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An Exploratory Study of Campus Ministries Affiliated With Churches of Christ in Ghana

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ABSTRACT

The Churches of Christ in Ghana commemorated 50 years of the Restoration Movement in Ghana in 2012. As part of the historical development of this community in Ghana, the number of individuals who have accessed higher education through the various institutions of higher learning in the country have increased significantly. This development also led to the emergence of campus churches to meet the spiritual needs of members of this faith-tradition as they pursue academic interests on the various university campuses. This development notwithstanding, almost no literature exists which provides a record of the historical evolution of these campus churches and the influence they have had on past and present members of the campus churches and also on the Churches of Christ in Ghana.

This study documents the historical trajectory of campus churches affiliated with Churches of Christ located in three public universities in Ghana primarily through survey results and oral history interviews. Furthermore, an assessment of the perception of the influence of these campus churches on Ghana Churches of Christ was conducted. It emerged that contrary to the notion that the Legon Church of Christ was the first campus church to be established, it became evident that the KNUST campus church was the first to be established in 1983, followed by the UCC campus church in 1984. Although the Legon church followed later in 1987, it was the first to register and be duly recognized by university authorities. In terms of perception of influence, both past and present members of the campus churches and local church leaders indicated unanimously that campus

churches have been influential in terms of the spiritual, moral, and leadership development of members.

Keywords: Churches of Christ, campus ministry, history.

An Exploratory Study of Campus Ministries Affiliated With Churches of Christ in
Ghana

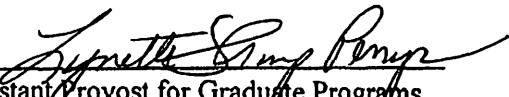
A Thesis
Presented to
The Faculty of the Graduate School
Abilene Christian University

In Partial Fulfilment
Of the Requirement for the Degree
Master of Divinity

By
Frank Obeng Essien
December 2016

This thesis, directed and approved by the candidate's (Frank Essien) committee, has been accepted by the Graduate Council of Abilene Christian University in partial fulfillment of the requirements for the degree


Masters of Divinity

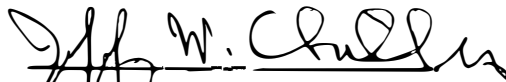

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To my wife, Millicent, and to my sons; Perez and Brady Jon; thank you for your patience during the time I spent away from you for further studies.

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CHAPTER I

INTRODUCTION

Background to the Study

The history of campus ministries in the American Restoration Movement is well documented. Campus ministry in Churches of Christ today is a culmination of years of deliberate efforts by individuals, groups, and congregations affiliated with the Stone-Campbell Restoration Movement. I will proceed by exploring the historical relationship between the university and the church as well as the dynamics which led to the evolution of campus ministry. Attention will be given to the intricacies of this relationship and how it has shaped the practice and development of campus ministry as it relates specifically to the Churches of Christ.

A brief history of education and the educational landscape in Ghana will be reviewed, and the relationship between religion and higher education will be discussed. By laying side by side the North American and Ghanaian experiences, the foundation for the statement of the problem will be established and the necessity for this study will become apparent.

According to Thomas R. McCormick, the Christian Church (Disciples of Christ), a stream of the Stone-Campbell Restoration Movement, was the first church body to enter

campus ministry in state-supported universities by means of the “Bible Chair,” launched in the 1890s in Ann Arbor, Michigan.¹ This claim notwithstanding, Harvard University is credited with being the breeding ground for “student religious societies” in 1706,² in response to apparent deplorable acts of student immorality.

Rick Rowland observes that among the American Churches of Christ, the University of Texas in Austin was the location for the first campus ministry program in 1918, twenty-five years after the Disciples program began at the University of Michigan.³ This occurred twelve years after the 1906 Census of Religious Bodies that recorded the division between the Churches of Christ and the Disciples of Christ.⁴

The Church and the University

Historically, a symbiotic relationship has existed between the church and the university, although one may argue each is founded on different or even opposing paradigms. Although the church preceded the university, the intellectual environment out of which universities arose is generally believed to be the cathedral schools. Everett Ferguson suggests that before universities gained autonomy from the papacy in 1245 when they received their own seal, they were supervised by the church and administered by professors.⁵ Ferguson states that although in modern times higher education appears to

1. Thomas R. McCormick, *Campus Ministry in the Coming Age*. (St. Louis: CBP Press, 1987).

2. *Ibid.*, 22

3. Rick Rowland, *Campus Ministries: A Historical Study of Churches of Christ Campus Ministries and Selected College Ministries from 1706 to 1990* (Fort Worth, TX: Star Bible Publications, 1991), 1. Cited Mont Whitson, *The Work of a Bible Chair*. (Lubbock, TX: College Christian Press), 9

4. U.S. Bureau of Census. *Religious Bodies – 1906*, 2 vols. (Washington, DC, 1910), 240, 243.

5. Everett Ferguson, *Church History: The Rise and Growth of the Church in Its Cultural, Intellectual, and Political Context* (Grand Rapids: Zondervan, 2013), 482-83.

many in the church and society alike (although for different reasons) as antagonistic to religion, historically universities gained much of their impetus from the study of theology and their origin within the framework of the church.⁶

Christianity, by its very nature, according to Douglas A. Dickey, has had an immense interest in education from its inception. He indicates that “Not only did Jesus teach and Paul instruct, but the spread of the church itself was an educational process, informing men and women of the nature of God’s world and their place within it.”⁷

Historian William Clebsch asserts: “Since the earliest encounter with the Greco-Roman civilization, Christianity found twin enemies in illiteracy and ignorance; it was a religion serving an intelligent deity in an intelligible world and on the basis of an intellectual revelation.”⁸

Dickey further suggests that education has over the years ridden on the back of Christianity. “The university arose out of the Christian faith, and continued dependent upon it until the eighteenth century Enlightenment which finally cut the ties, resulting in the complete secularization of higher education which we now face.”⁹

Dickey concedes however, that although Christianity was the main force behind the modern university, Greek influences were also at play. The only schools available to the early Christians were the grammar and rhetoric schools of the non-Christian, Greco-

6. Ibid., 484.

7. Douglas A. Dickey, *Campus Ministry: Restoring the Church on the University Campus* (Joplin, MO: College Press, 1994), 17.

8. William A. Clebsch, *From Sacred to Profane in America: The Role of Religion in American History*. (New York: Harper & Row, 1968), 105.

9. Douglas A. Dickey, *Campus Ministry*, 17.

Roman culture, which were heavily akin to Plato's Academy as well as the Lyceum of Aristotle.¹⁰

Charles Malik further asserts that the university is extremely grounded in Greek foundations, to the extent that non-Western universities appear to struggle perpetually to meet this gold standard. As evidence, he avers that students from Chinese, Indian, Muslim, or Arab cultures flock to Western universities to specialize and earn degrees which are universally recognized. However, the reverse is not the case. He explains:

The reason is that these non-Western universities (and therefore their own native cultures which they themselves reflect) have not yet sufficiently caught the insatiable original Greek curiosity about all being; they are interested in others only to a degree; for the most part only utilitarianly, only to use them, only to learn from. They are not interested in knowing their essence, their being; they are for the most part wrapped up in themselves; the others are too strange, too forbidding for them; their original, natural, wholesome curiosity is somehow inhibited.¹¹

Despite the obvious philosophical and ideological variations undergirding the church and the university, it is intriguing how the two institutions have managed to coexist over the centuries.

Indeed, history appears to demonstrate a considerably long and sustained association between the university and the practice of theology. The university, which Dickey describes as “the theatre in which campus ministry takes place,”¹² until the Enlightenment provided a fertile ground for the breeding and germination of Christian ministry. To be sure, between the years BCE 500 and 950; the period labeled the “dark

10. Charles H. Malik, *A Christian Critique of the University: Pascal Lectures On Christianity and the University* (Downers Grove: InterVarsity, 1982), 15.

11. *Ibid.*, 18,19.

12. Douglas A. Dickey, *Campus Ministry*,17.

ages,” the only schools which existed in the West were those maintained in monasteries, “those islands of orderly living in a time when civilization was at low ebb.”¹³ These monastic schools were forerunners to the university.

Cathedrals schools operated by bishops also began at about AD 950. These were outgrowths of the renewed interest in academic and intellectual endeavors, especially in theology – the queen of all the sciences during this period of time. The Renaissance in the late thirteenth and early fourteenth centuries as well as the Protestant Reformation began the severing of the umbilical cord connecting the study of theology and the universities. The Renaissance, coupled with the humanistic elements of the Reformation epitomized by Erasmus, who had some influence on Luther, succeeded in freeing universities from the hitherto visible control of the church, which subsequently opened the universities up to external influences. In the view of Dickey, the event which ensured that secularization of the universities went full throttle was the Enlightenment period. Lesslie Newbigin asserts:

The thinkers of the Enlightenment spoke of their age as the age of reason, and by reason they meant essentially those analytical and mathematical powers by which human beings could (at least in principle) come to a complete understanding of, and thus a full mastery of nature – of reality in all its forms. Reason, so understood, is sovereign in this enterprise. It cannot bow before any authority other than what it calls the facts. No alleged divine revelation, no tradition however ancient, and no dogma however hallowed have the right to veto its exercise.¹⁴

13. Kenneth Scott Latourette, *A History of Christianity* (New York: Harper & Brothers, 1953), 552.

14. Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Cultures* (Grand Rapids: Eerdmans, 1986), 25.

The Enlightenment is widely believed to have gained momentum after Rene Descartes's famous statement *cogito ergo sum* ("I think, therefore, I am") in 1641. This statement is interpreted to suggest that human existence is provable and dependent on our ability to doubt and reason. As a result we (human beings) should not rely on anything which cannot be empirically verified – including the notion of a divine being.¹⁵ Western civilization was substantially influenced by this philosophy to the extent that "the church found itself in mortal combat with the forces of secular humanism, which had abandoned God and the need for faith. People of the age began to believe in science and human reason instead, making science the new priesthood of the masses."¹⁶

Ministry on Campus

The specific reasons for the emergence of campus ministries are varied. It is possible to surmise that the philosophical underpinnings of higher education which sought to eliminate faith in a divine being may have prompted churches to begin to engage their members pursuing higher education on university campuses. Perhaps, the church needed to minimize and mitigate the opportunity-cost: the opportunity for further learning is highly desirable across societies. Higher education is widely believed not only to be a means of self-improvement, but also a conduit through which an individual's socioeconomic circumstance could be changed for the better. However, there was a potential cost attached to the opportunity. As alluded to earlier, the paradigm that operated at these universities encouraged the development of reason and critical thinking,

15. Tony Jones, *Postmodern Youth Ministry: Exploring Cultural Shift, Creating Holistic Connections, Cultivating Authentic Community* (Grand Rapids: Youth Specialties, 2001), 18.

16. Graham Johnston, *preaching to a Postmodern World: A Guide to Reaching Twenty-First-Century Listeners* (Grand Rapids: Baker, 2001), 25.

not faith. Consumers of higher education not only had a good chance of earning a degree; they also stood a good chance of losing their faith. Murray Andrew indicates that campus ministry began as an attempt by churches to maintain contact with, support, serve, and nurture the young people of their congregations who joined the university community. He adds:

In many instances, the university was seen by the church as being at loggerheads with the churches' self-interest. The church wanted its youth educated and furnished admirable support to educational institutions. At the same time, it became suspicious that education was working spiritual mischief on some of its best young people. The campus minister was seen, then, as that person who would help the youth through the years of higher education so that they might emerge with their spiritual heritage intact.¹⁷

The University, Religion, and Campus Ministry in Ghana

Modern people, by and large believe devoutly in salvation by education.

Whatever the problems of humankind are, it is said, they can be resolved by education.

Education is regarded nearly everywhere as the key to the good life. In all except the most tradition-bound societies, it is the chief means a person has of rising in the scale of position and privilege.¹⁸

Similar to circumstances in Ghana, Philip Phenix observes that education, and for that matter, higher education, is seen as the preserve of the elite and not as a necessity for everyone. "Most people," he declares, "have traditionally looked not to education, but to religion for salvation."¹⁹ Contrary to the situation in the West where there appears to be

17. Andrew M. Murray, "Ministry on the Campus," *Brethren Life and Thought* 20, no. 1(1975), 53-60.

18. Philip H. Phenix, *Education and the Worship of God* (Philadelphia: Westminster, 1964). 13.

19. *Ibid.*, 13.

conscientious separation between the university and the church or religion, the situation in Ghana, and perhaps many African universities, is different. This may be because the introduction of education in Ghana, particularly, and in Africa, generally, is intricately linked with Christian and Islamic missionaries. To be sure, the textbook which the nineteenth century white missionaries used in teaching freed slaves in Africa how to read was the Bible.²⁰ In Ghana, religion preceded the university; therefore, despite the Enlightenment, faith and belief in God continues to be deeply embedded in the fabric of the university, even in state-owned universities.

Church historians continue to observe a shift in the map of Christianity. The center of Christianity has shifted from the West to the Global South and Africa features prominently. According to González, a hundred years ago, there were fewer than 10 million Christians in Africa. Recent statistics, however, suggest that there are 360 million Christians in Africa.²¹ According to a report from a 2010 population and housing census conducted in Ghana, 71.2 percent of the Ghanaian population professes the Christian faith, 17.6 percent adhere to the Islamic faith, 5.2 percent adhere to traditional religion, while 5.3 percent reported no affiliation with any religion.²² Evidently, vast majorities of the Ghanaian people are Christians and according to Jason Mandryk, Africans (and perhaps especially Ghanaians) want to be identified by their religion rather than their

20. Quashie, Hugh, "The story of Africa: Christianity," *Sixth Program in BBC landmark radio series*, January, 2014, <http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/8chapter4.shtml>.

21. Justo L. González, *The Changing Shape of Church History* (St. Louis: Chalice, 2002), 9.

22. Ghana Statistical Service. 2010 Population and Housing Census. National Analytical Reports (Accra: Ghana Statistical Service, 2013), 63.

nationality or ethnicity.²³ A visit to most of the university campuses would indicate that the university is the seedbed of vibrant and vigorous religious activities which involve both faculty and students. From the author's personal experience, some faculty often have occasion to counsel students to concentrate on their academic work instead of their religious activities, which may offer an idea of level of religious activity present on university campuses in Ghana.

Almost all denominations or religious traditions are represented in some form at the university. On the campuses, almost every large auditorium is occupied by one campus-based ministry or another. In some cases, many of the thriving churches were incubated and hatched from university campuses. A majority of university students in Ghana begin their tertiary education with the sole aim of earning a degree which would enhance their chances of finding a good job and consequently, a good life. However, some end up with both a degree and a "spiritual" gift while others gain only a "spiritual" gift. It is common to find in Ghana individuals who discovered their calling into ministry serendipitously at the university and either dropped out to pursue their ministry or completed university but went into ministry immediately after.

Most university students are in their twenties and thirties although there are also many students above this age range. This period has been labeled the age of *quarterlife crisis*.²⁴ Gary R. Collins elaborates:

For many, this is a period of transition, a time of reappraisal when past choices are examined and sometimes modified. By this time, most people have discovered

23. Jason Mandryk, *Operation World*, 7th ed. (Colorado Springs: Biblica, 2010), 32.

24. Alexandra Robins and Abby Wilner, *Quarterlife Crisis: The Unique Challenges of Life in Your Twenties* (New York: Jeremy P. Tarcher/Putnam, 2001) quoted in Gary R. Collins, *Christian Counseling: A Comprehensive Guide*, 3rd ed. (Nashville: Thomas Nelson, 2007), 257.

their talents, abilities, and their interests that may have been missed earlier. Some people conclude that their idealistic youthful values are unrealistic or unattainable. Those who have made unwise decisions or few commitments during their twenties now may feel fragmented, rootless, and inclined to think their lives are drifting or wasted. Often this leads to efforts to change this pattern so the future can have greater stability.²⁵

Among the crisis areas of those in their twenties and thirties are their spiritual lives. Since the university is a microcosm of the society, many of the vices which are practiced in the larger society are also present there. Sexual immorality, occultism, alcoholism, armed robbery, hooliganism, and gang membership are an ever-present threat at the universities. The active and conspicuous presence of religious groups on the campuses of universities in Ghana does not insulate students from losing their faith and falling into evil company. Therefore, a majority of campus ministries are a means by which churches can teach, nurture, and guide their congregants during this critical period of their lives.

Furthermore, churches want to ensure that the youth, who will in later years be in control of the doctrinal direction of their respective traditions, are continually socialized in the doctrines associated with their church. Many hitherto strong adherents of a specific church tradition have changed their belief systems after receiving university education. This is a phenomenon campus ministries are covertly established to mitigate. Consequently, campus ministries are not only intended to be evangelistic in mission, they also have a “maintenance” component, i.e., to keep these young Christians from defecting or changing their denomination or religious tradition.

25. Gary R. Collins, *Christian Counseling: A Comprehensive Guide*, 3rd ed. (Nashville: Thomas Nelson, 2007), 258.

Depending on one's frame of reference, the concept of "youth" and the chronological age bracket associated with this demography may differ. Developmental psychologist John Santrock, writing from a Western frame of reference, defines this stage of life as "the period of life between childhood and adulthood...lasts from roughly 0–3 years of age and ends at 8–22 years of age." Significantly, Santrock acknowledges the delicate nature of setting an upper limit to this stage. He concludes, and correctly so in my view that "defining when adolescence ends is not an easy task. It has been said that adolescence begins in biology and ends in culture."²⁶

Clearly, some socio-cultural and economic factors determine the graduation from this stage of life. Since culture determines the graduation date, individuals in the African context for instances, are still considered youth even when in their late thirties. When one is not married, without a job, dependent on family support and without the wherewithal to meaningfully contribute financially or otherwise to one's society, one is still considered a youth. Therefore, social age, rather than chronological age determines the upper limit to this stage of life in the majority of African countries. Consequently, one should not be surprised at my categorization of university students as youth even though some may be in their early thirties. Poverty and lack of access keep many in the African context from accessing tertiary education earlier than normal. For example, I entered UCC at age twenty-eight and graduated at thirty-two and I do not consider myself as an outlier.

History of Higher Education in Ghana

The history of higher education in Ghana is not as old as in America. Similar to Ghana's struggles to attain political independence, several hurdles had to be overcome

26. John W. Santrock, *Adolescence*, 8th ed. (New York: McGraw-Hill, 2001), 28-29, quoted in Chap Clark, *Hurt: Inside the World of Today's Teenagers* (Grand Rapids: Baker Academics, 2004), 28.

for the University of Ghana to attain autonomous status from the University of London. Several committees were set up to oversee and manage the transition from a university college to a full-fledged indigenous degree awarding university. As a result of the political maneuvering which characterized the development of the university, there appears to be a lack of chronological accuracy in the historical data. For instance, according to educational historians the very first institution for higher learning in Ghana was established in 1948. However, the provision of higher education goes back to the early 1940s. Fred Boateng proposes that the provision of higher education of some sort in the Gold Coast (pre-independence name of Ghana) began in Achimota High School as far back as 1924. He states:

In 1924, the foundation stone for Achimota School was laid by the colonial administration. The school started with full kindergarten and teacher training classes but at the outbreak of the Second World War, Achimota offered pre-university education, engineering and external degree courses of the University of London were established. In 1935, the first student obtained his degree.²⁷

Therefore, Achimota School, which is a Senior High School, was the setting for higher education courses long before infrastructure for institutions of higher learning was laid in Ghana (then the Gold Coast).

Universities in Ghana

There are currently eight public universities in Ghana although only six is listed on the Ministry of Education official website: University of Ghana (UG - Legon, Accra), Kwame Nkrumah University of Science and Technology (KNUST – Kumasi), University of Cape Coast (UCC – Cape Coast), University of Education (UEW – Winneba), University of Development Studies (UDS – Tamale), University of Mines and

²⁷ Fred Boateng, *State-Higher Education Relationship Dynamics in Ghana in Historical and Contemporary Perspective*. Master's thesis (University of Oslo, Spring 2010).

Technology (UMaT – Tarkwa), University of Health and Allied Sciences, and University of Energy and Natural Resources. I must indicate that some Polytechnics have since been upgrade to the level of “Technical Universities.”

Each of these universities has a unique mandate to train graduates to meet specific human resource requirements for the developmental agenda of the country. For instance, the University of Ghana was founded as the University College of the Gold Coast by Ordinance on August, 1948 “for the purpose of providing and promoting university education, learning and research.”²⁸ Being the oldest university, its graduates are currently leaders in the agricultural, business, health care, industry, service, politics and education sectors of the country. Incidentally, the current President of Ghana, John Dramani Mahama, is an alumnus of the university.

Kwame Nkrumah University of Science and Technology (KNUST) was established in 1952 to lead the nation’s drive to harness the potential of science and technology as a catalyst for development. Therefore, the mission of KNUST is to “provide an environment for teaching, research and entrepreneurship training in Science and Technology for the industrial and socio-economic development of Ghana, Africa and other nations.”²⁹

The University of Cape Coast (UCC) is one of the rare sea front universities in the world. It was established in 1962 with a mandate to produce human resources for the educational sector. Although the mandate has now been expanded to meet the increasing

28. University of Ghana, *Overview*. University of Ghana Official Website, 2015. <http://www.ug.edu.gh/about/overview>.

29. Kwame Nkrumah University of Science and Technology, *About us*. Kwame Nkrumah University of Science and Technology Official Website. <https://www.knust.edu.gh/about/knust/mandate>.

human resource needs of the country, the university is ever conscious of her primary obligation to “train graduate professional teachers for Ghana's second cycle institutions and the Ministry of Education, in order to meet the manpower needs of the country's accelerated education program.”³⁰

The University of Education at Winneba, shares a similar mandate with UCC. It is also involved with training professional educators to implement Ghana’s vision of redirecting the nation’s effort along the path of rapid economic and social development.³¹ The first cohort of students was enrolled in November 1992.

Located in the northern part of Ghana, the University of Development was established in May 1992; however, academic work began in September the following year. The university, characterized as being “pro-poor,” was established partly to bridge the huge developmental gap between the South and the North. Therefore, its mandate is to “blend the academic world with that of the community in order to provide constructive interaction between the two for the total development of Northern Ghana, in particular, and the country as a whole.”³²

First established as the Tarkwa Technical Institute in 1952, the University of Mines and Technology is located in the mineral rich town of Tarkwa in the Western Region of Ghana. The University exists primarily to train the required workforce for the mining and allied sectors of the Ghanaian economy. The vision of the school is to

30. University of Cape Coast, *About us*. University of Cape Coast Official Website. <https://ucc.edu.gh/aboutus>.

31. University of Education, *About us*. University of Education, Winneba Official Website, 2016. <http://www.uew.edu.gh/about-us>.

32. University of Development Studies, *About us*. University of Development Studies Official Website, 2016. <http://www.uds.edu.gh/about-us/history-facts>.

become a “center of excellence in Ghana and Africa for producing world-class professionals in the fields of mining, technology and related disciplines.”³³

Statement of the Problem

The Churches of Christ in Ghana commemorated 50 years of the Restoration Movement in Ghana in 2012. As part of the historical development of this community in Ghana, there has been a significant increase in the number of individuals who have access to higher education through the various institutions of higher learning in the country. This is a marked departure from the situation in the early 1960s, which is historically recognized as the beginning of the Churches of Christ in Ghana. Although no empirical statistics exist, oral history suggests that intellectuals within the church began to increase gradually beginning in the early 1980s. As a result, campus ministries affiliated with the Churches of Christ are currently visible and vibrant on the campuses of almost all Ghanaian universities. However, almost no literature exists regarding the inception, development, and influence of these campus-based congregations.

Purpose of the Study

The purpose of this study is to explore and document the historical trajectory of the campus ministries affiliated with Churches of Christ in Ghana and to establish the influence of these campus ministries on the church in terms of doctrine, worship, and leadership in the church in Ghana from the perspective of both former and current students.

33. University of Mines and Technology, Tarkwa. *About UMaT*. University of Mines and Technology Official Website, 2014. <http://umat.edu.gh/2013-11-21-13-11-50/2013-11-21-13-24-38/university-history.html>.

Furthermore, this study was designed to begin the process of developing literature on campus churches affiliated with the Churches of Christ in Ghana and also provoke further academic exploration and research into campus ministries so as to deepen and strengthen the quality of practice in this area.

Methodology

This study will be the first to document the historical development of the campus ministries affiliated with the Churches of Christ in Ghana. Having been actively involved with this ministry, I have first-hand knowledge of the limited availability of documentation regarding the historical development of campus ministries affiliated with the Stone-Campbell Restoration Movement in Ghana. However, some scanty documentation exists among individual campuses regarding persons who were involved with the formation of these ministries. Therefore, research method will include conducting oral history interviews, gathering and analyzing available resource materials, and developing and administering a questionnaire to elicit views from participants in campus ministries (past and present) on the influence they perceive the ministry has had on them and the church in Ghana, in terms of spiritual, moral, and leadership development.

Religious activities on university campuses in Ghana are regulated by the university authorities. The “Chaplaincy Department” headed by the University Chaplain is responsible for coordinating and regulating all religious bodies and activities on the university campus. To be recognized, all religious groups are required by the university statutes to register with the Chaplaincy Department by providing a copy of the group’s constitution, a list of officers, and a patron who must be a senior member of the

university community, whether a member of the church or not, who consents to liaise between the group and the university authorities.

Therefore, I first contacted the Chaplaincy Department of each university to seek access to these documents. These documents include dates on which the campus ministries registered with the university, the names of their patrons, and the list of officers. These names served as resources for my oral history interviews. These initial resources led to other individuals with pertinent historical information. These oral history interviews helped bridge the gap between the time the campus ministries started and the date they officially registered with the university authorities. The period of preparation is often not accounted for by the date of a group's "incorporation." Therefore, the official documentation and the oral history interviews were useful in determining and reconstructing an accurate historical narrative of the Churches of Christ Campus Ministries in Ghana.

After exploring the history campus ministry, I sought to ascertain the influence of these ministries on participants, both past and present, as well as the church in general. To ensure balance and mitigate against any form of bias, the perceptions of local church leaders were also elicited on the same subject-matter. Using a non-standardized, self-made questionnaire and purposive sampling, I elicited the views, opinions, and perceptions of respondents concerning the influence campus ministry has had on the moral, spiritual, and leadership development of participants. I also asked them to comment on the overall influence of campus ministries on the direction of the church in Ghana, in terms of doctrine, worship, and leadership. Results from the survey were

analyzed using thematic content analysis. Further analysis was done on inductive and semantic levels (see more details on page 58 to 60) based on the desired goal.

