

UNIVERSITY OF CAPE COAST

CHURCH AND STATE: THE INVOLVEMENT OF THE METHODIST
CHURCH IN GHANA'S POLITICAL DISPENSATIONS AND NATION-
BUILDING (1957-2017)

BY

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ABSTRACT

This study looked into the role played by the Methodist Church Ghana and some of its well-known individuals in the country's political growth. The research examined the contributions made by the Methodist Church and its adherents between 1957 and 2017 to Ghana's socio-economic and political development. The qualitative research approach was used to conduct this historical study. In this study, three key aspects of political regimes—democracy, political economy, and pulpit politics—were thoroughly examined. The study discovered that politics is essential to any society's development or decline. Since its establishment and especially after achieving independence from the British Methodist Conference, the Methodist Church Ghana has taken an active advocacy role in national politics. Because Christianity encourages socio-economic development and every attempt to separate church and state is a formula for underdevelopment. Christian participation in national politics and governance must therefore be encouraged not because they are paragon of virtues and others are not but from the Christian theological perspective, they ought to live the faith out practically according to the teachings of the Bible to affect society positively.

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DEDICATION

This thesis is in honor of my mother, Mrs. Mercy Poku and my children,
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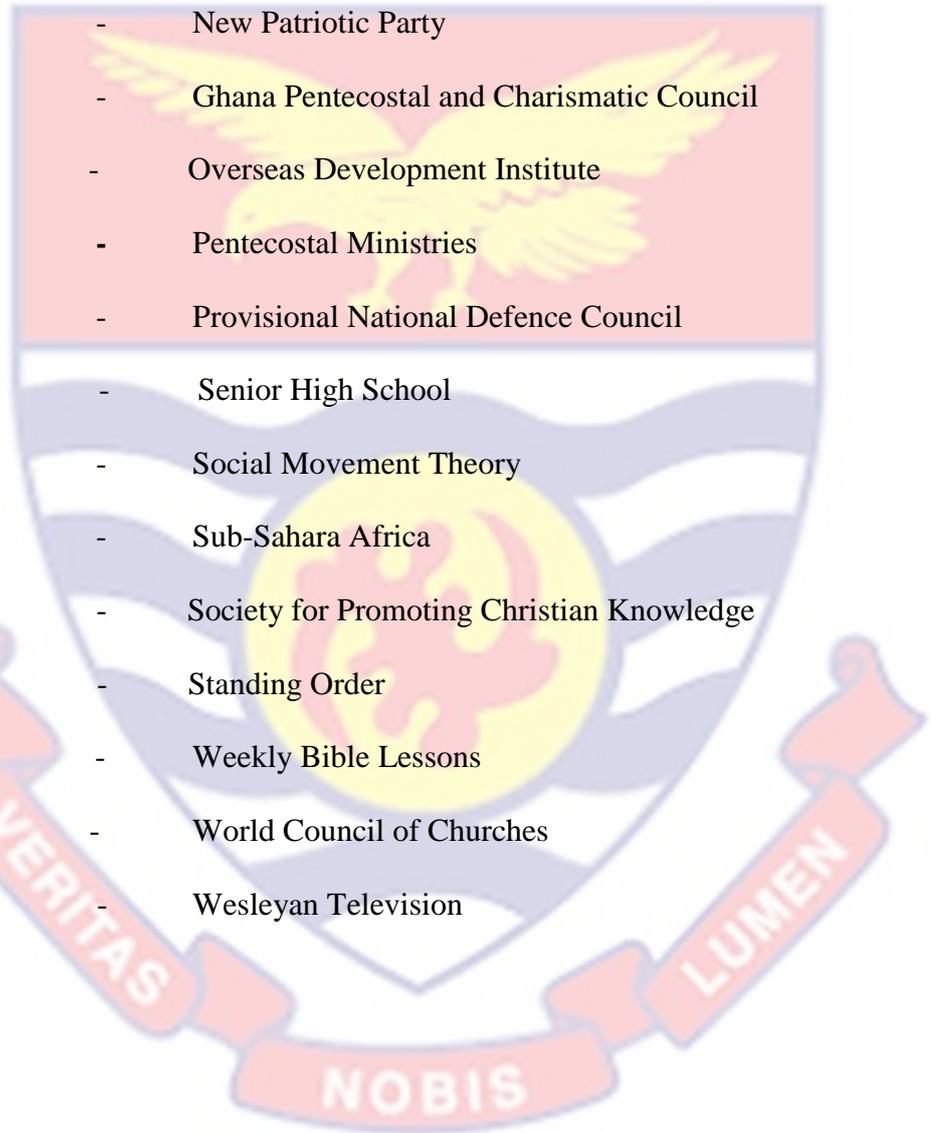


LIST OF ABBREVIATIONS



AACC	-	All Africa Conference of Churches
AFRC	-	Armed Forces Revolutionary Council
AICs	-	African Independent Churches
BSG	-	Bible Society of Ghana
CCG	-	Christian Council of Ghana
CCAG	-	Concerned Clergy Association of Ghana (CCAG)
CPID	-	Christian Professionals in Development
CPP	-	Convention People's Party
CSE	-	Comprehensive Sexuality Education
CSSPS	-	Computerized Schools Selection and Placement Systems
GCBC	-	Ghana Catholic Bishops' Conference
GEC	-	Ghana Evangelism Committee
GETFUND	-	Ghana Education Trust Fund
GDEYD	-	General Directorates of Education and Youth Development
GILLBT	-	Ghana Institute of Linguistics, Literacy Bible Translation
GHAMSU	-	Ghana Methodist Students Union
LGBTQ	-	Lesbian-Gay-Bisexual-Transgender-Queer
MDF	-	Methodist Development Fund
MDGs	-	Millennium Development Goals
MDRS	-	The Methodist Development and Relief Services
MIPL	-	Methodist Investments and Properties Limited
NACAP	-	National Anti-Corruption Action Plan

NACCC	-	National Association of Charismatic and Christian Churches
NCD	-	National Commission for Democracy
NCS	-	National Catholic Secretariat
NDC	-	National Democratic Congress
NPP	-	New Patriotic Party
GPCC	-	Ghana Pentecostal and Charismatic Council
ODI	-	Overseas Development Institute
PMs	-	Pentecostal Ministries
PNDC	-	Provisional National Defence Council
S.H.S.	-	Senior High School
SMT	-	Social Movement Theory
SSA	-	Sub-Sahara Africa
SPCK	-	Society for Promoting Christian Knowledge
S.O.	-	Standing Order
WBL	-	Weekly Bible Lessons
WCC	-	World Council of Churches
WTV	-	Wesleyan Television



CHAPTER ONE

GENERAL INTRODUCTION

Background of the Study

This thesis explored the involvement of the Methodist Church and some of its prominent members in the politics of Ghana from 1957 to 2017. The justification of the time frame was based on events about Ghana's own political history and that of the Methodist Church Ghana. Ghana gained independence on 7th March, 1957 from its colonial masters and four years later (28th July, 1961), the Methodist Church Ghana also gained its autonomy from the British Methodist Conference. The work is done from the post-colonial period though few references are made to the pre-colonial and colonial periods. The autonomy of the Methodist Church Ghana made it possible for the church as an indigenous Ghanaian church to engage freely in Ghana's political dispensations. They had the leverage and the political view for cooperation and their involvement has been progressive.

There has been this popular view that religion should not interfere with politics. Prior to the 2012 General Elections, there was an altercation between Johnson Asiedu Nketiah, the General Secretary of the NDC, and Rev. Prof. Emmanuel Martey, the then-Moderator of the Presbyterian Church of Ghana. The General Secretary allegedly responded by telling the Moderator to take their Bible and leave the Constitution to the politicians as a form of rebuttal.

This disagreement involves a number of distinct issues, leading to a number of inquiries from the researcher, including the following:

- What is politics?
- What exactly are people seeking to protect when they oppose the church getting involved in politics?
- Why do people reject it?
- To whom does Christian political responsibility belong?
- What is nation-building and who are responsible for it?

Failure to answer these questions is the result of the various controversies.

Politics has a narrow and broader definition. Stott (1984:11) in the broader sense defines politics as "the life of the city (polis) and the responsibility of the citizens (polites)". As a result, it affects every aspect of the human endeavors. Politics is the act of interacting with people in a group setting.

Politics, on the other hand, is the science of government, according to a strict definition. It is focused with the creation and adoption of certain policies in order for them to be established in law (Stott, 1984 p.11).

Again, it is vitally important to determine who is responsible for fulfilling Christian obligations. One of the fundamental causes of the current uncertainty regarding Christian political activity is the failure to pose and address this subject. We must make a distinction between Christian people, organizations, and churches.

- Every individual Christian should be politically engaged, which means they should vote in elections, educate themselves on current political problems, lobby their member of parliament, and/or participate in demonstrations.
- Additionally, certain people must have the courage to accept those positions because the Bible affirms that they are being called by God to

devote their life to political service in local or national government (Romans 13:1).

- Should the church as an institution be engaged in politics, even if Christian, people and groups are allowed to think and act politically? Without a doubt, the church needs to preach both the law and the good news of Jesus. Pastors, teachers, and other church leaders are responsible for this. Additionally, the church must obey God's Word and put its trust in him to handle the repercussions when it determines that biblical faith or righteousness necessitates taking a public stance on certain matters.
- However, a church that wishes to engage in corporate political action beyond merely preaching ought to have the requisite knowledge before entering this arena.
- Notwithstanding, it must be noted that neither the church nor its members are permitted to exploit the name of any church to further their own personal interests or other nefarious goals.

In today's society, there is considerable debate as to whether politics and religion should be kept apart. This is because religion is generally overlooked as a significant political element. It is clear that it is significant to global politics. It will be crucial to clearly define the study's religious foundation. One of the greatest tragedies of the Protestant Reformation was the inability of the great reformers John Calvin and Martin Luther to develop a theory of law, politics, and the state along properly reformed and biblical lines. The German scholar August Lang has shown that the Reformers simply did not have enough time due to their involvement in theological conflicts, religious

controversy, and the struggle for survival to establish a reformed and biblical view of politics and administration. As a result, the Reformers did not introduce any dramatic innovations in the domains of politics, diplomacy, or law. This has a significant impact on how Christians presently view politics, among many other things (Adetoyese, 2010, p.11).

The biblical foundation of politics for this study will be established at this point. Many Christians have believed that politics is inconsequential and has no bearing on their primary responsibilities. People frequently believe that we shouldn't love politics because it is a part of the "world." Our Christian lives frequently consist only of personal piety, church involvement, liturgical attendance, youth events, and Bible study. According to this perspective, a Christian's involvement in politics is a step toward the secular world. This dualistic division between church and world, between the holy and the secular, is incorrect from a biblical perspective. Law enforcement is the aim of the government. As stated in Romans 13:4: "Government is the servant of God to execute vengeance on the sinner," since the majority of people cannot be subjugated by love, they must be ruled by law. In an imperfect world, that is inevitable. God consequently preordained the requirement for ruling authorities to uphold the rule of law.

If you're curious, God established the first kind of government (like marriage). "Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore, whoever resists the authority resists the ordinance of God and those who resist will bring judgment on themselves" (Romans 13:1-2). Daniel said:

'Blessed be the name of God forever and ever, for wisdom and might are His...He removes kings and raises up kings; He gives wisdom to the wise and knowledge to those who have understanding' (Daniel 2:20-21).

You, O king, are a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all" (Daniel 2:37-38).

Christian Responsibility: Christians have a responsibility to pray for those in positions of authority. "Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence, for this is good and acceptable in the sight of God our Savior" (1 Timothy 2:1-3).

Second, believers are commanded to follow, submit to rulers and authorities, be ready for every good duty, talk ill of no one, be at peace, be nice, and show the utmost humility toward all people (Titus 3:1-2). Christians are to submit therefore to the ruling authorities. "Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do well. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men...Honor all people. Love the brotherhood. Fear God. Honor the king" (1 Peter 2:13-17).

Therefore, whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves...He is God's minister...Therefore you must be subject, not only because of wrath but also for conscience' sake. For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. (Romans 13:2-6).

Periods of Disobedience: However, Christians are not necessarily obligated to mindlessly obey all laws and regulations or to concur with all of the decisions made by the government. The Holy Bible tells us that there are situations where it is acceptable to break the law when it conflicts with the commands of God. Peter and the other apostles answered in kind, "We ought to obey God rather than men" (Acts 5:29). Peter and John answered, "You determine if it is appropriate in the face of God to listen to you more than to God (Acts 4:19).

Midwives disobeyed Pharaoh for God's sake. The Egyptian king gave Hebrew women midwifery duties and watched them give birth on birth stools. He told them that if the child was a son, he was to be murdered; but, if the kid was a daughter, the daughter was to live. But the midwives disobeyed the Egyptian monarch and kept the male children alive because they feared God. The Egyptian king then summoned the midwives and asked them, "Why have you done this and saved the male children alive?" Because Hebrew women are more active and give birth before the midwives arrive, they are not like Egyptian women, the midwives explained to Pharaoh. God therefore treated favorably with the midwives, and the populace increased in number and strength (Exodus 1:15-20).

The Dual Citizenship: Christians need to be aware of their dual citizenship, which consists of two kingdoms: an earthly, temporary one, and a heavenly, permanent one. Participation in politics and culture is expected of us. Augustine called our world the City of Man while primarily focusing on the City of God. Even while our attention and hearts should be on heaven, where our husband lives, we must never forget that we do have a role to play in the world. We have been given the authority by the Lord Jesus to act as the

world's preserving salt and illuminating light. Ephesians 2:19 says that as a result, you are no longer strangers or foreigners but fellow citizens with the saints and a part of God's household. Paul confirms our heavenly citizenship in Philippians 3:20.

In his work "City of God," Augustine referred to the civil state as the "Earthly City" or "Temporal City," and the Church as the "City of God" or "Heavenly City" (Augustine, 2004). Augustine asserted that the "Earthly City" and the "City of God" are complementary in this enormous book of extraordinary historical significance. He maintained that the "Temporal City's" labor advances the establishment of the "Heavenly City," which God has not yet built on earth.

Christians belong to two kingdoms, one of which is heavenly and eternal and the other of which is temporary and earthly. We are required to participate in the politics and culture of The City of Man, as Augustine called this world, while principally concentrating on the Kingdom of God. The length and value of these two kingdoms should have a significant impact on how dedicated we become. The everlasting issues are more essential than the time-based ones. We will lose ground in both areas if we let politics and social issues to take precedence over our allegiance to the eternal.

When examined in light of the biblical basis for politics, the study created a worldview that is distinct from how politics are now viewed. For instance, Proverbs 29:12 states that "the people rejoice" when the just are in authority, but "the people weep" when the wicked are in charge. Since this verse is true, it follows that whether "politics" is good or evil depends on the people who engage in it. Citizens will rejoice when the good are involved, while they will

be saddened if the evil are becoming more prevalent. According to a remark attributed to Edmund Burke, "All that is necessary for evil to win is for good men to do nothing." Christians who chose inaction guarantee the survival of the elements of government they loathe most.

Adetoyese (2010) writes about four responsibilities of Christians in his article titled "The Challenges of Christians in Politics" in light of this. He mentioned a duty to God on a spiritual level. Being a good Christian also means being a decent citizen, according to the spiritual duty to God. A logical outcome of growing as a Christian is being a decent citizen. Jesus emphasized that Christians are to be "salt and light" when He explained the personality and characteristics of the Christian in the Sermon on the Mount. (5) Matthew. Jesus did not say what we "ought to be," as you may have noticed. He explained what Christians are in his message! True Christianity is "salt and light," not that it's "trying to be" salt and light (Carson, 1960 p.29). If we are genuinely transformed, it is not who we are that is the problem. How successful will we be in what we do is the question. Jesus exhorts us to be "salty," which means we must leave the "shaker." He exhorts us to put our lamp on display so that it receives the most exposure possible rather than "hiding our lamp under a bushel"! The study claims that Christians who remain mute and unheard are committing treason against God and His Word. Christians are dual citizens, as was already mentioned. They live on both earth and in heaven. As a result, individuals need to be on the lookout for temptations to lose sight of their value on earth by becoming too heavenly-minded.

The "social obligation to others," as Adetoyese (2010:13) puts it, is Christians' second duty. Christians who are willing to run for public office have a social responsibility to be upstanding citizens. When Christians refuse to be socially responsible for unrighteous people, they harm themselves. Each Christian has a social responsibility to participate in politics on behalf of their families, kids, communities, and future generations. The kind of nation and political structure that Christians leave to their offspring and grandchildren must concern them. Adetoyese meant that if Christians run for government, they must have a position to stand behind! If you don't stand up for anything, Kafang claims, you'll believe anything (kafang, 2011 p.33). Moreover, on the basis of voting, Christians are therefore responsible to choose people who fear the Lord, who are truthful, not greedy, to rule over the nation. The Bible makes this assertion is Exodus 18:18-21.

Today's "politics" and "political parties" are problematic because immoral individuals will say, do, and acknowledge anything to achieve and maintain power. There are undoubtedly more "politicians" than "statesmen" in our country. Will Rogers once have made a wise observation on the difference between a politician and a statesman. He asserted that a politician "knows the truth but gives you what you want to hear. Despite knowing what you want to hear, a statesman will tell you the truth. It's a terrible reflection on our society's status that our people aren't looking for the truth. Without the pursuit of truth, no community can have the kinds of values that make life, liberty, and the pursuit of happiness meaningful. All future rules and regulations must be based on the unalienable rights that come from our Creator God. The Ten Commandments, which He alone established, are the unalterable moral

standards upon which all civilized civilizations must be based. The moral obligation to tell the truth must be upheld by all applicants for these posts. This can be seen in Romans 13:9–10. The final commitment he discussed was the eternal Obligation to Righteousness. If we are willing to "stand for anything," according to the eternal responsibility of morality, we must also be willing to "suffer the consequences."

