UPGs present. Most of them were in the countryside.<sup>43</sup>

These data illustrate that the social characteristics typically associated with metropolitan areas are also present in small towns and villages. The significance of this presence is such that the CoP does not overlook rural areas in its urban missions. It is actively involved in reaching out to the target groups of Human Urban Mission (HUM), both within urban centres and beyond, while providing comprehensive ministry support to these communities. This situation underscores urban mission as an effective model for engaging with Unreached People Groups (UPGs). The focus of this urban mission is to connect the normative social attributes of cities with the gospel, regardless of the context in which they are encountered.

The chairman of the CoP has announced that HUM activities resulted in the salvation of 12,331 souls in 2020 alone. Among the HUM target groups, there were 416 commercial sex workers, 1,194 individuals experiencing homelessness, 3,713 drug addicts, 3,205 northerners residing in the South, 544 African migrants, and 101 expatriates who were non-Africans. The UPGs included 527 Fulanis, 50 Chakalis, 91 Kotokolis, and 12 Challas. The remaining individuals do not primarily belong to the HUM target groups. The number of UPGs who have come to faith in Christ is particularly noteworthy.

## **Conclusion**

The CoP has established a unique focus for its urban mission through the HUM concept. This urban mission extends beyond the city itself; it does not limit its outreach solely to urban areas in search of urban life characteristics and responding to them with the Gospel. Instead, it seeks out groups aligned with its mission, regardless of their location in Ghana, whether in urban or rural settings. This approach has facilitated the engagement of UPGs with the Gospel and their subsequent discipleship. Individuals who convert from these UPGs have the potential to serve as missionaries to their own communities. Ultimately, the social dynamics typical of urban environments are increasingly migrating to the countryside. The reasons behind this phenomenon may be complex, yet they are not difficult to identify. In part, we are living in a globalised world where cultures seamlessly intermingle. This has been significantly facilitated by advancements in communication technologies. The HUM concept of the CoP effectively presents a broader perspective on urban mission, one that transcends ethnocultural and geographical boundaries to reach the typical dwellings of UPGs. If the aim of urban

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<sup>43</sup> Home and Urban Missions, *HUM Target Groups Data in Ghana*, 99-100.

mission is to combat urban social issues through the Gospel of Jesus Christ and to offer hope to the marginalised in the city, then the strategies employed in such missional endeavours must extend beyond the urban centre itself and reach further afield.

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