To achieve some balance in relation to the perceived influence of campus ministries affiliated with the Churches of Christ in Ghana, I interviewed some church leaders regarding same. These church leaders were chosen based on the fact that they have, with some level of consistency, served as facilitators at some of the programs, and also, have at one point or another had occasion to work or interact with some members of these campus churches in their local congregations. This association, in the author's opinion, offered them a bird's-eye view on the operations of the group under investigation.

Research Questions

1. What was the beginning of the historical evolution of campus ministries amongst the Churches of Christ in Ghana?
2. What has been the effect of campus ministries on the worship and doctrinal disposition of the Churches of Christ in Ghana?
3. What has been the influence of these campus ministries on student-members in terms of spiritual growth, moral development, and leadership development?

Significance of the Study

Apart from providing the first critical historical literature on the inception of campus ministries affiliated with the Churches of Christ in Ghana, this study also highlights the relationship dynamics between the campus ministries and the mainstream churches in Ghana in terms of theological outlook and leadership philosophy. Additionally, this study will provide relevant information that will be useful for planning

and policy-making in relation to the future of campus ministries affiliated with the Churches of Christ in Ghana.

Furthermore, results and findings from this study may shed some light on the general attitude and perception of church leaders in the Restoration Movement in Ghana regarding the relationship between higher education and spirituality, which hitherto has been considered as an anathema or potentially injurious to the Christian faith. Moreover, as campus ministry is increasingly becoming a viable and useful ministry among the Churches of Christ in Ghana, this study will provide a platform for honoring individuals or groups who played significant and monumental roles in shaping and propelling the various campus ministries to the level they are today.

Honoring the past has the added advantage of bringing to the surface and awareness, some of the challenges, bottle-necks, and failures of the past so that those in the present can learn and the future can also be re-envisioned and reimaged. Lastly, findings and results from this study will also serve as a foundation to guide and inform future research related to this subject and geographical setting.

Delimitations of the Study

The study is delimited to three of the eight (8) public universities in Ghana, located in the southern part of Ghana. This means that five of these public universities as well as all the private universities, Technical Universities, and Colleges of Education, which are all considered as tertiary institutions in Ghana and may have campus ministries associated with the Churches of Christ, are excluded from this study. This may affect the extent to which findings from this study may be generalized.

Limitations of the Study

Lack of extensive written documentation is a limiting factor to the scope of information obtained. The majority of the information regarding the historical aspects of the study was obtained orally through interviews and focused group discussions with certain key individuals who may have been present and actively involved in the phenomenon to be explored. A key factor in human forgetting is the passage of time. The ability of key personalities in this study to recollect and retrieve adequately relevant and significant historical data on events may limit the accuracy of information obtained. Furthermore, the demise of certain individuals and inadequate logistics to meet and interview key stakeholders in the church in Ghana may limit this study.

Organization of the Study

The study will be organized into five chapters. Chapter 1 deals with the background of the study, the purpose of the study, methodology, significance of the study, delimitations and limitations of the study, the organization of the study, and the review of literature. It also provides a brief overview of tertiary education in Ghana as well as the three universities with which the study will concern itself. Chapter 2 focuses on the history of the Church of Christ Campus Ministry at the University of Ghana, Legon. It highlights events, and personalities that contributed to its establishment, how it is currently faring, and some peculiarities of the congregation given its location in the national capital. Chapter 3 covers the historical narratives of the campus ministries based at Kwame Nkrumah University of Science and Technology (KNUST), Kumasi in the Ashanti Region. Chapter 4 discusses the congregation at the University of Cape Coast campus church and how they began. Chapter 5 analyzes the influence of these campus

ministries from the perspective of those who have benefited directly from them (past and present students) and those who are indirectly influenced by them, i.e., the church beyond the university campus. I also reflect on the results of the survey paying attention to some of the themes which emerged. Furthermore, implications for ministry are drawn and a frame work for campus ministries among Churches of Christ is suggested. Finally, I recommend areas for future studies.

Literature Review

There appears to be limited data regarding the historical development of contemporary campus ministry in the African context. Varied assertions exist regarding how campus ministry emerged. Such discrepancies and variations may be a natural consequence of the denominational lines along which campus ministry has evolved in Africa and Ghana to be specific.

Regarding the development of campus ministry in America, according to Sabin P. Landry, as early as 1706, some semblance of religious activity and groups existed on the campus of Harvard. The earliest documentary evidence of religious gatherings in an American college is generally suggested to be January 10, 1723.³⁴ However, it was not until the 1800s that campus religious activism in America became a widespread phenomenon. Landry argues that this is the background through which “Christian student organizations” developed, at least in the North American context.

Following what he describes as “a period of revival in New England in the late 1700’s and early 1800’s,” Landry observes that what previously had been limited mostly

34. Sabin Paul Landry, Jr. “*Christian Ministry to the Campus in Historical Perspective*,” *Review and Expositor* 69, no. 3 (1972) 311-21.

to the campuses of Harvard and Yale expanded to other colleges. By 1856, close to ninety or one hundred religious student societies were active on seventy different campuses.³⁵ Unlike mainstream congregations, these student groups engaged in different activities consistent with their varied interests. According to Landry these societies developed along three main activities. (1) Groups or societies with theological interests mainly directed their meetings towards discussions and debates on moral and religious issues. (2) Some met for religious fellowship in terms of prayer and practical acts aimed at stirring up religious consciousness and living. (3) Others were foreign missionary societies also known as “Society of Missionary Inquiry,” whose obvious interests lay in local and foreign missions. In other words, the student groups’ interests varied along academic, practical, and missional dimensions of religion.

It was from this seedbed that the student version of the Young Men’s Christian Association (YMCA) movement germinated in 1858 at the University of Virginia.³⁶ Between 1858 and 1877 religious activism among students flourished to the extent that as new religious groups were formed, old ones were resuscitated and some old and new groups merged. This desire to synchronize and consolidate their influence resulted in the formation of the intercollegiate movement of the Young Men’s Christian Association in 1877 when twenty-one colleges converged at Louisville, Kentucky, for their international convention.

35. *Ibid.*, 311.

36. C. Howard Hopkins, *History of the Y.M.C.A. in North America* (New York: Association Press, 1951), 37, quoted in Landry, Jr., 312.

Sabin Landry further indicates that the umbrella student group continued to experience growth in what appears to be exponential proportions. By 1882, as many as 174 YMCAs had a total membership of about 8,500. Three years later the number of associations had reached 475 with a membership of about 30,000.³⁷ The success of the Intercollegiate YMCA program could, to a large extent, be attributed to its flexibility to experiment as well as its three-prong focus on evangelism, Bible Study, and community service activities. The viability of this approach was realized particularly between 1890 and 1895 when about 13,500 student-souls were won for Christ.

Consequent to the success of the program, the need arose for structures to be put in place to manage and direct the explosive growth of the associations. Office spaces and the hiring of full-time paid officers became a necessity. According to Landry, Yale University pioneered the concept of developing and providing physical infrastructure and human resources for their campus ministry programs. In terms of human resourcing, in 1886, Yale selected an individual from the graduating class who, in their estimation had shown capacity and leadership in the Association's work during his undergraduate life. This individual served as Secretary of their campus ministry program for a year.

The designation "Young Men Christian Association" implied that the group was dominated by males to the exclusion of females of similar religious persuasion. Landry points out that prior to 1882 women in coeducational institutions were included albeit partially, in the affairs of the YMCA both at local and intercollegiate levels. Women were granted some concessions; they were seen as members in good standing, they were allowed to vie for elected positions, and they could be sent as delegates (perhaps with

37. John R. Mott, *The Intercollegiate Young Men's Christian Association Movement* (New York: International Committee of Young Men's Christian Association, 1895), 2, quoted in Landry, Jr., 312.

voting rights) to state YMCA conventions.³⁸ However, issues regarding the status and rights of women at the national level of the YMCA as well as a decision in 1882 to organize the YMCA strictly on basis of the masculine gender culminated in the formation of the Young Women's Christian Association in 1886 at Lake Geneva, Wisconsin.

Until the beginning of the twentieth century, ministry on the university campus was organized by students and for students. Student Christian associations were in charge of the various aspects of their operation. This changed with the entry of some denominations. According to Landry, the denominations entered the campus ministry fray for two main reasons: awareness of the necessity of meeting the spiritual and religious needs of students on the state university campuses and dissatisfaction with what the denominations perceived as "liberal interpretative materials" which were utilized by the YMCA as Bible Study resources.

Consequently, the Presbyterian Church was the first to begin a campus ministry for their student-members on the campus of the University of Michigan in 1887 and the Lutheran Church followed in the 1900s. The third group to join in the provision of ministry to students was the Congregationalists in 1906 when they appointed their first full-time university pastor to the University of Wisconsin. In 1920, the Southern Baptist Convention voted to initiate an agency responsible for promoting ministry to college campuses.

In the African context, literature is scanty in terms of records of the historical evolution of campus ministry. Nevertheless, it is common knowledge that university campuses in Africa have been breeding grounds for new church groups. It is my position

38. Elizabeth Wilson, *Fifty Years of Association Work Among Young Women* (New York: National Board of the Young Women's Christian Association, 1916), 122, quoted in Landry, Jr., 313.

that much of the difficulty with accessing records of the development of campus ministries in Africa and particularly in Ghana may be because most campus ministries began along denominational lines. These records, even if they exist, may be unpublished and in the custody of the various denominations.

In “Revitalizing College Ministry: The ‘Church-on-Campus Model,” John N. Brittain asserts that campus ministries have traditionally followed one of three models: the “presence model,” the “networking/resourcing model,” or the “church-on-campus model.”³⁹ The “presence model” posits that “the church should be present on the campus to interpret and respond to developments within the academic community and the larger world.”⁴⁰ Brittain argues that this model is passive and reactionary since it is perpetually responding to issues external to itself and also assumes that the university students and staff are abreast of the church’s mission. He further asserts that the model was the default model from the mid-1960s to the mid-1970s.

The “presence model” gave way to the “networking/resourcing model” in the late 1970s when the weaknesses of the “presence model” became apparent. In the “networking/resourcing model,” the campus ministry or minister essentially functioned as a facilitator. In this model, “the campus ministry would not so much *do* ministry as it would *enable* ministry to occur.”⁴¹ Therefore, the campus minister worked primarily as a counselor and a referral agent in terms of connecting students with resources to meet their specific and unique needs. Unlike the previous model, this model does not flaccidly wait

39. John N Brittain, “Revitalizing College Ministry: The ‘Church-on-Campus’ Model,” *The Christian Century* 105, no. 22 (1988) 673.

40. *Ibid.*, 673.

41. *Ibid.*, 673.

for the university to set the agenda but actively anticipates the needs of students and the church and put plans in place to supply resources.

The “networking/resourcing model” was also not faultless. Participants in campus ministry soon realized that activities of the ministries were deficient in spiritual and theological content. Brittain indicates that freshmen soon discovered that “there is no general forum on campus in which a configuration of worship and study takes place, resembling the church as they have known it.”⁴²

To remedy the weaknesses in the preceding models, Brittain recommends the third model – “the church-on-campus model” of campus ministry. This model proposes that students on campus should be provided with all that makes for a traditional church experience: worship and Bible study. Through the worship and Bible study experiences, the church provides a context within which students can situate their secular learning, and, therefore, the church assumes the agenda-setting position unlike in the presence-model. Brittain states:

Every campus ministry – through its services and programs – should show that the church has something important to say to today’s students. Outreach, mission and service must evolve from and remain in some way connected with worship and study on campus, as they do in countless churches.⁴³

Beyond these models, contemporary campus ministers have developed models to meet the unique and diverse needs of their target population. Accepting and respecting the diversity that exist in terms of race, gender, etc., has assumed monumental relevance in the twenty-first century. The university campus attracts a rich array of diversity in terms of race, gender, academic interests, and spiritual and religious persuasions.

42. Ibid., 674.

43. Ibid., 675.

Although such diversity is encouraged and valued, it also poses a huge challenge in terms of a university's capacity to meet the particular needs of the diverse population.

Campus ministries are also confronted with the task of finding models and frameworks tailored to meet the culturally sensitive needs of their members. Beyond the "Church-on-Campus model," "the Presence-model," and the "Resource/Networking model," there appears to be unavailable models that are culturally sensitive and diverse. Nonetheless, there are some models for "youth ministry" which campus ministries can adopt and adapt.

Campus ministry has something in common with youth ministry, both are focused on a common target group. One could also argue that campus ministry is a dimension of youth ministry or vice versa. Therefore, "*Four Views of Youth Ministry and the Church*" is a useful resource in conceptualizing campus ministry.⁴⁴ In this book, scholars and practitioners of youth ministry were tasked to present and defend their models of ministry. The exposition is followed by a "peer review" of the model highlighting both its strengths and weaknesses. The model developer then responds to the views, ideas, and even critiques of his peers.

The book proposes four models for youth ministry, which I believe can be utilized for campus ministry as well. Malan Nel proposes the "Inclusive Congregational Approach," where youth ministry or in this case, the campus ministry is integrated into the life of the congregation. This view perceives the youth as full or perhaps equal partners in the pursuit of God's mission to the world. This approach advocates for the

44. Mark H. Senter III, ed., *Four Views on Youth Ministry and the Church: Inclusive Congregational, Preparatory, Missional, Strategic*. Kindle ed. (Grand Rapids: Zondervan, 2010), <http://rbdigital.oneclickdigital.com>.

removal of the traditional distinction and separation of youth ministry. According to Nel, no theological argument can sustain this dichotomy. He asserts that

Young people are not just *partly* [sic] the congregation's responsibility, they are *wholly* so. The essence of God's dealings and relationship with people – and especially with those in the community of believers – makes such a distinction indefensible... youth ministry (*Jugendarbeit*) and youths themselves are part of the total congregational ministry and not a separate entity. It is an integral part of the congregational whole, in that the whole is never complete without youth ministry... people do not need to reach a certain age before God becomes interested in them and starts working with and through them.⁴⁵

Nel goes on to provide detailed components of the model along with his theological justification for his model. I found this model interesting and potentially useful for campus ministry in Ghana. However, the location of most campus churches away from main stream congregations may hinder its applicability. Nonetheless, I think that in a situation where campus churches, especially among the Churches of Christ in Ghana are left to their own fate and mostly considered as auxiliary appendages of the church, this approach could be useful in reconnecting campus ministries with main stream congregations to the benefit of both, particularly in terms of resource allocation. I agree with Nel when he says this approach has the potential of giving campus ministries both roots and wings.⁴⁶

Nel used “roots” in the sense that the campus ministry would be grounded and anchored in the mainstream congregation benefitting from the wells of wisdom and resources of the traditional church. Roots must produce wings– wings to fly into unchartered territories and virgin forests. If the church is to become relevant to God's progressive work among human kind, she must have the capacity to engage with

45. Ibid., 447.

46. Ibid., 382.

contemporary issues and ideas and also be part of the global conversation. Youth (campus) ministries could be the wings that carry the rooted, traditional church to where the current realities of life are being faced and experienced. Indeed, the church needs both roots and wings. Without roots, she dies. Without wings, she ceases to be relevant. The church must be both alive and relevant.

Wesley Black proposes the “Preparatory Approach,” which he defines as a specialized ministry that prepares young people to participate in the life of existing churches as leaders, disciples, or evangelists. This approach particularly has a place for students. It envisages students as “disciples in training,” with opportunities for service both in the present and the future. Consequently, this approach distinguishes between “activity-based” youth or campus ministry and “ministry-based” youth or campus ministry. The “activity-based” approach thrives on activities and programs. The idea is to inundate young people with a great deal of activity so that they have less time to sin. The program is evaluated by the calendar and the calculator. The evaluative questions, according to Black are: How many? How often? How big? And how exciting? “And if the answer to each is *more than last time*, success is thought to be assured.”⁴⁷

In contrast, Black advocates for the ministry-based approach which essentially perceives the campus ministry as an outgrowth of the ministry of the church and relates directly to the purposes of the church—in terms of activities, strategies, funding, and leadership. Consequently, the campus church by and large becomes a microcosm of the faith tradition it is affiliated with. Thus, every activity is aimed at developing matured Christians for now as well as the future. By this approach, campus ministries are not seen

47. Ibid., 14442.

as separate, but as a true reflection of the church. Perhaps, they are offered the grace, space, and time to grow and mature into the image of the church. They blend discipleship and evangelism without emphasizing one over the other. In the spirit of the Great Commission, they try to reach all as well as teach all. Finally, this approach advocates for both separation and integration at the same time. Theologically, campus ministries are no different from main stream congregations however, they are separate because they are focused on a group that is developmentally, socially, psychologically, and culturally unique.

Chap Clark proffers the “Missional Approach. He defines the missional approach as “the community of faith corporately committed to caring for and reaching out into the adolescent world (of both church and unchurched young people) in order to meaningfully assimilate them into the fellowship.”⁴⁸ This approach perceives adults as missionaries and adolescents as a people to be reached with the gospel. This assumption is problematic since it assumes that all adults are in a saved relationship with God and all adolescents need reaching. It also ignores other needs of emerging adults that may not necessarily be spiritual. Inasmuch as the approach is theologically justified, it makes adolescents feel more as “targets” than as “people” as suggested by David Kinnaman and Gabe Lyons.⁴⁹ According to Kinnaman and Lyons, young people have developed some negative perceptions about Christians. Among them, they feel Christians are too focused on making converts and therefore, are suspicious of our motives. While this should not

48. Ibid., 2425.

49. David Kinnaman and Gabe Lyons, *UnChristian: What a new Generation Thinks About Christianity – and why it Matter* (Grand Rapids: Baker, 2007) 27.

derail our missional agenda, I believe it should inform our approach. It must be all encompassing.

Mark H. Senter III presents the “Strategic Approach to Youth Ministry.” In a rather loaded definition, this approach is intended to create a community of leaders and youthful Christians that support “parachurch” or “church-based” ministries to plant new churches to maintain a theological continuity while expressing faith in a community relevant to both Christ and culture. In other words, this approach purports to develop young people not only as missionaries, but also as disciples, and worshippers who are actively living out their faith truly exemplifying salt and light in an insipid and perverse world. According to Senter, this approach is strategic because “it calls upon the youth [or campus] ministry to be and become a holistic intergenerational church that is relevant to the world in which it lives.”⁵⁰

I admit an affinity to this approach. It appears to be in tune with the complexities young people face given the complex postmodern culture. Spirituality is more than conversion. Consequently, campus ministries must not be so focused on reaching without while those within are spiritually impoverished and immature. Campus ministries could be used by the Churches of Christ in Ghana to strategically prepare for the future. Students could be trained, resourced and deployed to reduce the leadership inertia that currently exists in relation to meeting the humungous and sometimes perplexing challenges of a post-Christian world. Campus ministries could be the strategy for the future in which all necessary changes are introduced through the future leaders of the church.

50. Mark H. Senter III, ed., *Four Views on Youth Ministry and the Church*, 3424.

Another book similar to the previous one is *Youth Ministry in the 2st Century: Five Views*. Edited by Chap Clark, one of the contributors to the previous book, this book also presents views of five different scholars and/or experts in youth ministry which I think will be useful for campus ministry. Clark indicates that youth ministry today “is in desperate need of a theological, psychosocial, and ecological grounding. We need a fresh trajectory, a new idea.”⁵¹ Campus ministries, especially in Ghana, also have similar needs and could benefit from these new ideas and fresh trajectories.

Greg Stier is founder and president of Dare 2 Share ministries, a ministry that equips teenagers to share their faith relationally. He proposes “The Gospel Advancing View” of youth or campus ministry. This view is similar to the missional approach which proposes that any ministry involving young people must be a search-and-rescue mission for the lost since that formed the core of Jesus’ mission. He bemoans the fact that modern youth ministries have “exchanged mission for meetings, separated evangelism and discipleship, and also turned outreach into a program instead of a lifestyle.”⁵² The goal, he argues, is to nurture in young people a passion to reach the lost and also to live and give the gospel in word and deed in their spheres of influence. The chief challenge to this approach has always been its lack of biblical balance. There is more to the Bible than only evangelism. God has more expectations of His church and His people, and certainly of young people. Expectations regarding church life, family life, vocation, worship,

51. Chap Clark, ed., *Youth Ministry in the 21st Century: Five Views*. (Grand Rapids: Baker Academic, 2015), xiii.

52. Greg Stier, The Gospel Advancing View. *Youth Ministry in the 21st Century: Five Views*, ed. Chap Clark (Grand Rapids: Baker Academics, 2015), 4.

purity, and many more. I think this approach to any ministry and more so to campus ministry will be simplistic and reductionist.

Brian Cosby is a professor at Australian College of Theology and a pastor of a church. He proposes “The Reformed View” of youth ministry. Expressed in extremely deep intellectual and theological language, this view seems to advocate a shift from what he calls a “Home Depot Theology” where God is portrayed as a helping gear we go to when in dire straits. Rather, he advocates a return to “the distinctive theological doctrines as expounded by the Protestant Reformers and post-Reformers of the sixteenth and seventeenth centuries.”⁵³ Like then, this model requires parents, especially the father to take responsibility for training their children with the Bible as the curriculum. Besides the active involvement of parents, this view relies heavily on what Cosby terms the “means of grace.”

This means that the model is not fixated with success, but rather faithfulness. It does not have a magic formula but concentrates on being faithful in ministering the Word, fellowship, the Lord’s Supper, prayer, and service. These are the means by which the Lord’s grace works to result in desirable outcomes in ministry. Since it is by grace it precludes any work, strategy, and machinations on the part of the youth or campus minister. The methodology is simply doing what the early Christians did (Acts 2:42–47), while believing that God will in his time and through his own means, bring success. This view seems unprogressive however, it is rooted in deep theological foundation, a quality some youth and campus ministries tend to lack.

53. Brian Cosby, *The Reformed View. Youth Ministry in the 21st Century: Five Views*, ed. Chap Clark (Grand Rapids: Baker Academics, 2015), 38.

Chap Clark is a professor and chair of Youth, Family, and Culture at Fuller Theological Seminary. He advances the “Adoption View of Youth (Campus) Ministry.” He argues that the Bible employs a lot of familial metaphors to describe God’s people. For instances, the church is called the “body of Christ” or “family of God.” In spite of these, the interrelationship and interdependence which this metaphor conjures is missing in the church. Youth ministries appear to accentuate the segregation in churches; adults are on one side while young people are on the other side.

The adoption view therefore, posits that church leadership must proactively connect all members relationally into the body or family of Christ. Clark asserts that young people must not be seen as a separate population, a situation that is reinforced by the differentials in church programming, instead, the church must begin to live like a family by adopting the younger population. He states “the goal of youth [or campus] ministry must shift away from segmenting young people off from everyone else to offering them a mutual, empowering, engaging, and supportive new family... we must rethink youth [campus] ministry so as to literally *adopt* them into the family of the church. Honor their gifts and calling, yes.”⁵⁴

Essentially, this view is a call to leadership action. Therefore, I think campus ministries affiliated with the Churches of Christ in Ghana would benefit a great deal if church leaders *adopted* and integrated some of these ministries and did not perceive them as step-children who can cope with indifference. The gap between the campus churches and the mainstream congregations could be bridged if some of these views were in place. Campus churches on the other hand can also learn and make themselves “adoptable.”

54. Chap Clark, The Adoption View. *Youth Ministry in the 21st Century: Five Views*, ed. Chap Clark (Grand Rapids: Baker Academics, 2015), 85.

Although there are some genuine reasons for young people to seek to be independent given the patriarchal nature of the Ghanaian society, they must overcome their fear of potential patriarchal oppression and interference so that they can benefit from the mutual nourishment that members of the body and family enjoy.

“The Ecclesial View of Youth [or Campus] Ministry” is offered by Fernando Arzola. He is dean of the College of Arts and Sciences and associate professor of religion at Nyack College. His premise is that Protestant ministry to youth appears to disregard a need for the church. He claims that “it’s not so much that ecclesiology has become unimportant; rather, it is nonexistent in contemporary youth ministry thought.”⁵⁵ Arzola blames this state of affairs on the Enlightenment. He suggests that the Enlightenment eroded and corroded the place the church held in the minds and hearts of people during the period he terms as the “classical period.” The early church perceived the church as the observable and discernable continuation of the presence of Christ in the world, the Catholic Church institutionalized the church, and then eventually the Protestant Reformers attempted to cleanse the church of her artificial embellishments and ensured that the Word of God is rightly preached and the sacraments rightly administered. The Reformation process led to the emergence of various denominations.

However, the Enlightenment Arzola argues, did irreparable damage to view of the church. Their emphasis on *pragmatism and individualism* he says, resulted in an a-theological understanding of the church and an ahistorical view of the church respectively. The result is that “Enlightenment rationalism has robbed the church of its

55. Fernando Arzola, The Ecclesial View. *Youth Ministry in the 21st Century: Five Views*, ed. Chap Clark (Grand Rapids: Baker Academics, 2015), 113.

mystical self-concept, so that it is now regarded as little more than a human organization made up of individuals.”⁵⁶ The effect is that most youth ministries and for our purposes, campus ministries tend to assume a contemporary posture against understanding their place within God’s redemption history through the church.

Therefore, he proposes that the practice of youth ministry including campus ministry must focus on re-appropriating what he calls the four characteristics of the church namely that the church is one, it is holy, it is universal, and follows apostolic traditions and teachings. Again, the practice of any ministry to the youth should seek to re-appropriate what he calls an incarnational/visible understanding of the body of Christ. That is, youth ministry or campus ministry must be seen and reconnected to the church in which the fullness of Christ truly dwells. This means ministry to youth, whether on campus or elsewhere must be conceptualized through ecclesiological lenses and not as an auxiliary or para-church activity. This will help young people gain a proper perspective or what Arzola calls “a formational perspective” of the body of Christ.

The last view, the “D6 View of Youth [or Campus] Ministry” is credited to Ron Hunter. Ron is executive director and CEO of Randall House. He also publishes the “D6 Curriculum,” and directs the “D6 Conference.” Explaining further, he declares that “D6” means “Deuteronomy 6.” Therefore, this approach attempts to integrate leadership from the church and the home to disciple current and future generations. The approach “views the church as the theological anchor, training ground, and resource center for

56. Ibid., 117.

discipleship. The church equips the parents to coach the kids.”⁵⁷ Deuteronomy 6 in a social scientific lens, is an allusion to the sociology of knowledge. God affirms that reality is socially constructed,⁵⁸ and as result places the family in charge of leading the process of socialization. Hunter correctly observes that in Deuteronomy 6, God commands the older generation of grandparents, parents, and the faith community as whole to engage in generational discipleship. The home and the church, two social groups created by God, are expected to provide what Hunter terms “echoing voices” to speak truth into the lives of the younger generation. Consequently, the youth or campus minister’s responsibility within the D6 approach is to work in tandem with other ministries to help parents teach, model, and build relationships at church and in the home.