The national song, the pledge, and patriotic anthems all reflect the inspiration and motivation that the country's founding fathers experienced, and this reality strikes Christian at the very center of those ideas. They were only willing to give up "their lives, their wealth, and their sacred dignity." The forebears knew that anything worthwhile also merited dying for. The issue goes beyond the election itself. Christians more than anybody else have an unending obligation to uphold righteousness that lasts forever! We must realize that doing what is right always pays off, even if we don't notice the benefits right away. Both Christians and non-Christians are affected. It concerns earlier generations, and ultimately, it is about having to appear before God in eternity and answer to Him.

In light of the work by Augustine stated above, Asante (2014) believes that the viewpoint known as "involvement" argues for the Church's active involvement in the political and social issues confronting the world. Palo's statement that "The Church, as a body, cannot remain aloof from political life if it is accepted that the Word is designed, not just for the individual, but also for the communities" is supported by this (Palo,1979 p.12).

We can then inquire about Jesus' involvement in politics since he serves as the model for all Christian endeavours once this distinction is made clear. He was

not, at least not in the latter and restricted meaning. He never established a political party, endorsed a political platform, or planned a political demonstration. He did nothing to affect Caesar's, Pilate's, or Herod's policies. Instead, he chose not to pursue a political career. However, in a different and broader sense, his entire ministry was political. Because he himself entered the world (Luke 4:18–19; Acts 10:38) to participate in the life of the human community, he also sent his followers into the world to do the same.

Furthermore, the kingdom of God he announced and established was a fundamentally new social structure whose principles and norms clashed with those of the previous, corrupted society. His instruction had "political" ramifications in this way. It provided an alternative to the current situation. Additionally, he was charged with sedition because his monarchy was seen as a challenge to Caesar's (Stott, 1984).

Therefore, it is frequently stated that the Evangelical Revival, which shook Europe and North America, was not only about preaching the gospel and winning souls to Christ, but also about philanthropy and having a significant impact on society and public life on both sides of the Atlantic. The founder of Methodism, John Wesley for example remains the most striking evangelical revivalist of all times. He is popularly remembered as one of the most popular itinerant evangelists and an open-air preacher in European Christian history. His preaching inspired people to rise up to champion socio-political causes in the name of Christ. Stott (1984), for example, insists that the ministry of John Wesley contributed immensely to the peace and development of Great Britain. This idea of Christian involvement has been instilled in Methodism and Ghana Methodism since its inception in 1835 has not been an exception. When the

church acquired independence from the British Methodist Conference in 1961, the boundary of socio-political activity widened significantly.

The Methodist Church Ghana has always been conscious of its responsibility and role in developing godly leadership in the country. It has long believed that she owes its constituents an explanation of her political stance on laws and programs being implemented at the federal level. The researcher notes that there are other churches in Ghana that are significantly involved in politics in addition to the Methodist Church Ghana. Ghanaian churches have not been afraid to speak out against corruption in the nation's political system, despite the fact that they are typically apolitical. Many Christian denominations have had leaders since the nation's independence.

What is the history of the connection between the church and the state? Has it always been cordial? In order to provide an explanation, the research will look at how the church engaged with the various political eras.

The research has shown that the church has never been as blameless as the researcher thought. The church has occasionally contributed to the problems facing the country. The church's leadership may be to blame for these issues rather than the entire congregation. Due to the leaders' affiliations with numerous political parties and their inability to distinguish between church operations and party activities, the church has suffered greatly. Both the general public and certain church members have lost faith in the church. Because of the comments made by some church leaders and the way some of them interacted with party politics, several churchgoers stopped attending services. For instance, the National Democratic Congress party once attacked Most Rev. Asante Antwi in the pulpit at the Calvary Methodist Church in

Adabraka, Accra because he had openly declared his membership in the National Patriotic Party and that he was one of its founding members. He was attacked because his utterances were critical of the ruling party. Again, under the leadership of the Most Rev. Emmanuel Kwaku Asante, a church member ceased to be a member of the Methodist Church because of his political affiliation. Furthermore, Rt. Rev. Bosomtwe Ayensu has been opening attacking the National Democratic Congress party any time he has the opportunity. By the acts and inactions of most leaders of the Methodist Church Ghana, the New Patriotic Party has more support than the National Democratic Congress.

The Chief Executive Officer of the Ghana Free Zones Board, Mr. Kwadwo Twum Bofo, resigned from the Akropong Christ Prebyterian Church on September 11, 2012, according to Jerry Tsatro Mordy. Parts of the Ghanaian public believed that the leadership of the Presbyterian Church had taken a political stance. Because Martey supported the National Patriotic Party's position on creating more constituencies, he occasionally clashed with the then-moderator, Rev. Prof. Emmanuel Martey. In order to support his resignation, he cited John 14:16–18 (Ghana/Myjoyonline.com/Jerry Tsatro Mordy).

Furthermore, Pobee (1991) reveals that during Acheampong's regime, there were times when members of his government angrily greeted the criticisms of the NCS, GBC and CCG with regards to Union Government (Unigov). One of the members of the government, himself a local preacher of the Methodist Church, attempted to fight the bishops on their own grounds. According to Pobee, in the Ghanaian Times of March 27, 1978, Joe Appiah in a rally at

Teshie quoted Malachi 2 verses 7-9 to denounce the criticisms of the Clergy (Pobee, 1991 pp.66-67).

The connection between the church and the state has been a source of dispute from late antiquity to the medieval and reformation periods. While many Christian and secular intellectuals have argued for the separation of church and state throughout history, arguments for involvement and development of the church and state relationship abound in both academic and non-academic discussions.

But Pobee points out that with the aid of the churches, "the historic churches have continued to be the voice of the voiceless," the protector of liberty, honesty, and fair play in national politics" (Pobee, 1991: 59). He goes on to say that it was brave of the churches to stand up for human dignity and justice with a human face during a time of extreme cruelty, intolerance, and army negligence (Pobee, 1991 p.62). The church, on the other hand, has established and affirmed its moral legitimacy and authority to engage in politics and critique how the state conducts itself.

Statement of Problem

Every person is impacted by government policies, either favourably or unfavourably (Diaz-Serrano & Rodriguez-Pose, 2015). In Ghana, 71% of people practice Christianity, 18% practice Islam, 5% practice indigenous religion, and 6% are affiliated with other religions or have no religious affiliation (Ghana International Religious Freedom Report, 2018). This demonstrates that any policy execution has an impact on every Christian, showing how important the Christian religion is to Ghanaian politics and government.

However, once the church or individual Christians participate in political pronouncements or communiqués, people become more observant. People believe that they should refrain from participating since the church is supposedly beyond politics. People, especially politicians, frequently complain that "religion and politics should not mix."

However, if they remain silent about issues that concern the wider populace, they claim that the church is endorsing political evil. Similar to this, there have been clergy and lay church members in Ghana's Methodist Church who have spoken out against or in favour of political decisions and have received harsh criticism for doing so.

When the Presiding Bishop of the Methodist Church Ghana took a while to respond, for example, when the British Conference of the Methodist Church decided to permit homosexual marriage and some media outlets reported that he was backing it. Despite these controversies over the involvement of the Methodist Church as an institution and notable Methodist Christians in the various political dispensations of Ghana, there has not been any deliberate academic research that engages the subject. Boafo (2013) in his book "John Wesley's Theology and Public Life: His Socio-political Thought in the Ghanaian Context" outlined some of John Wesley's social teachings and how they can be used to help to build up the welfare of the Ghanaian economy but did not touch on the issue of the Methodist Ghana and its members' engagements with the state.

This thesis therefore seeks to critically assess the Methodist church and politics in Ghana to ascertain how they are increasingly becoming political in

responding to issues of national concern from 1957 to 2017. This is a historical survey under the discipline of church history.

Has the church any influence on the national political system? The theoretical underpinning of the study is addressed by this.

Theoretical Framework

Given the response to the aforementioned question, the Caesaropapism Theory was selected as the study's theoretical foundation. Caesaropapism is a kind of government in which the head of state also serves as the top authority in matters of religion. Although Justus Henning Böhmer (1674–1749) may have coined the term "caesaropapism" (Pennington, 2010, p. 22), Max Weber (1864–1920) is credited with giving it its true definition. According to him, a secular, caesaropapist king "exercises absolute authority in ecclesiastic concerns by virtue of his autonomous legitimacy." (Swedberg & Ola, 2005). Caesaropapism, in Weber's words, is "the total subjection of priesthood to secular power" (Swedberg & Ola, 2005).

The term is most usually linked to the Byzantine or late Roman Empire. It was customary for the Eastern Roman emperor to serve as the universal church's guardian and overseer of its administrative activities. The idea of "caesaropapism" has also been used to describe events in Western Christendom, such as Henry VIII's rule in England and the *cujus regio, ejus religio* (a Latin phrase which literally means "whose realm, their religion"-meaning that the religion of the ruler was to dictate the religion of those ruled) maxim that became a guiding principle in Germany following the Reformation.

Where there are established churches, this is a widely accepted practice. An established church sponsored by civil authority and acknowledged by law as the official church of a state or country. Emperors presided over councils, and their decisions regarding the selection of patriarchs and the boundaries of their authority were binding. Even if it was not founded by a formal legal contract, the legal system functions more like a contract than anything else and, as a result, is typically incapable of being changed or revoked by just one side. Without the approval of the state, the church is not free to change things like theology, order, or worship. The church typically, but not always, obtains financial support and other perks in exchange for taking on such tasks.

According to this perspective, secular authority continues to be superior to religious authority even when social and political power in secular government co-exists alongside it. The case in Ghana is not different though there is no state church. This illustrates how crucial the Church's connection with the state is. The churches in Ghana have always been active in the nation's development. They co-exist in the welfare developmental agenda but they do not have the final say as far as the state is concerned. They are limited in power. For example, if a church sacks a pastor, he can send the case to court and the Judge can rule in his favour and the church can be ordered to re-instate the pastor. Again, the so-called prophets in Ghana cannot prophesy any how nowadays, because if they do, they can be sanctioned. The church's constitution can be challenged by the constitution of the state.

This theory was selected to guide the church to move cautiously with her engagement in the political arena of the nation. It is not like Rome, where the

Pope also serves as the Head of State. However, the church cannot support or condone social or political injustice.

Rational of the Study

This inquiry was prompted by contrasting perceptions of the Church's involvement in political activities in Ghana. Some people inside and outside the church believe that the church's primary goal should be spiritual, leaving economics and politics to the government. They discover a clear contrast between piety and social action.

The most serious charges have been levelled against the church in places where it participates in political disputes or speaks out against social injustice. It is misunderstood as a form of opposition to the government in power. This thesis is a response to the Church's holistic ministry to the Church and State.

Significance of the Study

The primary goal of this study is to evaluate how the Methodist Church Ghana and its members are becoming increasingly political in their responses to societal concerns such as injustice, hunger, disease, homelessness, poverty, discrimination, corruption, gender, and racism. This would sensitize the general populace about the role of the Methodist Church Ghana (both clergy and laity) on national discourse.

Once more, the research hopes to positively influence Ghana's church and society by urging Christians to get more involved in politics in order to advance all-encompassing human welfare and development. It would cause people to re-evaluate how Christian political activism and religious language in public discourse address moral and social justice issues.

The study will essentially produce new information, freely accessible materials for future research, and academic documentation on the subject for use by organizations and governments in formulating policy. It traces the development of church-state ties within the Methodist Church throughout history.

Objectives

The goals of this research project were to:

1. Examine historical political and Methodist movements on a global scale.
2. Examine John Wesley's social ethics and the connection to the partnership between the state and the church.
3. Research the development of the Methodist Church Ghana's socio-economic and overall activities.
4. Critically analyse the specific involvement of the Methodist Church Ghana in governance, policy making and development.
5. Evaluate the specific works of selected individual Methodists in political activism and national development in Ghana.
6. Make recommendations in the areas of improvement of church and state relations with respect to Methodist Church Ghana and the Republic of Ghana.

Research Questions

1. What have been the views on worldwide Methodism and politics?
2. How has John Wesley's social ethics influenced politics and the relationship between the Church and the state?

3. What has been the general historical and socio-economical engagement of the Methodist Church Ghana with the Ghanaian context?
4. To what extent has the Methodist Church Ghana been involved in governance, policy making and development?
5. What have been some of the specific contributions of selected individual Methodists in political activism and nation building in Ghana? Are there any possible challenges?
6. What are some of the recommendations that we can make to improve the involvement of the Methodist Church Ghana in politics and nation-building in the Ghana?

Scope of the Study

There have been some attempts to research into the political involvement of Christians in Ghanaian politics and public life in general. There seems to be a missing link between the Methodist Church and its contributions towards Ghana's political developments.

This study was, therefore, specifically on the understandings of the complex interactions between public religion and politics with respect to Ghanaian Methodists. The study focused mainly on the Methodist Church Ghana and its prominent members who were or are involved in the political dispensations of the nation. However, references were made to the other churches and Christians organizations or ecumenical bodies who are also involved in the politics of Ghana.

Methodology

The study, which used the historical method as a qualitative research approach, gathered data from primary and secondary historical sources,

including interviews, academic and non-academic articles, books, newspaper excerpts, and church communiqués, as well as primary and secondary historical sources.

Instrument for Collecting Data

The primary tool employed to gather information relevant to the research questions was the interview. For Ghana's Methodist Church clergy and politicians, semi-structured interview aids were formed.

Sample for the Study

The researcher interviewed twenty personalities who are strictly Methodists in the country. The respondents comprised of the Clergy and Politicians within communities and cities such as Takoradi, Cape Coast, Kumasi and Accra. The main instrument used was interview. Semi-structured interview guides were designed for the clergy and politicians. In the absence of the Covid-19 pandemic outbreak, the researcher would have conducted numerous interviews. Nevertheless, the sample size that was used for the investigation produced the necessary responses. It was obvious that if other people had been interviewed, the same conclusions would have been drawn.

Study Population

The participants in the study were divided into two groups. The first category included politicians who have served or are now serving the country in various capacities. Politicians who are still alive as well as those who have passed away but made major contributions to the country's progress were recognized. The second group of respondents was the clergy who have served or are still serving the country in various ways for nation development.

Eight clergy and twelve lay Methodists were chosen for the study. Twelve people were still living at the time of the study; eight had already departed for the hereafter, but their contributions are nonetheless noteworthy, especially given they took place during the study's time frame. These members were chosen due of the positions they held or currently occupying in the church and the state. Those chosen were thought to be pertinent for the research.

Data Analysis

The information gathered on the ground was analyzed thematically. Based on the research questions, there were seven themes.

Research Instruments

To answer questions about the involvement of the Church and her followers, interview aids were created and sent to the respondents. The majority of the members received a letter informing them of the interview. The letter's copy has been designated as Appendix A. For the important informants, who included both clergymen and politicians, interview aids were created and used; they are provided as appendix B. Data was gathered on the contributions to nation-building and the political growth of the country. The key informants shared their evaluation on the various roles they had.

The interview guides were made up of sections regarding specific conceptual themes towards the development of the nation based on the research questions.

The researcher and the research project were introduced to the respondents. By promising anonymity, secrecy of their responses, and that the responses would only be used for academic purposes, participants were encouraged to participate in the study. Before the data collecting session started, their prior

free and informed consent was obtained. Their privacy was respected during the data collecting interaction in that any time they felt uncomfortable sharing information about a specific topic, that topic was skipped. All of the collected data were coded and exclusively used for the study. The researcher saved the information, but it has not been used for anything besides this study.

Field Work

With a few contacts made, the fieldwork got underway in May 2020. The majority of the interviews were place in Accra, Ghana, from August 23 to 25, 2020, during the biennial conference of the Methodist Church Ghana. In November 2020, the most recent interview took place. The majority of the important informants attended the conference. Other respondents who could not be reached during the fieldwork in May 2022 were also contacted during this time period.

Limitations/Field Challenges

Due to the Covid-19 pandemic outbreak, which was at its apex, acquiring permission from people who were not familiar with the researcher was the main problem of the fieldwork. People found it difficult to grant interviews during those periods. Some of the interviewees wanted to influence the work to settle their scores with the general public.

Delimitation

Although many denominations and their members have been involved in the political dispensations of Ghana, this study is particularly about the Methodist Church.

Secondly, among the many prominent members who were or are actively involved in the politics of the nation only twenty people were interviewed.

The researcher perceived that those chosen would be able to give answers that could equally represent all the politicians in the church.

Sources of Data for the Study

There were both primary and secondary sources of information for this research. Although desk research and secondary sources were frequently employed to address the issues in the research study, primary sources also played a significant part in the data collecting for the study.

Primary Sources

The high caliber of the sample used in this study was derived from primary sources like interviews, which mainly relied on fieldwork. Examining national political activity is one aspect of this. Twenty Methodists were chosen for the study.

Secondary Sources

A wide spectrum of literature, including journal articles, books, petitions, protest letters, anniversary brochures, policy statements, memorandums of understanding and communiqués, and newspaper excerpts, were evaluated using library, internet, and archival sources. For the selected personalities who were not alive, the researcher contacted people to have personal testimonies, auto-biographies, biographies, books and news items on them.

Definition of Key Terms – “Politics” “Nation-building”, “Methodist” “Methodism”

The study's key words were quite relevant. The researcher and readers would benefit much from a rudimentary comprehension of them.

Politics is "the life of the city (polis) and the responsibility of the citizens (polites)," according to Stott (1984:11). As a result, it has an impact on all

facets of human activity. Interacting with individuals in a group context is what politics is all about. On the other hand, a formal definition of politics states that it is the science of government. It focuses on developing and implementing certain policies in order for them to become legal (Stott, 1984 p.11). These facts have already been established at the beginning of the study. The phrase "nation-building" is the next crucial one to consider for this study.