In reviewing the views and approaches which campus ministries could coopt, I suggest that these views offer helpful alternatives which practitioners especially in the African context could adopt and adapt. They also present a template by which current models can be evaluated and adjusted.

Campus ministry, like all other religious initiatives, attracts some criticism. According to Donald G. Shockley, a section of the denominational world has described campus ministry as “a contrarian investment strategy” –an investment concept which in its basic form suggests investing in stocks or a product that is performing poorly and possesses little or no prospect for the future. Shockley indicates the consensus in many, if not most quarters of mainline denominations is that campus ministry is not a good

57. Ron Hunter, *The D6 View. Youth Ministry in the 21st Century: Five Views*, ed. Chap Clark (Grand Rapids: Baker Academics, 2015), 148.

58. Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Garden City: Doubleday, 1966), 5.

investment. As program priorities compete for dollars, other concerns are judged to be more promising.”⁵⁹ Despite such negative attitudes, Shockley intuitively projected that campus ministry would provide enormous opportunities for church missions.

Wayne Olson has described campus ministry as “Remedial Religion” to the extent that a majority of students possess negligible levels of Bible knowledge, and therefore, the onus falls on campus ministers to remedy this situation. Although, this may appear to have some pejorative connotation, it nonetheless has some truth to it. In doing this remediation, campus ministers endeavor to “supplement and often to correct the teaching of well-meaning local congregations, and pastors as well as parents. Through educational, counseling and pastoral ministry, such remedial religion teaches students the importance of adjusting their accustomed ways of thinking about religion and faith – as students must do in all fields of academic inquiry.”⁶⁰ Of course, campus ministers are not always successful since there is a natural tendency on the part of students to resist the process of unlearning and reevaluating their strongly held beliefs and faith affirmations and confessions. This may be attributed to the notoriety of the university as secular and a place where absolute truth is believed not to exist, where truth is relative not objective, philosophical rather than doctrine.⁶¹

Inasmuch as the characterization of campus ministry as “remedial religion” is factual, it is also factual in the African context to describe campus ministry as “evidence of discipleship.” The majority of campus ministries were begun by young men and

59. Donald G Shockley, “Campus Ministry: A Contrarian Investment Strategy,” *The Christian Century* 102, no. 32 (1985), 951-53.

60. Wayne C Olson, “Campus Ministry as Remedial Religion,” *The Christian Century* 105, no. 12 (1988), 381-83.

61. *Ibid.*, 381.

women who despite their limited content knowledge of the Bible and ministerial training were able to teach, preach, pray, and evangelize their community with the gospel. These young men and women took positions on their campus, and with little or no supervision from external sources, were able to administer and operate these campus-based congregations. Some even went to the extent of establishing and developing physical infrastructure like auditoriums and means of transport, etc., for the campus church. In this sense, I argue that one sure way missionaries can judge and evaluate the extent of growth and discipleship is by looking at campus ministries.

Finally, Douglas Foster's review of the work of Stephen D. Eckstein, Jr. in the area of campus ministry as conceived, perceived, and practiced by the Churches of Christ brings to light some peculiarities of that ecclesiological community in terms of campus ministry. Traditionally, the Churches of Christ have demonstrated some level of ambivalence towards campus ministry. In fact, sometimes such ambivalence degenerates into suspicion and even antagonism. According to Foster, the reason is the tendency for campus ministries and ministers to disparage, scorn, criticize, and even ridicule and mock some traditional beliefs, doctrines, and practices of the church.⁶² This is because some of these traditional beliefs, doctrines, and practices are perceived by some of the younger generation as discriminatory, patristic, authoritarian, totalitarian, and indifferent to postmodern values.

Campus ministries are often seen as "undesirable change agents" and a threat to the unity, harmony, and traditions of the Stone-Campbell Movement. Such perceptions, considerably widespread, affect the extent to which campus ministries and ministers

62. Douglas A Foster "Stephen D. Eckstein Jr. and Churches of Christ: 1950-2001," *Restoration Quarterly* 43, no. 4 (2001), 199-210.

receive financial and logistical support as well as the extent to which mainstream congregations are willing to collaborate and engage with campus ministries. Indeed, although Foster may have written from a North American frame of reference, in my opinion and experience, it appears to reflect an African reality. However, among the Churches of Christ in Ghana, the suspicion and mistrust appears to be giving way to acceptance and cooperation. Furthermore, campus ministries in Ghana to a large extent, appear to be the ones earnestly safeguarding the traditions of the church rather than seeking to change it.

In this chapter, I have provided some background information regarding the historical evolution of the relationship between the church and the university which culminated in the development of campus ministries. In the process, I also provided a socio-historical sketch of the development of education in general and the university in particular. I attempted to bring to the fore the peculiar dynamics between the church and university historically as well as situate these dynamics in the current context as it pertains to the churches of Christ in Ghana. I also reviewed literature which offers views and frameworks through which campus ministries could be conceptualized. In the next chapter, I will focus on reconstructing the historical development of campus ministries affiliated with the Churches of Christ in Ghana, beginning with the campus ministry at the University of Ghana, Legon.

CHAPTER II

HISTORY OF LEGON CHURCH OF CHRIST CAMPUS MINISTRY – UNIVERSITY OF GHANA

This chapter will focus on documenting the history of the Legon Church of Christ. I will begin by providing some history of how religious activism has evolved on the campuses of the University of Ghana as well as some of the peculiarities of religious life on the campus that provided the seedbed for the Churches of Christ. After this, the historical trajectory of the Legon Church of Christ will be pieced together relying on oral history interviews. Likewise, I discuss the programs and projects, the period of consolidation and the events which led to the birth of the community church idea will be discussed. Finally, I examine the perception of past and present participants or beneficiaries of the Legon Campus Ministry in terms its influence or effect on their spiritual, moral, and leadership development.

The University of Ghana is the premiere university of Ghana. It was established in 1948 after a protracted process. Several commissions were established by the colonial masters to develop a road map that would eventually lead to the establishment of an autonomous, indigenous degree-awarding institution of higher learning. The Elliot and Asquith commissions were the most influential since their reports seem to have precipitated some actions from the colonial masters. Intellectual autonomy was perhaps seen by the indigenous people as a potential tool which would facilitate the attainment of

political autonomy and independence. “A minority report” from the Elliot commission recommended a unitary university be established to serve the whole British West Africa (all British colonies in West Africa).¹ Ibadan, Nigeria was to be the designated place for this university, but opinion leaders in the Gold Coast led by Dr. J. B. Danquah rejected this proposition for obvious reasons. Subsequently, after the dust had settled on the work of both the Asquith and Elliot Commission, the University College of the Gold Coast (Ghana’s name prior to independence) was founded by Ordinance on August , 948 to provide and promote university education, learning, and research.²

Religion and religious activism has been an integral part of the life on the university from the beginning. Going into this research, I assumed that students’ religious activism in Ghanaian universities was a later development given the secular nature of the modern university. Contrary to this initial assumption, I discovered that provision for religious expression and practice was prominent on the mind of authorities from the onset of the university. All halls of residence at the university have places for religious activities built into them. Students have been allowed and even encouraged to develop and explore spiritual dimensions while pursuing their academic interests.

Therefore, pluralistic religious expressions (Christianity, Islamic and Traditional) have flourished on the campus of the University of Ghana from its beginning. Religion on university campus in Ghana is neither a remedial reaction to moral decadence on the part of students, nor a reaction to secularization of the university. Rather religious consciousness and the promotion of religious practice on the campus of the university is

1. University of Ghana. *About Establishment*. University of Ghana Official Website, 2016. <https://www.ug.edu.gh/about/establishment-university>.

2. University of Ghana, Official Website.

mainly a result of a belief held by the University of the need to offer “holistic education” to its students.³ In view of this, the university, through the University Christian Fellowship (UCF), under the auspices of the Chaplaincy Board, maintains strong interest in student-religious groups and their campus operations. This is the history, philosophy, and policy of the University of Ghana in relation to the practice of religion on their campus. And it is within this milieu that Churches of Christ campus ministry emerged at the University of Ghana.

Emergence of the Churches of Christ Campus Ministry

The campus ministry of the Churches of Christ is believed to have begun on the campus of the University of Ghana during the 1987/1988 academic year. During the 1980s, Ghana experienced political volatility as the result of the December 31, 1981 coup that brought into power Ft. Lt. J.J. Rawlings and his Provisional National Defense Council (PNDC). The university calendar was disrupted a number of times for several reasons. Dr. Obed Yao Asamoah, writing in *The Political History of Ghana (1950-2013)*, indicates a closure of the University of Ghana in May, 1987 as a result of “hooliganism” occasioned by the arrest of a former student leader.⁴

When the university was eventually opened after this particular closure, students were, as part of the registration process, expected to indicate their denominational

3. Although I did not get the opportunity to interview the Chaplain at the University of Ghana, the idea of spirituality contributing to the holistic educational achievement was intimated by Protestant Chaplains of the other two universities covered by this study. Both Rev. Dr. Seth Asare-Danso and Rev. Dr. Paul Bofo of the University of Cape Coast and the Kwame Nkrumah University of Science Technology respectively alluded to the fact that religious expression and activism in the Ghanaian universities were infused into the life of the institutions from their inception for this reason.

4. Dr. Obed Yao Asamoah, *The Political History of Ghana (1950-2013): The Experience of a Non-Conformist* (Bloomington: AuthorHouse, 2014), 337.

affiliation. Samuel Ayim,⁵ a member of the Church of Christ and a continuing student, realized that there was no sheet designating the Church of Christ, so he took a fresh sheet of paper, labelled it “Church of Christ,” wrote his name on the sheet and left it on the registration desk with the anticipation that other individuals who identified themselves with the Church of Christ would also do same.⁶

After the registration process he returned to check on the form he had displayed earlier. According to Samuel Ayim, a few names and thus a few people confirmed their identity as members of the Church of Christ (he could not remember the exact number). To explore further the possibility of finding more members, he wrote again on sheets of paper requesting students who were affiliated with the Churches of Christ to indicate their names and room numbers. He pasted the sheets of paper on the notice boards of all the residence halls; again, with the anticipation that students who were part of the Church of Christ would respond.⁷ After a week or so, Ayim went back to the notice boards to inspect the number of people who had responded.

5. Samuel Kumi Ayim, Group Legal Counsel; Ecobank Transnational; Lome-Togo; telephone interview by author, audiotape recording, Personal Library, September 14, 2015. Ayim is generally credited with taking the initial steps to begin the Campus Church at Legon. This is corroborated by Fred Asare who is a contemporary of Samuel Ayim.

6. The author can confirm that Samuel Ayim and his cohort do not represent the first generation of Church of Christ members in Ghana to access university education. Dr. George Amuasi preceded them. He was there in 1972 and graduated in 1976. He confirmed to me in a telephone interview on March 16, 2016 that a campus ministry affiliated with the Churches of Christ did not exist on Legon campus while he was there. This indicates 1987 indeed marked the beginning of the Legon campus church.

7. This is a common approach to disseminating information at the various universities in Ghana even today. Students are socialized by authorities to take the responsibility of reading announcements pasted on notice boards. All relevant announcements are relayed to the university community using notice boards. Unlike most universities in the West, emails are not used, even now, as the means of disseminating information.

Fourteen individuals eventually identified themselves as affiliated with the Church of Christ and thus came together to form what has now become known as the Church of Christ, Legon.⁸ The fourteen people comprised thirteen males and one female. The initial group included Samuel Kumi Ayim (currently works in Lome, Togo as the Group Legal Counsel for Ecobank Transnational); Dr. Augustine Tawiah (formerly the president of Ghana Bible College, the first preacher-training institution of the Churches of Christ in Ghana), Frederick Boadu Asare (president of Village of Hope Group), Dr. Kwadwo Appiagyei-Atua (currently a senior lecturer at the Faculty of Law, University of Ghana, Legon); Amos Asuman Karikari (head, Hope Vocational Training Institute), Charles Brenya Wiafe-Akenten (Lecturer, Department of Psychology, University of Ghana), Kofi Adu Agyarko (Energy Commission, and an elder at Nsawam-Road Church of Christ); Dr. Lily Yarney (formerly Lily Sanful, senior lecturer University of Ghana Graduate School of Business); Robert Asase (now deceased, formerly a Judge in the Ghana Judicial Service) Joel Yarney (consultant specialist, Korle-Bu Teaching Hospital) Parker Yarney, Emmanuel Ofofu (chief officer, CSIR) Kwame Gyebi (U.K.) Eric Acheampong (U.K.) and Emmanuel Antwi.

According to Ayim, their first unofficial meeting was held in his room. They later discovered that Augustine Tawiah was a trained minister and he assumed some responsibility for the young group in terms of providing theological leadership.

According to Tawiah, after coming together in November 1987,⁹ the young church was

8. Samuel Ayim could not remember the specific number of the pioneering group. The figure (14) was offered by Dr. Augustine Tawiah, who was their preacher and also part of the pioneering group.

9. Dr. Augustine Tawiah, Educational entrepreneur and campus minister, interview with the author, audiotape recording, Personal Library Collection, September 17, 2015.

faced with a number of challenges the most immediate one was where they could meet since their number could no longer fit into Ayim's room. Tawiah, who at the time was a teaching assistant in the Sociology Department, used his influence to secure one of the lecture rooms (S.76) as their first official meeting place.

This place hosted the young campus church until the university prohibited religious groups from using their property for activities in 1999.¹⁰

Thus, the Church of Christ at the University of Ghana was begun in November 1987 in lecture room S.76 in the Sociology Department with fourteen initial members. Dr. Augustine Tawiah served as their first minister.

Factors that Culminated in the Establishment of the Church

The campus church at Legon did not begin in a vacuum, there were some precipitating elements. Prior to November 1987, most of the initial members either commuted to nearby congregations for worship, joined other faith-traditions, or had to miss worship opportunities. Some of the nearby congregations included Madina, Osu, and the Nsawam-road congregation at Kwame Nkrumah Circle, all in Accra. According to Samuel Ayim, commuting to these nearby congregations every Sunday to worship posed a number of challenges. Firstly, at this time in Ghana's socioeconomic development, the state of much of her infrastructure, particularly the road network was deplorable. This not only made commuting an uncomfortable experience, but also an

10. This was indicated to me by Mr. George Kingsley Abugah, the current minister of the Legon Church of Christ in an interview on September 16, 2015 at Staff-village Primary School, the current meeting place of the church. Mr. Abugah did not indicate the reason for the university's directive, but it could be that these churches were not taking good care of university property and they were asked to vacate or the university could not accommodate all the churches so they decided not to provide for any of them.

expensive venture. As a result, Sunday worship required high financial commitments for students like Ayim who were determined to not forsaking the assembly of the saints.

Secondly, apart from the financial demands, joining nearby congregations for Sunday worship was time consuming. The bad roads, coupled with the unreliable transportation system meant that a student would accomplish little or no academic work on Sunday. The situation may have been aggravated further by the fact that mainstream congregations are structured with no consideration for the particular circumstances and needs of the student-member. Sunday is closely followed by Monday, and as such it is essential for any student to have time on Sundays to prepare for the academic rigor and expectation that Monday brings.

Finally, Ayim realized that given the financial toll and the time constraints, it was impractical for him and other students who were interested in developing their spiritual lives to continue to do so by visiting nearby congregations of Churches of Christ. Pragmatically, it was unsustainable and he envisioned that generations coming after him might lose the habit of regular congregational worship and fellowship for these same reasons. Thus, he was motivated by these factors coupled with his own desire to express his newly found faith by ensuring his faith-tradition would be known and recognized on campus. He told me in an interview that at this time in his Christian walk, “he was on fire.” In fact, the 1980s is generally recognized as the period when the Churches of Christ in Ghana experienced monumental growth spurts. According to Fred Asare, between 1980 and 1987 the number of congregations of Churches of Christ in Ghana tripled owing to relief efforts and the activities of the World Bible which resulted in phenomenal

number of conversions.¹¹ Ayim's activities on the campus of the University of Ghana may be a microcosm of a nationwide phenomenon.

Programs and Projects

Unintentionally, the Legon Campus Church utilized what has come to be known as the "Church-on-Campus Model" of campus ministry where groups of students on a campus engage in activities that local churches do.¹² The objective of this model is to provide students the opportunity for worship, fellowship, service, and spiritual encouragement while still on campus. Consequently, from its early stages, the Legon church engaged in Bible study, Sunday worship and breaking of bread, evangelism, prayer meetings, benevolence, and community service. Nonetheless, apart from the spiritual activities of the church, the group undertook to ignite intellectual interests of members of the Churches of Christ and to revive youth activism in the Churches of Christ in Ghana. In pursuit of these goals, members of this church travelled regularly to Polytechnics,¹³ and senior high schools to speak to members and non-members alike about the need for them to aspire to higher education and how to get there. In institutions without campus ministries affiliations with the Churches of Christ, they encouraged students to establish one, albeit not as autonomous as the Legon church, but a campus ministry which can serve their spiritual and other needs.

Each semester, they selected an institution to visit. Once selected, they identified an individual in the institution who would do the ground work of informing members of

11. Frederick B. Asare, *A History of Churches of Christ in Ghana: 1958 to 2008*. (Master's Thesis. Abilene Christian University, April 2013), 114.

12. Brittain, 673.

13. Polytechnics are tertiary institutions that train technocrats in Ghana. Most of them have been converted in technical universities beginning 2016.

the Church of Christ as well as non-members who might be interested about a program that sought to coach people on how to enter the university successfully, a topic which appeals to most non-tertiary students. On the appointed day, the church sent a delegation to these institutions to accomplish the two-fold purpose: encourage higher education and the formation of campus ministries. This activity focused on the southern sector of the country and continued until the pioneering group cycled through. Nonetheless, the program metamorphosed into what became known as the “Senior Secondary Schools Symposium.”

Succeeding generations of the Legon church changed the format of the program. Instead of visiting schools, they wrote letters to local congregations to organize their high school student-members and make provisions for them to attend the one-day program at the University of Ghana, Legon. At the program, these high school students were offered academic counseling which could increase their chances of gaining admission into the university, and they were stimulated to pursue spiritual development. In a country where access to higher education is limited, this program became useful in stirring and steering many young people towards higher education. When participants saw that individuals of similar faith and sometimes similar socio-economic circumstances had been able to make it, some mental barriers were removed. My journey into higher education was partly triggered by attending one these meetings around 2002 or 2003.

Again, they visited local congregations to engage the youth to motivate them to invest themselves in the life of the church. They initiated the Greater Accra Youth Day program which brought together all young people in the Churches of Christ in the Greater Accra Region where the university is located. This program has been

institutionalized and is now an annual program attracting thousands of people. The most recent event was held at the Accra International Conference Center (AICC),¹⁴ a prestigious conference venue recognized for its spaciousness. Congregations in other regions of the country have also taken a cue from this initiative.

Apart from reviving the youth and the intellectual culture of the church, the Legon campus church also published a newsletter they called the “Reminder.” According to Fred Asare, this newsletter included articles on doctrinal positions of the Churches of Christ as well as stories and information pertaining to the brotherhood in Ghana. This newsletter was also a fundraising initiative for the campus church however, it could not be sustained due to financial difficulties. Although they self-financed most of their programs and projects, they occasionally had to rely on some nearby congregations for help both in cash and in-kind donations.

They relied on resource persons from nearby congregations when the need arose. Fred Asare indicated that nearby congregations cooperated and supported the programs and projects of the campus church. Eric Darko, indicates that some of the preachers who have served as resource persons to the Legon church include Dan McVey (a former missionary in Ghana), Dr. Samuel Twumasi-Ankrah (currently the president of Heritage Christian College, a tertiary institution affiliated to the Churches of Christ in Ghana), Anum Thompson (formerly of the Madina Church of Christ), and Osei Young.¹⁵

14. Ghana Tourism Authority. *Conference Centre*. Ghana Tourism Authority Official Website, 2011 – 2012, <http://www.ghana.travel/places-to-visit/accra-international-conference-centre/>.

15. Eric Darko, Historical Overview of Church of Christ, Legon. A Presentation at the 10th Anniversary Celebration of the Legon Church of Christ, July, 2010, 6.

Period of Consolidation (1999 – present)

In 1999-2001, a new epoch was reached in the life of the Legon campus church. By this time almost all the initial members had moved on to other pursuits. A new generation of students had assumed responsibility for the church. It is significant to note that up until then, the church had been led exclusively by students, for students, and through students with support from other congregations. The leadership structure of the church was consistent with that required by the university for any association, club, or group on campus. The university required all associations, clubs, and groups to have a President, Vice President, Secretary, Organizing Secretary, and Financial Secretary. This leadership structure is a sharp deviation from the theological orientation of the Churches of Christ in terms of leadership.

Faced with a number of challenges including ejection from the place of worship by the university authorities, the new crop of leaders for the period between 1999-2001, led by Eric Darko, took an inventory of these challenges in order to develop solutions for the future. Eric Darko and his cohort identified the following challenges:

1. Lack of stability or continuity of the campus church due to breaks and vacations.¹⁶
2. Inability of non-student members living around campus to join and worship with the student group because their designation and location naturally excluded non-students.

16. There has been a long-standing debate over whether campus ministries could refer to themselves as churches in the strictest sense of the word. Those who suggest that they cannot, argue that “churches” do not go on vacations and since campus churches cease to exist when the university is on break, then the groups that meet on the university campus cannot refer to themselves as a church. Apart from this, the structure that used to run the campus groups was not in tandem with the structure prescribed in Scripture. The debate is still on-going.

3. Inability to operate and to function as a mainstream church with the capacity for evangelism, edification, and benevolence. They lacked the personnel and knowledge to do so on their own.
4. Lack of space to meet the needs of the various demographic groups in the church e.g. new converts' class.
5. Lack of space to accommodate the growing numbers of the group which discourage further evangelism.
6. Identity as a student-church discouraged futuristic thinking and planning in terms of building an auditorium, developing a biblically-based leadership structure including hiring a preacher.
7. Perennial challenges of meeting university requirements for clubs, associations, and groups which includes but is not limited to finding a patron who is a senior member of the university and a member of the church as well.

These challenges may have amplified the voices of critics of campus churches in the minds of these young leaders. The leaders of the Legon church were hearing and seeing evidence to buttress why campus churches could not claim to be full-fledged churches. Everything a church needed to have they lacked. Rather than seeing opportunities, they were confronted with the stark reality of a congregation with limited resources. They lacked capacity for edification, evangelism, and benevolence—which are believed to be the core functions of a church—they lacked room for expansion, and most of all, their identity as a student church seemed to limit their options and opportunities for the future: owning an auditorium, developing a biblically-based leadership, and attracting other

people into the church beyond students. Perhaps, the leadership believed they were left with a choice between death and change.

The Birth of the Community Church of Christ Idea

In the face of these challenges, the leadership chose change over death. Eric Darko and his cohort brainstormed to develop solutions that would address the difficulties and create opportunities for the future. Among the solutions they identified was to turn the campus church into a community church which would mean that the configuration, direction, designation, and leadership structure of the church would change. Instead of a predominantly student church, the community church would comprise both students and non-students. A community church would offer the stability and continuity that had eluded the group over the years and also enhance the possibility of developing what some saw as a more biblically oriented leadership since the church would be made up of individuals other than students. After a series of crucial meetings to address and to reduce resistance to the change, Eric Darko and his cohort of leaders fashioned a new vision and mission statement for the Legon church.¹⁷ The new vision of the group was to “To ensure that the manifold wisdom of God is made known through the church” (Ephesians 3:10), and their new mission was “To establish a community Legon Church of Christ that would serve students, staff, and the neighboring communities within two years.”

17. Eric Darko granted me access to the PowerPoint presentation he used during the 10th Anniversary Celebration of the Legon Church of Christ. This presentation provided information regarding the history of the church and the processes that led to the conception and implementation of the community church system.

In pursuit of the new vision and mission, leaders mapped out strategies including moving from the university premises to a new meeting place outside the jurisdiction of the university thereby extricating the group from direct university control, establishing a strong affiliation with or better still, operating under the oversight of a more established local congregation, and undertaking a week-long open-air preaching event to convert members of the surrounding communities. Subsequently, according to Eric Darko, in July 2000 the group began worshipping in one of the classrooms of the Staff Village Junior High School.¹⁸ They also contacted the Madina Church of Christ to seek their help as they embarked on these reforms.

Having obtained a new place of worship as well as the support of the Madina congregation, a week long public preaching event was conducted with “encouraging results.” Among the help the Madina congregation offered was to send George Kingsley Abugah,¹⁹ who was a member of the Madina congregation, to place his membership with the new community church to oversee its growth and maturation. By 2001, the following reforms had been effected:

1. Benevolence, Edification and Evangelism became infused into the leadership structure with each being categorized as a committee with a head. These committees formed the functional basis of the church.
2. During this time the Legon church began the process of networking all the campus churches based at other tertiary institution. This eventually led to the

18. This school is located directly opposite the University of Ghana on the Legon-Madina highway. At the time of my last visit to the Legon church on September 16, 2015, the church was still meeting at this place, although, I understand the church now has a place of its own.

19. George K.Abugah, Preacher, Legon Church of Christ, interview with author, audiotape recording, Personal Library Collection, September 16, 2015.

formation of the Churches of Christ Students Union (COCSU) with annual meetings called “congress.”

3. The Legon church also began the Senior Secondary Schools (SSS) Symposium. This was a program meant to stimulate and inspire younger individuals in the church to pursue higher education which would not only better their lot, but also better the lot of the church as a whole. This program was extremely successfully and may have contributed significantly to the level of intellectual culture prevailing in the church currently.²⁰

Legon Community Church of Christ

Currently, the campus church which began in November 1987 with 14 members has metamorphosed into a community church. The church has a membership of over four hundred comprising both students and graduates who now live or work at or around the university with non-students in the majority. The church has a resident minister, George Kingsley Abugah, and has the potential of having biblically based leadership in terms of selecting elders and deacons. The church enjoys to a large extent stability and continuity even when the university is on break. The church has developed structures and ministries that appear to cater to the varied needs of her members.

20. I remember leading a group of high school students from my congregation to this program around 2002. I can affirm the impact that program had on me particularly and the young students in general in terms of desiring to pursue higher education. The impact was such that I decided with the help of some friends to replicate the program in my district and eventually, it became a regional program. Almost all of the high school students who went with have gone on to finish their undergraduate degrees with some even in law school.

The Legon Church has developed a Ten Year Strategic Plan (2010–2020) to guide the developmental aspirations of the church.²¹ In the plan the church seeks to consolidate the community system and to build a strong church that is able to meet the spiritual and psychosocial needs of the members and those outside. The plan outlines programs and activities that will propel the congregation forward into meeting the challenges of the future. The Legon church has set the pace for many of the campus churches to emulate. The community church approach, although it has some inherent challenges, appears to hold the greatest prospect of giving a firm biblical foundation to campus churches especially in terms of their leadership structure.

During my interaction with the other campus churches, most expressed the desire to develop the community church system due to similar challenges they face. Nonetheless, I have heard student-members of the Legon church complain that the community system to some extent, restricts their involvement in the life of the church. The opportunities which used to be available to them to try their hands at ministry activities and develop their leadership potentials appear to be limited now. In a patriarchal society, such as exists in Ghana, their concerns may not be a figment of their imagination. However, George Abugah, the minister, indicated that there is fair opportunity -for both students and non-students alike. He has put structures and strategies in place in which students receive hands-on training before they are thrust upon the church on Sunday.

21. Legon Church of Christ, Ten Year Strategic Plan (2010–2020), June, 2010. A copy of this document was forwarded to me by Mr. Edward Nyarko, a former member of the congregation who was instrumental in developing the plan. He currently worships with a new congregation trying to grow and mature them.

The church organizes what they term as “mock worship” on Fridays where students get the opportunity to practice for example, teaching, preaching, praying, leading in songs, and other works of service in the church. Corrections, critiques and feedback are offered to participants in order to shape and polish them for future performance. Seminars and lectureships on church leadership are also organized periodically to develop the leadership potential of the younger members of the church. These, Abugah believes, provide learning opportunities for the student components of the community church.

Perception of Influence of the Legon Church of Christ

It has been about twenty-eight years since the beginning of the Legon campus church. From the initial membership of fourteen, the church has had several members benefiting and drinking from her spiritual wells over the years. The church has touched and affected the lives of many. To empirically ascertain the above assertions, I set out through the use of a questionnaire, to elicit data from individuals who have been associated with the Legon Church of Christ including their perceptions on how the church has influenced them in terms of their spiritual, moral, and leadership development. I also asked respondents to indicate how the Legon church has influenced the Churches of Christ in Ghana in terms of her doctrine and worship, as well as what the church could and should do in order to contribute to the developmental aspirations of the Restoration Movement in Ghana.

In all, I sent out 120 questionnaires. Additionally, I pre-informed the leaders of the congregation and visited the campus church during a mid-week Bible class. After the class, I was granted the opportunity to seek their informed consent orally. Then

volunteers from the congregations administered the questionnaires on my behalf. I stayed on hand to address respondents' issues and answer their questions. The community church system run by Legon offered me access not only to continuing student members, but also to alumni who are currently worshipping with the congregation. I was disappointed with the attitude of the continuing students towards the study. Many of them appeared indifferent. It was the older members of the church that showed interest. Thus, there was a low return rate of the questionnaires. Out of the 120, 67 were completed and returned. Thirty-four percent of the respondents were females and sixty-six percent were males. Most respondents were between the ages of 18 and 42, with the least level of education being an undergraduate degree. Respondents have been Christians from one year to twenty to eight years.

Thematic content analysis was employed in analyzing the data obtained. Recognized for its flexibility and a basic method for qualitative analysis, thematic analysis is reliable for identifying, analyzing, and reporting patterns or themes within data.²² A theme encapsulates something relevant about the data in relation to the research questions. Subsequently, responses were coded to themes based on the research questions. In other words, the research questions formed the basis of categorizing responses under themes. Responses were deemed to be significant if they were connected with the research questions. There is no hard-and-fast rule regarding the proportion of data set required for categorization or coding under a theme.²³

22. Virginia Braun and Victoria Clarke, "Using Thematic in Psychology." *Qualitative Research in Psychology*, Vol. 3, Iss. 2(2006), 6-11. This article offers a more detailed, step by step description of the process of thematic analysis.

23. *Ibid.*, 10.

Furthermore, the inductive thematic analysis was preferred over the theoretical. Thus, the data was coded without any attempt at fitting it into a pre-existing coding frame. Therefore, the themes emerged from the data obtained from respondents. This approach is data-driven while the theoretical analysis is analyst-driven.²⁴ I made that judgment with the understanding that the “unadulterated” perspectives of respondents must be highlighted. More so as this study appears to be foundational, changes that occur in the perceptions of respondents over time can be tracked. In contrast, the theoretical thematic analysis would have provided less a rich description of the overall data and a more detailed analysis of a section or segment of the data driven by researcher’s interest.

Beyond the inductive or theoretical thematic analysis, I chose to identify themes on a semantic level rather than a latent level. With the semantic approach, themes were identified within the explicit or surface meanings of the data. I did not look beyond what a participant said or wrote.²⁵ The reason is that the “rawness” of the data is of significant value to the purpose and nature of the study. In my view, it is symptomatic of the area and community being studied in Ghana and that one barometer of measuring changes that may occur would be changes in the repertoire of vocabulary or language over time.

In contrast to the semantic level, the latent goes beyond the semantic content of the data. It examines underlying ideas, assumptions, conceptualizations, and ideologies that informed the semantic content. The latent level, in the view of the author, assumes that respondents have in-depth, technical knowledge of the phenomenon being studied. Clearly, this is not always the case. For instance, participants in this study are not

24. Ibid., 12.

25. Ibid., 13.

theologians neither are they students of theology. They do not possess, to a large extent, knowledge regarding the underlying ideas, assumptions, conceptualization, or ideologies of campus ministry. Consequently, a latent level thematic analysis would have been an invalid approach. That said, the results of the thematic analysis of participants are as follows.

A significant number of respondents (90 percent) were of the opinion that the Legon church has had a significantly positive influence on those who have had the privilege of fellowshiping with the congregation. In terms of spiritual development, the following themes emerged from respondents as elements which contribute to the capacity of the Legon church to positively influence the spiritual development of members of both past and present members. The themes include:

1. Awareness of spiritual needs.
2. Sound (in line with the church's doctrinal position) and in-depth presentation on theological issues.
3. Availability of spiritual guidance.
4. Improved life in the campus church.
5. Deepened involvement of members in the body life of the church.
6. Conducive environment for spiritual learning and growing.
7. A clear and consistent plan for discipleship of members.

In the view of respondents, these elements in the Legon church create a congenial and fertile environment for members to grow and develop their spiritual dimensions.²⁶

26. See Chapter 5 for a more detailed exposition and analysis of these elements.

Although moral development as a concept is difficult to measure, the majority of respondents (82 percent) affirmed that the Legon church has indeed positively influenced their moral character. It was observed however, that, respondents could not articulate coherently and specifically their reasons for the affirmation. Themes that emerged from the responses are as follows:

1. Lessons on sex and reproductive health are provided.
2. Members hold one another accountable.
3. Members are encouraged to “cultivate moral uprightness.”
4. Discipline is “instilled” in members.
5. Morality and moral development are taught.

Regarding the influence of the Legon church on developing the leadership capacity of members then and now, respondents confirmed that indeed the congregation has been influential in this area. Some of the themes that emerged from their responses were:

1. The congregation “grooms” or “equips” her members for leadership in their local congregations.
2. The congregation offers members a “platform” to hone their leadership skills.
3. The congregation offers members the “opportunity” to exhibit their leadership abilities.
4. The congregation offers members “mentors” to develop and unearth individual leadership potentials.

5. The congregation organizes “leadership programs” in which training for leadership is offered.

In response to the role the Legon church could play in the developmental aspirations of the Churches of Christ in Ghana, responses centered on themes such as:

1. Expanding the frontiers of the church (in the area of evangelism).
2. Becoming a hub for grooming the next generation of leaders.
3. Being able to maintain her membership.
4. Organizing outreach programs (with medical and other supplies).
5. Serving as a training ground for the church.
6. Leading the way in propagating the gospel.

Regarding how the church could influence the developmental aspirations of the Churches of Christ in Ghana, respondents suggested imparting and espousing the doctrinal positions of the church through educating younger members of the church, providing learning opportunities for younger members of the congregation, planning strategically for the church, and collaborating with other local churches.

In terms of how the Legon church has influenced the doctrine and worship of the Churches of Christ, participants’ responses were focused on themes such as:

1. Application of critical thinking and intellectual capacities in teaching and spreading the theological positions of the church.
2. In-depth knowledge gained by many regarding the doctrines of the church.
3. Doctrinal positions of the church are strengthened and reaffirmed rather than challenged.

4. The Legon church engages in spreading the doctrinal direction of the Churches of Christ.
5. Application of “critical thinking makes the doctrine of the church intelligible to those who are highly educated.” In other words, the campus church makes the doctrine of the church accessible to the segment of the population who are academically inclined.

Before I proceed further, I think it will be useful to operationally define what is meant by “doctrine” in relation to Churches of Christ in Ghana. Doctrine is used to refer to the beliefs or theological commitments of the Churches of Christ. To many adherents in Ghana, doctrine refers to their “confessions of faith.” It represents the totality of what the church believes is God’s will, purpose, and design for the church. Consequently, the Churches of Christ possess some peculiar beliefs in relation to soteriology, pneumatology, eschatology, worship, nature, structure, and design of the church, women’s role in the church, and several other issues. In his book, *The Church of Christ: A Biblical Ecclesiology for Today*, Everett Ferguson provides a detailed discussion of the nuances of these beliefs.²⁷

For the Churches of Christ in Ghana, doctrinal correctness is essential. They purport “to speak where the Bible speaks, and silent where the Bible is same.” One of the core tenets for them is the need to restore the form and pattern of ecclesiology as it existed in the first century church. Therefore, any attempt at deviating from this pattern is treated with extreme seriousness. In fact, the basis of fellowship or intra- and inter-church cooperation, to this group, is largely dependent

27. Everett Ferguson, *The Church of Christ: A Biblical Ecclesiology for Today* (Grand Rapids: Eerdmans, 1996).

on similarities in the doctrine. Consequently, the influence of campus churches on the doctrine of the Churches of Christ is meant to elicit views on how the campus churches are perceived in relation to the doctrines of the church.

Based on the positive influence the Legon church in particular, and campus churches in general have had and also the potential they have for the future, some respondents recommended that the Legon church be offered financial support from local congregations or even from sister congregations in the diaspora in order to enhance their capacity and increase the extent of their operations. Their evangelistic activities and leadership training programs are greatly constrained by limited financial resources. Furthermore, some suggested that the Legon church begin to form synergistic relationships with other local congregations so as to extend the boundaries of their influence. Some also warned that Legon church also had the tendency of “deviating” from the traditional norms of the church. How they do this was not explored any further. Nonetheless, in the experience of the author, such remarks are usually made when an individual experiences some practices in a new congregation which are different from what the person is used to. More often than not, variation is seen as deviation.

Perception of Influence of Legon Church by Local Church Leaders

To ensure balance regarding the perception of the influence of campus churches affiliated with Churches of Christ in Ghana, I interviewed some local church leaders on the same subject matter. If campus churches were an independent variable, local churches would be dependent variables. The qualitative effects of the activities and operations of campus churches can be felt and determined by the

local churches because members of campus churches end up with local churches after their four-year university education. Also, more often than not, their evangelistic programs benefit a local congregation.

Consequently, using purposive sampling, I interviewed church leaders in the Greater Accra Region who have had direct involvement with the Legon church. Direct involvement in the sense that they have had the opportunity to serve as a resource person to this group.

In researching the Legon church, the author interviewed church leaders in the Greater Accra Region where the university is situated. Three church leaders were interviewed: Fred Boadu Asare (president of Village of Hope and its subsidiaries).²⁸ John F. Tamakloe (minister, Tema community 2 Church of Christ), and Kofi Adu Agyarko (elder, Nsawam-road Church of Christ; arguably the largest (in terms of numbers) congregation of the Churches of Christ in Ghana). Dr. Samuel Twumasi-Ankrah is another church leader who fits the criteria for inclusion in this study. As minister of Nsawam-road Church of Christ, he has been heavily involved with the Legon church in particular and campus churches in general however, as a member of my thesis committee, I thought it prudent to exclude him from direct participation. I trust that Dr. Twumasi-Ankrah's insights will be demonstrated in his role as the third reader.

The views expressed by the church leaders are not different from those expressed by the members of the Legon church. The church leaders concurred with almost all of the assertions of the Legon church members to the effect that the campus church has

28. Village of Hope is an NGO affiliated with the Churches of Christ in Ghana. It started as an orphanage for destitute and abandon children, but it has over time, ventured into other areas. Currently, there are subsidiaries like Hope academy, Hope vocational training institute, Hope College, and Hope clinic.

influenced the spiritual, moral, and leadership development of its members. For instance, Asare, himself an alumnus of the Legon church, agreed and explained in great detail how his own life and those of his contemporaries were influenced spiritually and morally. He also indicated that the campus church prepared him for the leadership roles he is currently serving in the churches in Ghana.

When asked whether the Legon church and campus churches for that matter, have any role to play in the developmental aspirations of the Churches of Christ in Ghana, Asare answered in the affirmative. He added that “the future of the church in Ghana depends on the campus churches and the Churches of Christ in Ghana neglect campus churches at their own peril.”²⁹ He reasoned that the men and women in the campus churches will assume the reigns of leadership in the country and the church in the future and so if the church fails to tap into their potential, it will be a loss to the church.

John F. Tamakloe also affirmed that the Legon church has influenced its members spiritually, morally, and in leadership development. He indicated in an email interview that the campus churches emerged primarily to meet the spiritual needs of the members of the church who were gaining admission into the various universities. John Tamakloe pointed out the following:

They [campus churches] serve as rallying points for our youth who gain admission to the tertiary institutions. From these ministries has emerged leaders of youth groups in local churches. In the Greater Accra Region, the campus ministries serve as nurseries for their leaders. The strong bond of friendships among our youth, is the outcome of the associations they formed while being members of campus churches. Some of us in leadership see these campus ministries as a part of the churches succession plan. We are of

29. Fred Boadu Asare, President, Village of Hope; an NGO affiliated with Churches of Christ in Ghana, interview by author, audiotape recording, Personal Library, September 17, 2015.

the view that much attention be paid to their training, guidance, and direction.³⁰

Kofi Adu Agyarko did not differ from the sentiments expressed by the other church leaders. As an alumnus of the Legon church, he also shared from personal experience how the campus church influenced him spiritually, morally and in his leadership potential. He argued that insofar as individuals contribute and participate in the life and activities of the campus churches, they are influenced by the campus church. Consequently, those who decline participation in the campus churches are not influenced in any way. Therefore, he says those who influence the local congregations are those who allowed themselves to be influenced by the campus churches while they were students.

Agyarko acknowledged the work of campus churches in the area of evangelism and also in the area of helping young members of the church maintain their faith while in an academic setting. He described these contributions as “fantastic” and asked that the campus churches be encouraged to do more. He indicated that if he had the means, he would help them (campus churches) a “great deal.” When asked how graduates from campus churches are influencing the congregation where he serves, Kofi Adu Agyarko did not struggle to find evidence. He pointed out that his congregation, Nsawam Road Church of Christ, recently recruited Shadrack Oppong as a new minister and that this minister incidentally is an alumnus of the KNUST campus church. So evidently, his congregation is reaping the benefits from the nurturance that a campus church gave to this minister. He added that this minister is working on a master’s degree and was

30. John F. Tamakloe, minister, Tema Community 2 Church of Christ, email interview by author. Personal Library Collection, April 4, 2016.

working with a reputable financial institution. But he left the comfort of the banking hall for the life of a gospel preacher.

“Where did he get his motivation from?” Kofi Adu Agyarko asked rhetorically.³¹

He also pointed to what he called the “transformational leadership” being exhibited by leaders of the youth group in his congregation as ways the campus churches are influencing local congregations. He observed that going into the future, the church will need their skills to progress and that nobody should “dare” stop them, he concluded.

Church leaders in the Greater Accra Region are unequivocal in terms of their perception of the influence of the Legon church as well as the other campus churches. They have given a concurring verdict. There appears to be no contradictions in relation to what the participants of campus ministries indicated and what church leaders asserted. The sample size of the church leaders is not large however, I am certain that perceptions of other church leaders may not differ markedly from what has been expressed thus far.

In summary, this chapter focused on the Legon Church of Christ Campus Ministry. I endeavored to provide the history of the evolution of the church, the interaction between individuals and circumstances which culminated in the creation of the campus church. Between 1999 and 2001, the campus church experienced some reforms. They decided to metamorphose from a predominantly student church into a community church. Therefore, the Legon church at the time of this study, is a community church with a combination of both student and non-student membership with a majority of non-students.

31. Kofi AduAgyarko, elder, Nsawam-road Church of Christ and also head of the Energy Efficiency Division of the Ghana Energy Commission, interview by author, audiotape recording. Personal Library Collection, May 18, 2016.

In terms of influence, a majority (90 percent) of survey respondents indicated that the campus church has had a positive influence on their spiritual, moral, and leadership development. Again, respondents affirmed that the Legon campus church has been a positive influence on the Churches of Christ in Ghana in terms of their doctrine, worship, and developmental aspirations. Additionally, church leaders also concurred that the Legon church and campus churches have had a positive influence on local congregations especially in the area of leadership development.

CHAPTER III
HISTORY OF KWAME NKRUMAH UNIVERSITY OF SCIENCE AND
TECHNOLOGY (KNUST) CHURCH OF CHRIST CAMPUS MINISTRY – KUMASI,
GHANA

Before this study, the general consensus was that the Legon campus ministry was the first campus ministry affiliated with the Churches of Christ to be established. It will become evident in this chapter that the Kwame Nkrumah University of Science and Technology (KNUST) campus ministry was functional three years before the Legon ministry became active. However, the Legon campus ministry was the first to be recognized by the university as well as to have an organized and functional structure.

In this chapter, I focus on the historical evolution of the KNUST campus ministry taking into account the religious milieu of this university and how this influenced the emergence of the Churches of Christ. I will highlight individuals and events which culminated in the emergence of this campus ministry and the projects and programs with which they are involved. Finally, I will present and discuss the perception of members on how the ministry has influenced them as well as the wider community of the Churches of Christ in Ghana in terms of spiritual growth, moral development and leadership development. I will outline the role this campus ministry can play in the developmental aspirations of the Restoration Movement in Ghana as perceived by members of the KNUST Church of Christ.

Almost all the chaplains I interviewed for this study singled out the KNUST as being the most well-structured in terms of students' religious activism. According to Rev. Dr. Paul Boafo, the uniqueness of KNUST lies not only in their "science and technology" focus, but also the university's emphasis on spirituality. From its beginning in 1951, KNUST had two paid, full-time chaplains, one for the Catholic community and the other for the Protestant community. "You do not find this anywhere in any of the public universities in Ghana,"Boafo emphasized.¹

This unique feature helped the university develop structures which served as models for other universities to learn from. Through the "Students' Chaplaincy Council" (SCC), all officially recognized Protestant groups come together and their activities regulated and overseen by the Protestant Chaplaincy. It is instructive to note that the KNUST Church of Christ campus ministry is registered under the Protestant Chaplaincy.

Explaining why a 'science and technology' focused university would take seriously matters of spirituality, Boafo opined that the founding fathers of the university were convinced that knowledge was much more useful in a sanctified mind, and that the university was not content with only producing 'science and technology' graduates, but also graduates who were concerned with spiritual development. Boafo recalled that the

1. Rev. Dr. Paul K. Boafo, Protestant chaplain; Kwame Nkrumah University of Science and Technology, interview with author, audiotaped recording. Personal Library Collection, September 22, 2015. Although the KNUST campus ministry is registered with this chaplaincy, Boafo, with some measure of dismay and displeasure, indicated that leaders of the KNUST campus ministry had failed over the years to participate in any of the activities of the chaplaincy through the SCC. He did not assign reasons for this attitude although he appeared to have some hypothesis for the attitude of the group. However, a source within the leadership told me usually it was their schedules that prevented them from honoring such invitations. That said, I think it would be fair to indicate that Churches of Christ in Ghana are not too keen on the idea of Ecumenism. They are not part of the Christian Council of Ghana, which is the recognized umbrella body of Christians in Ghana. The reasons are many and varied, but one reason is that they want to ward off any unwarranted external interference and influence in terms of their belief and practices. Therefore, what is happening with the KNUST church is reflection of a wider ecclesiological phenomenon. This separatist posture of the leadership notwithstanding, Boafo indicated that ironically the leadership come to his office whenever they needed help, for instance, with finding a meeting place on campus.

University of Science and Technology (UST) had become informally known as the “University of Spiritual Training” (UST).²

Boafo, with a sense of pride and accomplishment, mentioned Pastor Eastwood Anaba of Eastwood Anaba Ministries (one of the renowned religious personalities in Ghana) as an example of how the spiritual atmosphere created by the university has shaped the lives of graduates. Anaba graduated from KNUST with a degree in pharmacy, but has been in ministry since 1988.³

The Emergence of the KNUST Church of Christ Campus Ministry

Dr. Steve Opoku Duah is credited with initiating what has become known as the KNUST Church of Christ. The process began during the 1984-1985 academic year. Duah,⁴ an indigene of the Ashanti region, gained admission into the university during the 1982 and 1983 academic year. In 1983, he indicated that the university was closed down for the entire year by the P.N.D.C. military junta led by Flt. Lt. Jerry John Rawlings. The university resumed in 1984 and this was when informal conversations with individuals affiliated with the Church of Christ on campus began regarding the need for them to come together and also the need for a meeting place. At this point, Duah was resident at room 15 in the main hall of Independence Hall. His room served as their initial meeting

2. The name of this university has been changed over the years depending on the political powers that be. Initially called “Kumasi College of Technology,” it was renamed “Kwame Nkrumah University of Science and Technology” after Ghana’s first president, Dr. Kwame Nkrumah by an Act of Parliament on August 22, 1961 when it became a full-fledge university. However, after the 1966 coup which overthrew Dr. Nkrumah’s government, the name of the university became “University of Science and Technology.” Subsequently, by another Act of Parliament, Act 559 of 1998, the university’s name reverted to ‘Kwame Nkrumah University of Science and Technology;’ still after Ghana’s founding president. See: <http://www.knust.edu.gh/about/knust/history>.

3. Eastwood Anaba, *Eastwood Anaba Ministries*. Official Website. <http://eastwoodanaba.com/>.

4. Dr. Steve Opoku Duah, Associate Professor of Chemistry and Water Science; Ohio Valley University, interview with author, audiotape recording, Personal Library Collection, September 29, 2015.

place. As a result, he was able to convert his roommate; Nixon Francis Akomeah, who was a member of the Seventh-Day Adventist Church at the time.

In 1985, Duah contested for the Hall Secretary position and was elected. As the Hall Secretary, he was entitled to a separate single room. Subsequently, he moved to Room 6 Annex which also became the new meeting place of the group. Duah indicated that the original group that met in his room was about 6–8 students. This number increased as the academic years went by. They met regularly for prayer, Bible study, and evangelistic activities on campus during the week. On Sundays, he and his roommate commuted to the Asafo Church of Christ while the rest of the group joined the Bomso Church of Christ to worship.⁵ The original group that began the KNUST Church of Christ Campus Ministry between 1982 and 1987 was comprised of thirteen males and one female. Their names and programs of study at the time are as follows:⁶ Steve Opoku Duah (B. Sc. Agriculture), Ampadu (Dr. Duah could not remember his last name), Eric Ofori (B. Sc. Mining engineering), Antonia Yarney (B. Sc. Biochemistry), Obiri Yeboah (Diploma in Data Processing), William Yartey (B. Sc. Computer Science), Emmanuel Kwame Odame (B.Sc. Agriculture), Marcus Clotley (B. A. Fine Arts), Sackey (B.Sc. Architecture), Kofi Korsah (B. Sc. Chemistry), Kyeremeh (Diploma, mechanical engineering student), Nixon Francis Akomea (B. Sc. Agriculture; now deceased),

5. The Asafo Church of Christ is about 5.6 miles from the KNUST campus, while Bomso Church of Christ is in closer proximity to the university. It is only about 1.6 miles away from the university and would take less than 20 minutes to commute there on foot. Duah went to Asafo Church of Christ because he was both a song teacher and song leader as well as a Bible class teacher.

6. Dr. Steve Opoku Duah, December 3, 2015. With the passage of time he could not remember the first names of some of the original members. Nonetheless, William Yartey, one of the original members corroborated some of the names through an email conversation on September 22, 2015 from his base in the United States.

Charles Wiafe (B.Sc. Agriculture). Brobbey (B. Sc. Chemistry). Irene Yarney, then a student of Renewable Natural Resources; majoring in Forestry, joined the group later on.⁷

Factors that Culminated in the Establishment of the Church

KNUST is in close proximity to Bomso and Asafo congregations, so commuting to a nearby church was not a hardship for students. Therefore, the factors which necessitated the establishment of the campus church at the University of Ghana, Legon, were not the same as for the KNUST church. Duah asserted that the primary motive for coming together was essentially for fellowship, to build one another in the faith, to hold one another accountable, and for evangelistic purposes. In other words, they wanted to build a cohesive community of believers while pursuing the burden the Great Commission imposed upon them.

7. Naturally, not all of these individuals are still adherents of the faith-tradition of the Churches of Christ. According Duah, individuals like Antonia Yarney, Emmanuel Kwame Odame (now an elder in the Church of Pentecost), Sackey, and others have moved on from the Churches of Christ. The reasons are many and varied nonetheless, people are generally perceived as choosing to leave “the faith.” It is not seen as failure on the part of the campus church, rather, these people are considered as “lost souls” that need to be won back. That notwithstanding, some of these initial group members have stayed in the church; for instance, Dr. Duah is an elder at Grand Central Church of Christ at West Virginia, Marcus Clotey served as a deacon at Nsawam-Road Church of Christ and is now an elder, and the others are also active in their various congregation. “Active” means that they attend church meetings regularly and also function in various capacities in the life of their congregation.

At the time, the desire to have a full-fledged church meeting on campus was not part of the plan. They were content meeting during the week on campus to pray, sing, study the Bible together, debate other faith traditions on occasion, and maintain their faith in the Lord. On Sundays, they moved to town to join their congregations of choice for worship.⁸

Structure, Projects, and Programs

The structure, projects and programs of this ministry have undergone tremendous transformation over the years. Much of the difference is due to the fact that the initial purpose of the group was quite restricted and their activities mostly informal. However, with time, structures emerged, projects evolved, and programs expanded. Duah indicated that he could not claim to be the leader of the group because there were other leaders.⁹ The group met and assigned roles and duties to one another. Obviously, some looked to others to provide leadership but there was no clearly designed leadership structure.

At this time, the group was not registered with the university therefore, there was no requirement by the university and they did not feel obligated to develop a leadership structure. There were happy to contribute individually of their own volition to the sustenance and functioning of the group without needing the motivation of an office. Furthermore, the size and purpose of the group did not require any structure. After all, most were still connected with their local congregations.

8. I asked Duah whether the fact that a full-fledged church has now emerged from what they started could be considered a deviation from their original intentions. He answered in the negative, indicating how proud he is of those that made it happen. He believes it is a good thing and would enhance the evangelistic agenda of the Churches of Christ.