Nation-building

Harmati (1983:2) defines nation-building as "the process of maintaining the common links among the people of a nation or state in order to establish general stability and prosperity so that the nation can engage productively in the international community."

A British think group called the Overseas Development Institute (ODI, 2007) takes the following stance:

Nation-building in its simplest formulation, [as] state-building, especially as understood by the international community since the 1990s, [as] set of actions undertaken by national and/or international actors to establish, reform and strengthen state institutions where these have seriously been eroded or are missing...[with] key goals...include[ing the] provision of security, establishment of the rule of law, effective delivery of basic goods and services through functional formal state institutions, and generation of political legitimacy for the new set of state institutions being built (ODI, 2017 p.13).

These equations show that nation-building should be seen as an evolutionary process with many complexities and connections that necessitates the participation of people with endurance, perseverance, and long-term vision. The end goal is to establish stability and (re)build institutions that will eventually result in a peaceful and productive society. James Dobbin of the

RAND Corporation and other experts and thinkers approach nation-building through the use of force or military intervention. The use of armed force to aid in the long-term transition to democracy after a conflict is the beginning of nation-building under this approach (Dobbins, 2003). This point of view contends that the military is the intervening power that decides how to democratize and restructure governmental institutions. Even while we are aware that the phrase "nation-building" has a certain meaning, if we are clear about how we are using it, we can use it in a more expansive manner.

The phrase "nation-building" refers to a particular endeavor in which US forces are engaged. It is employed in both military and political science. However, in a broader sense, it refers to anything we believe is required to turn the anarchy that prevails in areas under the rule of warlords, as well as in tribal and clan areas, into some form of national stability and security. As a result, every citizen should contribute to the development of the country.

However, developing a nation can be a challenging process that necessitates much more arduous and strenuous labour. Aside from tribal councils, the communities with the least institutional development expertise are those where this happens most frequently. This is due to the fact that people who live in such a hamlet are ignorant of current economic theories, bureaucracy, and other features of complex societies that go beyond subsistence living.

Nation-building initiatives are "those that assist dysfunctional, unstable, or failed states or economies in the development of governmental infrastructure, civil society, dispute resolution mechanisms, as well as economic assistance, in order to increase stability," according to Carolyn Stephenson in her book *Nation Building* (Stephenson, 2005 pp.1-4).

The process of repairing the flaws in the failed state must be actively guided by someone or something (s). Stephenson, on the other hand, cautions us about the dangers of building nations. She considers historical effects on other peoples and nations while making her evaluation. She claims that indigenous peoples were either excluded from or neglected when the United States and other nations were being formed.

Harmati and Stephenson claim that the researcher used the phrase favorably. The church's involvement serves to build the nation as well as participate in national politics. As was already established, the word can have a wide variety of applications in both political science and military affairs. In order to establish general stability, security, and prosperity, the researcher was considering the word "cohesion" in the sense of a process that preserves the ties that bind the citizens of a nation or state, enabling the latter to manage its own affairs and contribute positively to the international community. The researcher is optimistic that religion transforms the individuals in a nation, and this in effect affects nation building. She therefore, agrees with Egbule (2019:75) when he posits that religion transforms individuals who build the nation, thus:

Nation building is a process of exacting a national identity. It is a process with a definite objective and deliberate effort. It is exacting because it demands time, patience, focus and unity in work. It brings people with divergent origin, history, religion, culture and language together. It defines a people with territorial boundary, unified constitution and legal framework. It brings coherence through national public education system, integrated economy, and shared values and symbols. While fostering unity, it promotes a conscious sense of being proactive and catalyses commitment to one's country (Egbule, 2019p.75).

Every member of a society should work toward nation-building. The next on the list is the usage of the words Methodism and the Methodist which were rampantly used in the study.

Methodism and the Methodist Church

Methodism is a revival or a renewal movement which sparked off in the 18th century in England. It arose from the Church of England's spiritual decadence as a Holiness Movement, a space in British Church History, since the counter-reformation, filled with the humdrum ecclesiastical culture, which required a massive and effective spiritual revival, which in the first instance was led by John Wesley, Charles Wesley and few evangelicals. That revival caused a great change in the moral fabric of the nation and beyond. The goal of the revival movement, according to the Wesleys and their friends, was not to found a new denomination but rather to restructure and transform the Church of England. However, the Methodist Church was founded after John Wesley, an Anglican priest, passed away. There are locations for it all around the world. In this study, the two names were used interchangeably.

Literature Review

Some renowned scholars from around the world have attempted to investigate the influence of religion in influencing global socio-political life through books and articles. African researchers, particularly those from Sub-Saharan Africa (SSA), have studied religion's involvement in the creation of democratic governance, conflicts, and linkages between religion and culture in the sub-region. It is therefore prudent and expedient for the researcher to engage their writings to make a point in the interplay between the Church and politics in the governance of the people of Ghana. Works by scholars, such as

Poobe (1991), Asante (2014), Aboagye-Mensah (1994), Yirenkyi (2000), Dovlo (2005), Boahen (1996) and others were reviewed. The literature was divided into three thematic areas. They were: 1) the history and development of Church and state relations, 2) Methodism and politics, 3) the roles of the religious bodies in governance which were representatives of the churches in Ghana.

The History and Development of Church and State Relation

Following Oaks' wise counsel that knowledge of the church-state relationship should come before discussion of it, this section makes an effort to evaluate it historically. "...the church was born out of history, she lives and is developed in history, and she will achieve her final destiny only through history," writes Wash (1966:263). She can only know herself through history, just as we can only know Christ and the Holy Spirit through history. The relationship does not have to be the same all of the time. It is evolving historically because the world, as a free society, is subject to the law of change. More than that, the church, in its official ministry and, above all, in its people, is prone to flaws and even immorality. This can distort and falsely determine the relationship between the two realities through one over-stepping the domain of right and duties of the other. Also, through neglect and misinterpretation of the function that each in its own way can perform for the other.

The issue of this relationship did not come up in the early years of the church since it was not only new and odd, but also despised by the government. This view was confirmed as Lanslot (1926:2) asserted that: "for the first three years, there were no temporal rulers to whom the destinies of the church could have been entrusted; the Roman emperors were enemies of the Christian

religion.” In accordance with Mark 12:17 “Render to Caesar what belongs to Caesar, and to God what belongs to God.” As the previous scriptural statement shows, the history of Church-state ties in growth has been a topic of long debate and discussion, frequently including disagreement.

Christianity is much to blame for the early division and interaction between the Church and the state. But the process started in Judaism, especially after Jerusalem was destroyed (586 B.C.). In Palestine and the diaspora, it fundamentally altered the distinction between religious affiliation and secular citizenship.

It's critical to keep in mind that Christianity represented a major departure from traditional Judaism. Roman persecution of Christians as a result of this secession gave rise to the "Church" (Greek: ecclesia; Hebrew: qahal). With Emperor Constantine the Great's endorsement of toleration, a new era in the relationship between the Church and the State was inaugurated. As a result of this victory, persecution came to an end in the fourth century. Rome actively promoted Christianity as the official state religion without officially eliminating paganism. As a result of this deal, the emperor gained direct power over the church. Despite the fact that the emperor was not venerated as a god, as was the case in pagan religion, the emperor remained the primary ruler of both civil and religious affairs at this time. Several laws were passed to control the ecclesiastical order's internal activities, including the lives and obligations of clerics. The acquisition and distribution of church property were also governed by the temporal domain. The emperor's influence could be felt in almost every aspect of human growth, and there was a free flow of exchanges between the two. The state not only dominated but also lorded power over the

church. The church put up with it in order to survive. Furthermore, both the church and the governmental authority changed with the passage of time. The church produced rulers who were more powerful than state leaders, and she began to sever the relationship by asserting her independence, claiming that because both the church and the state derive their authority from God, the state must be independent in its temporal, social, and political domains, pursuing its natural end, which is the defence and promotion of its people. The church, on the other hand, is self-sufficient in carrying out its supernatural functions of teaching religion and morals, administering sacraments, and overseeing the church's internal structures and administration. The church and the state became distinct in their duties for man as a result of this new development and understanding at this point, and we can now speak of a relationship between two independent entities. "Membership in one does not automatically imply membership in the other. The state's chief is a church member not because he is the chief, but because he has been baptized (Lanslot, 1926 p.3). For example, Emperor Theodosius was excommunicated by the bishop of Milan, St. Ambrose, in 390 A.D., for massacring the inhabitants of Thessalonica, and was only re-admitted to communion after publicly repenting of his misdeeds. Furthermore, Pope Gelasius wrote to Emperor Anastasius in 494 A.D., arguing that:

This world is chiefly ruled by two, the sacred authority of the priesthood and the royal power.... Thus while Bishops must obey the emperor in the sphere of public order, the emperor ought to obey the Bishops in matters concerning the reception and right administration of the heavenly sacraments.
(Leo XIII, 1936: 429)

The Carolingian system came under fire during the Reformation and the late Middle Ages. As a result, dirges were the only thing that could comfort the

system's degeneration and dissolution, as well as the fall of organized secular organizations. Feudalism was a popular concept at the time. Land and clergy were acquired as owned and visible property by kings and great vassals. Private chapels were built in bishoprics and abbeys. Bishops and abbots were appointed by the Fiefs. Simony and celibacy abuse were growing very prevalent. Pope Gregory VII made an attempt to step in and was somewhat successful.

Popes and kings continued to disagree over the Church's inherent superiority, though. Because the concept of papal primacy was not fully acknowledged both inside and outside the Church, this remained until the 13th century. The dissidents included members of the clergy and national leaders, including King John of England.

In the bull, Pope Boniface VIII extended the "ratione peccati" defense of indirect papal authority in extra-papal matters (Unam Sanctam, 1302). The transfer of authority by the apostles was understood to demand and delegate absolute temporal dominance, or "the two swords." St. Peter and all who came after him received the gift of Christ (Luke 22:38). The pope was captured and put to death as a result of his reluctance to submit, which sparked a dispute with King Philip IV of France. In national nations, secular power primarily prevailed during the Middle Ages. The pope suffered great losses as a result of the 15th-century conciliar movement. Concordats, or ecclesiastical accords, were favoured by governments in Western Europe. The Catholic Church's general councils were superior to the papacy. The popes would then approve the bishop candidates that the English kings and queens had appointed. Henry

VIII got legislative permission only before to severing ties with Rome for bishop appointments.

The reforming Protestants entered a stage that had been expertly built. Luther's categorical denial of any meaningful distinction between spiritual and worldly powers confirmed the state's dominance over the Church. In addition to the ordained priesthood, he emphasized the function of the common or universal priesthood. Sacred ordination was naturally abandoned as the cornerstone and apex of clerical authority. Huldrych Zwingli campaigned for autonomy in governmental control over the application of religious principles. John Calvin proposed a mutual Church-state partnership between the two "equivalent" organizations. The state was in charge of implementing civil discipline, while the Church was in charge of moral discipline (spiritual censures) and teaching. Calvin highlighted the value of lay involvement in church leadership. According to the French scholar de Lagarde, Calvin clericalized the state while Luther secularized the Church.

Although the state is a gift from God, the mainstream of the Christian church has recognised that it can be perverted into power abuse. This has led to a conflict between the necessity for the state to organize our social lives in peace and freedom and the reality of power abuse in human existence. The church has three stances on relations between the Church and the State. The specifics are as follows:

Separation holds that the church must be kept distinct from the rest of society in terms of its beliefs, morals, and guiding principles. In light of the scenario, the verses "You are not of this world" (John 17:6), "Do not conform any longer to the pattern of this world" (Romans 12:2), and "Come out of them"

are commonly mentioned from the Bible (Romans 12:3). (6:17 in 2 Corinthians). Christ's decision symbolizes a decision for a value system, style of living, and morals that are fundamentally at odds with those of the secular world. This point of view encourages ethical separation from society rather than promoting physical or geographic separation, enabling the church to offer prophetic critique.

The words "Render to Caesar the things that are Caesar's, and to God the things that are God's" are used in conjunction with that assertion (Mark 12:17). Exegetes have interpreted this in a variety of ways; from some seeing it as a directive to submit to political authority to others seeing it as a warning against not paying taxes (see my book, *Jesusological Foundations for a Theology of Social Transformation*). S. Dummellow's viewpoint, on the other hand, is typical of many upholders of the status quo: Jesus was sympathetic to the Roman Empire and believed that upholding the law was a moral requirement. No respectable exegete today would interpret it that way. In this way, Jesus seems to concur with later rabbinic teaching that "God is the owner of everything." Dorothy Day asserts that if we give God everything that is His, Caesar will be left with nothing. It is obvious that the Bible cannot be used to support the division of church and state.

According to the second point of view is transformation. The church must change the morals and values of the country or society. The church is also called to be a leaven in society, says Taylor (2011). Unavoidably, the general atmosphere of the people it is placed among will be affected by a worshipping, ordered society that is committed to following Christ's teachings and truly attempting to live up to His ideals in its corporate life. The best way

for the church to assist the state is by emulating in its own life the kind of lifestyle that is in line with God's will for society as a whole.

The church's final role is engagement, which calls for active participation in society. The church as a whole cannot avoid engaging in politics if it is believed that the world is meant for the community as well as the individual, continues Palo (1979). The church shouldn't try to remain neutral and stay out of contentious social and political debates.

Taylor (2011) could not have been more apt when he observed that:

The church must be rooted in the society within which it has grown up. Its members are part of the society, sharing its traditional point of view, influenced by its weakness, its rise and fall. A church, which is cut off from the rest of the society, living a separate, enclosed life of its own, will become paralyzed or perish altogether (Taylor, 2011 p. 27)

I believe in this profound statement of Adasu (1992). He rightly hit the harmer at the nail when he said, "They (Politics and Religion) are interwoven. They are integrated. Once you leave religion out there and go into politics, it can never work. That is why Nigeria is bad. That is why we are where we are. They cheat because they have no fear of God. Bring the light of Christ, the fear of God to bear on politics that you are doing, be guided by the light of Christ, then you can do a good politics".

Methodism and Politics

The goal of Methodism from its inception until 1795 was to revive the Church of England. Methodism is described as "a repeating form of Christianity that is sometimes confined within the confines of the Church at large and is sometimes forced or drives itself over those frontiers to discover its own territory" by Davies (1982:39). According to Davies, Methodism represents the essential biblical truth that was rediscovered during the Protestant

Reformation and is the basis of Christian belief. Methodism places a strong focus on Bible study together with a logical and realistic view of the Bible and Christian practice. John Wesley, an Anglican preacher, is credited with starting the movement. Charles Wesley, George Whitefield, and John's brother were among the movement's leaders. The Wesley brothers started the Holy Club while they were studying at Oxford. The group met once a week to discuss how to lead a holy life in a methodical way. Other students referred to them as "Methodists" because of the meticulous planning they put into their lives. In the 18th century, it began as a revival movement within the Church of England, but after Wesley's death, it broke off as a separate denomination. With the help of effective missionary activity, the church was able to spread throughout the British Empire, the United States, and other countries, and today it has almost 80 million believers (Davies, Raymond, Gordon. 2017p.225).

The study looks into the writings and testimony of Methodism's founder, John Wesley, in order to understand the roots of more general Methodist theology and administration. John Wesley, an Anglican priest, lived in England in the second half of the eighteenth century. Wesley in his day was prepared to oppose both the government and the church. Wesley's interactions with the government take place during a very interesting era in history. Wesley was one of a small number of eligible voters, thus he did enjoy some democratic privileges. Wesley did not meet the fundamental requirements for voting in Britain at the time, which included being a male over the age of twenty-one and a property owner.

On the other hand, graduates of the universities of Oxford and Cambridge were given the opportunity to vote, so John, a student at Christ Church who later became a fellow of Oxford University's Lincoln College, was able to cast his or her ballot (Field, 2015p.2). As a result, we can deduce that Wesley was educated and had some power to challenge the government and its laws, and that his influence and authority rose in tandem with Methodism's public prominence in eighteenth-century England. Bosch (1995) claims that,

Wesley was a 'Tory' in his political persuasions. Politics for him was so important that he did not hesitate to write to the King; nor did he hesitate to challenge the American situation, as the war of her independence began to loom; nor did he fail to address, what he considered to be the political needs of the people in England, and in Ireland particularly (Bosch, 1995p.150).

Wesley penned Thoughts on Slavery in 1774 for public consumption as well as dissemination among the growing number of Methodist preachers and Methodist organizations. The leaflet's goals were to make people more aware of slavery and convince slave owners to reconsider their position. Wesley was fully aware that, given what has been written about political agency among members of English society at the time, he would have to attack issues of public and political concern from a variety of angles. He occasionally had to engage in social interactions with the general public by using his social capital as an Oxford-educated, socially significant Anglican Priest or his constituency of Methodist popular prominence (Field, 2015).

Despite not being the same, they can be carefully contrasted to the current discourse's "policy involvement" procedure. Other times, he would attempt to captivate the audience by presenting a sermon or pamphlet on a variety of social and theological issues; many of which have since been made public. On

political, social, and civil matters, Jesus would address particular Christians in different ways and at different times. Wesley became a supporter of the Society for the Abolition of the Slave Trade when it was founded in 1787. He utilized the Arminian Magazine to educate and inspire his followers in addition to persuading Methodists to oppose slavery, back the Society for the Abolition of the Slave Trade, and petition parliament to ban slavery. In a succinct and cryptic letter to one of his traveling preachers, Henry Moore implied that he had sent the other preachers a note, writing, "I would do whatever in my power toward the extinction of that trade, which is a scandal not only to Christianity but to humanity" (Tracy, 1975). It is asserted that the memo inspired the preachers to denounce slavery in their sermons.

Field claims that Wesley's 1774 pamphlet "Thoughts about Slavery" case for emancipating slaves was founded on a "secular" legal critique of slavery under the law (not only a theological argument on personhood and contextually appropriate concepts of human dignity).

He stated:

Liberty is the right of every human creature as soon as he breathes the vital air, and no human law can deprive him of that right he derives from the law of nature (Wesley, 1931 p.207).

Along with the aforementioned, Wesley was willing to reject both church and state polity if he thought one or both were wrong. Wesley's definition of "Christian conscience" included acts of civil and ecclesiastical disobedience (Bosch, 1995 p.158). Simply put, there may be circumstances where members of the Christian community or particular Christians are pressured to go against God's will, church doctrine, and official government policy (Bosch, 1995 pp.158-160). Bosch asserts that in order to assist man in becoming and achieving all that God wishes for him, "Christian conscience" must be alert

and involved in the fields of "religious," "civil," "political," and "personal liberty" (Bosch, 1995 pp.158-159). The ordination of Francis Asbury as a priest on September 2, 1784, and the ordination of Richard Whatcoat, Thomas Vasey, and Thomas Coke as superintendent pastors are likely the clearest examples of this resistance (cf. Puglisi 1997 p.155; Missouri 2009 p.137; Andrews 2010 p.66; Vickers 2013 p.72; Richey 2015 p.22). Since John Wesley was neither a bishop and lacked the ecclesiastical authority to appoint persons to the ministry, he violated both state and church law by doing so. He was worried that American Christians were being "deprived of the sacraments due to a lack of clergy" (Grass, 2008 p. 95) and that the Monarch and the Church of England had stopped sending ordained clergy to oversee the sacraments in America as a result of Britain's Declaration of Independence. So, he made the decision to take matters into his own hands (Vickers 2013, p. 72). He decided to select clergy and send them to America to minister to the native Christians. This act of rebellion against the Church caused the Methodist Church to be established as a separate denomination after Wesley's death, which increased the schism within the Church of England (Wesley, 1872). More instances of social, political, civic, and religious action corroborate Wesley's position on civil and ecclesiastical disobedience about matters of Christian conscience. Wesley well recognized the role played by the state (Monarch) in his era as well as the authority and control held by the Church. He did, however, demonstrate his willingness to act in accordance with his conscience and take a stand against the church or the state when he thought one or both were acting contrary to divine will or the common good as he saw it. It was asserted that:

The Wesleys believed that 'actions,' as well as faith, were fundamental to Christian living, and that caring for the poor, convicts, widows, and orphans was especially important. Methodists are concerned not only with welfare, but also with redressing social injustice. On matters of social concern and justice, the Methodist Church tries to be heard. The Methodist Church has a long history of involvement in politics. Individual Christians' commitment to work for social and political change should be recognized as a completely acceptable form of Christian discipleship, according to the Methodist Church (Bosch, 1995 p.160).

Some claim that because politics requires us to get our hands dirty, Christians should avoid participating in it. We do, however, believe in a God who is present in all things, including societal institutions; a God whose cries for justice for widows, orphans, and aliens who were mistreated by the aristocracy of the day can be heard throughout the Bible; and a God who wants to alter human relationships. If politics is to be about how we choose to live together and respect one another, politics must take into account God's role. By leveraging the Methodist/Wesleyan community's resources and enlisting the support of the larger Methodist family, the World Methodist Council seeks to address social and political challenges as they arise in various parts of the world. World Methodists collaborate to support justice, defend the rights of everyone, and promote service to others in the name and spirit of Jesus Christ. The Council has also committed to support individuals who are the victims of tyranny, injustice, or poverty as well as the weak and persecuted Christian minority. The World Methodist Peace Award is given by the Council to individuals who bravely, creatively, and regularly make important contributions to the cause of peace and reconciliation.

The Religious Bodies in Governance in Ghana

The information about religion's influence on public life in Ghana primarily focuses on the church's political actions (Aboagye-Mensah, 1994; Assimeng, 1986; Pobee, 1991; Ninsin & Drah, 1987, 1991; Yirenkye, 2000). It shows that the 1980s marked a turning point in the church's political involvement, a tendency that has continued to this day. The majority of the Church's public operations, according to the literature, were managed by the Christian Council of Ghana (CCG), which was established on October 30, 1929. The Ghanaian council is engaged in numerous projects. One of its key goals is to eradicate stigma and discrimination against HIV/AIDS patients and their families. The program provided community members with education in regions of the nation where the prevalence of HIV/AIDS was alarmingly high (8–9%). During the workshop, basic information about HIV/AIDS, stigmatization, and prejudice were among the subjects discussed.

The council has also formed an Interfaith Unit to teach Christians the value of peaceful coexistence and tolerance among people of all faiths. Liberian refugees in the Buduburam refugee community in Accra are encouraged to complete their studies through the School Dropout Scholarship Program. The project also examines the reasons behind and effects of refugee school dropout. The council provides guidance on governance and nation-building while also monitoring the actions of political parties and business associations in the nation. The council urged Ghanaians and professional organizations to focus more on the nation's economy and give national issues like education, health, and poverty more time in 2005. The council exerted pressure on political party leaders and supporters in a number of ways to refrain from

using offensive language in their remarks. Since the country's independence, Catholic Bishops' Conference (GCBC), which was founded in 1960, has a working relationship with the Ghanaian government.

Along with its affiliated organization, the National Catholic Secretariat, it has a contentious relationship with the state in which it serves as both a partner and a critic of government policies (NCS). Since the country's independence, the Catholic Church has collaborated with the government on projects related to rural development, education, and health. The Church and the GCBC have received significant awards and endorsement from numerous governments.

Although nationalists accused the Church of participating in imperialism and colonialism (Pobee, 1991:14), the Church's commitment to the nation's social service and growth was clear.

Nkrumah, however, criticized Christianity for encouraging colonial subjects to store their treasures in heaven, where neither moth nor rust can corrupt them, and for allowing European traders, concessionaires, and administrators to take his mineral and land resources and destroy his arts, crafts, and home industries, while praising Christian missionaries for their bravery. The GCBC and NCS have repeatedly collaborated with the government to solve social and political challenges in the country. In times of crisis, the GCBC has, in collaboration with other organizations, acted as a mediator between the government and a number of professional bodies in Ghana. When professional organizations vanished during the Acheampong era and students moved to the streets in 1977, forcing universities to close, the GCBC and the CCG took up the reconciliation work (Pobee, 1991). When nurses began an indefinite strike in 1978, the GCBC stepped in and collaborated with the CCG to encourage the

strike's leaders to put it off for the sake of humanity and peace. In a letter to the GCBC and CCG, the minister of health expressed gratitude for their "crucial role... in appealing with our nurses to call off their strike." In fact, your actions have significantly relieved everyone in Ghana and helped to restore crucial services (Pobee, 1991 p.70).

It is significant to emphasize that collaborating between the Church and the government to deliver social services and encourage development is not without its difficulties. Up until 1951, the Church received support from the government for its work in the domains of health and education, where this cooperation was extremely evident. On the other hand, the nationalist Convention People's Party (CPP) government sought to entirely control the country's educational and medical systems.

The plan was vehemently opposed by the Church. The Church and the government ultimately decided to work on conditions that were compromised as a result of this battle. Due to this contradicting strategy, the working relationship between the GCBC and the state is still difficult. For instance, a 1995 government law attempted to forbid hospital workers from working there and required mission hospitals to transfer 15% of their government-employed hospital staff to government hospitals. The local healthcare system may have been impacted by this strategy since mission hospitals were primarily found in rural areas. The GCBC vigorously fought against it and for a solution (GCBC, 1999). When Jerry John Rawlings was in charge of the Peoples National Defence Council (PNDC) in the 1980s, there was a lack of open debate and free expression, military aggression, arbitrary detentions, and serious human rights violations.

According to Pobee (1991), the church's involvement in politics has two goals: to fulfil its prophetic role as society's conscience and to teach the public about politics through seminars. The Church claims that these two goals are intrinsically related because the CCG and the GBC publicly denounced the nation's and government's wrongdoings and have continued to do so ever since. c They worked to prevent antagonism, insecurity, and violence by informing the public and the government about the pertinent concerns ((Pobee, 1991 p.72).

These letters reinforce the church's claim to be society's moral conscience. Pobee asserts that historical churches have persisted in speaking for the voiceless and promoting liberty, integrity, and fair play in politics as evidence for this moral argument (1991 p.59).

He continues by saying that the churches took a courageous stand for human dignity and justice in the face of extreme cruelty, bigotry, and army irresponsibility. On the other side, the Church has created and defended its moral validity to interfere in public affairs and critique the State's leadership style. In two volumes of Ghana Bishops Speak, the GCBC has documented its policy objectives and moral rationale to get involved in matters of public concern and governance since 1968. The CCG developed a list of the moral and prophetic responsibilities it has performed in many special socio-political conditions and published it in a book titled A Call to Citizens: The Church and State - Christian Council and National Affairs, which was published in 1992.

Furthermore, Assimeng (1989) asserts that the majority of Ghanaian Christians supported this activism and that the church acted collectively as a

result of the regime's brutality, which at the time terrified the populace, in his study of the Church's growing political participation since the 1980s.

Only long-established groups like the CCG and GCBC, as well as specialized organizations like the Ghana Bar Association, were able to resist the dictatorship at the time. Even while the Church claims moral legitimacy and the democratic right to meddle in domestic affairs and governance matters, it is crucial to take into account how political education, one of the missions of the Church, impacts governance and political decisions.

Using information from the 2005 Afro-barometer Survey, Takyi et al. (2010) list all authors' initials investigate the connection between religion and voting behaviour in Ghana's 2004 elections. They stress the significance of religion in Ghanaians' personal and political life. Concerns regarding Election Day falling on Sunday, which was the day of worship for the majority of Christians, were raised before to the 2008 general elections, according to Okyerefo et al (2011 p.127). Many Christians were apprehensive about going to church at the time. Priests must celebrate the Eucharist on Saturday rather than Sunday thanks to an unusual universal dispensation that was approved by the Catholic Bishops' Conference. Other churches have voluntarily announced that they will not conduct services on Election Day. On the other hand, these religious institutions have little trouble doing their tasks.

According to Pobee, Acheampong's government members were enraged by the NCS, GBC, and CCG's criticism of the Union Government (Unigov) (1991, pp. 66-67). One of the administrators, who also happened to be a local Methodist preacher, attempted to engage the bishops in combat on their own turf. In a rally at Teshie to counter the Clergy's objections, Joe Appiah quoted

Malachi 2 verses 7-9, according to Pobee in the Ghanaian Times of March 27, 1978.

This study would be lacking if it didn't take into account the many religious organizations that exist in the nation and that all participate in political advocacy. The Ghana Pentecostal and Charismatic Council is another religious organization. It was established in 1969 as a fellowship of Pentecostal congregations in Ghana. The Ghana Pentecostal and Charismatic Council (GPCC) have had three different names over the years to reflect its shifting focus. As of 2015, the Council represents more than 200 Pentecostal and Charismatic denominations in Ghana.

A commitment to "demonstrate God's love for humanity through the provision of social services" (Matthew 25:34-40; Acts 9:41) and a plan to "influence national, spiritual, and socio-political issues (through) the maintenance of high standards of Christian principles and ethics among member churches" are both included in the Council's three-fold vision. These goals are outlined in the 2003 Constitution of the Council (Matthew 25:34-40; Acts 9:41).

The National Association of Charismatic and Christian Churches is the principal religious and, in recent years, political voice for Ghana's Charismatic Ministries (CMs) (NACCC). Bishop Dag-Heward Mills' vision led to its founding in December 1999. He is the founder of Light House Chapel International. About 250 churches belonged to the NACCC as of 2011.

Several of the larger and older CMs, including Royal House Chapel, ACI, and Perez Chapel, are still GPCC members even though the bulk of CMs are NACC members. The NACCC did not engage in any political activity while Dag-Heward Mills and Steve Mensah were in charge. During Duncan-

Williams' chairmanship, the organisation became more engaged in political matters (2012-present). This is influenced by Duncan-Williams' prior relationships with influential political players in Ghana. All-night prayer vigils to make supplications for Ghana are a significant event on the association's calendar. Pentecostals in Ghana engage in political engagement, including intercessory prayer.

Furthermore, the Concerned Clergy Association of Ghana (CCAG) was established with two main goals in mind: to speak out on national concerns and defend independent churches that may be the target of state interference and abuse (Wood, 2015). The Association, founded in 2006 with Bishop Prince Benny Wood serving as its spokesperson, has taken a strong stance on a number of contentious national topics, such as the debate over same-sex marriage and government support for religious activities.

Synopsis of Literature Review

The review of the literature makes it clear that religion and religious institutions have played and are continuing to play a significant role in the struggle for political space, in determining policy, in holding governments accountable, and in actively promoting democratization in Africa and elsewhere. The Church offers the common space, the organizational framework, and the available social capital more than any other group in civil society, making it feasible to organize and build on achieved democratic successes, particularly in Africa where the character of the state makes this conceivable. Religious organizations so serve as the state's watchdog and keep it accountable to the public. In countries like Ghana, where religious participation and association make up the largest percentage of associational

life and the majority of the population, it is projected that religious involvement in the public and political sphere will increase and take centre stage.

It is crucial to remember from the wealth of literature that all attempts will be in vain if the concepts that unite adherents of any religion are not existentially pertinent, intellectually stimulating, and socially stimulating, ultimately leading to the transformation of the nation. Both a process of ultimate transformation and a transformational consciousness are produced by religion. Change is significantly influenced by religion. Christianity has unquestionably helped African rulers establish their nations. Therefore, the development of Ghana's socio-political system depends on Christianity.

Establishing the Gab/Niche in Literature

Contrary to the majority of the literature that is now written on the broad political role of the churches in Ghana, there is a shortage of clearly written information about the political activity of the Methodist Church Ghana and its members. And this served as the thesis's source of inspiration.

Organisational Structure

The thesis is divided into eight chapters. The context of the study, the problem statement, the goals of the study, the research questions, the significance of the study, the scope and constraints of the inquiry, the sources of the study, the methodology, the definition of important terms, and the literature review are all covered in Chapter 1. Chapter 2 examines global Methodism and politics to set the research in its historical context. John Wesley's involvement in church and state matters is evaluated in Chapter 3. Chapter 4 examines the

development of the Methodist Church in Ghana from its founding in 1957 to the present, including how it came to be autonomous and how it spread from Cape Coast to other regions of the nation and abroad. Again, within the confines of the research activity, the administrative structure, social intervention policies, and other difficulties were taken into account. Chapter 5 evaluates the Methodist Church's contribution to the nation's political development. The chapter explores the applicability of Christian economic ethics to social integration, focusing on topics such as political patrimonialism, gender inequality, hunger, disease, homelessness, poverty, and prejudice. Chapter 6 analyses the contributions of the prominent members chosen for the study. It recorded profiles of both clergy and laity. The Data collection and analysis discussed are in Chapter 7. The summary, conclusions, and recommendations are observed in Chapter 8. It also examines and evaluates the primary issues (together with any implications) resulting from the study in order to show how the findings support or contradict the pre-existing perspective of the role of the Church in politics. By summarizing the work that has been done in the prior chapters and offering any necessary suggestions for further research, this chapter comes to a close.

CHAPTER TWO

WORLDWIDE METHODISM AND POLITICS

Introduction

This chapter examines the spread of Methodism as a revival movement that originated in the UK, as well as its contacts with the government. Methodism was a movement that tried to revitalize the Church of England up to 1795 (Davies, 1976 p.11).

The Inception of Methodism

The Methodist Movement developed throughout the eighteenth century as a result of several social, political, theological, and economic causes. From the 16th to the 18th centuries, ecclesiastical politics and controversies dominated the history of the Church of England. The Church and the state were in close "straps and buckles," but were engulfed in arguments that reshaped their relationship at the expense of pastoral and spiritual leadership (Wood, 1965 p.88). The church suffered a loss of spiritual integrity, devotion, and manpower as a result of these disagreements (Boafo, 2013 p. XV).

Methodism has an oddly defined beginning because it was born out of the spiritual decadence of the Church of England in the 18th century. This period in British church history, which dates back to the counter-reformation, was characterized by a humdrum ecclesiastical culture and called for a massive and powerful spiritual revival, which was initially led by John Wesley.

Formation of Structures for the Methodist Movement

A renewal movement is a Christian revival movement that seeks to restore what it deems to be "real Christianity" by reclaiming portions of the Christian legacy that have been abandoned. The Evangelical Revival did more than any

other movement to transform the moral character of the general public. The recovery in the eighteenth century had these effects: Britain was saved the detestations of a ridiculous transformation, a few social fiendish exercises reached a conclusion, for example, the populace's brutal tipsiness, barbaric dealing with African negroes, capturing of compatriots, ward youngsters' mortality, general betting fixation, hostility of the jail framework, prostitution of the theatre, political payoff, and the passing of ward kids during the restoration in the eighteenth hundred years. The Methodism development was worried about the disregard of the Bible/expression of God, the accentuation on crafted by the Holy Spirit, and moral worries. The choices of the evangelicals were to get back to the Bible as the sole authoritative expression of God, to permit individuals to experientially experience the Holy Spirit, and to make an interpretation of Christianity into each day common-sense activity (moral life). Davies (1976 pp.11-12) outlines seven dominant characteristics of Methodism:

- A complete and wholehearted acceptance of the cardinal doctrine of the Christian faith. John Wesley prefers the experimental religion to doctrinal orthodoxy. He explained that the religion of the heart is better Christianity of the mind.
- Having an individual relationship with God
- Accentuation on principle of the Holy Spirit
- Stress on personal and social holiness
- The desire to make known the gospel/ personal witness
- Being generous – charitable works
- Priesthood of all believers

This set of beliefs was inspired by John Wesley's Aldersgate encounter. John Wesley's life's defining or pivotal event took place on May 24, 1738. Just a few days prior to, his brother Charles had experienced the new-birth process. The distinctive Methodist character started to take root, and it eventually expanded into a vast organization with branches and influence all over the world. It stood out for its appreciation of singing and music, scriptural holiness, liberal ideas, social participation, and connexionalism (Davies, Raymond, Gordon, 2017 p.225).