9. Dr. Steve Opoku Duah, interview with author, December 4, 2015.

The following represents a list of programs and projects the KNUST campus ministry has pursued over the years:

1. Door-to-door evangelism on campus which was focused on both unchurched and those of other faith traditions.
2. Joasis project (A project of benevolence for the needy in the church). This project was an internal mechanism of meeting the needs of members of the congregation. Nonetheless, if the church were informed of needs of people outside the church, they also tried to help. The criteria for this benevolent gesture were primarily availability of resources and awareness of a need. If a needy person or someone else informed the church leadership of a need, based on the resource available, an assessment would be done, and whatever the church could supply, was made available. This was solely the decision of the campus church leaders and facilitated by the benevolence ministry leader.
3. Senior high school Outreach (two members of the congregation are sent to facilitate the worship of high school-based congregations).
4. Annual senior high school symposium (where these high school congregations are brought together to be taught pertinent theological and career related topics). No specific curriculum has been developed for this program despite the fact that it has been running for between 15 and 20 years now. Topics concerning the church, Christian living, morality and ethics, the relationship between faith and education, the trinity, and also career advancement are treated during this program. Resource persons usually from among the Churches of Christ, are invited to speak on the particular topics. The program usually takes a

lecture/seminar format after which participants are allowed to ask questions.

Participants are usually provided a meal before the program closes.

5. Friend's day, night of psalms, hymns and spiritual songs.
6. Village evangelism usually held at the end of the semester in December or May.

Together with other campus churches, members go to villages to preach the gospel and establish or strengthen congregations in those villages).¹⁰ During this time, tertiary students affiliated with the Churches of Christ converged at a predetermined location usually in the hinterlands of the country. The main objective was to engage in open-air preaching in the evenings and "personal evangelism" during the day. Resource persons relied on for the open-air preaching may be either students or trained preachers. However, the students are mainly responsible for the personal evangelism. Aside from evangelism, students provide some medical screening as well as donate assorted supplies to the beneficiary community. Medical students on the various campuses spearhead the medical mission, while the others collect items from local congregations, friends, and relatives to be donated. Through the medical mission and the preaching of the word, some members of the community who may be either unchurched or belong to other faith traditions are converted into the Churches of Christ. Many small congregations have been established through the village evangelism platform.

The KNUST congregation has planted a number of congregations especially in the Ashanti Region. According to Ofosu Gyamfi, among the list of congregations planted by the campus church over the years are Effiduase-Oyoko, Boadi, Manso-Abore, Tepa-

10. Richmond Ofosu Gyamfi, Edification head of KNUST Church of Christ 2008/2009, email interview with author, personal email inbox, Personal Library Collection, December 5, 2015.

Maabang, Konogo-Banka, and Donyina. Furthermore, in the case of the Effiduase-Oyoko congregation, the campus church sponsored an individual to the Ghana Bible College in Kumasi to obtain theological education to serve the congregation as a minister. After his education, they paid part of his support. Also, to aid their evangelistic efforts, the church has recently purchased a mini-bus. This is significant given the fact that most campus churches are constrained by finances.

Period of Consolidation (Late 1990's – 2008)

Until the late 1990s the campus ministry had been occupied with internal weekly activities like prayer meetings, singing, Bible study, and evangelistic activities. Thus far, the group had given no indication of plans to “institutionalize” the church on campus or to separate themselves from the more established congregations. The campus ministry had operated under the auspices or oversight of mainly the Bomso Church of Christ. Most of the students joined this congregation for worship on Sundays.

However, in the late 1990s, leaders from the campus ministry approached the elders at Bomso about the desire to begin their separate worship on campus, citing time constraints as the principal reason. By ‘time constraints’ they meant that traveling over to Bomso for worship was time consuming and was detrimental to their academic work.¹¹ According to Dr. Andy Dadson, after careful deliberations by the elders and efforts to get the students to rescind their decision failed, the elders reluctantly acquiesced.¹² Dadson

11. By this time, it is possible that the Bomso congregation may have grown and expanded to the extent that worship services and activities consumed much more time than previously.

12. Dr. Andy Dadson, Retired Professor of Physics, Kwame Nkrumah University of Science and Technology, interview with author, audiotape recording, Personal Library Collection, September 22, 2015. Dadson was at the time a deacon at Bomso, therefore, he was detailed to be a patron (This is a requirement to be a registered with the university as a club, association or a group on campus) for the campus ministry also to liaise between the Bomso church and the campus ministry.

indicated that the wish of the elders was that the students continued to fellowship with the Bomso congregation. The elders had concerns in terms of the structure and operations of the campus church since it would not be under the oversight of any sponsoring congregation. These concerns notwithstanding, when the students separated eventually, there was not a complete disengagement. The Bomso congregation made human and financial resources available to the campus ministry. Dadson and others helped the students develop their educational programs and often served as facilitators during Bible studies.

Nonetheless, the separation marked the beginning of tremendous reforms, especially in terms of structure. In tandem with university requirements for all clubs, associations, and groups, the campus ministry had to develop a leadership structure comprising a President, Vice President, General Secretary, Financial Secretary, Evangelism Secretary, Visitation Secretary, and Welfare Secretary. In the experience of the author, this structure has been criticized by elders and preachers in Ghana as having no biblical foundation and it has been used as evidence to prove why campus churches should not be separated from the oversight of established congregations.

Apart from the leadership structures, the transient nature of campus churches due to the university breaks has been perceived as a blot on the biblical foundations of campus churches. The critics, who are usually leaders or preachers of more established congregations, assert that a church cannot go on a “break” like the campus churches do (apart from the Legon church). They argue that a church cannot exist eight months in a year and cease to exist for the rest of the period. Again, critics argue that the leadership

structure where a congregation is led by a president, vice president, etc., is not biblical. There is no command, example, or inference from Scripture. Consequently, many of the reforms that have been introduced are meant to be a corrective for these perceived deficiencies.¹³

According to Richmond Ofori Gyamfi,¹⁴ during the 2007 and 2008 academic year, several changes were made regarding the KNUST campus ministry. First, they changed the name from “Church of Christ Campus Ministry, KNUST” to “Church of Christ, KNUST.”

Ofori Gyamfi explained that “This change came about because we were ideally not a ministry of a church and we functioned as a church, and as Christians we know how important it is to speak and act as the word of God says and call Bible things Bible names.”¹⁵

Secondly, the leadership structure was also changed. Instead of the “President,” the “Edification committee leader” became the spiritual head of the church. Instead of the “Vice president,” the “Deputy Edification leader” worked to support the edification head. The other leaders include financial committee leader, Visitation committee leader, Evangelism committee leader, Welfare committee leader, Benevolence committee leader, and the General Secretary. Other committees were set up to compliment the work of the

13. The “community church of Christ” concept appears to be seen by many of the campuses a panacea to this current deficiency. It is believed that a “community church” which means a combination of students and non-students will place the church in good stead to have a biblically based leadership in the form of an eldership.

14. Richmond Ofori Gyamfi, email interview with author, December 5, 2015.

15. Ibid, 1.

main committees. These included Worship, Counseling, Prayer, and Asset committees.¹⁶ Clearly, the term “committee” is also not scriptural, but perhaps it is the lesser of two evils.

Looking into the Future: KNUST Community Church of Christ?

Among the changes implemented to cure the perceived biblical deficiencies is the hiring of a minister. Until 2015, the church has been operated by students, for students, and through students with the help other established congregations without a paid preacher in place. Richard Gyan-Mante, an alumnus of the university and also of the congregation was appointed the resident minister of the congregation on August 1, 2015.

Gyan-Mante was fully aware of the congregation’s myriad of issues when he took this position. During his time as a student in 2009-2010, Gyan-Mante served the congregation as their Edification head and had served as a resource person for the church since graduating in 2010. Therefore, although he had graduated, he was not totally disengaged from the congregation as has been the case for many of the congregation’s alumni.

Paramount to Gyan-Mante’s plans for the church is to work towards making the church a community church. He believes that the ideal church must have the potential of ordaining elders as well as having a stable congregation that would not be dislocated when the university is on break.¹⁷ Consequently, like in the case of the Legon church, Gyan-Mante plans to organize evangelistic campaigns, which have since begun in the

16. These changes, according to Ofofu Gyamfi, were effected after the leadership met with the entire congregation during what is known as a “family meeting” during the 2007/2008 academic in November. Nonetheless, they took effect in April, 2008.

17. Richard Gyan-Mante, Minister, KNUST Church of Christ; interview with author, audiotape recording, Personal Library Collection, September 22, 2015.

vicinities and environs of the university. He expects that converts would form the basis for the community church. He discounted the suggestion that a community church may prevent the congregation from functioning the way they had previously as a congregation for students, by students, and through students. This step may disrupt, for example, the platform the campus church has provided for individuals like him to hone and develop their leadership skills.

In responding to this suggestion, Gyan-Mante indicated that structures would be put in place to prevent these problems from happening. He explained that since mainline congregations have ministries that cater to the needs of the youth, the community church would create a ministry for the students which would seek to prioritize their needs and offer them a platform for ministry orientation. Essentially, for him and many others, having a “biblical structure” and having a stable congregation takes precedence over anything else, even if that means disrupting and disintegrating a system that seems to be making tremendous impact on the members of the campus church and the churches in Ghana as a whole.¹⁸

Perception of Influence of the KNUST Church of Christ

In a quest to establish the influence of the congregation empirically, I administered questionnaires to elicit information from current and former members of this congregation. I asked respondents to indicate their perception of the influence of the

18. I used to share these reservations in the past, but not anymore. In my view the fact that a congregation does not have elders and deacons doesn't mean they cannot thrive and pursue what their unique potential is. Furthermore, I don't believe the transient nature of campus churches is a defect. Rather, I believe campus churches represent God's ideal model for the church. Indeed, the church is described in Scripture as “resident aliens,” the church could be on the move anytime soon, and that is what the campus church is (See Chapter 5 for further development of this concept). I concede that having elders and deacons, as well as the community concept could be helpful financially and structurally, however, I would not sacrifice the huge impact and gains the campus churches have and could make on the altar of the expediency of institutionalism.

KNUST church on them in regards to their spiritual, moral, and leadership development. I further asked respondents their perception of how the KNUST church has influenced the Churches of Christ in Ghana in relation to doctrine and worship as well as the role the church could play in the developmental aspirations of the Churches of Christ in Ghana.

A total of 110 questionnaires were set out. I pre-informed the leaders of the congregation and visited the campus church during a mid-week Bible class. After the class, I was granted the opportunity to seek their informed consent orally. After that, congregation volunteers administered the questionnaires on my behalf. I stayed on hand to address respondent's issues and answer their questions. One limitation was that, compared to the other campus churches, the percentage of alumni still worshipping with the campus church is almost negligible. Therefore, respondents were limited to only continuing students. This limits the extent to which findings can be generalized. A total of 81 questionnaires were completed and returned. Seventy percent of respondents were males while thirty percent of respondents were females. The age of respondents ranged from 18 to 28, length of time after since baptism ranged from 8 months to 15 years, and most of the respondents were undergraduate students.

Almost all respondents (96 percent) indicated that the KNUST church in particular and campus churches in general have had some influence on their members both past and present, and by extension the church in Ghana. Specifically, in terms of how the church has influenced the spiritual development of her members, the following themes emerged:

1. Educational programs of the church enlightened members which in turn helped with their spiritual development.

2. There is depth in the educational programs pursued by the church which enhanced spiritual development.
3. Consistent evangelistic campaigns of the church also encouraged members to study thereby enhancing their spiritual development.
4. Fasting and prayer activities organized by the church further promoted spiritual development.
5. Resuscitation of the faith of members after years of dormancy at the senior high school level also contributes to the spiritual development of members. Not all senior high schools have congregations of the Churches of Christ on their campus. As a result, members of the church who find themselves on such campuses either join other Christian groups or disengage from worshiping with the church altogether. Nonetheless, some reconnect with the church once they enter the university partly because of the activities of the campus churches.
6. Wayne Olson described campus ministry as “remedial religion,”¹⁹ because situations arose where campus churches corrected some anomalies and deficiencies that occur along the ladder of religious development of individuals. The fact that the KNUST campus church has had occasion to resuscitate the faith of individuals who come the senior high schools confirms this quality of campus ministry. Beyond this, the campus church is also saddled with the responsibility of re-teaching, and even guiding some individuals to unlearn some erroneous theological concepts and ideas.

19. Wayne C Olson, “Campus Ministry as Remedial Religion,” p. 381-83.

7. Intensive and comprehensive exposition on spiritual issues also causes spiritual development.
8. Active involvement of members in the body life of the church also precipitated spiritual development.

It was instructive for me to observe a certain trend. Most respondents, both males and females opined that intensive and incessant exposition of doctrinal topics were the means by which spiritual development was induced. The majority linked their spiritual development to the acquisition of knowledge regarding the doctrines of the church.

In terms of moral development, respondents affirmed that the church has had an influence in shaping their morals. The following themes emerged:

1. Appropriate topics regarding morality are taught in the campus church thereby creating awareness.
2. The congregation provide relevant and accurate information that help members make informed moral choices.
3. The congregation teaches lessons on issues like “modest dress.”
4. Members are encouraged to be accountable to one another.

Concerning leadership development, respondents were unanimous regarding the influence the KNUST church has had on unearthing the leadership potential of many of them.

Both males and female respondents commended the mechanisms instituted by the congregation aimed at encouraging their members to develop their leadership skills.²⁰

The themes that emerged regarding how the congregation has shaped the leadership development of her members were as follows:

1. The congregation offers the opportunity to most males and females to develop their leadership skills.
2. Through their “gents and ladies training class,” they nurture and prepare their members for leadership. Like most Churches of Christ in Ghana, leadership is male-dominated, and the KNUST church is no exception. However, females are allowed to exercise leadership over their fellow women. Committees created for the women are led by women, but they report to the male leadership.
3. Members are encouraged and equipped for leadership in their local congregations.
4. Through internal activities like door-to-door evangelism, members are empowered and exposed to leadership experiences.
5. The external evangelistic campaigns inculcate self-confidence in the members in terms of leadership.
6. The congregation also encourages members to pursue ministry orientation classes with the Ghana Bible College based in Kumasi in the Ashanti Region of Ghana.

20. Many members of the KNUST congregation, especially the males, take advantage of their proximity to the Ghana Bible School (A preaching school that trains preachers for the churches in Ghana) especially the Ashanti Region) to take theological education concurrently with their university education. Therefore, by the end of their university education, many go back home with a certificate or diploma in ministry. According to Richmond Ofofu Gyamfi, about 15 or more former members of the KNUST congregation are now in active ministry especially amongst congregations in the Ashanti Region and are offering leadership to their respective congregations. Some are also serving congregations in the diaspora. For instance, Richmond Ofofu Gyamfi preaches for a wholly Ghanaian congregation in Maryland, USA.

Regarding the role, the campus church could play in the developmental aspirations of the Churches of Christ in Ghana, respondents indicated the following:

1. Becoming the breeding ground for the next generation of leaders for the church.
2. Spear-heading the restoration of the doctrinal distinctiveness of the Churches of Christ in Ghana.
3. Using information communication technology (ICT) to enhance evangelistic efforts.
4. Enhancing and improving the “Village Evangelism” campaigns.
5. Strengthening of congregations in the hinterlands.
6. Producing enlightened individuals in the pews.
7. Being a unifying force amongst the churches in Ghana.
8. Training and equipping individuals for the work of service in the churches.
9. Encouraging their members to consider taking up preaching and teaching positions in congregations.

Essentially, respondents expected campus churches and the KNUST church in particular to lead the way in producing leaders, use ICT for effective evangelism, improve the quality and level of knowledge of people sitting in the pews, and become the hub for training the next generation of transformational leaders for the church.

In relation to ways the campus churches could prepare themselves to play the role discussed above, respondents suggested the following:

1. Organizing leadership seminars and lectureships to discuss pertinent topics and issues.
2. Using critical thinking skills to properly teach and educate members on doctrines.

3. Applying ICT effectively and efficiently in evangelism.
4. Modeling roles for the local congregations to emulate.
5. Relying on seasoned and committed preachers as resource persons on their campuses.

Respondents anticipated that campus churches will apply the tools of critical thinking and the skills that higher education has imbued them with to prepare for the challenges the churches face going into the future. It is however, unclear how these critical thinking skills are expected to aid the process of achieving the aims articulated above given the fact that not many in the local churches can appreciate the value of critical thinking due to low levels of education and sometimes, even illiteracy. There is a possibility that the students may end up teaching ideas and concepts which may be over the heads of the members in the local congregations.

Finally, responding to how campus churches have influenced the Churches of Christ in Ghana in terms of doctrine and worship, the resounding chorus was that the campus churches and the KNUST in particular have contributed significantly in “maintaining,” “holding,” “protecting,” “contending,” and even “socializing and re-socializing,” the younger and newer generation of members into the theological positions and principles of the Restoration Movement. This is significant because one would have expected university students to be the “agents of change” or “revolutionaries” in their faith tradition, but the reverse is the case.

Most of the campus churches are the ones actively and consistently warding off individuals and groups who they perceive are attempting to adulterate the beliefs and doctrines of the Churches of Christ in Ghana. Apart from their reputation for evangelism

and training leaders, the campus churches are also deeply involved in “fortifying the faith.” They respectfully but firmly stand against issues and positions that in their view, are not consistent with Scripture.

The KNUST church is noted for this. For instance, from March 24-28, 2016, the KNUST church hosted “Conference,” the annual gathering of tertiary campus churches affiliated with the Churches of Christ in Ghana.²¹

The theme for the conference was: “Consider Your Ways” (Haggai 1:5). At the conference, participating campus churches were alerted to issues that in the view of the KNUST church had the potential of causing “apostasy.” The speakers bemoaned issues ranging from proper use of terminology, joint benevolent initiatives, and activities of schools of preaching. Speakers for the occasion who were mostly associates of the KNUST church suggested that campus groups that referred to themselves as “campus ministry” were wrong in doing so because the term “ministry” had no biblical foundation. So for instance, the UCC group is registered as “Church of Christ Campus Ministry,” and this in their view is wrong.

Again, they also questioned the biblical basis for some congregations to come together to solicit funds to supplement the income of needy preachers in Ghana. They argue that it is the responsibility of local congregations to cater for preachers. They were afraid that centralized structures, which in their view, is a sign of apostasy may emerge. They also asserted again that schools of preaching were not scriptural, more so, when

21. The author was not personally present for the conference. But he was briefed by participants who went from the University of Cape Coast Campus Ministry in his capacity as the minister. Nonetheless, most of his information was sourced from Isaac Asare-Puku, the evangelism ministry leader of the UCC campus ministry.

they appear to be contributing to the division experienced among the congregations as result of their dissimilar positions on biblical issues.

These are some examples of the issues that the KNUST church usually raise their voices against. It is unclear what type of hermeneutic leads them to some of these conclusions or whether it is just vestiges of the influences of missionaries—local or foreign. Whatever the cause, it is also unclear why the Ghanaian breed of campus churches affiliated with the Restoration Movement differs from other jurisdictions in terms of initiating change. This is not to suggest that all changes are positive or desirable; nonetheless, it is counterintuitive to observe young people fiercely resisting change.

In Foster's analysis of the work of Stephen D. Eckstein with campus ministries, he indicates that traditionally, campus ministries affiliated with the Stone-Campbell Movement are generally perceived to have a tendency to question the traditional beliefs, doctrines, and practices of the group.²² The author suspects strongly that approaches to theological reflection may be at the heart of the seeming resistance to change on the part of campus churches affiliated with the Churches of Christ in Ghana. According to Patricia O'Connell Killen, individuals usually reflect theologically from a standpoint of either tradition (certitude) or self-assurance (experience). Individuals who adopt the standpoint of tradition or certitude perceive only through assimilation, i.e. they perceive novel ideas in terms of what they already believe. They accept that which fits their

22. Foster, 207.

predetermined categories. They make their current interpretation absolute, unchanging, and true.²³

Those who reflect from the standpoint of self-assurance or experience rely solely on their current experiences and perspectives, what they think and feel now. They reject any form of tradition and consider it less trustworthy than their own immediate experiences, thoughts, and desires.²⁴ It appears the KNUST church and perhaps most of the Churches of Christ in Ghana employ certitude as the approach to theological reflection. Thus interpretations tend to be absolute, unchanging, and binding. Therefore, no space is created for variation or even exploration which may lead to further insight and appreciation of new paths on which God may be working in the lives of people and the other campus churches. In will surmise that, this might explain some of the peculiarities that one observes in relation to the KNUST campus church.

Thus far, this chapter focused on the historical trajectory of the KNUST Church of Christ campus ministry, now, Church of Christ, KNUST. It was established in 1984 even before the Legon church. However, the KNUST ministry did not become properly organized until the late 1990's. Since then, the church has undergone some major transformations and has become a force to reckon with in the league of campus churches affiliated with the Churches of Christ in Ghana. During the 2008-2009 academic year they changed their structure and hired a permanent preacher on August 1, 2015.

Their major projects and programs revolve around evangelism and training leaders to move the church into the future. The next major reform that may happen is the

23. Patricia O'Connell Killen and John DE Beer, *The Art of Theological Reflection* (New York: Crossroad, 1994), 4-5.

24. *Ibid.*, 10-13.

transition to community church which they hope will enhance their desire to have scriptural leadership structure comprising elders and deacons and also correct the lack of continuity and longevity when the university is on break. Unconsciously, the KNUST campus church appears to be utilizing the “Ecclesial View of Youth Ministry” espoused by Fernando Arzola. They are particular about upholding the traditional views and structures of the church.

They emphasize the traditional views of the church as indicated by Arzola, that the church is one, it is holy, it is universal, and as a church, they must follow apostolic traditions and teachings.²⁵ Innovations and variations are approached with some basic suspicion.

One can also find traces of the Gospel Advancing Model credited to Greg Stier.²⁶ An analysis of the responses from members of the KNUST church reveals a heavy emphasis on evangelism. Church planting and evangelistic campaigns seem to feature prominently in the programs of the group. They focus relentlessly on equipping their members for evangelism and tend to make evangelism the chief activity on their programs. While these models have their strong points, they also have their weaknesses. One weakness of the model is its lack of theological balance. Its skewedness towards evangelism creates some vacuum in other equally important Christian virtues and values which must be developed and pursued. One would hope that the effects of pursuing depth to the exclusion of breadth would be noticed and rectified.

25. Arzola, *The Gospel Ecclesial View*, 117–120.

26. Stier, *The Gospel Advancing View*, 18-34.

Perception of Influence of KNUST Campus Church by Local Church Leaders

Local church leaders in the Ashanti Region were interviewed to gauge their perception of the influence of campus churches in general and the KNUST in particular. The following individuals were interviewed: Mr. Francis Gyamerah Antwi (minister, Bantama Church of Christ, Kumasi), Mr. Bismark Oti Mensah (minister, Tanoso Church of Christ, Kumasi), Mr. Harrison Obeng Debrah (instructor, Ghana Bible College and administrator, Oforikrom Church of Christ, Kumasi), and Mr. Kingsley Adu (elder, Bomso Church of Christ, Kumasi and former chief finance officer of Kwame Nkrumah University of Science and Technology).

All the church leaders except one corroborated the perception expressed by members of the campus church. They affirmed that the KNUST church and campus churches in general have influenced participants in all the areas discussed in this study. However, Kingsley Adu had a different verdict. In his view, campus churches have had some influence in so far as they serve as a rallying point for members of the church in tertiary institutions. Beyond this, he does not see any influence whatsoever.

He argues that in the areas of spiritual, moral, and leadership development, campus churches lack the requisite number or quality of teachers, as well as stability of tenure to influence its members in the ways that is being attributed to them. In other words, in his view, the transient nature of campus churches, coupled with the fact that they (campus churches) are led by individuals he described as “deficient,” and as such, lack the wherewithal to influence their members in ways that mainstream congregation can. One is not sure by what standard he is able to judge those individuals as “deficient,”

but in a patriarchal society like Ghana, one will not be wrong to assume that he was speaking from the standpoint of age and the experience that is presumed to come with it.

In terms of doctrine, Adu suggests that campus ministries have a limited understanding of it and therefore, preoccupy themselves with discussions on elementary issues like “baptism” and the “Lord’s Supper.”²⁷ In his view, doctrine has to do with everything Jesus taught. It includes issues of Christian identity, how to raise children, etc., and for these, he added, you need competent and matured people to teach these topics. Kingsley Adu appears to doubt the competence of those leading the campus churches. His preference is that these campus churches would allow their activities to be overseen by more established congregations. Otherwise, he is afraid that these campus churches may be unduly influenced by individuals who have had a stint in America and “think they know the Bible.”

When I confronted him with facts regarding the exploits of campus churches in the area of evangelism, Adu responded that any congregation worth its salt must evangelize and that most congregations do evangelize. Therefore, the fact that the KNUST church, and for that matter, campus churches in general evangelize, does not put them on any unique pedestal of influence. In other words, they are not doing anything out of the ordinary. He proceeded further to question the number of converts they are making and how these converts are being disciplined. By implication, he wasn’t sure that the activities of campus churches were producing any tangible and long lasting results.

27. Kingsley Adu, elder, Bomso Church of Christ and former chief finance officer, Kwame Nkrumah University of Science and Technology, interview by author, audiotaped recording. Personal Library Collection, April 4, 2016.

When asked whether campus churches have any role to play in the developmental aspirations of the Churches of Christ in Ghana, Adu was skeptical. His skepticism is based on the transient nature of the campus churches and their leadership structure. According to him, they lack the stability to carry out their activities and programs, let alone talk about influencing churches in the rest of Ghana. He reiterated that the only big role they can play is to maintain the faith of members while in school beyond that, he could not imagine anything else. According to him “the churches in Ghana have bigger and larger problems,” problems relating to finances, managerial, spiritual growth and the threat of losing membership to Charismatic and Pentecostal churches. These problems, in his view, are too large to be fried in the small frying pans of campus churches.

Thus far, the position expressed Adu indicate that he is clearly an outlier; nonetheless, it does not make his position any less valid. Perhaps he is voicing the sentiments of the non-praise singers of the campus churches. Be that as it may, one should not be surprised at these comments because Dadson indicated that from the beginning of the KNUST campus church, it was the position of the eldership that the students remained a ministry under the direction of the Bomso congregation, to which the students declined and began meeting on their own. Therefore, Adu’s position is only a restatement of the Bomso eldership’s which apparently, has not changed over time.

This chapter focused on the historical evolution and assessment of influence of the KNUST campus church. It emerged that the majority (96 percent) of respondents concurred that campus churches have influenced them individually in terms of their spiritual, moral, and leadership development. Respondents also indicated that campus

churches did have a role to play in the developmental future of the church. Church leaders also concurred this position, but asked for caution going into the future.