The goal of the Wesleyan revival was to revivify the existing church rather than start a new one. The movement sought to fundamentally alter the Church of England. In order to stress those aspects of Christian faith and living that they felt had been underemphasized, Davies referred to it as a church inside a church, or an ecclesiola in ecclesia (Davies, 1976 p.12). It served as a means of challenging the time's theological presumptions. Anglican preacher and movement founder John Wesley is credited with starting it. A group of Oxford undergraduates committed to a zealous pursuit of holiness and selfless service included John and Charles Wesley. Christ Church in Oxford is where the Holy Club was founded. The nickname was given to John and Charles Wesley's society in joke by their contemporaries to make fun of their reliance on the Bible, along with others like Methodists and Bible Moths. Following Charles's return to Oxford University in November 1729, John assumed control of this. The Holy Club, which observed fasts until three o'clock on Wednesdays and Fridays and once a week took Holy Communion, convened every evening in a member's chamber to study and discuss the Greek New Testament and classical works.

The gang started visiting prisoners and the sick after 1730, and their entire lives were painstakingly examined. Due to their "methodical" dedication and investigation, Methodists were the organization's members and John Wesley eventually served as its leader. They emphasized both individual and community virtue as they worshipped, prayed, studied, visited prisoners, and helped the poor, sick, and orphans. Later, he used the name Methodist to refer to the systematic pursuit of biblical holiness (Davey, 1985 p.8).

Although several members, in addition to Charles and John Wesley, made notable contributions, the Holy Club never had more than twenty-five members. Bishop of the Moravian Church, John Gambold later in life. As an Anglican clergyman, John Clayton achieved success. James Hervey became well-known for his writing on religion. In Yorkshire, Benjamin Ignham started preaching. Thomas Brougham has been named the Society for Promoting Christian Knowledge's (SPCK) secretary (SPCK). Right before they departed for Georgia, George Whitefield joined the Wesley family (Heitzenrater, 1972). John was persuaded to start open-air preaching in Bristol in 1739 by George Whitefield, a fellow Holy Club member who later became a Methodist preacher (at Hanham Mount). In that location, John built "our new room," a specially designed space for preaching, teaching, a pharmacy, and lodging for his quickly expanding group of itinerant preachers. Charles Wesley's house was not far away. Many members of the Holy Club later helped to organize the Church of England's Evangelical Revival.

In addition to spreading the gospel and bringing sinners to Christ, the Evangelical Revival that shook both continents (America and Europe) also sparked widespread generosity and had a significant impact on society on both

sides of the Atlantic. John Wesley, the founder of Methodism, is the most renowned figure. He is well known for his work as a traveling evangelist and open-air speaker. He most certainly was that. The message he preached, however, inspired others to tackle societal issues in Christ's name. Historians feel that Wesley's influence was more important than anything else in saving Britain from the horrors of a bloody revolution like France's (Stott, 1984).

The Evangelical Revival "did more to influence the moral character of the general population" than any other movement in British history (Bready, 1939).

Wesley was both a social justice prophet and a preacher of the gospel. In the Holy Club in 1781, Methodism made its "first appearance," according to John Wesley. He had his "second rise" in Georgia in 1736, where he frequently went on Sunday afternoons with a section of his flock. As a result, the notion of "Methodist societies," which formed the basis of the Methodist church, was born.

Early Growth

People joined the Church of England right away who felt overlooked by it. Wesley claimed to have restored biblical ideas according to which individuals may be certain of their salvation and the power of the Holy Spirit might enable them to develop perfect love for God and their fellow humans in this life. In addition to doctrine, he set himself apart from modern Anglicans by placing emphasis on certain things. One of the few ordained pastors who assisted him was Wesley's brother Charles, who composed approximately 6,000 hymns to convey the revival's message. The movement spread throughout the British Empire, the United States, and other countries as a result of fervent missionary

activity. It flourished in the emerging industrial sectors where the Methodist faith assisted both male and female workers in overcoming hardship and putting an end to poverty. Their financial condition tended to get better since their beliefs compelled them to live modestly. Wesleyan Methodism consequently evolved into a middle-class religion, making it susceptible to the Victorian era's overemphasis on the individual in both material and spiritual matters (Scraton, 1867 p.29). Over 80 million people follow it currently on a global scale. The numerical decrease that has beset English churches since around 1910 has included the Methodist Church. This decrease, when coupled with broader social and cultural changes, made Wesley's original convictions need to be re-examined.

The development of John Wesley's Kingswood School and other boarding schools, the founding of various evangelical missions, and the instruction of Christian educators at Westminster and Southlands colleges all continued into the twentieth century. Its significant interest in social issues has expanded to include a range of national and international topics, including racism, poverty, and peace. The Methodist Church quickly became a part of the ecumenical movement and went on to found both the British Council of Churches in 1942 and the World Council of Churches in 1943. It engaged in interdenominational dialogue and worked to create interreligious alliances during the 20th century. By the 1960s, relations with the Church of England had substantially improved, and there was a general understanding between the two churches to unify (in two stages). The Methodist Church in 1969 endorsed the idea broadly, but the Church of England lacked the requisite backing to implement it. The concept of a "Covenant for Visible Unity" was supported by the United

Reformed Church, the Moravian Church, and the Methodists, but the Anglican Church rejected it in 1972 and 1982. On a national and international scale, the church has engaged in official dialogues with Roman Catholics, attaining exceptionally high levels of agreement while fostering tolerance and understanding on sometimes divisive topics.

The Spread/Expansion of Methodism in and Around England

The Methodists strove to help the countless low-income workers who had left their native rural and village communities in pursuit of work in the major industrial and mining hubs, only to be left behind to live in squalor on the edge of society. The established "church" (the Church of England) had, in the eyes of this audience, mostly fallen short of their expectations. Whitefield and the Wesleys' gospel of universal salvation attempted to transmit a message about the dignity of all men and women, regardless of their station in life. Although the movement had significant growth, there has been much debate over how it affected the working classes and how that affected history. The movement saw tremendous expansion, but there has been much discussion about how it affected the working classes and how that affected history. Although the movement had significant growth, there has been much debate over how it affected the working classes and how that affected history. The movement saw tremendous expansion, but there has been much discussion about how it affected the working classes and how that affected history.

It has been noted that among the Protestant denominations, Methodism made its greatest strides at the time and in the locations where industrial developments were most notable, and critics have claimed that it delivered a religious message (most notably, an ethic of obedience). Historians have long

assumed that Protestantism and the rise of capitalism are related (and notably, an ethic of obedience). E.P. Thompson and others viewed Methodist speech in *The Making of the English Working Class* as being deceptive in this sense (Thompson, 1968). The universal acceptance of the message can be attributed to the audience's inherent motivation. The unloved, disadvantaged masses on the periphery of society yearned for a gospel of love, and Wesley's core idea was love. The beautiful (albeit sometimes challenging) poetry style, rhythm, rhyme, and melody of Charles' hymns gave John's lessons a highly effective medium, allowing for simple retention of crucial concepts. Both John Wesley and George Whitefield were seasoned and skilled speakers. To explain how the words had such a profoundly transformational effect on both individual lives and society as a whole, there was no need to posit any cunning manipulative strategies. In addition to clever rhetorical strategies, preachers occasionally cited biblical authority or heavenly inspiration to bolster their own claims.

While Wesley's religion of the heart emphasized personal conversion, the gospel of universal redemption emphasizes community involvement and service. The effectiveness of the message, which was meant to be primarily spiritual, but not solely so, appears to have been greatly influenced by these advantages—increased self-respect, a sense of belonging to a community, better family lives, and the secular rewards of upward social mobility. Success has been seen in the adhesion and growth of methodology. Wesley believed that achieving the social objective of economic redistribution to the poor reflected the realization of the ideal of worldly holiness. In actuality, the discourse contained the makings of a work ethic, but for reasons connected to

rhetoric, semantics, sociology, and audience, the message was susceptible to misinterpretation and abuse. It may be interpreted in a way that accidentally benefited commercial interest, condensing and separating its essence from its spiritual aim, and becoming a fuel for wealth-seeking and economic action. Undoubtedly, this shift in the focus of religious discourse suited the industrialists who fostered the creation of a religion that made its followers role models for workers.

Critics of Methodism have claimed, albeit on the basis of very selective corpora, that revival preachers engaged in a form of "brainwashing" or even "evangelic aggression" through the subtle manipulation of the populace by advertising and television, which they claim pales in comparison to the insidious indoctrination practiced by Methodism. It was allegedly customary at these gatherings to agitate the audience by playing rhyming hymns laced with sexual imagery, heightening emotional tension and lowering their critical threshold, and then to make them tense by projecting terrifying images of the punishments in store for the unrepentant sinner in the afterlife. Because of this conditioning, the audience was convinced through "Tailored" repetition that they would perish in the fiery furnace if they did not accept salvation, that anyone who left the meeting "unchanged" and experienced a sudden fate before accepting salvation, and that such a terrible fate could be avoided by immediate conversion.

This sense of urgency increased audience anxiety and produced spectacular emotional side-effects like shouting and fainting as well as sudden conversions that were, but were only temporary, leading to the need for class meetings that

encouraged the practice of mutual policing to keep recently gained converts within the Methodist sphere of influence.

A Schism and the Spread of Methodism Worldwide

Wesley's passing on March 2, 1791, at the age of 88, changed the parameters of what was acceptable in terms of what Methodists might do and say. Everyone had prophesied that throughout his lifetime, the movement's tensions would reach a breaking point and result in his passing, even Wesley himself. When Wesley passed away in 1769, many of the preachers left the Connexion and either became ordained in the church or founded their own churches because they had long before concluded that he was the core of the union. A succession plan to stop future division was put in place as a result of this prophecy, and it was supported by persistent calls for unity. Wesley wrote to Ezekiel Cooper in Philadelphia a month before his passing, "Lose no opportunity of announcing to all mankind that the Methodists are one people in throughout the world and that it is their whole wish so to continue" (Wesley, 1931 p.260). The American Methodist (Methodist Episcopal Church) had long already shown, if not officially declared, independence from Wesley and the British, thus these declarations unfortunately rang hollow. Their choice of nomenclature for the Episcopal office, their departure from the British model in their initial form of discipline in 1785, the repeal of the binding minute shortly after, and a number of other international actions all signalled the independence of their new denomination from the British.

Asbury also frequently refers to Wesley as "our old daddy," which shows that the family still values Wesley's individual legacy even though it is no longer dependent on the British patriarch's guidance (Heitzenrater, 2013 p.245). Even

though the American preacher possessed the knowledge to teach Wesleyan religion, they were glad to be free of his political sway (Heitzenrater, 2013 p.245). The Sunday service Wesley had sent over was effectively abandoned when the American Conference authorized a new worship schedule in 1792, demonstrating the process of practical disentanglement that started in the late 1780s and continued after Wesley's death. A pamphlet that was distributed among Methodists after Wesley's funeral hinted at the movement's more important future. In a circular letter published on March 30 in Halifax, the leading itinerant preachers attempted to outline what they believed to be the best course of action for the conference.

Beginning of Tensions and Transitions

Wesley had planned meticulously, but there were still a lot of procedural questions. The Halifax circular provided a technique that was based on John Wesley's theories from 1769. It supported the Deed of Declaration concept of the conference plan, which proposed the establishment of districts and the appointment of Local Preachers in the Legal Hundred in accordance with their level of experience. The text's recommendation of a temporary line-up of conferences to keep Methodist preachers on the road was one of its goals (Heitzenrater, 2013 p.347). Other schemes took advantage of the expanding popular democratic movement, such as one created in Redruth, Cornwall, and approved by 51 representatives of the community in Cornwall. In 1797, the Wesleyan Methodist Church experienced its first split. Alexander Kilham, a Methodist clergyman, served as the splinter group's leader. Kilham criticized the Methodist conference in 1791 for granting the church's clergy an excessive amount of authority at the expense of the laity. His position was strengthened

by the conference's approval of the Plan of Pacification in 1795, and he was banished in 1797.

In Sheffield, Kilham founded the Methodist New Connexion, a protestant nonconformist church. The church also went by the name of Kilhamite Methodist. He encountered the most accepting crowds at Tunstall and the Potteries. Throughout the Potteries, they attended five Methodist chapels. This church rapidly expanded throughout the United Kingdom. The number of ministers and laypeople at its conference was equal, with laypeople chosen by circuits and, in some cases, by guardian representatives elected for life by the conference.

On the other hand, the theory and structure of the Methodist New Connexion were the same as those of the Wesleyan Methodist. One of the Potteries organizations, Hanley, had over 2500 members by 1819 and was supported by significant ceramic producers. Following Kilham's passing, Joseph Barker took over as the church's pastor and organized a significant break from the Connexion in 1841. He objected to administering new-born baptism, which led to the Connexion leadership treatment of the matter. During the 1840s, most members of the church left because of this condition. Both ministers and laypeople made up the same proportion of the conference's membership; the laypeople were chosen by circuits and, in some cases, by guardian representatives who were appointed by the conference for life. On the other hand, the Wesleyan Methodist and the Methodist New Connexion had the same doctrine and organizational structure. By 1819, Hanley, one of the Potteries' associations, had more than 2500 members and was backed by large ceramic manufacturers. As the church's pastor when Kilham passed away,

Joseph Barker orchestrated a substantial breach from the Connexion in 1841. The Connexion leadership handled the situation as a result of his refusal to perform the baptism of a new-born. The bulk of churchgoers left in the 1840s as a result of this problem.

Primitive Methodist Church (1811)

The Primitive Methodists made a major departure from the mainstream Wesleyan Methodists in nineteenth-century Britain. On May 31, 1807, a camp meeting held in Mow Cop, Staffordshire's Potteries's neighbourhood, marked the start of primitive Methodism. The "Camp Meeting Methodists" and the "Clowesites," two organizations led by Hugh Bourne and William Clowes respectively, combined to establish these two organizations in 1811. Wesleyans began to agree more and more in the early decades of the nineteenth century that the route their Connexion was taking was a distortion of, if not a betrayal of, what John Wesley had established in the eighteenth century. The Primitive Methodists were finally created as a result of a split that was sparked by Methodist preacher Hugh Bourne. The term "primitive" was probably intended to emphasize their belief that they were the true defenders of Methodism's original, or primitive, form.

Both Bourne and Clowes were evangelists with charisma. Both were renowned for their fervour and expressed sympathy for concepts that the Wesleyan Connexion rejected. Their backing of so-called camp meetings was rejected by the Wesleyan Connexion. These were all-day outdoor gatherings that included preaching, public prayer, and love feasts. Early in the nineteenth century, the aristocracy despised the enthusiasm of revivalism.

The "renter" element of Methodism was deemed to be so hazardous by the Bishop of Lincoln in 1799 that itinerancy had to be outlawed. Being illiterate made Bourne and Clowes' preaching and large-scale conversions dangerous. Bourne and Clowes were expelled from the Wesleyan Methodists after it was determined that they had broken the conference's rules. According to the Camp Meeting Methodists, field preaching was permitted in the early years of the Methodist movement. Despite being dismissed from the Connexion, Clowes and Bourne continued to carry out what the Romance of Primitive Methodism considered essential evangelism with the assistance of those who seemed to be on their side. According to the same source, the Primitive Methodist denomination is not considered as an offshoot of mainstream Methodism but rather as a unique formation.

The Wesleyan Methodist Church, the mother body of the Methodist movement, travelled to South Africa as a result of divisions within the United Kingdom-based Methodist movement. John Wesley's famous quote, "I look upon the globe as my parish," came true after the Methodist Movement was barred from Anglican pulpits. The Methodist Movement crossed the oceans and established itself, first in America and later elsewhere. The primary force behind the revival's spread was not a specific missionary strategy but rather the evangelical fervour of Methodist immigrants from Great Britain. Methodism was initially established in Bermuda in 1748 when Methodist preacher George Whitefield paid the island a visit. William Warrener and Thomas Coke then brought Methodism to the West Indies in 1786. But after Methodist preacher John Stephenson came in Bermuda in 1799, Methodism started to gain ground there. Methodism was primarily spread by laypeople

around the world. First arriving in Africa in 1792 in Sierra Leone, Wesleyan Methodists later settled in South Africa in 1795, followed by the Gambia, the Gold Coast, the Ivory Coast, Nigeria, Togo, Kenya, and lastly Rhodesia in 1891.

The Social Teachings of Methodism

The Wesleyan Quadrilateral was a term created by Albert C. Outler to identify the social deeds of Methodism that may be linked to its founders. The development of a doctrinal statement to replace each group's various statements of faith was one of the most serious difficulties faced by the Methodist Episcopal Church and the Evangelical United Brethren when they joined forces to create the United Methodist Church in 1968. When talking about Wesley's Methodism, the word "method" seems to be implied.

A "process or principle utilized in the organization of things or in any structured discipline" is referred to as a "method" (Thorsen, 2005 p.31). The term "methodology" describes the procedure for finding a solution or gathering data. It's remarkable that Wesley's movement came to be characterized as "Methodist" because the use of methodology is a philosophical or scientific endeavor. This was a result of his propensity for structuring the group in a way that addressed practical religious and social issues that affected both people and the community at large in an ethical and successful manner.

Scripture

Wesley held that the Bible was divinely inspired throughout the Patristic period of the early church. He held that the Bible's authors served as "direct instruments" of divine revelation. He was very clear that the writers'

inspiration did not come "instantaneously," nevertheless. He realized how limited our capacity is to understand such findings as they are encountered through our language, arts, forms, and activities. On the other hand, these restrictions could never lessen the authority of the Bible over all other sources of knowledge. Because it acknowledged that God is active in both the church and the state (secular), Wesley argued that biblical teaching was ageless (Webber, 2002 p.333). A confirmation of the Wesleyan movement's belief that the Bible is the living word through which God impacts all of creation came from the resurgence of the old faith. Scripture is a meta-narrative that encourages everyone to participate in God's purpose to restore the universe.

Tradition

Wesley referred to Christian antiquity as tradition. According to scripture, he described it as "the religion of the primitive church, of the whole church in the purest times" (Thorsen, 1993, p.151). He warned his preachers against straying too far from tradition. However, he was fully aware of the myths surrounding difficult sections that required careful interpretation based on knowledge and experience. He claims that if there are any unanswered questions, "I consult those who know the ways of God, and then the books wherein the dead still speak." And I teach my classmates what I've learnt (Thorsen, 1993).

Reason

It is vital to interpret the Bible using reason as a tool. Wesley was well aware of the growing skepticism toward the Bible among the larger Christian community throughout the Enlightenment. Officials in the church have long viewed reason (scientific knowledge) as a threat because they thought it would

diminish faith in the authority of scripture and tradition. Wesley, in contrast to the authorities, thought that reason was a crucial "instrument" for human happiness. He was greatly influenced by British empiricists, as was already mentioned. Empiricists claim that "sensual feelings are the source of all knowledge." But in the perspective of a Wesleyan, reason could not be the only source of all knowledge.

Although reason is useless without experience-based facts, Miles contends that reason is also useless without data (1997 p.78). Without reason, we are unable to comprehend the truths revealed in creation or the Bible.

Experience

As a revivalist, Wesley was a fervent supporter of the idea that human experience is relevant. As a result, his opponents labeled his movement as being led by "enthusiasts," or people who act according to their instincts. He refuted their claims by arguing that personal experience must be backed up by other evidence, especially logic the whole, independently verified record of other people's lives that has been passed down as custom develops into knowledge. On the other hand, prior knowledge must be put to the test (traditions). Margaret Farley, a Catholic theologian, effectively portrays Wesley's perspective. She acknowledges that "human experience being moulded and interpreted" makes up the majority of the existing canon of scripture. Without religion and morality, she argues, "there would be no theology or ethics, components of experience whose meanings required being comprehended and defined" (Metcalf, 2010). If there is a threat to our "right to truth," Farley's statement makes sense. Wesley counsels the Methodists to contrast their experiences using other sources, such as the Bible. Experience is

the foundation of our capacity to appreciate the entirety of creation as well as historical traditions. He stated that without first experiencing God's love for them; they are unable to love God (Farley, 1996 p.137).

Finally, experience gives them the ability to comprehend their human subjectivity in light of the experiences of others.

According to the United Methodist Church, evidence for the essential centrality of Christianity can be found in Scripture, tradition, human experience, and reason.

These Methodism-derived theological and ethical resources have helped the researcher make sense of and gain understanding of a complex and diverse world. As a result, the quadrilateral can be used to examine church-state relations from a Christian viewpoint and how Christians should engage in nation-(re)building, one of the most urgent issues facing the globe right now.

The Methodist Doctrine

When it comes to Methodist theology, there are three important things to keep in mind. First, the church's interaction with the outside world suggests that it continues to tilt more toward an Arminian than a Calvinist conception of redemption. John Wesley chose the Arminian viewpoint, which held that God's omnipotence and free choice could coexist. As a result, the statement "all can be saved" was made, in opposition to the Calvinist notion that God has predestined an elect group for redemption. These theological concepts have a direct bearing on how the church engages with the outside world. The objective of the church becomes truly living as God's elect because, in the Calvinist perspective, human actions cannot alter God's decisions. The church has a duty to do whatever it can for those outside the church since, in the

Arminian perspective; everything is at stake when it comes to the mission of the church because everyone can be saved. The Methodist Church continues to view its mission from this latter, Arminian perspective. The second understanding of Methodist theology that we might gain from its political and social involvement is connected to the first.

This has been the case since Methodism's inception, when providing financial assistance was a logical reaction to the needs of the neighborhood the church served. The social structure has an impact on the reign of God, and through promoting equitable and fair societies that support those in need, Christians contribute to the establishment of the rule of God. Methodist theologians in Latin America have a close relationship with liberation theologies, and this aspect of Methodist thought is in line with liberation theologians' beliefs that the church must be concerned with social justice.

The final observation is that the Methodist Church's social and political action shows its hope about what may be achieved when human efforts are united with divine grace. If church members did not think they could change the world, then all of the church's social and political programs would be pointless. The Wesleyan theology of Christian Perfection placed a strong emphasis on the idea that sanctification might lead to real change in a Christian's life. The church's engagement in the world's discussion of it shows that it is optimistic about such change in a social context as well.

Working to advance God's rule is more than just a duty for Christians; it also shows a conviction that such action can significantly improve the lives of people who are less fortunate. Methodists hold a collective view of the

Christian life that is distinguished by action and wholly committed to the public church, its social mission, and:

1. A public church: The church can influence public life by pondering collectively on social and political concerns and attempting to convey the findings of these reflections to those outside the church, according to British Methodists who do not perceive themselves as members of an exclusive "holy club."

2. A social mission: In addition to evangelism, the church's mission to "spread scriptural holiness throughout the land" continues to include direct assistance and political change initiatives to better the economic and social circumstances of those in need. The church is still hopeful about what can be achieved by human efforts when they are combined with God's grace.

The Wesleys held that in order to live a Christian life, "deeds" were just as significant as faith, and that helping the underprivileged, prisoners, widows, and orphans was particularly crucial.

Methodists are concerned with both social injustice and people's well-being, and John Wesley's final letter, which he referred to as "that execrable villainy," advocated for the end of slavery. The Wesleys, who had a significant impact on prison reform, were inspired by Susanna Wesley. They have a reputation for being innovators in education. John Wesley himself wrote, edited, or condensed more than 400 works. As a theologian, he wrote about politics, music, marriage, slavery, and medicine. To the best of their abilities, Methodists were urged to improve the lives of others. John Wesley urged them, "Make all they can, save all they can, give all they can." The Methodist Church tries to be heard when it comes to social justice and concern problems.

Politics within the Methodist Church have a long history. John Wesley was especially concerned about the poor and oppressed in 18th-century Britain, many of whom were both denied access to the established Church and going through financial hardship.

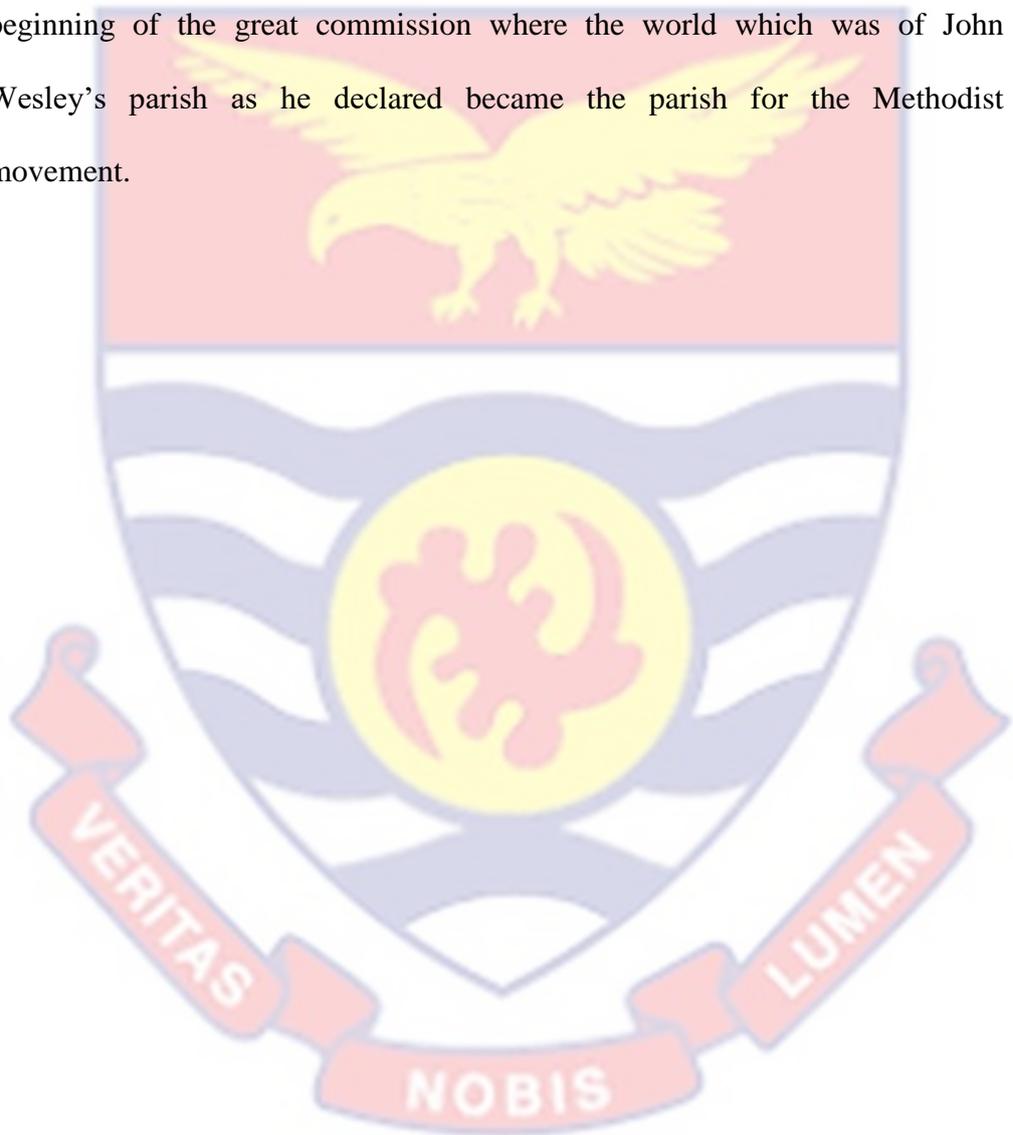
According to the Methodist Church, "Individual Christians' willingness to fight for social and political change should be considered as a perfectly appropriate manifestation of Christian discipleship." The Church and Christians within it are asked to provide witness to meanings, values, and purposes beyond ourselves, while also acknowledging our own self-interest and hypocrisy, in a world where self-interest, acquisitiveness, and individual happiness are frequently considered as the underlying concerns.

3. A corporate Christian life of action: The British Methodist Church switched its emphasis in the 20th century from concerns about drinking, gambling, and keeping Sundays holy to more general issues of social and economic justice. This shift suggests a move away from earlier conceptions of personal holiness and toward a greater emphasis on engaging with society, with a greater focus on the social dimensions of what it means to be a holy people. This shift is indicated by the liberalization of attitudes toward sexual ethics issues like abortion and divorce.

Conclusion

In summary, it has become clear that Methodism after John Wesley had many faces. There were a number of controversies that caused these splits. Some had to do with the tense-relationship on the leaders while others were theological. The theological issues; however, carried the day and as a result, the few examples of the big splits were based on the theological misunderstandings.

John Wesley had thought that the movement would continue with Charles Wesley; however, Charles was the first to die on 29th March, 1788. This scenario created in John a tough situation because he had no one to trust with the leadership of the movement; hence he died as the leader. In spite of these splits, one would also conclude that, the death of John Wesley was the beginning of the great commission where the world which was of John Wesley's parish as he declared became the parish for the Methodist movement.



CHAPTER THREE

JOHN WESLEY'S PUBLIC THEOLOGY

Introduction

This chapter focuses on the theological ideas that characterized Wesley's socio-political principles and practice. One must examine Wesley's theology from the start, which emphasized the pursuit of scriptural holiness, which was always viewed as having a practical dimension (Boafo, 2013 p.40). It is also vital to look into Wesley's thoughts on Christian anthropology and his understanding of human nature in relation to his social ethics teaching. Wesley's integration affected the development of his soteriology, which aimed to reclaim God's lost moral character in humans. Though John Wesley was not a politician himself, his teachings urged others to take up political appointments. He also fought customs that seem to dehumanize and oppress the citizenry.

A Brief Biography

On June 28, 1703, John Wesley was born in England. Samuel and Susanna Wesley, rector of Epworth in Lincolnshire, had fifteen children, but he was just the second son. Three more children were born after he died, although not all of the children survived. Charles Wesley, John's brother, was born in 1707 and remained his closest friend, most loyal collaborator, and sometimes harshest critic until his death in 1788 (Davey, 1985 p.4).

He received his education as an Anglican Priest. He was terribly disturbed until the 24th of May, 1738, when he had the heart-warming encounter in Aldersgate Street, where he must be the rescuer of his life. Before that, he met Peter Bohler, a Moravian preacher who asked him some soul-searching

questions that revealed the truth of the Bible. He was instrumental in John Wesley's meeting with his Saviour, the Lord. There is no other person or item that can save you except Jesus the Christ. If John Wesley is regarded as the "Father of Methodism," Peter Bohler is the "forefather" of the movement.

John Wesley's marriage was the hardest part of his life. He never experienced a successful marriage. The 1975 book "The Two Wesleys" by Charles Spurgeon claims that John Wesley wed Mrs. Mary Vazeille, a widow with four kids and a \$10,000 dowry. In 1751, when John was 48 years old, they got married. Due to constant arguments and misunderstandings, a 20-year marriage came to an end in 1771.

On March 2, 1791, John Wesley passed away at the age of 88. No one in England was more well-known, and no one in his day knew England, Scotland, and Wales as well as he did, according to Davey (1985 p.4). He travelled to every section of the nation during his amazing ministry of fifty years, especially its towns and growing industrial areas, traversing over 300,000 miles on horseback and later by coach. Wesley's life stretched almost a century, and he influenced the nation more than most of its statesmen, thinkers, and writers. The religious and social repercussions of the Evangelical Revival, of which Methodism was by far the greatest and most active component, lasted for the next two centuries, spreading not only over the Atlantic, but also around the world.

The Social Ethics of John Wesley

In the vast and ever-expanding field of John Wesley studies, significant emphasis has been placed on his biography and revivals at the expense of his social ethics. Wesley's social ethics, which hold a lot of promise in today's

ethical debate, must be thoroughly examined. James Gustafson in *Christ and Moral Life* emphasizes the importance of Wesley's social ethics for critical examination by Christian ethics. Wesley has long been regarded as one of the foremost proponents of personal redemption in Christianity. Except when it becomes an overly limiting judgment, the accuracy and worth of that assessment need not be questioned.

Meyer (1988) conveys a misunderstanding in his main study, *The Protestant Search for Political Realism: 1919-1941*:

Wesley made no attacks on the society of which his miners and millworkers were presumably members. Wesley drove straight to the individual heart, to transmute it, then left it where he found it to work out its social earthly fate as it would (Meyer, 1988 p. 294).

Niebuhr (1951) is less inadequate in his brief presentation in *Christ and Culture*, hinting that Wesley provided key underlying principles that his successors extended to conclusions that Wesley did not anticipate. Waldo Beach (1955) presents the soundest interpretation of Wesley's ethics, arguing that Wesley saw personal and social change as simultaneous necessary experiences. Few bright and knowledgeable people remember Wesley's consistent involvement in social concerns of his time, both in voice and deed.

Typically, they agree with Meyer that Wesley only wanted societal reform indirectly through personal redemption. However, there are other aspects of Wesley's thought that must be considered. If you save a man's soul, you make him the leaven by which the world is changed, according to John Wesley.

The theological underpinning of Wesley's social ethics is bolstered by a central notion in his theology. The first is the concept of the love principle's

societal consequences. Perhaps the most essential biblical precept on which Wesleyan social ethics is based is that faith works through love. Love is at the centre of the gospel. Love is what defines and exemplifies the Christian life.

Love is always in a relationship with God and man, and it has both a vertical and a horizontal orientation. True love cannot be limited or exclusive. Love is extroverted and sociable. A sincere faith is one that is capable of expressing itself in love. The result of faith is love. "Love" is the essence of the gospel. Wesley used the idea of love-that-fulfils-law to define the Christian life, religion, and the life of Christian perfection. The foundation of John Wesley's social ethics was his love of God and neighbour. Love is "the fundamental precondition for any deeds that might be called good in the strict sense," he claimed.

“What does it benefit us to have done everything good and nothing bad, to have given all our assets to feed the needy, if we do not have love?” Wesley said, alluding to 1 Corinthians 13. Wesley believed in unconditional love for one's neighbour. “Out of the relationship with God defined by love that arose for all humanity, even in the face of a neighbour harbouring hatred,” writes Marquardt (1992). By doing good things for other people who were suffering as a result of this unconditional love, he was demonstrating his neighbour's love.

He was caring for, visiting, and providing free medical assistance to widows, the poor, and prisoners in addition to delivering clothing to them. Wesley's focus on the nature of Christianity is another insight we gained from his social ethics. He claimed that rather than being solidaristic, Christianity is always social. Social holiness is the only type of holiness that exists.

The significance of Wesley's conception of the church as a society or fellowship is underscored in the final sentence. The Methodist institution of the "Band-society" as a tangible manifestation of the church as a fellowship or a community of believers was the fourth unique mark of the church (Davis, 1965: xxxvi). Furthermore, rather than being doctrinal, Wesley's definition of the church is emphatically ethical. Wesley is significantly more concerned with the character of individuals in the Christian society than with the church's ecclesiastical duty.

Fourth, the social force of the conscience as a faculty that distinguishes every individual in the world must be emphasized. Conscience is a given that is the consequence of prevenient grace, rather than a natural faculty. Conscience is never a private, internal function, the soul speaking to itself. It responds to both God and man at all times.

Within the purview of conscience, war and its reasons, the selfishness of certain economic practices, and the slavery of persons who were born with the intrinsic right to liberty, but have been reduced to vassals of a mercantile elite that has abandoned human feelings are all brought into question. Wesley's approach to social concerns is always ethical, with his conscience deciding what is right and wrong in social behaviours. As a result, defining conscience as socially oriented is appropriate.