Respondents further called for attention, investment, resources and support for the campus churches. It appears financial constraints could thwart and limit the significant role they could play in the future of the Stone-Campbell Movement in Ghana. The majority of church leaders affirmed that KNUST campus church have had a positive influence on the spiritual, moral and leadership development on participants of the campus in particular and the Churches of Christ in general.

CHAPTER IV
HISTORY OF THE UNIVERSITY OF CAPE COAST CHURCH OF CHRIST
CAMPUS MINISTRY – CAPE COAST, GHANA

This chapter concerns the campus ministry at the University of Cape Coast (UCC). A brief institutional history of the University of Cape Coast in relation to students' religious activities will be reviewed. Relying on interviews of primary sources, the entry of the Churches of Christ into the religious milieu of this university shall be traced. Events, circumstances and individuals who featured prominently in the story of this group will be highlighted. Furthermore, the current situation of the group and the perception of influence and usefulness of the campus ministry in relation to past and present participants shall be outlined.

The history of religious activism by students at the University of Cape Coast dates back to the beginning of the institution in 1962. This is a result of the importance the university places on providing “holistic education” to her students. As evidence, the university made provision for a chapel as part of the physical infrastructure for the institution from the onset.¹ Religious activities went on unregulated by the University Council until 1967. On December 16, 1967, in response to petitions from students and professors, the council resolved that chaplaincies be established for Protestants, Catholic

1. Rev. Dr. Seth Asare-Danso, Professor and Protestant Chaplain; UCC, interview by author, audio tape recording, Personal Library Collection, September 15, 2015.

and Muslims as the situation demanded at the time.¹ The Chaplaincy Board was established in 1969 with the aim of “fostering and promoting fellowship, religious, intellectual, social and cultural lives of the members on campus with approval of the University and church authorities.”²

This posture of the University has created a congenial and receptive atmosphere for student-religious groups to thrive, to the extent that the University has acknowledged that student-religious groups have outgrown and outnumbered other social groups. Commenting on the history of clubs and societies in the university, Kwarteng et al, made this observation:

A look at the listed clubs and societies revealed that most of them were academic-oriented. These were followed by entertainment societies while the religious ones were at the bottom. However, within fifteen years (1985-2000), a drastic transformation had taken place. Most of the academic-oriented ones had declined while the number of religious ones had increased remarkably.³

The withdrawal of the free feeding system which existed at the inception of the university is one of the reasons given for the decline in the number of social clubs. The government provided three square meals a day and snacks. However, beginning in the 1970s, the free meals system began to experience some changes until it was finally abolished in January 1989. A new system known as Pay-As-You-Eat (PAYE) replaced the earlier system. Also, in the 1987-1988 academic year, the University adopted and introduced the “Semester and Course Unit System.” Students complained that this system

1. Kwame Kwarteng, Samuel Boadi-Siaw, D.Dwarko. *A History of the University of Cape Coast: Fifty Years of Excellence in Tertiary Education; (1962-2012)*. (Cape Coast: UCC Press, 2012), p. 178.

2. Ibid.,179.

3. Ibid.,175.

“was too time-consuming; it put too much pressure on students academically. Lectures, quizzes, assignments, laboratory work, tutorials, mid-semester and end-of-semester examinations took so much of their time, leaving very little time for other social activities.”⁴ The cumulative effect of these two policies increased both the economic and academic burden on students thereby significantly diminishing the time and financial resource available for social activities.

Religion and spirituality may have been an avenue through which these students sought relief. Currently, according to Asare-Danso, the University has four chaplaincies: the Islamic chaplaincy, comprising the orthodox and Ahmmadiyya groups; the Catholic chaplaincy, the Anglican chaplaincy (the Church of Christ campus church is registered with this chaplaincy) and the Protestant and Pentecostal chaplaincy committee. The Protestant and Pentecostal chaplaincy encompasses the largest number of groups. Asare-Danso indicated the university has had to suspend the registration of new religious groups since it cannot provide accommodation for them on campus.

Emergence of the UCC Church of Christ Campus Ministry

During the 1984-1985 academic year, there were some individuals affiliated with the Churches of Christ on campus. Dr. Benjamin Eduafo-Arthur reports that he gained admission into the university around this time.⁵ He met two other people who were members of the Church of Christ: Edward Ato Tetteh and Irene Yarney. All three came from the same congregation at Winneba (a coastal town in the Central Region). Eduafo-Arthur and Ato Tetteh were roommates, so they decided to identify other members so

4. Ibid.,176.

5. Dr. Benjamin Eduafo-Arthur, Examination Unit; College of Distance Education, University of Cape Coast, interview with author, audiotape recording. Personal Library Collection. October, 2015.

they could start meeting. They posted notices on various notice boards asking other members of the church to write their names. They also distributed World Bible School tracts around campus hoping to attract and draw out members of the church. Nonetheless, they found no other fellow members.

At that time Irene Yarney lived at Ola low-cost houses,⁶ subsequently her house became the venue for the meetings. They met in the evenings to pray, study the Bible and have fellowship. On Sundays, they joined the local congregation for worship. The Church of Christ in Cape Coast at the time met at the Philip Quacoe Boys Elementary School.

Between 1985 and 1989, the number continued to increase with the addition of the following people: Kweku Afful Mensah, Paa Kow Tetteh (Brother of Edward Tetteh), and Stephen Aidoo. The number increased further when the following people also joined: Frederick Adongo Mahama, Matthew Affram, George Gado, Michael Tetteh Anim, Thomas Emmanuel Lartey (now deceased), Ebenezer Kofi Akyin Sackey, Obeng Akuamoah, Comfort Prah, Evelyn Adom, Evelyn Essien, and Sister Cynthia.⁷

These people formed the nucleus of the group that met on the UCC campus. During this period, they met at the Café Roof Top, near Casford Hall during the week mainly to pray, to have Bible study and on occasion to undertake evangelistic activities on campus. The plan was not yet conceived to become a full-fledged congregation on

6. Ola is a suburb of Cape Coast in the Central Region and is about almost 3 miles from the University. The author was originally under the impression that Ms. Irene Yarney was no longer a member of the Church of Christ. But I received additional information when I interviewed her on July 10, 2016. She confirmed most of the information provided by Eduafo-Arthur as well as her continued membership at Sakumono Church of Christ in Accra.

7. I generated this list after interviewing Dr. Eduafo-Arthur, Ebenezer Sackey, and M. T. Anim. Eduafo-Arthur was a senior to Sackey and Anim; while Sackey and Anim were contemporaries. They corroborated certain names and at other times filled in the blanks.

their own on campus; therefore, most of them would commute to the Philip Quacoe Boys Elementary School to meet with the church for worship on Sundays. Michael Tetteh Anim told me that he and others of the student group had the opportunity to teach, preach and generally contribute to the growth of the local congregation.

However, consistent with the story of the campus churches thus far, the need for a change crept in. Certain elements emerged that necessitated and motivated the students to rethink their association with the local congregation. Even though the original plan was not to begin a congregation on campus, compelling reasons arose for which the association between the students and local community of believers needed be severed. These extenuating circumstances culminated in the decision to separate from the community and begin a congregation on campus.

Factors Culminating in the Establishment of the Church of Christ Campus Ministry, UCC

The students from UCC worshipped with the local congregation until 1992. According to Michael Tetteh Anim,⁸ language barriers, time constraints, and financial constraints informed their decision to begin meeting separately from the community church. Regarding the language barrier, Anim indicated that the students came from diverse ethnic backgrounds; therefore, not all of them had facility in the Fantse dialect. There were Krobo's from the Eastern Region, Northerner's from the three Northern Regions, Ewes from the Volta Region, among

8. Michael T. Anim, Head of Department of Psychological Medicine; School of Medical Sciences, University of Cape Coast, interview with author, audiotape recording, Personal Library Collection, October 19, 2015.

others. Nonetheless, Fantse is the predominant language spoken by the people in Cape Coast and also the church.

Anim is a Krobo (an ethnic group in the Eastern region of Ghana), and like the others, did not speak the Fantse language. Whenever he or somebody else preached or taught a Bible class, someone had to interpret. He recounted instances where there was no interpreter available because of oversight or mere forgetfulness. Consequently, he and others like him did not benefit spiritually and intellectually from the assembly when such situations occurred. Socially, the language barrier hindered the interaction and intercourse that was so much a part of the fellowship.

Concerning the issue of time, the congregation was comprised predominantly of non-students. As result, most of the activities did not take into consideration the peculiar needs of the students. This situation was adversely affecting the academic commitments of the students. The church usually started or closed late thereby inconveniencing the students who had timelines and deadlines to meet. This situation was further aggravated during examination periods, Eduafo-Arthur asserted. Examinations and the pressures involved led many students to stay away from Sunday worship since they feared that attending worship might further constrain them in terms of time and affect their performance. A student risked being dismissed for non-performance academically which raised the stakes for the students.

Apart from the language barrier and the constraints of time, distance also became a challenge. Commuting to join the local congregation every Sunday became a burden economically. To avoid this additional financial burden, some of the students regularly stayed away from worship, which was not the ideal or most desirable alternative. With all

these elements interacting, the stage was set for the conversation of about separation. Armed with these facts, Anim led the conversation for a campus church.

At the time, George Aggrey Mensah, Awuah Peasah, and John Raymond Hayford were some of the leading members of the local congregation. When the idea of a separation was proposed based on the facts explained above, the local congregation agreed to the proposal thus, paving the way for the formation of the Church of Christ Students' Union. This victory brought many challenges in its wake. The first hurdle was that in order to find a meeting place, they needed to register with the university. The second hurdle was to find a patron so they would be able to register with the university. Therefore, accommodation and finding a patron became the initial hurdles the students' group needed to overcome.

At the time, there was no senior member of the university⁹ who identified with the Churches of Christ. Therefore, finding a patron became next to impossible. However, M.T. Anim indicated that one Maxwell Edumadze,¹⁰ although not a member of the Churches of Christ, offered to act as their patron in order to facilitate the registration process. With a patron in place, they registered and were allocated LT (lecture theatre) 19 as their first meeting place. They would later move to LT 21.

Structure, Programs, and Projects

Consistent with university requirements, the Church of Christ Students' Union developed a structure comprising a President, Vice President, Evangelism Secretary,

9. One who qualifies as patron of any group must be a senior member of the university and ideally a member of the group seeking to be registered. As a patron, the individual agrees to liaise between the group and the university. The individual answers to the university on behalf of the group.

10. According M.T. Anim, Edumadze had heard about the Churches of Christ and was impressed with their theological identity. That motivated him to assist the way he did.

General Secretary, Financial Secretary, Welfare Secretary, and others. Brother Thomas Emmanuel Lartey became the first President; M.T. Anim was Vice President and Ebenezer Sackey was General Secretary. Apart from the usual Sunday worship, the group engaged in evangelism, debates, love feasts, clean-up exercises, and excursions. For projects, they reached out to students in the senior high schools who were affiliated with the Churches of Christ encouraging them to pursue higher education blended with moral uprightness.

It is significant to note that the campus church did not totally disengage from the local congregation. According to Anim, they collaborated with the local congregation in many of their programs and projects. They invited the local congregation members for their love feasts, lectureships and other evangelistic activities. The preachers and leading members of the local church served as facilitators for most of the programs of the campus church. They succeeded in establishing a symbiotic relationship and not an antagonistic one.¹¹

Period of Consolidation (1999 - Present)

In the years 1999–2007, a new chapter opened in the story of the Church of Christ Students' Union (COCSU), UCC with the emergence of a new generation of members. A new cohort assumed responsibility for the group. Although the people were new, the problems and challenges were old. According to Emmanuel Asubonteng,¹² he

11. I served this group as their President in 2011-2012. As the President, I was privy to pictures and documents which confirmed the cordial relationship between the campus church and local congregation. I saw pictures of love feasts and lectureships which brought these two congregations together. It appears this feature is missing in the scheme of things now.

12. Emmanuel Asubonteng, Lecturer, Ghanaian Language Department, University of Cape Coast, interview with author, audiotaped recording. Personal Library Collection. October 13, 2015. He became President and served two consecutive terms 2001–2003.

entered the university in 1999 and at the time their membership was about thirty-five and they met at room G.2. Badu Asamoah was President of the group during that period and Asubonteng described the cohort as “good, enthusiastic,” individuals who made sure members met together regularly.

In 2002 the university authorities prohibited all religious bodies from using university property as venues for their worship services because some groups were mishandling university property and others were occupying these spaces without authorization. The university decided to re-register all religious groups on campus before re-allocating places of worship. The criterion for allocation was based on number of membership. A group needed to have at least 100 members in order to be registered and to have a space allocated to them. This naturally put COCSU in trouble since at the time their numerical strength did not meet the requirement. The lack of a patron to stand surety for them added to their plight. There was no senior member of the university who was a member of the Churches of Christ and willing to serve as their patron. I received no explanation about the situation of the previous patron, but it is plausible to assume he may have moved on from the university. Even if the chaplaincy chose to overlook their numerical inadequacy, it would not be willing to overlook the absence of a patron since the patron is a non-negotiable requirement.

With this move by the university, COCSU began frantic efforts to find a patron for the group. Such was the difficulty in finding a patron that at one point, Asubonteng, who was president at this time suggested that Rev. Canon Dawson, an Anglican priest and the chaplain at the time, as a possible patron for the Church of Christ group. Of course, he declined. But Asubonteng’s persistence paid off when Rev. Dawson suggested

Dr. Baiden-Ghartey, who was a member of the Church of Christ and a part-time lecturer at UCC as a possible patron. Baiden-Ghartey eventually accepted the role of patron for the group.¹³

In a related development, Dr. Julius Kofi Hagan noted that part of the challenges the UCC campus church faced in the registration process was a categorization issue.¹⁴ The university had two chaplaincies: Catholic and Protestant. Each religious group belonged to or the other. However, when UCC church needed to make this choice, Dr. Hagan indicated that they opted for neither. The reason? Traditionally, the Churches of Christ do not acquiesce to any form of categorization. The idea of ecumenism is received with some level of suspicion and skepticism. This posture unduly delayed the registration process, Hagan observed. This is because they were dismissed out of the chaplain's office because they refused to be identified as either Catholic or Protestant. Eventually, there was a turnaround. The campus church leadership concluded that being identified with other groups was better than not having an identity on campus at all.

Although, the group now got a patron, their accommodation challenges were far from over. Asubonteng indicated that after they secured a patron, they were allocated the "House of Prayer."¹⁵ The difficulty with this allocation was that they were supposed to

13. Dr. Baiden-Ghartey was a renowned private medical practitioner in Cape Coast. He owned and operated the "Baiden-Ghartey Memorial Clinic" at Abura, a suburb of Cape Coast. He died while I was in final year at the University of Cape Coast. Part of the reason I wanted to document the history of this group was to honor his memory. I did not meet him personally, but I understood him to be a good person who did a lot for his faith-tradition for which I feel personally grateful.

14. Dr. Julius Kofi Hagan, Head of Animal Science Department, College of Agriculture and Natural Sciences, University of Cape Coast, interview with author, audiotaped recording, Personal Library Collection, October 13, 2015. Dr. Hagan served the campus church as Secretary from 2001 – 2003 when Emmanuel Asubonteng was president.

15. This was the first place of worship built at the beginning of the university.

share this space with two other groups; the Anglican and Methodist groups, and the Church of Christ group was third in line. This meant the Anglican students would use the place first, the Methodist students would follow, and then it would be the turn of the Church of Christ students group. Because of this, the Church of Christ group was consistently starting worship after mid-day which seriously affected Attendance.

This inconvenient state of affairs persisted for a semester. According to Asubonteng, COCSU needed to look beyond the University for accommodation. Subsequently, the leadership contacted authorities at the Apewosika Primary School for a classroom space for worship.¹⁶ They were granted one classroom and this place served as their place of worship until 2011 when they moved into the house of Mama Rose, where they have met since.¹⁷ Hagan indicated that before the students' church acquired a separate classroom for worship, they shared with the classroom space they were using for worship with local congregation.¹⁸ In 2011, Mama Rose graciously provided a free meeting place in her home, and they have met in her house since then. Therefore, the UCC campus church is at the moment a house-church and the only house-church among

16. Apewosika is one of the surrounding communities of the University of Cape Coast.

17. Mama Rose is a member of the church of Christ who generously allowed the church to meet in a space in her house. She owns a property at the heart of university, opposite the Science Taxi station. This has saved the church from paying rent and other inconvenience attached to using classrooms. I was a student and also a preacher for the church when this move occurred. Richard Odoom was President at the time.

18. This was significant because it indicated that the current space-sharing between the students' church and the local church had precedence.

the campus churches considered in this study. I must note that the University Community Church of Christ also meets at the same place.¹⁹

Why would the two congregations not merge? They did not merge and have not merged as of now because two of the factors which precipitated a separation in the first place still persist: the language barrier and the issue of time. Distance is no longer an issue. Nonetheless, the campus church is still characterized by diversity along ethnic lines, and as a result English continues to be the lingua franca. The local church also continues to use the local Fantse language. Consequently, merging would create some inconveniences for students who do not have facility in the local language. Nonetheless, once every semester, these two congregations organize what they call a “joint service,” where they come together to have a time of worship. But even this has not been without challenges.

The purpose of the joint service is to reacquaint the students with worship with local congregations so that their experience with the campus church does not desensitize them to life in their local congregations at their various regions. Although, the worship style of campus churches do not differ in content from mainstream congregations, they differ significantly in energy levels and enthusiasm. Campus churches are vibrant in their singing, energetic in their outlook and more significantly, allows the active involvement of young people. This is not always the case in many local congregations. It is also hoped that the joint service will allow the local church members to familiarize themselves with the campus church so that some rapport could be established among them. This initiative,

19. The University Community Church of Christ resulted from the merger of two small local congregations: Apewosika Church of Christ and Kwaprow Church of Christ. They merged to increase their capacity and chance of survival.

apart from trying to achieve some cohesion between the campus church and local congregation, aims to prepare the grounds for a potential future merger.

The brains behind these joint services are Dr. Julius Hagan and Mr. Emmanuel Asubonteng, former campus church leaders who are currently faculty members at the UCC, patrons for the campus church, and leading members of the local congregation. As laudable as this idea is, it is not without challenges. Whenever these two congregations come together, language is still a problem.

Changes in Structures, Programs, and Projects

As expected, some things have changed with the group. The structures have changed, programs have been expanded, and projects have emerged. Firstly, beginning in 2014 the name of the group changed from “Church of Christ Students’ Union” (COCSU) to “Church of Christ Campus Ministry” (CCCM). Agitations for a change in the name of the group had begun several years prior. Proponents of the change argued that the previous name did not have a biblical basis and that “ministry” captured better the character of the group and gave it a more biblical outlook.

Secondly, the leadership structure also changed. The UCC congregation also adopted the structure of their KNUST counterpart. Instead of the “President,” “Vice President,” and the rest, the “Edification leader” became the spiritual head of the church in the absence of a preacher. There is also the Evangelism Leader, Finance Committee Leader, Administrative Secretary, Benevolence Leader, and other ancillary offices which complement the functioning of the ministry. One significant difference between the structures of KNUST and UCC is that UCC created parallel offices for the women. This

was an attempt at gender inclusiveness and also to provide leadership experiences for women for the future.

This has become one feature that sets the UCC campus church apart from the others. Having parallel structures for the women has worked thus far. Some of the women who have had the opportunity to serve in leadership positions confirmed that this experience has improved their leadership skills, social skills, self-efficacy, and dismantled some of the gender stereotypes that exists in the Churches of Christ. These young ladies and gentlemen seem to work well together without the creation of any undue tensions. The effect has encouraged many more women to seek opportunities to serve in the church, not necessarily in leadership positions, but in other areas of church life. Many more of the women seem to have been motivated and energized to help. Some of the inhibitions which encouraged their uninvolvedness appear to have been removed. Indeed, some of the women who had the opportunity to lead confirmed to the author in an interview how positively they have been influenced by the opportunity.

Additionally, as of now, there also appears to be few, if any negative reactions from other campuses or leaders and preachers of the local churches. The reason for the silence or acceptance of the roles available to the women is not yet known, perhaps, their initial fears may have been allayed and since campus church has implemented the policy relatively well, there seems to be no cause for alarm. They may have realized that there is no power struggle or potential for usurpation of authority by the women in relation to the men. Both the male and female leaders have managed to work seamlessly and harmoniously together leaving no room for concern. Although, they do not assume individual, representative, or authoritative leadership over the entire church—which means

that they do not lead corporate singing, prayer, communion, and so forth, instead they plan, organize, and lead programs for women in the church. They meet with the leadership of the church for meetings to discuss issues affecting the congregation. Their views are sought and considered before major decisions are made. This may not be total inclusion, but it is an improvement in relation to other campus churches and some mainstream congregations.

Will local congregations emulate this policy example? This is difficult to project. Several of the factors operating at the campus church may not be present in local congregations. For instance, the intellectual flexibility and critical thinking acquired by these campus churches by virtue of their higher education may not be same for some of the local congregations. Consequently, the level of change that is possible for the campus churches may not be same at the local congregations.

Finally, one significant change which has occurred with the UCC congregation is the hiring of a minister. On October 18, 2015, Frank Obeng Essien (the author) was appointed the minister of the campus church.²⁰ Thus, I became the first resident minister for the congregation. By this appointment, I assumed leadership of the church and it has become my responsibility to discern a new vision and direction for the church which will reposition the church to function as a full-fledged church going into the future.

In terms of programs, evangelism has been high on the agenda of the UCC congregation. Over the years, the congregation has channeled both human and financial

20. My involvement with the UCC campus church begun in August, 2008 when I enrolled as student in the University of Cape Coast after training as a preacher at Swedru International Bible Institute (an affiliate school of Sunset International Bible Institute, Lubbock, Texas). The leadership received information about my background and asked me to preach on the first Sunday with the congregation. I functioned as such for the rest of my stay on campus. Prior to UCC, I started a congregation on the campus of my senior high school. Essentially, campus ministry has been my passion and context for ministry from the beginning.

resources to planting new congregations. Kwaprow congregation, Abura congregation, and Bonkus congregation are a few of the congregations the UCC church has helped in planting. In the past, the UCC congregation sponsored a radio broadcast on ATL FM, a community radio station based on the campus of the university. Currently, the congregation pays part of the support of the minister at the Bonkus Church of Christ and also sends members for outreach in about eleven surrounding senior high schools. The following list enumerates some of the programs of the UCC campus church:

1. Hall-to-hall evangelism on campus.
2. Senior high school and colleges of education outreach (two members of the congregation go to facilitate the worship of high school based congregations and college of education campuses).
3. Annual Senior High School Symposium (where this High School congregations are brought together to be taught pertinent theological and career related topics).
4. Fufufest and Bankufest (Love feast for the entire congregation).
5. All-night prayer sessions.
6. Drama night (by “The Voice,” a drama group in the congregation).
7. Festival of songs (a day where the congregation only sing songs of praises to God).
8. Village evangelism (usually at the end of the semester (December or May) together with other campus churches, members go to villages to preach the gospel and establish or strengthen congregations in those villages).

In terms of projects, owing to the perennial accommodation problem, the church acquired a piece of land in Kwaprow to develop their own place of worship. In March 25,

2007, COCSU held a ground breaking ceremony and fund raising event.²¹ The auditorium when completed is expected to serve as a meeting place for both the students' church and the local church. With a membership of about 300, the auditorium will be able to accommodate between 500 and 800 people. The structure was designed to include hostel facilities that will serve members of the church as well as generate income for the church. Laudable as is it, the project has stalled due to lack of funding.

Ten percent of the weekly contribution is earmarked for the building project. Ten percent of \$200 per week has not been enough to get the project to where it is usable. Successive leaderships have devised strategies to raise funds for the project. For instance, in May 2012 when I was President, we organized the maiden edition of the "Alumni Homecoming" during which we raised funds in support of the project. We raised about \$3000 in both cash and pledges. Other similar events have been held but the project is still nowhere close to completion. Our current location is fast becoming too small for our growing numbers and when it rains, our services are disrupted. These are some of the times when a community church argument becomes pragmatically compelling.

University of Cape Coast Community Church of Christ?

Like the other campus churches, the UCC leadership have had informal conversations regarding the possibility of choosing the community church route. To be sure, there are currently two congregations of the Churches of Christ meeting on the university community. One is the campus ministry and the other is the UCC Community church comprising indigenous members of the church as well as some lecturers. These two congregations although separate, share a meeting place in common. The students

21. Dr. Twumasi-Ankrah and Mr. Kojo Acquah Beenyi were the ministers invited to officiate this event. This event was captured on compact discs, a copy of which is still in my custody.

meet from 6 a.m. to 9:30 a.m. while the community church follows right after. There are plans to merge these two congregations in the future to form the UCC Community Church of Christ.

There are merits and demerits to this proposition. Regarding the merits, firstly, human and material resources could be more effectively and efficiently used if these two congregations merged. For instances, the student-church seems to possess effective leadership skills which could benefit the local church if they merged. The two congregations could pool their financial resources together to fund projects like the auditorium which has stalled for lack of funds. Secondly, the transient, unstable nature of the campus church could be cured if the merger occurred. The church would be active even when the university is on break. Thirdly, the church would in good stead to have elders and deacons as prescribed in the Pastoral Epistles.

In terms of the demerits, the very character of campus churches which allow them to do and to be what they are would essentially be lost. Once the form is truncated, the function is also affected. The mobile, transient, “here today, gone tomorrow” trait of the campus church allows them to evangelize, train their members and also develop them for the future. Campus churches are always on the move, not stationary or a monument. If campus churches became “institutionalized” like mainstream churches, their outgoing outlook may be lost. Again, there is ethnic diversity in the campus church. Consequently, English is the lingua franca. A high percent of the local church are not lettered thus they communicate in their local dialect. A merger will create a language barrier for one group

or the other. Finally, there is an insipid fear among the student-church that a merger will perpetuate a dependency syndrome which is perceived to exist currently.²²

As the minister of the UCC campus ministry, I concede that merging would hold some prospects for the congregation, but the campus church stands to lose more than they would gain. Again, I am not convinced that a congregation that may not have the capacity of selecting elders but has demonstrated over the years her unique contribution to the overall development of the Churches of Christ in Ghana is biblically deficient. Evangelism, leadership development, and the other outreach performed by the campus churches should not be sacrificed on the altar of institutionalism. With that said, what is essential is what will be in the best interest of God's people. If circumstances ever demand a merger, it will happen.