Finally, Wesley uses the natural law argument to declare that everyone has an inherent right to civic and religious liberty. His conception of natural law is theological and theocentric, even when it comes to liberty. He claims that God carved the law of nature into man's heart. It is inextricably linked to human nature. This moral code is referred to as "the face of God revealed," "a copy of

the eternal mind, a transcript of the divine essence," and "unalterable rectitude... the perpetual fitness of all that are or were made," among other metaphors. This law was virtually erased in man's nature when he fell into sin, but God intervened via his prevenient grace to rewrite the law in some measure on the heart of sinful man. As a result, the moral law, which was created in tandem with human nature, continues to operate in man through grace.

Wesley was not just concerned about societal transformation, but he also laid forth particular theological reasons that gave the foundation and rationale for it. Furthermore, these core principles cannot be forced into the mould of an individualistic vision of social transformation; rather, they bring the personal and the social together in a complementary union.

The Wesleyan interpretation of Christian love's social character, the social nature of Christian witness, the church's concept in social, ethical terms, the social sensitivity of conscience, and finally, the natural law argument's assertion of mankind's solidarity all provide important evidence that Wesley's social concern did not arise instinctively and without reason. They were based on well-considered, well-reasoned, well-articulated arguments that arose from the life of someone whose heart and mind were practically open to every basic human problem of his time.

Wesley's social ethics may be assessed in terms of the moral and ethical transformations that it causes in persons who are accountable for the society's political, social, and economic growth. The Methodist 'religion of the heart and life' emphasized unique moral transformation as a means of preventing political unrest. It may be claimed that England avoided a political revolution

in the 1970s because it was going through a spiritual and moral revolution at the time. Because it stressed individual development and channelled their gifts and graces into avenues for wider moral transformation, Wesley's doctrine was a catalyst for social reforms (Boafo, 2013 p.89).

His Political Formation

The Epworth rectory made fun of John Wesley's commitment to the Establishment and personal involvement in the process of redemption. He was influenced away from relying solely on the powers of reason discovered in the spirit of the age by his mother's puritan piety, which combined an aggressive religion of the will with a strict High Church devotionism, as well as by his father's unwavering support for the monarchy and Tory inclination. Outler claims that throughout his formative years, he drank deeply from the well of this Byzantine spirituality and accepted its view of devotion as the means and perfection as the goal of the Christian life (1964). The Wesleyan hermeneutic, which moved from faith to reason, was forged in this furnace of High Church liturgy and devotion, Puritan discipline, and mystic piety. Wesley developed his unshakeable loyalty to the English establishment during his stay at Epworth. He proclaimed once more in 1789, "I announce that I live or die as a member of the Church of England; and none who value my judgment or advice will ever separate from it. He never wavered from his high church roots in all his life.

He added that his Tory commitment to God and King was influenced by a childhood ideological leaning and remarked, "I am a High Churchman, the son of a High Churchman, brought up from my youth in the grandest notions of passive submission and non-resistance" (Letters VI, 1775 p.161).

Thought must be given to the social and theological complexities of Wesley. Wesley's sacerdotal manner and High Tory politics were partly responsible for the increased laity involvement in preaching, classroom discussions, and outdoor revival celebrations. Wesley nominated men for positions in the ministry at the same time as he advised Methodists to submit to the country's established church. Wesley is seen to have contradictory allegiances to the established church, which preached the need for obedience to the poor, and the dissenting church, which pushed for social reform that benefitted the poor. According to Thompson, the Wesleyans were split between the Dissent and Establishment from the beginning and made every effort to blend the worst features of both (Cragg, 1960 p.133).

Society

It is clear that differences of opinion are not the main source of conflict in Wesley's life or beliefs. Political structures, economic realities, and Wesley's church culture all had a significant impact on him. By examining these, we might broaden our comprehension of him beyond the constrictions of ideological objectives (Hully, 1744 p.107).

Church

It has long been accepted that the Epworth rectory had an impact on Wesley's decision to support the Tories. Due of the close ties between the Church of England and the aristocracy, his upbringing had an impact on him as well. Because many priests owed their finances (and therefore their allegiances to the establishment's wealthy backers) to those groups, a bishopric was occasionally perceived as a reward for adherence to establishment politics. As a result, it is safe to believe that Wesley unintentionally assumed the Church's

pro-Tory stance. Wesley was no longer the despised minister in the country. He was the inspiration behind the Methodist Movement, which had been meeting annually for the past 20 years and was gradually gaining institutional discipline and social acceptance. There were enormous crowds whenever Wesley spoke, and neither he nor his audience thought that preaching outside was a "vile" innovation (Wesley, 1739). Wesley would have felt a sense of social acceptance that he hadn't had before, and it's possible that this is what led him to decide to comment on the country's political life. For many years, he had owned and operated his own printing press. He used his tractarian skills to help him gain backing in the political arena.

Politics

Wesley's theology and ecclesiastical surroundings were both skewed in favour of the establishment's political system, thus he backed it. A limited monarchy led by King George III and assisted by Ministers of State was in charge of this government. The House of Lords, which had a hereditary seat set aside for the nobility but was smaller than the House of Commons, was very powerful. The qualified franchise, which was open to more than twenty-one English men who were freeholders and earned at least forty shillings annually, was used to elect members of the House of Commons. The bulk of English people were thus excluded because they were either female or couldn't pass the means test due to their poverty. The governing nobility of the 1688 Revolution had established a political system that was anti-democratic, based on the disenfranchisement of the vast mass of the populace, the adoption of a rotten-borough system, and the denial of representation to expanding manufacturing centres.

Wesley was aware of everything, but he maintained that conditions were better prior to the 1688 Revolution: "We have undoubtedly enjoyed more complete liberty since the Revolution than England ever enjoyed; and the English Government, unequal as the representation is, has been admired by all impartial foreigners."

Wesley overlooked the fact that people who stood to gain from liberty would be the only ones to have that belief. People lacking political rights were not likely to support the nation's liberation. He demonstrated his idea that this was a liberty that was honoured by endorsing the establishment's political viewpoints, which will be discussed in more detail later.

Economics

We have surely experienced greater freedom since the Revolution than England has ever known, but Wesley preferred the situation before to the 1688 Revolution: "The English Government, uneven as the representation is, has been adored by all impartial foreigners." Wesley disregarded the notion that individuals would only support liberty if they personally benefited from it. The independence of the country was unlikely to be supported by those without political rights. He valued this independence so highly that he adopted the political ideologies of the establishment, which will be discussed later. This resulted in the formation of industrial serfdom, child labour exploitation, and the acceptance of unemployment as a given in addition to the loss of social cohesion. As a result, the emerging industrial capitalism decimated the developing working class, "a mass of people for whom it was simpler to uproot than to find job at this moment." When people consider the effects this had on John Wesley, they understand his ambivalence because the same John

Wesley who supported the establishment's political structures also opposed its commercial expansion.

In *Thoughts on the Present Scarcity of Provisions* (Thompson, 1978), Wesley chastised wealthy landowners for enclosing their fields, calling it "as poisonous a monopoly as was ever forced into these areas." The luxury and waste of "the wealthy, gentry, and aristocrats," which he blamed for rising rents and starvation, were also criticized by him.

The national debt, he said, is to blame for "massive taxes levied on nearly anything that can be expressed," and he condemned it.

Wesley thought that raising taxes on the wealthy, cutting the size of the government, and, most importantly, "restraining luxury, which is the vast and universal root of want" might all help the poor. His economic bias could not be questioned, but his economic analysis could. Wesley spent most of his time among the impoverished, who made up the majority of his social group. He stood with the poor against the wealthy because of his poverty, and it was at this point that the contradictions between his philosophy and action were revealed.

Wesley made an effort to support the political systems that allowed for the establishment's economic privilege while criticizing it. According to Thompson (1968), Wesleyan social religion affirmations and aberrations of unfulfilled social impulses are in tension with one another, creating "a cult of love that feared love's effective incarnation... in any social form that may irritate relations with authority."

As a result, John Wesley is believed to have been exposed to a range of social contexts, all of which had an impact on his ambivalence. He developed a

dislike for human intervention in the process of salvation and grew devoted to the institution, but he also learnt about poverty and hardship and the misery they cause in both England and America, and he felt compelled to take action. The character of this response was impacted by his Tory convictions, even though the latter exposure gave him the inspiration for developing his political theology, as will be revealed later.

The Interpretation of Wesley's Public Theology

Public theology is theological participation in public dialogue and discussion within a pluralistic society with the goal of influencing individual decisions and group policy-making in the fields of economics, politics, religion, and society. This formulation conceals important distinctions about the type of theological contribution, the target audience, and the contribution's purpose. Examining examples of public testimony critically is one way to deal with these challenges. It might not seem like John Wesley, a holiness preacher and evangelist from the eighteenth century, is a perfect example of a public theologian. On the other side, Methodism has come to be known for its social commitment, which has some roots in John Wesley. Wesley wrote a number of pamphlets between 1768 and 1778 that addressed a range of social issues, including slavery, the American Revolution, poverty, and freedom. These booklets include theological justifications in addition to arguments from the religious and nonreligious worlds. Furthermore, the public sphere developed as a forum for dialogue in England in the seventeenth and eighteenth centuries. Wesley's pamphlets could be viewed as an early example of popular theology.

Wesley's political teaching will now need to be understood. What examples can you give of how Wesley used the Christian message to address contemporary political issues? As a priest in the Anglican tradition, how much was he constrained by church tradition? This interpretation of Wesley's political doctrine aims to pinpoint a political involvement strategy that Ghanaian Methodists may relate with. These are his political philosophies:

Political Order

According to John Wesley, the source of power is outside of nature. Being in complete control of one's own life, death, liberty, and property was what he understood by power (Wesley, 1872k p.46). Wesley was aware of how power has been viewed and exercised throughout history, including in his own ancient nation (Wesley, 1872k p.47). The king was thought to have the most authority in prehistoric kingdoms. Other democratic nations believed that the people held ultimate power. This office was created to safeguard citizens' rights from aristocratic' unauthorized interference.

Wesley's conception of power placed a strong emphasis on the topic of its application. Less essential than "from whom it is eventually extracted" and "for whose benefit it is utilized" was who had power (Wesley, 1872k, p.47).

Wesley made the following assertions regarding the emergence of power:

Therefore, I believe, 'there is no power but from God: The powers that be are ordained of God' (Rom. XI:1). There is no subordinate power in any nation, but what is derived from the supreme power therein (Wesley, 1872k p.47).

Wesley contends that the root of all power, including political authority, is supreme power. God, the source of all supreme power, is the one who holds all those in positions of power and authority accountable. Wesley neglected to

consider how society should respond when persons in positions of authority abuse their influence. This omission might be due to Wesley's attention to his surroundings, which we'll talk about later. Wesley did not just propose a theoretical explanation for the origins of power. He felt impelled to respond to certain events during this time.

Wesley had a strong belief in the notion that people have power. He refuted the assertion, saying, "The same foundation on which it is purported to stand, namely, that every participant in human nature has the right to choose his Governors" (Wesley 1872k: 52). He observed that only freeholders cast ballots in elections for parliament. As a result, the poor, women, and kids lost the ability to choose their representatives. The claim was discriminating; thus it couldn't possibly reflect supreme authority. Furthermore, nobody has the right to take their own life or the life of another. God alone has the power to revoke the life that has been miraculously bestowed to us. Understanding and using God as a source of power in politics is essential.

According to Wesley, earthly strength is supposed to serve as an example of heavenly power. It was a gift from God to humanity, and those who had it served as his earthly representatives. Protecting life and individual freedom should be the responsibility of human power, not God. An authority that doesn't exist because of other factors does not exist. God's mercy is the source of all power. Wesley was a prominent opponent of democracy because of this. He undoubtedly would have disagreed with Ghanaian Methodists and other Christians who supported democracy, and he might have changed his stance by that point.

Liberty

Another crucial component of Wesley's political philosophy was liberty. Everyone likes liberty, but there is not enough of it, as Wesley rightly observed (Wesley, 1872L p.34). Wesley disagreed with the notion that having freedom meant having the power to do anything one wished or to prioritize one's own self-interests. Some of the liberties, in Wesley's opinion, were taken too far. The freedom to go to war, which gravely violated human rights; the freedom to overthrow an unruly king in the hopes of installing a better prince in his place; but where would people find the better prince? and the freedom to raid and plunder, which harmed one's neighbours and was never beneficial to trade. Wesley believes that all of these privileges are harmful to humanity and ought to be eliminated (Wesley 1872L, p. 37);

Wesley contends that civic and religious liberties should be taken into account while evaluating liberty. The ability to select our own religion and to worship God in accordance with our consciences and the best information available is referred to as religious liberty (Wesley, 1872L p.37). Everyone is free to exercise this right. Everyone has the potential to understand, so it is a right that God has granted. The choices each person makes regarding this freedom in life will be held accountable in front of God. As a result, nobody has the right to limit the freedom that God has granted to others. Wesley asserts that no government has the authority to impede the exercise of religious freedom by its citizens (Wesley, 1872L p.37). As the Inquisition did with alleged heretics and as the Puritans did in England and Scotland, no government should compel its citizens to adhere to its own faith. These crimes "robbed the victims of their substance, their liberty, and their lives" (Wesley 1872L p.38).

The freedom of religion must be protected at all costs. Lack of religious freedom would lead to theft, detention, beatings, maiming, incarceration, and murder. Wesley urged the people of Britain to be grateful for the religious freedoms they had within the framework of their monarchy. He argued that the freedom of religion he had in England was unmatched in his time. Therefore, he added, "Whoever in England opens his mouth and begs for greater religious freedom must be utterly shameless, and can have no other explanation than a lack of comprehension" (Wesley, 1872L p.41).

Wesley seemed to imply that the monarch and parliament proved their claim to be respected and trusted by upholding and promoting religious liberty. In the words of Wesley, civic liberty is "the freedom to enjoy our lives and fortunes in our own ways; the freedom to use our property, whatever is lawfully ours, in the manner of our own choice" (Wesley, 1872L p.41). People obviously have the right to enjoy life to the fullest, to partake in the rewards of their effort, to legally possess and use property, and to dispose of their belongings in a responsible manner. When Wesley used the term "civil liberty," what did he mean? Wesley concluded that England posed less of a threat to civil liberty than any other country by comparing its experiences with civil liberties to those of other nations like France and Hungary. He believed that the British people owed their enormous civic liberties to God and the King. You comprehend the pathetic claims that we are being robbed of our freedom that are resonating across the nation, as well as where this cry for liberty originated, he said.

They are without substance, and anyone with an open mind can see that. No other European or global monarchy or commonwealth has the civil and

religious freedom that we possess, and neither did our ancestors from the time of the Conquest to the Revolution (Wesley, 1872L p.45). Wesley thought that people in Britain enjoyed greater freedom than people in any other nation or time. Let's not make the King of kings take it away by giving him filthy thanks, or even by denying that we even like it. He might be able to transform the situation and eliminate our civil and political liberties with a single action by saying that Prince, who we don't know how to appreciate (Wesley, p.46, 1872L).

This demonstrates that Wesley enjoyed a level of civic freedom that was unmatched by any other nation. The British had good reason to revere the King and dread God as a result. Demands for additional civil liberties were made in a defamatory, unjustified, and inflammatory manner. If God deposed the ruler, such screams would anger Him and bring about anarchy. In the days of the King, when he revered the Bible, feared God, and adored the Queen, freedom of religion and belief was assured (Wesley, 1931a p.373).

At first, Wesley supported the cause of the American colonies' struggle for independence. He considered that his government had made a mistake by implementing taxation without representation system. I have been raised with the highest values of calm submission and non-resistance since I am a High Churchman and the son of a High Churchman, he said. If I have any opinion at all, it is that I believe that those who were oppressed only wanted to exercise their legal rights in the most respectful and non-offensive manner possible in light of the situation (Wesley 1931d p.156). Wesley thought that everyone had the right to seek their legal rights, regardless of their prejudices.

People should be held accountable for defending and advancing the rights of people who are oppressed, denied, or whose rights are violated.

When Wesley understood that the American colonies desired independence over liberty, he had a change of heart. Wesley went from publicly supporting the American colonies to openly condemning them. In 1775, he had a change of heart and said, "I do not care to enter into the issue of whether the Americans are in the right or in the wrong," in letters to Lord North. All of my biases are against Americans since I am a High Churchman and the son of a High Churchman who was brought up with the highest values of peaceful submission and non-resistance (Wesley 1931c, p. 161). Wesley did this by uniting the "temporal and spiritual worlds, i.e., the political order with the ecclesiastical order" (Collins, 1999, p.123).

Wesley discussed the many forms of government and how they impact liberty. It's true, he insisted. Wesley discussed the many forms of government and how they impact liberty. It's true, he insisted.

The greater the shares the people have in government, the less liberty, either civil or religious, does the nation in general enjoy. Accordingly, there is most liberty of all, civil or religious, under a limited monarchy: there is usually less under an aristocracy and least of all under a democracy (Wesley, 1872i p.105).

As I'll demonstrate below in the part on the importance of John Wesley's political teaching, Wesley had a strong foundation in the Anglican tradition of royal theology. He looked at democracy and assessed governance structures using church tradition rather than the Christian message.

When asked about contemporary political developments, Wesley was circumspect in his response. He said, "I am no politician; politics are

absolutely outside of my domain," in response to a question on the current state of politics (Wesley, 1931a p.370). On the other side, Wesley didn't hold back when discussing his reactions to the news. He was aware that he wasn't an ordinary politician. His political views and religious beliefs were intertwined. "Commenting on public unrest and widespread sadness in England," he wrote.

I have likewise another advantage, that of having no bias one way or the other. I have no interest depending: I want no man's favour, having no hopes, no fears, from any man, and having no particular attachment of any kind to either of the contending parties (Wesley, 1931a p.372).