Perception of Influence of the UCC Campus Ministry

Consistently, the overwhelming (91 percent) perception has been that campus ministries affiliated with the Churches of Christ have had tremendous influence on the church in Ghana and the UCC campus ministry was no exception. Out of a total of 110 questionnaires administered, 80 were completed and returned. Seventy-five percent of the respondents were males and twenty-five percent females. A majority of respondents were undergraduate students or first degree holders. The age of respondents ranged from nineteen to thirty-seven years and the number of years after baptism ranged from one to twenty-three years. A similar procedure was followed. However, given my affiliation

22. There is a notion among the local church that the students are financially well-to-do; therefore, they depend inordinately on the student-church. For instance, the auditorium project was supposed to be a joint project between the two congregations however, the contribution of the local church is negligible. I know this because of my long association with the two congregations and also as one who has led the student church before.

with this congregation, I had access to a relatively higher number of past members of this congregation than were available for surveys of the other campus churches. Copies of questionnaires were posted on social media platforms (WhatsApp) of alumni of the UCC campus church. Copies of questionnaire were also sent as email attachments to some who are outside the shores of Ghana or not a part of the social media platforms.

Responding specifically to how the campus church had influenced them in relation to spiritual development, I was struck by a response from a female. She indicated that her experience with the campus ministry had been “life changing because of the focus on worship, prayers, evangelism, and friendship.” I was struck not only by her depth of appreciation of spirituality in relation to previous responses, but also her response further convinced me of the ways in which campus churches are unique: their specific focus. The focus on worship, prayers, evangelism, friendship, and leadership development made them much more effective and reliable.

Other themes which emerged regarding how campus ministries had influenced the spiritual development of past and present members included:

1. Campus ministries are safe places for exploring gifts and growing in leadership.
2. Members are nurtured spiritually through the depth of teachings and discussions in Scripture.
3. Members are “inspired” for spirituality.²³
4. Activities of the campus church like fasting and prayers: all-night prayer sessions increase the level of spirituality of members.

23. Not sure how “inspired” may be interpreted, but I am assuming the respondent meant a congenial environment that motivates and encourages.

5. Many became Christians on campus therefore, the campus church was responsible for initiating their spiritual walk with God.
6. The campus church has sustained and grown the faith of many Christians who are students.
7. The active roles members get to play in campus churches develop them spiritually.
8. On campus, members have the tools to assimilate, analyze, and research Scripture better.
9. Structures like the “shepherding system,” put in place especially by the UCC church helps in shaping and monitoring the spiritual growth of her members.²⁴

Essentially, the character of campus churches (the fact that they are run by students, for students, and through students) as well as their activities and their programs all enhanced their capacity and ability of developing the spirituality of her members.

Concerning the influence of campus churches in shaping the moral compass of her members, both past and present, the following themes surfaced from respondents:

1. Members are encouraged and expected to hold one another accountable.
2. Moral values like friendship, hospitality, and fellowship are taught at the congregation.

24. Shepherding in the UCC congregation is a policy where new members of the church are paired with continuing and spiritual matured members of the congregation for the purpose of mentoring. Apart from level of maturity, common program of study is considered in the pairing process.

3. Like a school, moral values and uprightness are instilled in members through the educational programs
4. Modesty in thought and appearance is frequently discussed.
5. Members are encouraged to positively influence one another.

In terms of leadership development, which has emerged as a strong feature of campus churches, respondents indicated the following as being ways the campus church has influenced her members:

1. Leadership capacity is built by the campus churches by both intentional and contingent situations.
2. There is opportunity for members to be equipped for the work of service both practically and theoretically.
3. Campus churches have earmarked a day for training for leadership.
4. Those from extremely structured and patriarchal congregation who hitherto may not have had the opportunity to lead, find the campus church as a safe environment to learn and explore their giftedness.
5. Members acquire leadership experience through internal and external evangelistic efforts.

Ghana is generally a patriarchal society. Subconsciously, many believe that “The older, the better.” The unwritten cultural philosophy about children is “Children are seen, not heard.” These cultural norms restrict the ability of emerging adults to develop competences in leadership even in the church. As a young graduate from a preaching school, opportunities for me to practice my training were limited. Traditionally, leadership in relation to teaching or preaching is associated with the elderly which leaves

limited opportunity for younger people in this regard. Therefore, campus churches offer a unique platform for young Christians to learn, grow, and nurture their leadership skills away from the prying and critical eyes of the adults. Most of these responses in the author's experience, appears to be emerging from this cultural frame of reference and experience. Campus churches appear to present to these young Christians a break from the routine.

Regarding the role campus ministries could play in the developmental aspirations of Churches of Christ in Ghana, respondents suggested the following:

1. Become an avenue for wining souls for Christ.
2. Position the campus churches to be the evidence and barometer of the growth of the church in Ghana and an indication of the future of the church.
3. Be the hub for education of spiritual leaders for the church.
4. Promote the "brand" called "Churches of Christ in Ghana.
5. Produce leaders and preachers for the church going forward.
6. Alumni of the campus churches contributing to the socio-economic enhancement of members and the churches in general.
7. Building capacity to manage conflicts in the congregations whenever they arise.
8. Collaborating with local congregations for massive evangelistic campaigns.
9. Developing capacity of the younger generation for the future.

Evangelism, leadership, capacity building, conflict management, and brand recognition were some of the contributions campus churches could make to the church in Ghana going forward. The challenges Westernization poses to the church require a new set of leadership skills which can be offered by individuals who understand the signs of

the times. Campus churches are perceived as being better placed to respond adequately to these demands. The question is whether they are adequately resourced to meet these daunting and complex challenges of the twenty-first century?

To be better prepared for the future, respondents suggested campus churches engaged in the following:

1. Create platforms to help the church in Ghana overcome her inertia with ICT.
2. Be a unifying factor among the churches in Ghana.
3. Build vibrant evangelistic teams to assist smaller congregations.
4. Be willing to come under the oversight of more established congregations
5. Organize training or leadership seminars for local congregations
6. Focus on the doctrines (refer to pp. 55-56) of the church and evangelism.

The media play a vital role in shaping the conversation and narrative of the church. Over the years, the churches in Ghana have not maximized the potential of ICT in enhancing and projecting the operations of the church. To be fair, there has been some improvement over the years. Currently, two preachers affiliated with the Churches of Christ in Ghana preach the gospel on two local television stations (Metro TV and Adom [Grace] TV). This has brought some level of 'brand recognition' to the church, but more remains to be done. Indeed, campus churches would do the churches in Ghana great service if they offered innovative ideas for the churches to consolidate the gains made through ICT.

Finally, respondents' perception on how campus churches have influenced the churches in Ghana in terms of doctrine and worship was no different from the narrative

thus far. Respondents perceived campus churches as consolidating, protecting, spreading, and re-indoctrinating new members rather than scorning, mocking, and criticizing the traditional beliefs of the church as observed by Foster among campus ministries in the U.S.²⁵ According to respondents, campus churches have influenced the doctrine and worship of the Churches of Christ in Ghana in the following ways:

1. The doctrine and worship have been strengthened.
2. Campus churches “contend” for the doctrines of the church.
3. They devise innovative ways of teaching the doctrines of the church.
4. Some of the doctrinal biases of members are brought to the fore and corrected or dispelled by the diversity of opinions and ethnicity of the campus churches.

Again, it is evident that Wayne Olson’s conception of campus ministries as “remedial religion” seems to be in operation in Ghana. The UCC church, like her KNUST counterpart has also had occasion to correct certain erroneous indoctrinations which members bring from their local congregations.

5. Campus churches employ critical methods and open-mindedness in the study of the doctrines of the church.

Perception of Influence of UCC Campus Church by Local Church Leaders

Church leaders in the Western and Central Region that I interviewed also affirmed that the UCC campus church in particular and campus churches in general have influenced the Stone-Campbell Movement in Ghana in terms of spirituality, morality, and leadership development of members. Preachers Kojo Acquah Beenyi (formerly of Chapel Hill Church of Christ, Cape Coast), Sampson Eghan (Central Church of Christ, Saltpond)

25. Foster, 199-210.

and Daniel Owusu Asiamah (Central Church of Christ, Takoradi – Western Region) all concurred with the assertion that campus churches have a role to play in the developmental aspirations of this community in Ghana.

Aside from the contributions these campus churches have made in the areas of evangelism and consolidating the doctrinal identity of the Churches of Christ, these ministers also acknowledged the tangible contributions campus churches have made especially in the area of training human resources and leaders to fill the gap existing in many of the local churches. Kojo Acquah Beenyi, for instance, cited the example of Justice Kyei who after graduating from UCC, now leads a congregation in the Eastern Region of Ghana.²⁶

Daniel Owusu Asiamah opined that although campus churches have had a positive influence on the spirituality of its members in so far as they are able to meet on Sundays for worship, in terms of leadership development, he believes that local congregations must provide these campus churches the support they need to develop the right kind of leadership skills. In the absence of this support, he argued that these campus churches may be unduly influenced by the leadership styles of other denominations they interact with on campus. He indicated that this may lead to a compromise of the doctrinal identity of the Churches of Christ. “I think it will be suicidal to believe that because they are university students, they know the Bible! No!” he asserted.²⁷

26. Kojo Acquah Beenyi, minister and instructor, Southern Institute of Biblical Studies, Accra, interview by author, audiotaped recording. Personal Library Collection, April 4, 2016.

27. Daniel Owusu Asiamah, minister, Central Church of Christ, Takoradi – Western Region, interview by author, audiotaped recording. Personal Library Collection, April 21, 2016.

He explained that not everybody in the university is studying Bible since Bible is a specialized department at the university. Since church leadership is different from what they are taught in school, they should not be left on their own. Local church leaders must provide periodic training for leaders in the campus churches. They need to be targeted whenever leadership seminars are being planned.

Although he did not see any significant signs of “apostasy” in the direction of campus churches, he continued his call to local churches to help these young Christians maintain their spiritual equilibrium after they are introduced to new concepts and ideas during their pursuit of higher education. Asiamah sees “potential” in these campus churches that can be tapped if they are guided by local church leaders. He sees the youthful component of the Churches of Christ a blessing and he called on church leaders to make the necessary adjustments to accommodate the paradigm shifts currently being experienced by the church. He admonished the older generation to meet the young people half-way so that common ground be reached and so that the potential of young people can be harnessed for the benefit of the church in Ghana. For him, adjustment is the keyword.

In summary, the UCC campus ministry began informally during the 1984-1985 academic year when Benjamin Eduafo-Arhtur, Ebenezer Ato Tetteh and Lily Yarney gained admission into the University of Cape Coast. They met during the week in Lily Yarney’s house for prayer and Bible study and traveled to town to worship with the congregation which met at the Philip Quacoe Boys Elementary School. Nonetheless, it was in 1992 that they began meeting separately on campus. Language barriers, time

constraints, and economic implications of commuting to join the congregation precipitated the separation.

The group began as the “Church of Christ Students’ Union” but has known as the “Church of Christ Campus Ministry since 2014. Apart from the name, their structure, programs, and projects have seen significant changes over the years. In October 18, 2015, the congregation appointed her first resident minister who has assumed spiritual leadership of the church. With “transforming, equipping, deploying” as their new core values, the ministry is conscientiously pursuing evangelism, leadership development, and discipleship as key features in their programs. The congregation is still struggling to complete their auditorium project which was begun in March 25, 2007.

In a survey, respondents (91 percent) indicated that the UCC congregation and campus churches have had a significant influence on their spiritual, moral, and leadership development. They also affirmed that the congregation could play a significant role in the future development of the churches of Christ in Ghana. Local church also concurred with these views. These leaders envisaged campus churches playing significant roles in the future if they were given the necessary support and training. In terms of the doctrine and worship of the church, respondents opined that campus ministries in general and the UCC congregation in particular have strengthened, consolidated, and even projected the traditional beliefs and direction of the church.

Respondents further asked for support for the campus churches given the potential they portend for the future of the Restoration Movement in Ghana. Some also had a warning. Despite the achievement of the campus churches, some respondents perceived a possibility for them to be avenues of division and confusion rather than unity

and progress because of differences in priorities and theological positions among these campus ministries.

In relation to models, the Preparatory Model and the Strategic Approach by Wesley Black and Mark H. Senter III respectively appear to match the UCC congregation's plan. As their core values indicate, they are working to transform the hearts and minds of their members, equip them with the words and teachings of Christ, and then deploy them into the field of souls.²⁸ In tandem with the ideals of the Preparatory Model, the UCC campus ministry seeks to prepare members to participate in the life of existing churches as leaders and disciples, and in others areas of service.²⁹

The Strategic Model is represented in the ways they are grooming female members in the area of leadership experiences while they are on campus. The UCC campus ministry has created a leadership structure with responsibilities for the women as well as the men. This is significant because, traditionally, women's role in the church has been limited. Nonetheless, knowing the role these educated women could play in their local churches and community, these structures were created to afford them learning experiences to build their leadership acumen for the future when they go back to their local congregations. Both the preparatory and the strategic approach tend to be integrative as the UCC congregation tries to achieve a trade-off between operating as the traditional church while preparing members for greater responsibility in the future after they have joined their local congregations.

28. Church of Christ Campus Ministry, *About-us*. Church of Christ Campus Ministry, University of Cape Coast Official Website, 2016, www.cccmucc.com/about-us/.

29. Wesley Black, *The Strategic Model. Four Views on Youth Ministry and the Church*, p. 1392.

Again, each of these models has its limitations which could also become a limitation for the UCC congregation. Sacrificing depth for breadth could render them ineffective and inefficient. It appears the church may be focusing on too many things when they could have focused on excelling in one. Furthermore, they may be expending resources in order to accomplish things in the future, while neglecting things they could be doing in the here-and-now. These are issues the UCC campus church may have to grapple with going into the future.

In chapter 5, I will analyze and discuss findings in relation to my research question. I will also discuss some issues which have emerged regarding the campus church and its implications for the practice of campus ministry. Finally, I will make some suggestions regarding approaches by which campus churches could serve their members and Churches of Christ in Ghana well, and then I will make recommendations for future studies.

CHAPTER V
FINDINGS, DISCUSSIONS, IMPLICATIONS OF DATA, AND
RECOMMENDATIONS FOR FUTURE STUDIES

This study set out to solve a historical puzzle that concerns the historical evolution of campus ministries affiliated with the Churches of Christ in Ghana, the effect of these campus ministries on the worship and doctrine of the Churches of Christ in Ghana, and finally, what the influence of these campus churches has been on both past and present members. In this final chapter, I present and discuss the findings of the study and also draw out implications of the data for campus ministry among this community under consideration. I will proceed to make recommendations which will guide future studies in relation to this subject.

I must indicate from the beginning that some of the materials presented in this chapter may seem out of place particularly for a study that is historical and theological in nature. However, I made a judgment call on whether or not to make this study only academically relevant by focusing the conclusions on the evidence and arguments that have emerged, or to make it practically useful by drawing out implications for ministry in the Ghanaian campus ministry context? In the final analysis, making it practical ministry constructive was deemed to be worthwhile and would serve well practitioners of campus ministry.

Given the virgin nature of this ministry context in Ghana, practitioners could benefit from some of the practical ministry ideas that will become evident from this work. Some of the opinions, albeit subjective, may stimulate debate and conversation which, I hope will lead to more studies that will bring further clarity in the practice of ministry on the campus. Evidence from the study has shown that after a little over thirty years of campus ministry among the Churches of Christ in Ghana, some positive influence has been recorded, influence that many expect would continue into the future. However, if the next thirty years will be better than the last, then some things would necessarily have to change. Since change does not occur in a vacuum, new ideas, approaches and strategies that will enhance campus ministry must become accessible in order to be implemented for these desirable changes to be realized.

Furthermore, I believe since campus ministry is not yet an area for academic engagement and reflection in Ghana, this work will be much more useful in the hands of practitioners than in those in academia. It will be a welcome addition in the toolbox of many a practitioner in Ghana and beyond. It is with these considerations that this section features some constructive ministry proposals. With that said, the research questions will now be answered based on the data realized from the study.

In relation to Research Question, this study established that campus ministries affiliated with the Churches of Christ in Ghana began in the early 1980s. The KNUST ministry began in some form in 1984 when Dr. Steve Opoku Duah and his cohort gained admission into the institution. The UCC ministry also began about the same time when Dr. Benjamin Eduafo-Arthur and his cohort entered the university, and the Legon ministry followed in November 1987 when Samuel Ayim initiated efforts on that

campus. Although the KNUST and UCC ministries began earlier, the Legon campus ministry was the first to become organized and functional.

In terms of research question 2, which relates to the effect of campus ministries on the worship and doctrinal disposition of the Churches of Christ in Ghana, the data suggest that campus churches do not differ in terms of worship and doctrine from the mainstream congregations. Rather, the campus churches appear to be opposed to voices and agents of change amongst the Restoration Movement in Ghana. The campus churches function essentially as arenas where newer members of the Churches of Christ are socialized into the norms and values of the group. This is evidenced by the emphasis on doctrine as a central focus of all the campus churches covered in this study. Doctrinal correctness appeared to be the most significant benchmark for measuring the success of the campus ministries.

Finally, regarding Research Question 3 which relates to whether campus ministries have influenced past and present members in terms of spiritual, moral, and leadership development, the resounding response was in the affirmative. Apart from moral development which many respondents indicated was difficult to measure, almost all respondents indicated that campus churches affiliated with Churches of Christ have played major roles in growing their members spiritually and in terms of leadership acumen.

Again, higher education and critical thinking skills help them to delve deeper into Scripture enhancing their spiritual growth and development. Training programs which feature prominently in their programs and activities also equip them for greater service in the kingdom. Data emerged that suggests campus churches could play a significant part

in the developmental aspirations of the Churches of Christ in Ghana. Their evangelistic work, leadership potential, and their facility in information communication technology make them vital to the survival of the Restoration Movement in Ghana.

This positive outlook notwithstanding, these campus ministries are bedeviled with challenges. My discussion will focus on some of these challenges in terms of structures, programs, and also opportunities that could be explored and harnessed for the benefit of the congregations in Ghana. Then I will discuss the chief ways these challenges and opportunities have influenced and continue to influence the practice of campus ministry in Ghana. I will analyze how campus ministries have evolved and created a “menu” of ministry options that will continue to be used by the Churches of Christ in Ghana. Finally, I will make recommendations for future studies.

During their thirty-one years of existence the campus churches have contributed phenomenally to the growth of the Churches of Christ in Ghana. Apart from the activities in evangelism and producing leaders for the local congregations, the campus churches have over the years produced highly productive citizens who are contributing to the socioeconomic status of the church in particular and Ghana as a whole. Clearly, many of the alumni of the campus churches have gone on to provide leadership in diverse sectors of the national economy. Beyond the shores of Ghana, graduates from campus churches are actively growing and helping congregations in the diaspora. Dr. Opoku Duah, whose academic career has taken him to both Europe and America, attests to the immense

contributions alumni of campus churches are making to congregations in Germany, England, and the United States.¹

He indicated that individuals providing leadership in these predominantly Ghanaian congregations in the diaspora are products from the campus churches. He cited Richmond Ofori Gyamfi, an alumnus of the KNUST campus church who now serves a preacher to a Ghanaian congregation in Connecticut. He also mentioned Listowell Sarfo Ababio, a Ghanaian who is helping a congregation he is affiliated with in Ohio. Dr. Duah serves as an elder at Grand Central Church of Christ in West Virginia.

In terms of evangelism, campus churches have contributed significantly in the area of spreading the gospel and inviting people into God's kingdom. A key feature in the programs of the campus churches is what they call "Village Evangelism." Over the years, campus churches have used this platform to plant, grow, and mature congregations in the rural parts of Ghana. They have collaborated with local congregations to undertake these projects during their long (summer) vacations. Besides these, the KNUST and UCC churches have on their own, established a number of congregations in their respective regions. Furthermore, these two congregations have an ongoing program where they financially support some local preachers. This is significant given the limited financial resources of most campus churches.

These achievements notwithstanding, an analysis of participants' responses reveal some trends that might be cause for concern. Three of them that require urgent attention in my view are the following: (1) an inordinate emphasis on doctrinal correctness which

1. Dr. Steve Opoku Duah, Associate Professor of Chemistry and Water Science, Ohio Valley University, interview with author, audiotape recording, Personal Library Collection, September 29, 2015.

was expressed in rigidity of thought, (2) confusion of doctrinal correctness with spirituality, and (3) a misunderstanding of unity and uniformity.

In the first part of the survey, I sought to elicit from respondents their perception of how campus churches have influenced them individually in relation to spirituality, morality, and leadership development. It was significant to observe that majority of respondents could not articulate in concrete, specific, nuanced language how they have been shaped in terms of moral development and leadership gifts. However, they equated doctrinal correctness with spiritual development. Respondents, especially in the case of KNUST lacked the flexibility of thought and the understanding that spirituality means more than being right about doctrine. Most respondents stressed the need for “doctrinal correctness” or insisted that the “truth” was the means of growing spiritually.

This rigidity of thought may well be a mere symptom of their psychological age, but it might also be a reflection of a tendency to emphasize form of doctrine over function of doctrine; achieving a trade-off between grace and truth. The Churches of Christ in Ghana adhere to a hermeneutic which values the need to preserve “the form of apostolic doctrine” which may not be a bad thing, but there is function to doctrine which is demonstrated by active social qualities manifested through virtues like kindness, love, graciousness, seeking to be at peace with people we may not agree with, and essentially reflecting the beatitudes. This inordinate emphasis on doctrinal correctness usually breeds unnecessary tension within the campus churches. Differences in practice and focus which in and of themselves are not unscriptural, are not respected. For instance, there are still ongoing debates among campus churches whether is scriptural to sing

during the Lord's Supper or not, whether it is appropriate to say "amen" intermittently during a prayer when the prayer had not ended, and many other seemingly trivial issues.

Consequently, "Conference,"² gatherings of these various campuses is sometimes characterized by accusations, arguments, and an unhealthy debate for the prize of which campus church is well on its way to sitting on an illusionary throne of Moses. Clearly, there is a lack of balance between the quest for truth and the need for grace.³ Some of the campus churches want to be stricter than Jesus himself. Nonetheless, I was struck by a response from a female alumnus of the UCC campus church. In response to how she has been shaped spiritually by the campus church, she wrote:

Generally, campus ministries are nothing short of life changing, well that's my honest perception. The focus however was on the most important things, i.e. worship, prayers, thoughtful discussions, evangelism, and friendship. Campus ministries are safe places for [one] to explore gifts, grow in leadership, and ultimately nurture and pursue a calling.

For a woman, whose role in the church is somewhat limited, I thought her understanding and conception of spirituality was striking. Also, I thought rather than a narrow focus on indoctrination, campus churches must broaden their horizon. They must be about worship in all its dimensions, thoughtful and relevant discussions, evangelism, and the capacity to build and maintain genuine friendships and relationships within and without the church. Indeed, campus churches must provide the space for the exploration and discovery of gifts and leadership potentials and provide an environment that is nurturing and focused on pursuit of a calling. This woman's response is brilliant.

2. This is an annual gathering of all campus churches affiliated with the Churches of Christ in Ghana. It is usually held during the Easter break on the campus of a host university. Members of the church from polytechnics and college of education do attend sometimes. The meeting used to be called "Congress," but the name has since changed.

3. John 1:17

The first observation leads into the second. When all one has and knows how to use is a hammer, one will perceive everything as a nail. The inordinate focus on teaching doctrine and being evangelistic (which are not wrong in and of themselves) perhaps leads to a shallow understanding of spirituality. The majority of respondents could not find the words and expressions to demonstrate and explain the ways the campus church has shaped and influenced their spiritual development. This deficit in the language of spirituality may simply be a mirroring of the narrow focus of the campus churches. Respondents may well be producing what they have been given over the years, and perhaps parroting what they have heard.

Dallas Willard suggests two categories of disciplines which leads to spiritual growth.⁴ The first category he labels as “disciplines of abstinence.” This includes disciplines like solitude, silence, fasting, frugality, chastity, secrecy, and sacrifice. The second category of disciplines he terms “disciplines of engagement.” This comprises disciplines like study, worship, celebration, service, prayer, fellowship, confession, and submission. Clearly, there is more to spiritual growth and development than doctrinal correctness.

Finally, the survey provides the impression that unity and uniformity are misunderstood. Respondents appeared to give the impression that for the campus churches to present a united front there must necessarily be some level of uniformity in practices, structures, and polity. Therefore, any kind of variation would be perceived as a deviation. For instances, there is what appears to be an unwritten code which prescribes

4. Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco: Harper & Row, 1988), 158.

the priorities of all campus churches. It is almost a given that all campus churches “ought” to be about evangelism, and sometimes, even the method, strategy, and approach “ought” to take a certain form.

Again, I am not suggesting that focusing on evangelism is wrong. The point is that space must be made for the various campuses to shape their focus and choose their approach based on their particular strengths, weaknesses, or competitive advantage. Of course, all these choices must be guided by Scripture. For instance, the Legon church is guided by what they call “the Jerusalem concept.”⁵ They are focused on meeting not only the spiritual needs of members, but also ameliorating the material and physical conditions of their members. Their benevolent activities are not limited to their members alone, but they also assist other sister congregations, Village of Hope (an orphanage affiliated with the Churches of Christ in Ghana), and public hospitals. Consequently, a large part of the congregation’s budget goes into that area,

The UCC campus church is also focused on these areas: transforming, equipping, and deploying. The congregation is focused on a theology of community transformation: seeking to transform the minds and hearts of members to reflect that of Christ, equip them with the words and teachings of Christ, and then deploy them into the field of souls. Their objective is to lead members to first encounter and build a relationship with the savior of the world before they go out into the world to share this relationship. Consequently, resources, financial and otherwise are committed to ensure the achievement of this vision.

5. Legon Church of Christ, *Ten Year Strategic Plan (2010–2020)*, 8.

The focus of KNUST is not clear, but from their activities and conversations, one can infer that they pursue a theology of ministry that focuses on evangelism, going out into the community to preach Christ and Him crucified. It is significant to note that despite the diversity of focus, these three campus churches (and other campus churches that were not covered in this study) cooperate and collaborate on the “Village Evangelism” platform to spread the gospel. This suggests that various campus churches can develop a unique focus without isolating themselves from the community of campus churches. Space must be created for these campus churches to have different foci while remaining connected and united. Synergistic relationships can be formed without the need to erode the distinctive identities and focus of the various campus churches. Rather than seeking uniformity, perhaps they should seek to be complimentary while pursuing a common agenda: seeking to know Christ and for Christ to be known on their various campuses. There are models for youth or campus ministry that practitioners can choose from.⁶

The three challenges discussed above require attention since some members of the campus churches graduate from school and leave the Churches of Christ. This is not restricted to any one campus. Apart from those deceased, some of the pioneering members of all three campus churches are longer members of the Churches of Christ. Some had to be excommunicated for disciplinary purposes, and others defected voluntarily. Therefore, it would be a grave mistake for any campus church to assume that all is well, and that modifications and new ideas are not necessary. While there is value

6. See Mark H. Senter III, ed., *Four Views on Youth Ministry and the Church*, and Chap Clark, *Youth Ministry in the 21st Century: Five Views* for some discussions of the models. Although these books are focused on youth ministry, the ideas discussed may be applicable to campus ministries.

in curbing a wanton disregard for the theological identity of the Churches of Christ in Ghana, assuming that we don't need to review and reevaluate our approaches, strategies, and methods would be tantamount to gross naiveté on their part. Such lack of openness to new ideas and opportunities of meeting the diverse needs of members of the campus churches may be detrimental to the campus churches going forward.

Structures and Schedules

Apart from the challenges the survey revealed, campus churches also face external pressure from preachers and church leaders regarding their structure, schedule, and other circumstances. Historically, youth ministries have been criticized for one thing or another. Senter was right when he said that youth ministry is “viewed as much for its problems as for its potential.”⁷ Apparently, ministries by the youth, for the youth, and through the youth have been criticized for being “without scriptural authority and usurping the place of the church, which alone had divine authority.” This quotation is attributed to Frank Otis Erb, who, as far back as 1917 was systematizing or codifying the pervading critique against youth-initiated ministries. At the time, this was the feeling of the patriarchal segment of the society to a youth group known as the “Christian Endeavor.” Otis Erb explained:

It was greatly feared that [youth work] would divide the church on the basis of age, and supplant the church in the affection of the young. It was declared by many that it interfered seriously with other church meetings, particularly the Sunday evening preaching service, usually evangelistic, and the midweek prayer-meeting, many feared that [Christian Endeavor] would divert the young people's money from denominational channels, and would

7. Senter III, *Four Views on Youth Ministry and the Church*, 3837.

lead to haphazard giving and a lack of interest in the causes to which the church and denomination were pledged.⁸

Clearly, criticism of youth ministries is not a new phenomenon. What the campus churches are facing now, therefore, is not unusual. Over the years, campus churches have been criticized for a number of reasons, many of which have been alluded to earlier in this thesis. Nonetheless, for the purpose of emphasis, let's focus a bit more on the structure and schedule of the campus churches. It appears to be the spanner that is thrown into the wheels of these campus churches.

Since the campus church is based on university campuses and patronized mainly by students, the church does not function when the university goes on break. As a result, critics argue that no church goes on break. Therefore, campus churches cannot claim for themselves a sound biblical foundation. A church cannot be transient, critics assert.

Many of the changes currently occurring on the campus church landscape in Ghana in relation to those affiliated with Churches of Christ are fueled by these criticisms. The campus churches are trying to resemble the mainline congregations as closely as they can. The conversation about changing into community churches are all partly fueled by the desire to respond to critics. I am concerned that these changes, if not well-thought through, may stifle and hinder the role the campus churches have played to help the congregations in Ghana, more so when there is reason to suggest that these criticisms may be without any theological basis.

8. Frank Otis Erb, *The Development of the Young People's Movement* (Chicago: University of Chicago Press, 1917), 59. This was quoted by Senter III in *The Four Views on Youth Ministry and the Church*, 3843.

Campus Churches: God’s Model for the Church

Can campus churches be classified as a “church” in the classic sense of the word? Mark H. Senter, III responds to the dilemma this way:

One reason youth [campus] ministers find it difficult to forge an ecclesiology of youth [campus] ministry is because in the New Testament the word *church* is applied to situations ranging from small groups or house churches (Romans 16:5; 1 Corinthians 16:19), to all of the believers in an entire city (1 Corinthians 1:2; 1 Thessalonians 1:1), to the Christians throughout an entire region (Acts 9:31), and beyond that to the universal church, all followers of Christ from all nations and all generations (Hebrews 12:23).⁹

Clearly, the concept of church is elastic, accommodating congregations in varying stages of growth and complexity. Therefore, in discussing this subject, I want to reiterate that the church needs experienced, godly, and spiritual leadership. It must aspire to fill all the offices needed for its efficient and effective functioning. However, the absence of elders for now in campus churches, and the transient nature of the congregations does not affect their theological foundation. Campus churches should not be considered as an auxiliary church. Biblically, young, fledging, and still developing congregations are not considered as an anomaly. The apostle Paul left Titus at Crete for the express reason to complete what appeared to be his unfinished task.¹⁰ This unfinished business was to appoint elders. What this means is that a congregation only needs to have the potential to appoint elders. There is nothing fundamentally wrong with a young congregation, they only need to show a potential for growth and campus churches have this potential.

I argue that much of what they have achieved can be attributable to their current structure and programs. The lack of “institutionalization” in the campus churches has

9. Senter III, *Four Views on Youth Ministry and the Church*, 159.

10. Titus 1:5

granted them the fluidity and focus they require to evangelize and train men and women for the work of service. As they become more and more “institutionalized,” I predict they will fail to contribute to the church in Ghana the way they have previously. Since many of them have preachers and senior members of the university worshipping with them means they have individuals who will qualify as elders with time. Campus churches need not sacrifice their uniqueness on the altar of institutional expediency. Indeed, as they are now, I believe a case can be made that they represent God’s model for the church.

In the book, “*Resident Aliens*,” Stanley Hauerwas and William H. Willimon reason from Paul’s statement to the Philippian church indicating that they were citizens of heaven. The church was described as a “colony of heaven.”¹¹ Explaining further, they posit:

A colony is a beachhead, an outpost, an island of one culture in the middle of another, a place where the values of home are reiterated and passed on to the young, a place where the distinctive language and life-style of the resident aliens are lovingly nurtured and reinforced. ... The church is a colony, and island of one culture in the middle of another. In baptism our citizenship is transferred from one dominion to another, and we become, in whatever culture we find ourselves, resident aliens.¹² Apart from Pauline theology, Peter also used similar expressions to describe his audience as “those who reside as aliens.”¹³ He went further to identify them as “aliens and strangers.”¹⁴

“A vagabond is one who is away from home. A refugee is one who has been driven from home. A stranger is one who is away from home. A pilgrim [or alien] is one

11. Stanley Hauerwas and William H. Willimon, *Resident Aliens: Life in the Christian Colony*, 25th ed. (Nashville: Abingdon, 2014), 216-29.

12. *Ibid.*, 230.

13. 1 Peter 1:1

14. 1 Peter 2:11

who is on the way home.”¹⁵ Consequently, Christians, and the church for that matter, as strangers and aliens, are away from home but on their way home. These descriptors do not picture the church in “institutional” terms. The church is not an entity that is designed to be entrenched, fixed, and immobile. As strangers and aliens, the church is stationed, but not stationary.

Essentially, Christians and the church are in a transitory pilgrimage on this earth hoping to be repatriated to their heavenly home someday. I argue that campus churches fit this characterization succinctly. Therefore, the transitory nature of campus churches is not a blemish, rather, it is my view that campus churches represent God’s idea of the church.

Although the church has existed for over 2000 years now, it is instructive to remind ourselves of God’s sense of timing: a thousand years is to the Lord as one day and vice versa.¹⁶ Therefore, in the sight of the Lord, the church is only two days old and is still as transitory as the campus churches. The only difference is that campus churches are aware of their limited time. They are aware that they are here today and gone tomorrow. Consequently, they are not interested in all the structures that the institutionalized or mainstream congregations surround themselves with. Campus congregations use the four years they have together to learn, grow, mature, and to get ready for the deployment that await them either in this life or over yonder.

In my view, the transitory nature of campus congregation does not hurt them in any way theologically or otherwise, rather it gives them focus, a sense of urgency and

15. Lynn Anderson, *Longing for a Homeland: Discovering the place you Belong* (West Monroe: Howard, 2004), 12.

16. 2 Peter 3:8

responsibility that is somewhat lacking in many mainstream congregations in Ghana. Campus churches are not set in maintenance mode, going through the motions. They are a movement, constantly on the move with the gospel, reaching the unchurched. Changing the structure based on a misunderstanding of Scripture may not augur well for the efficient and effective operation of the campus churches.

Another feature that fuels their growth, buoyancy, and vibrancy of campus churches is that they are led by mostly their peers, except in the case of Legon. They are led mostly by individuals of same or similar psychological, chronological, and social ages. This creates a free, congenial, safe atmosphere to learn, make mistakes, learn from those mistakes and develop without anyone breathing down their necks. I am in no way suggesting having older members of the church would be an anathema to the congregations. I am only asking for caution and wisdom.

Community Churches: The Way to Go?

It is instructive to note that most of these campus churches, apart from Legon began with the students worshipping with the local congregations. Soon however, the need for separation became obvious. I have previously admitted the potential the community church concept has for the campus churches especially in the area of consolidating their perennial financial struggles as well as providing some stability and continuity. Nonetheless, I do not believe it is a magic wand that solves all the perceived challenges of the campus churches.

Ghana is predominantly a patriarchal society. Older people are preferred over young counterparts. In many congregations, young people scarcely find the opportunity

to teach, preach, or take any leadership roles.¹⁷ However, as observed from the survey responses, opportunity abounds in campus churches for young people to develop their leadership potentials. This proposed change may create unnecessary tension among these students and older Christians, especially when most of these older folks may tend not to have the skill-sets needed to manage a relationship with these young people psychologically, intellectually, and even spiritually.

In “*UnChristian*,” David Kinnaman and Gabe Lyons provide some distinctive features of two demographics in Christianity: Mosaics (those born between 1984 and 2002), and Busters (those born between 1965 and 1983). They emphasized the astounding differences that exist between these two demographic groups. Regarding young people (the mosaics), they offer the following descriptions: they do not want to be defined by a “normal” lifestyle, are relationship oriented, value loyalty to friends, have a need to belong but are also individualistic, esteem fair-mindedness and diversity; but are irreverent and blunt. They are skeptical of leaders, products, and institutions.¹⁸

Although Kinnaman and Lyons’ research focused on an American sample frame, young people in Ghana and in the church specifically are no different. Westernization and its peculiarities are transmitted through the media that is being consumed on a daily basis by our young people. It is undeniable that the media landscape in Ghana is filled with Western content. University students most especially are extremely westernized in their outlook and fit the description indicated in the research. In view of the complex

17. I heard some complaints from some student-members of the Legon Community Church of Christ about lack of opportunity for involvement in the life of the church. I asked the preacher, George Abugah, who dispelled the complaints. That notwithstanding, I believe incidences like it is happening at Legon ought to lead us into deeper discussions and consultations before initiating any change.

18. David Kinnaman and Gabe Lyons, *UnChristian: What a new Generation Thinks About Christianity – and why it Matter* (Grand Rapids: Baker, 2007), 19–21.

nature our young people have assumed, any ministry which has them in mind must take all these ideas into account. Structures, programs, and leaders of campus ministries must be aware of these paradigm shifts, and develop programs and activities that are scriptural yet suited for their unique needs. I am afraid that merely creating a community church may not be enough.

We may create a community church that ignores and neglects the needs of the younger segment of the community. This may only seek to strengthen and deepen the traditional divide that has existed between the older and younger generations. Sometimes, there is something to be said for fair discrimination especially in this case where focusing on the younger generation will serve them better and create a more hopeful future for the Churches of Christ in Ghana.

Implications for Campus Ministries

Evidently, campus churches affiliated with Churches of Christ in Ghana could be a great resource in driving the developmental aspirations of Ghana's Restoration Movement. Campus churches have served essentially as an evangelistic engine of the churches in Ghana. They also serve as the training and development circuit for the churches in Ghana. Their location offers them the opportunity to project the "brand" of the church, thus creating "brand recognition or awareness." Campus churches represents, perhaps the only opportunity the church has to harness the huge potential of ICT to aid her core mission of evangelism, edification, and benevolence, and also to find other avenues of remaining relevant in a highly dynamic postmodern religious space.

Given the potential demonstrated by campus churches, it would be an egregious lapse in judgment if we did not take steps to leverage these potentials for the kingdom. I

would suggest the following as means by which campus churches could be developed in order to reap inherent benefits:

1. The more established congregations should begin to show interest in the operations of the campus churches. This interest should not aim at controlling them, but rather identifying their areas of strength or advantage and supporting them for the greater good of all the churches in Ghana.
2. More established congregation should avail themselves to financially support campus churches, particularly their evangelistic efforts and their leadership development programs. This collaboration would enhance the effectiveness and efficiency of these campus churches. Also, such collaborations will create the platform for synergies between churches to be identified, promoted, and strengthened.
3. Skilled and mature human resources should help the campus churches by facilitating their leadership training activities. This would improve the quality of leadership provided at these campus churches and also influence the quality of leaders produced by the campus churches. Intergeneration bonds will be developed while knowledge transfer also takes place.
4. Training institutions affiliated with the church should begin training preachers with specific competence to serve campus churches. Courses on “youth ministry” should be taught. Preachers working with campus churches and leaders in mainstream congregations must take advantage of these courses to upgrade their knowledge base in order to serve these constituents better.

5. Leadership seminars must be organized where the biblical foundation of campus churches are critically and dispassionately discussed. Also, these campus churches must engage more local church leaders in their activities to dispel some of the ephibiphobia—extreme fear of the youth and intergenerational boundaries—and also reduce the inertia. According to Christian Smith, young people desire “to be engaged, challenged, mentored, and enjoyed.”¹⁹

However, most adults are either pessimistic of the fortunes of young people or indifferent to them. The pessimist fear that something has drastically happened to the current generation that is uniquely corrupting them. The indifferent ones are dismissive of any concern about troubles in the lives of young people when in fact, there is evidence that indicate real trouble, grief, destruction, and waste that needs attention.²⁰ Engagement between campus churches and mainstream congregations will promote open dialogue that will remove doubt and suspicion and encourage trust and partnership.

1. Campus ministers must develop a model that is suited to the needs and goals of the campus churches and that will serve as a guide to those in-charge of the campus congregations. The church-on-campus model seems too common to all three congregation studied, however, a new look could be taken to determine its suitability.

Considerations for Campus Ministry Among the Churches of Christ in Ghana

One way of ensuring that these ministries live up to their potential is to provide a framework that will guide the practice of campus ministry. Responses from participants suggest that most campus churches have mainly engaged in evangelism, worship,

19. Christian Smith, *Lost in Transition: The Dark Side of Emerging Adulthood* (New York: Oxford University Press, 2011), 7.

20. *Ibid.*, 6.

leadership development, and church planting, among other activities which may not be associated with an identifiable model of campus ministry. I propose a “Discipleship Model,” which I believe will enhance the impact campus churches will have on the churches in Ghana. In relation to this, Richard Dunn makes a profound statement which can guide campus ministry practitioners among the Churches of Christ in Ghana to review their approach. He says “Fully mature adulthood cannot be reached without intentional relationships that invest Christ’s grace, truth and love into the young adult’s life.”²¹

Approaches and programs that encourages members to develop personal intimate relationships with God should be priority. Correct teaching should not replace a genuine relationship with God. If correct teaching were the most important virtue, Jesus would not have confronted and condemned the Pharisees. Indeed, that kind of approach, more often than not, breeds hypocrisy.

In her book *“Introducing the Practice of Ministry,”* Kathleen Cahalan offers a helpful definition and description of the practice of discipleship.²² She indicates that discipleship is essentially about learning a culture that “embodies particular dispositions, attitudes, and practices that place the disciple in relationship to, and to participate in, God’s mission to serve and transform the world.”²³ This model therefore, would focus campus ministers or practitioners on encouraging members to embody characteristics,

21. Richard R. Dunn and Jana L. Sundene, *Shaping the Journey of Emerging Adults: Life-Giving Rhythms for Spiritual Transformation, Kindle Ed.* (Downers Grove: InterVarsity, 2012), 100.

22. Kathleen A. Cahalan, *Introducing the Practice of Ministry* (Collegeville: Liturgical Press, 2010), 4–22.

23. *Ibid.*, 4.

attitudes, and behaviors of Christ so that they can be authentically bonded with God and have the credibility to participate in his mission of transformation for the world through the church.

Cahalan posits seven features of the life of a disciple: follower, worshipper, witness, forgiver, neighbor, prophet, and steward. I have adapted her ideas and propose that campus churches focus on five of these concepts. This paradigm, I am certain, will help transform members to embody and be characterized by the attitude of a: follower, worshipper, proclaimer, neighbor, and steward.

Followers

Campus churches should focus on teaching members to be predisposed to a lifelong process of learning from the master—Jesus. They must be schooled and educated in the wisdom and understanding of Christ through a lifelong surrender to his will and his commands. Members should be encouraged to develop a deep and authentic relationship with Christ—a relationship that is personal, growing, and based on personal faith and not an inherited faith. Members should be encouraged to reflect the humility and obedience of Christ (Philippians 2), be the salt and light of the world (Matthew 5), and be ready to take up their cross and follow (Luke 9).

Worshippers

Campus churches must build the spirituality of members by providing a congenial atmosphere where members relish the opportunity to immerse in deep, true, and glowing worship of God. Members must be helped to develop an insatiable hunger for the presence of God. They must be taught worship in prayer, in songs, and in partaking of the Lord's Supper. Rather than entertainment, which many at this psychosocial stage are

prone to, campus churches must be places where worship in Spirit and in truth becomes a way of life. Students must appreciate that they were created for worship, and like Jesus, they must be the embodiment of worship. They must learn what it means to present their bodies as living and holy sacrifices, which will be acceptable to God, remembering their creator in the days of their youth. Individuals who themselves in worship are horrified by sin, humbled by divine forgiveness, and emerge with an attitude that says: “here am I, send me!” (Isaiah 6).

Proclaimers

Disciples are not merely followers, or worshippers; they are also proclaimers. After following keenly the ways, attitudes, and teachings of the master; after immersing and experiencing worship of the master like Jeremiah, this desire for God must become like a burning fire shut up in their bones, and they should be weary holding it in. Campus churches must equip members to preach the whole gospel to the whole world to please Christ. Campus churches can become the evangelistic chariots of the Churches of Christ in Ghana. Members must be trained to utilize their higher education and critical thinking skills as well as their emotional intelligence to build meaningful, authentic and genuine relationships with people in the community and then teach them the gospel. They must be trained with strategies and approaches suited for the present age. For instance, ICT-enabled platforms like social media could be employed effectively by campus churches to present the gospel.

Campus churches can use the “Village Evangelism” platform to accelerate their evangelistic activities which will take the good news to the door steps of the poor, marginalized and vulnerable in the Ghanaian society. Much more than verbal

proclamation, campus churches must encourage their members to use their lives as epistles for other to read about Christ. When many people consider Christians as hypocrites not matching our lives with the things we preach,²⁴ campus churches must proclaim the gospel by letting their lights shine before people so they may see their good deeds and give glory to the Father in heaven. Postmodernism predisposes people to want to see a sermon, rather than hearing one.

Neighbors

One of the challenges the Churches of Christ worldwide have faced over the years have been the quality of both our intra-faith and inter-faith relationships. Our penchant for “truth” has often led to us sacrificing “grace.” We appear to have consciously or otherwise alienated ourselves from other faith-traditions. The quality of relationships even amongst us is far from the best. Campus ministries should focus on inculcating in the younger generation emotional intelligence and strategies for building relationships with individuals and groups despite theological and ideological differences.

Cahalan defines a neighbor as one who dwells next door nearby, people who share land, resources, and traditions.²⁵ On campus, the church is immersed into a diverse community of faith. The skill of building relationship would be useful in connecting and converting others. In the past, our posture and approach built walls instead of bridges. Being good neighbors place a responsibility on us to be honest, fair, gracious, and to find amicable ways of resolving conflicts when they do occur. Good neighborliness is an essential feature of a disciple of Christ (Mark 12:29–31; Matthew 22:34–40; Luke 10:25–

24. David Kinnaman and Gabe Lyons, *UnChristian*, p. 27.

25. Kathleen A. Cahalan, *Introducing the Practice of Ministry*, p. 11.

28; Deuteronomy 6:4). In a relationship-driven society, being good neighbors will provide a vehicle through which opportunity for sharing the gospel can be created.

Campus churches also need to be good neighbors to the immediate communities in which they are located. Over the years, our interface with our immediate communities has been marked by periods of evangelism. There have been times when campus churches have made donations to the community. Nonetheless, meeting some of the physical needs of our neighbors must be an essential feature of our community outreach. Spreading the gospel cannot be overemphasized, but meeting physical needs may further enhance the trust and rapport we build with the community. Neighbors share both spiritual and physical resources with one another.

Stewards

Finally, I suggest that campus ministers and practitioners among the Churches of Christ in Ghana must focus on being stewards and good managers of the gifts, skills, and abilities of the members of the campus churches. Apart from developing followers of Christ, worshippers, proclaimers, and good neighbors, the campus church must be a steward that can faithfully hone and account for the gifts of the members placed in her care.

In the campus churches, one will find young, zealous, energetic, motivated, and extremely gifted individuals in varying areas of service waiting for the opportunity and training to work. Young men and women who have hungered and thirst for a congenial atmosphere in which to actively deploy their potentials abound in campus congregations. As a result, campus ministers must develop strategies and platforms to give expression and direction to these young men and women. Seminars, lectureships, and conferences on

leadership should be organized regularly. Skilled resource persons can be invited to facilitate these meetings. Practical and hands-on approaches can be employed that stimulate the interest of these young people for the work of service.

If the campus church became a good steward of gifts of the members, it would become a place where leaders are identified, made, trained, and shaped for the churches in Ghana. Spirituality blended with their higher education would make them invaluable assets not only for the church, but for the nation at large. The church in Ghana faces complex challenges in this complex world which require a complex kind of leadership, leadership that is not only competent in doing exegesis, but also competent in using the tools afforded by technology to expand the capacity and horizon of the church. God's mission for the world must thrive. It must transcend the present age, and the stewardship of the campus churches will enhance their effectiveness. The opportunities afforded campus churches have given them a responsibility to play a key role in charting the course of the church in Ghana into the future. Leadership inertia must be reduced to negligible levels if the church is to remain rooted and relevant in this time and space of history.

How can these be achieved? In two words: focused training! I am not aware of focused training modules for campus ministers in most theological institutions affiliated with the Churches of Christ in Ghana. As a result, most campus ministers including myself do not have any specialized training to effectively and efficiently serve campus churches. The viability and potential of campus ministries in relation to the survival of the Restoration Movement in Ghana must lead to the development of courses and programs at our institutions to equip them for this work. Indeed, good intentions have

never been a good substitute for correct knowledge. Furthermore, individuals interested in campus ministries must seek further training where it can be found, so that they can accomplish God's purpose for that ministry.

Recommendations for Future Studies

This study focused on the history and perception of influence of only three out of the about ten public universities where campus ministries affiliated with the Churches of Christ are located. For logistical reasons, polytechnics, colleges of education, senior high school based congregations could not be covered. Consequently, I recommend the following:

1. Future studies should focus on documenting the history of campus ministries affiliated with Churches of Christ located in the other institutions such as polytechnics, colleges of education, and senior high schools. This will help provide a bigger picture of campus ministries affiliated with the church.
2. Future studies could also focus on the challenges and struggles these campus churches face and how increased resourcing would influence their contribution to the growth and development of the Churches of Christ in Ghana.
3. Finally, future studies could compare and contrast the history and influence of campus churches affiliated with other faith traditions. This study will bring to light the strengths and weaknesses in the different faith-traditions and perhaps shape the practice of campus ministry going forward.

In summary, this chapter is an analyses and reflection on the overall study. I brought findings of the study and discussed these findings in relation the internal and external challenges the campus churches affiliated with the Churches of Christ face. I attempted to

provide some ways by which these challenges could be resolved both biblically and practically. I also attempted to highlight some implications this study may have on the practice of campus ministry within this faith-tradition under consideration, I suggested a framework for ministry to campus churches, and finally, I made some recommendations for future studies.

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APPENDIX A

Institutional Review Board Approval Letter

ABILENE CHRISTIAN UNIVERSITY

Educating Students for Christian Service and Leadership Throughout the World

Office of Research and Sponsored Programs
320 Hardin Administration Building, ACU Box 29103, Abilene, Texas 79699-9103
325-674-2885



12/14/2016

Frank Obeng Essien
Graduate School of Theology
ACU Box 29422
Abilene Christian University

Dear Mr. Essien

On behalf of the Institutional Review Board, I am pleased to inform you that your project titled *An Exploratory Study of Campus Ministries Affiliated with the Churches of Christ in Ghana*

(IRB# 16-108) is exempt from review under Federal Policy for the Protection of Human Subjects (45 CFR 46.101(b)(2)).

If at any time the details of this project change, please resubmit to the IRB so the committee can determine whether or not the exempt status is still applicable.

I wish you well with your work.

Sincerely,

Megan Roth

Megan Roth, Ph.D.
Director of Research and Sponsored Programs

APPENDIX B

**Abilene Christian University
Graduate School of Theology
Abilene, Texas**

INFORMED CONSENT

The purpose of this study is to trace and critically document the history of campus ministries affiliated with the Churches of Christ in Ghana. In the process, the study also seeks to establish from participants of these ministries, both past and present; the perceived influence and effect campus ministries have had on them in terms of their spiritual, moral, and leadership development. Furthermore, your views on how campus ministries have influenced the direction of the Churches of Christ in Ghana in relation to the worship and doctrine of the church. You are being asked to participate by responding to the following questions.

Information provided on this questionnaire will be kept strictly confidential. Do not write your name or identification number on this questionnaire.

Please note that by honestly and candidly responding to this questionnaire, you are contributing significantly to the task of determining the usefulness of campus ministries in relation to the Churches of Christ in Ghana in particular and to the Restoration Movement in general. By completing this questionnaire, you consent to be a participant in this study.

All enquires may be addressed to the investigator at: foe3a@acu.edu

SECTION A – DEMOGRAPHIC DATA.

GENDER: MALE FEMALE

AGE:.....

NUMBER OF YEARS AFTER BAPTISM:.....

CAMPUS CHURCH AFFILIATION:.....

PERIOD:.....

EDUCATIONAL QUALIFICATION:.....

OCCUPATION:.....

SECTION B – ANSWER THESE QUESTIONS AS HONESTLY AS YOU CAN, AND TO THE BEST OF YOUR KNOWLEDGE.

1. In your honest opinion, do you think campus ministries affiliated with the Church of Christ in Ghana have influenced the church in Ghana in any way?

YES []

NO []

2. If you answered [YES] to question one, indicate specifically how you think campus ministries have influenced the church in Ghana.

- i. Spiritual Development:

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- ii. Moral Development:

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- iii. Leadership Development:

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3. What role do you see campus ministries playing in the developmental aspirations of Churches of Christ in Ghana in the future?

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4. In what ways can the campus ministries prepare themselves to play these roles?

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5. In what ways do you think campus ministries have influenced the churches of Christ in Ghana in relation to:

i. Doctrine:

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ii. Worship:

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iii. Other Comments:

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