Wesley urged his audience to respect and stand for the monarch despite the fact that he professed himself to be impartial. Wesley came to the conclusion neither the king's or the parliament especially bad behavior, nor the actions of his ministers, were to blame for the public outcry and widespread displeasure (Wesley, 1931a p.381). One of the main causes was the anti-religious effects of the French Revolution. A person of perfect, uniform character wastes whatever they have, unhindered by religion and without regard for morals or virtue. Any sane person finds it impossible to assume that the French are either utterly ignorant of what is happening or that they are merely uninterested onlookers. (Wesley, 1931a, p. 381)

Wesley argues that both internal and exterior factors need to be taken into account while analyzing political events. When asked if religious leaders should teach politics, John Wesley firmly retorted, "It is not the business of a religious leader to preach politics, but the Gospel." While the religious ministers were expected to assist the monarchy, his parliament, and his ministers. The Bible expressly commands, "Thou must not talk evil of the

ruler of thy people." Despite this, he routinely receives criticism from many so-called religious individuals (Wesley, 1872g p.154).

"Respect God and honor the ruler" is especially important for Christians (Wesley, 1872c p.136). Therefore, it was forbidden for Christians to criticize the king, the legislature, or the ministries. They were expected to be submissive subjects who revered those in authority since "there is no power, whether supreme or lower, except of God" (Wesley, 1872c p.138). Wesley made a concerted effort to instill awe of God and respect for the king in all Methodists and his audience. "You who are vulgarly termed Methodists," he said in 1777, "do you believe that God or the king are blasphemers?" I do not trust any of you who are associated with me (Wesley, 1872c p.139). Wesley would rather associate with thieves, drunks, or Sabbath violators than with individuals who defamed the monarch and God. Wesley believed and taught that God is the source of power and the monarch is the fountain through which that power flows into the nation. As a result, God and the king were wedded. Wesley shared the same worries regarding the election of lawmakers and other representatives.

What will you do in your capacity as freeholders and voters? He offered them some guidance to choose a representative to the Commons? I'm hoping you left no money behind. The strict criteria of the oath, which say that you have not received any "gift or reward, directly or indirectly, nor any promise of such, in compensation for your vote" in the next election, are obviously known to you (Wesley, 1872e p.196).

It is obvious that votes obtained by bribery and gifts tainted both the voter and the person seeking the vote. Wesley believed that accepting a bribe or

payment in exchange for a vote amounted to surrendering one's soul, country, and God. Additionally, he prohibited giving entertainment, food, or alcohol in exchange for freeholders' votes.

Wesley urged freeholders to back a candidate in elections who loved God and his country. If none of the candidates exhibit these fruits, Wesley was very clear about what to do: "Then vote for someone who loves the king, King George, whom God has anointed to govern over us in His gracious providence" (Wesley, 1872e p.197). This proves that Wesley thought highly and highly of the king.

During election campaigns, candidates would not be allowed to stand for office if they publicly attacked and criticized the king, parliamentarians, and ministers.

Some ambitious politicians, according to Wesley, "were not ashamed to talk badly of lords; nay, not even of their people's ruler" (Wesley, 1872e p.97). The king had a close connection to the country, according to Wesley.

Wesley also discussed the war, which at the time was a heated topic. He believed that no standard, including logic, religion, or common sense could ever justify going to war.

He noted:

There is war in the world! War between men! War between Christians! I mean between those that bear the name of Christ, and profess to 'walk as he also walked.' Now, who can reconcile war, I will not say to religion, but to any degree of reason or common sense? (Wesley, 1872j p.221).

Wesley believed that war damaged both civil and religious liberties. War is a dreadful thing and should be avoided at all costs. Whatever the cause, let's

calmly and impartially assess the current problem, which is war. On this field, there are 40,000 guys gathered together. What choices do they possess? You can tell that there are another thirty or forty thousand people around. And after shooting them in the head or body, stabbing them, or splitting their skulls, they will immediately cast the majority of their souls into the eternal fires (Wesley, 1872j p.222). Wesley argues that war is in opposition to the Christian faith. At all costs, it was to be avoided. He kept on writing,

What harm have they done to them? O, none at all! They do not so much as know them. But a man, who is king of France, has a quarrel with another man, who is king of England. So these French men are to kill as many of these Englishmen as they can, to prove the king of France is in the right. Now what an argument is this? What a method of proof! What an amazing way of deciding controversy! What must mankind be, before such a thing as war could ever be known or thought of upon earth? How shocking, how inconceivable a want must there have been of common understanding, as well as common humanity, before any two Governors or any two nations in the universe, could once think of such a method of decision (Wesley, 1872j p.222).

War is not a decision-making tool since it exacerbates conflicts between states and their governments. Its objective is to carry out the desires and interests of those in positions of authority. Wesley thought that war was wrong and terrible for humans. He cried out,

Even then both justice and mercy were so shamelessly trodden under foot, that an eminent writer computes the number of those that were slaughtered, during those religious contests, to have been no less than forty million, within the compass of forty years (Wesley, 1872n p.160).

People understood how far they were from having any reason to be proud of earlier generations' achievements as a result of the battle. "And obviously, so long as there is such a thing as war in the world, all our declamations on the

strength of our intellect, and the superiority of our virtues, are nothing more than vanity and ignorant gibberish," Wesley bemoaned (Wesley, 1872j p.223).

Wesley argues that conflicts are started due to three factors: ideological disagreements, territorial aspirations, and the pursuit of colonial conquests. He was more concerned with the atrocities of war than with its causes. The American Revolution was a nightmare for Wesley. He noted:

Stop here then, my brethren, and survey the desolation. Behold the weeping and disconsolate widow refusing to be comforted! Her beloved husband is fallen! Is fallen! And is no more! See the affectionate parent hanging down his head like the bulrush! Hear the broken language of his heart! My son! My son! Would God I had died in thy place! O my son! O My son!' This is far from the flight of imagination, or the coloring of fancy. It is the real and actual condition of many among that unhappy people and a part only of their manifold distress (Wesley, 1872d pp.120-121).

Wesley refers to warships as "floating hells." A plain floating hell isn't "nearly every single man-of-war (warship)" (Wesley, 1872c, p.174)? Wesley hated battleships because they were used to kill people rather than save them, even if they symbolized a nation's military power.

Wesley, on the other hand, defended war. War is never a good thing, but there are times when it is essential. "The justification for war is self-preservation" (Wesley, 1872m p.71). Wesley learned this lesson from the English Revolution of 1688: a zeal for liberty should motivate revolutionaries. He believed that the Revolutionary War marked the beginning of English liberty (Wesley, 1872b p.137). Britain's defense against foreign dangers has always been motivated by a desire for liberty. Wasn't it because of this notion why our forefathers battled all foreign invaders so fiercely, Wesley questioned in his letter? (Wesley, 1872L, p. 34)

Wesley backed uprisings against repressive regimes because he was so passionate about liberty. He advocated for the Dutch, who rebelled against Spanish control after having their civil and religious liberties completely violated: their property had been seized, they had been imprisoned, and their blood had been spilled like water—all without a shred of legal justification, in fact. It's also critical to remember that the Dutch were an independent nation and not Spanish colonists (Wesley, 1872i pp.112-113). In response to occupying armies, Wesley created the idea that using war for self-preservation was appropriate.

On the other hand, neither Wesley nor the American revolutionaries who demanded parliamentary representation applied this idea to the impoverished and disenfranchised in England. Wesley praised the British army's early triumphs over the American colonies and noted that at first it seemed as though money followed them around in all their endeavors. However, since we asked God for help, they have experienced a visible blast.

Their warriors were scattered, their castles and forts were destroyed, and one by one their provinces were captured (Wesley, 1872b p.135). Wesley invoked the concept of self-preservation to support starting a war with the American colonies. He was ecstatic and believed that God had given the British army its first victory.

As the tides of war went against the British, Wesley was eager to express his fears that the American Revolution was God's vengeance for their crimes. But one of our country's greatest faults is the blood we have shed in Asia, Africa, and America. It is obvious that immorality of all kinds has increased and is now growing among all classes and orders of mankind. I'd want to draw your

attention to the fact that the African trade is essentially unequal from start to finish, despite the fact that it is well-known and well-established. Life or death is at stake! Our country has been stained by a blood trade (Wesley, 1872d p.125). He claimed that the British troops' defeat in America was due to their brutal treatment of people from other continents and a desire to profit at the expense of Africans. This sparked a conversation on Wesley's perspectives on slavery.

Slavery

According to rumors, John Wesley owned slaves but be substantiated. Wesley had a progressive stance on slavery, in contrast to his collaboration with the English government throughout the American War for Independence. Do you not see that the most heinous kind of slavery exists wherever these bawlers for liberty control are present? (Wesley, 1872c, p.136). He diligently recorded how slavery evolved up until his day. He noticed,

Slavery was nearly extinct till the commencement of the sixteenth century, when the discovery of America and of the western and eastern coasts of Africa, gave occasion to the revival of it. It took its rise from the Portuguese, who to supply the Spaniards with men to cultivate their new possessions in America, provided Negroes from Africa, whom they sold for slaves to American Spaniards. This began in 1508, when they imported the first Negroes into Hispaniola (Wesley, 1872m p.60).

Wesley claims that the rebirth of slavery occurred at the same time as European empire and colonialism. Slavery spread over the entire continent when other nations took over, copying the Spaniards.

Wesley addressed the delusion that allowed the Enlightenment to justify the problems with slavery. The idea that some races are fundamentally superior or

inferior to others was refuted by him. In his eyes, God treated people of all races equally. When it came to Africans, he claimed that,

“... the white men first taught them drunkenness and avarice, and then hired them to sell one another” (Wesley, 1872m p.65). He went on to say, “... Whites, not Blacks, are without natural affection” (Wesley, 1872m p.66).

It was unjustifiable to think that some races were superior to others and that Africans were beneath Europeans. Wesley claims that

The inhabitants of Africa, where they have equal motives and equal means of improvements, are not inferior to the inhabitants of Europe; to some of them they are greatly superior... The African is in no respect inferior to the European (Wesley, 1872m p.74).

Wesley used the Christian notion of equality before God to argue that Africans were not subordinate to Europeans. The way Africans were treated on the ship from Africa to America astounded him. He described the events as "horrifying" because "women and men, without distinction, were taken down (naked) to the coast" (Wesley, 1872m p.67). He asserted that the fact that so many pilgrims die during the journey is not surprising because they were branded and tightly packed with heat, thirst, and a profusion of scents. At least 10,000 people perish throughout the voyage, with about 25% passing away while seasoning on the various islands. So, on average, thirty thousand individuals are killed; in other words, they are murdered (Wesley, 1872m p.67).

Such abuse was unacceptably severe by any standard. Wesley was an outspoken opponent of slavery, stating,

“Thus the Christians preach the gospel to the Heathens” (Wesley 1872m: 67). He went on to say, “O Earth, O sea, covers not thou their blood” (Wesley, 1872m p.67).

That was a spiritual appeal for vengeance on behalf of the victims. As if the suffering on board the ship wasn't horrible enough, they were subjected to additional "punishments" (Wesley, 1872m, p.68) upon landing, including as castration, mutilation, whipping, various forms of torture, and physical restraint. Was this the life that the most beautiful thing in the visible universe was intended to live? Wesley was bewildered (Wesley, 1872m). The depiction of Africans' lives as they moved from Africa to America suggests serious human rights violations. Wesley claims that abuses of human rights laid the groundwork for African resistance. He questioned whether they were asking for their natural freedom, to which they were equally entitled as to the oxygen they breathed. Rebellion is the legitimate expression of a person's desire for freedom under the rules of nature (Wesley, 1872m p.68). The ambivalence that set Wesley apart from his contemporaries was on display. He was a High Church Tory who supported nonresistance theology and meek surrender.

Wesley continued by saying that existing laws could not be used to legitimize slavery if they were at odds with both natural law and God's law. He asserted,

Wesley went on to explain that existing laws, if they were in conflict with natural law and God's law, could not be used to justify slavery. He asserted, "Notwithstanding ten thousand laws, right is right, and wrong is wrong still. There must still remain an essential difference between justice and injustice, cruelty and mercy ... who can reconcile this treatment of the Negroes, first and last, with either mercy or justice?" (Wesley, 1872m p.70).

Every item of legislation should be judged in terms of justice and mercy; it is important to keep in mind that just because something is in the law, it doesn't necessarily mean it is right. Wesley identified the "three origins of Justinian's privileges of slavery, all founded on false foundations: imprisonment in war,

one man selling himself to another, and that men may be born slaves by being the offspring of slaves" (Wesley, 1872m p.71). Justice and charity cannot coexist with slavery, because both are wrong. Wesley was forced to engage in a fierce anti-slavery struggle because of his principles. He considered slavery to be a sin against both humanity and God. Wesley had to deal with still another sort of justification for slavery, which was the economic argument. He refuted any justification for slavery based on financial benefit. He argued,

I answer... it was better that all those islands should remain uncultivated forever, yea, it was more desirable that they were altogether sunk in the depth of the sea, than that they should be cultivated at so high a price as the violation of justice, mercy and truth (Wesley 1872m p.73).

It was clear from that vantage point that the nation's actions would be evaluated based on how closely they adhered to justice, kindness, and truth. When Wesley used the word truth, he was referring to scriptural truth. According to Wesley, intelligence, virtue, fairness, kindness, generosity, civic spirit, and love for one's country are more important than wealth in determining a nation's greatness. These are crucial for a country's ultimate greatness, but money is not everything (Wesley, 1872m p.73). Wesley held that loyalty to one's country had nothing to do with whether or not its actions were honorable or despicable; rather, it had everything to do with the values of the Kingdom of God: justice, love, and truth (Barry & Vorster 2003 p.269). Wesley pleaded with things to alter. Instead of the general public, the English nation, or parliament, he made an appeal to those who are more directly affected, such as captains, merchants, or plantation owners because, in his words, "so many things, which appear to be of greater importance, lie before them that they are not likely to attend to this" (Wesley, 1872m p.76). Because

it "may agitate the world against the guilty, but it is unlikely to eradicate that guilt," Wesley did not want oppressors to be the target of widespread anger (Wesley, 1872m p.75). This was carried out in order to free both the oppressed and the oppressors. Wesley appealed with his listeners in his appeal,

If, therefore, you have any regard to justice, (to say nothing of mercy, or the revealed law of God), render unto all their due. Give liberty to who liberty is due, that is, to every child of man, to every partaker of human nature. Let none serve you but by his own act and deed, by his own voluntary choice. Away with all whips, all compulsions! Be gentle toward all men, and see that you invariably do unto every one as you would he should do unto you (Wesley, 1872m p.79).

Wesley addressed God in his farewell prayer. He prayed as he wrote,

Arise, and help these that have no helper, whose blood is split upon the ground like water! Are not these also the work of thine own hands, the purchase of thy son's blood? Stir them up to cry unto thee in the land of their captivity; and let their complaint come before thee: let it enter into thy ears! Make those that have led them away captive to pity them. ... O burst thou all their chains in sunder; more especially the chains of their sins! Thou Saviour of all, make them free that they may be free indeed (Wesley, 1872m p.79).

The prayer underlined that the fight for justice is a spiritual one in addition to disputes over racial or economic issues. Social change is necessary for individual transformation, personal holiness is necessary for societal holiness, and new creation in Christ is necessary for new creations (11Cor. 5:17).

The Political Teachings of John Wesley and His Influence on British Citizens

What implications can be drawn from Wesley's political views? It is difficult to appreciate John Wesley and his work without understanding his history;

even the best of men must, in some way, be a product of their time (Bowen, 1937 p.64). One of the most well-known viewpoints on the impact of Wesley's political teaching is Halevy's claim that England's industrial revolution, which was accompanied by social unrest and radical ideals, may have triggered a French-style political and social revolution. Evangelicalism (Methodism), which preached a conservative worldview and strategies of nonviolent development through the practice of puritan virtues, diverted the attention of English working men and potential middle-class allies away from revolution (Halevy, 1990 p.15). According to Halevy, it was expected that the French Revolution's widespread atheism and anti-religious feeling would coincide with the eventual end of the English industrial revolution. Because of Methodism, England was spared from a similar fate.

Heitzenrater claims that Wesley played a significant role in putting an end to an insurgent mentality among potentially rebellious elements of British society (1995:263). Halevy was correct to point out the significance of redemption in Wesley's sermons on politics. But his reasoning is flawed because it exaggerates Wesley's pietism at the expense of his involvement in society and politics (Grassow, 2005, p. 87). Halevy came to this conclusion through his academic work, which was influenced by a variety of factors, such as his philosophical background, his abstract analysis technique, his perspective on historical causation, his propensity for utilitarian standards of judgment, his interest in English society and sympathy for its qualities of individualism and moral discipline, his historical narrative method, and Gillispie (1990 pp.17-18).

They may gather in huge numbers in populated areas, express their political views, and provoke one another to violent wrath. Wesley's teaching was essential in this situation for giving guidance and significance. John Wesley was unable to stop the French Revolution from occurring in England. The social classes most impacted by the Methodist Revival and the industrial areas he evangelized were, however, also the ones most likely to become demoralized by the industrial revolution's harsh early effects. Methodism therefore assisted in reducing the unsettling effects of the French Transformation both at home and abroad. Given the social and political disparities between France and the United Kingdom, there was an assertion that had Wesley never been, there would have been no revolution in England equal to that which transpired in France is plausible.

As opposed to what Halevy said, Methodism lessened the effects of the French and industrial revolutions in Britain. Wesley emphasized the need of initiative and self-reliance in fostering a feeling of duty and purpose in the oppressed. Wesley was opposed to taking advantage of people or acting selfishly. Wesley's genuine economic ethic is summed up by four principles: (1) everything ultimately belongs to God; (2) resources are provided for us to use as God sees fit; (3) God prefers that we first use these resources to meet our own basic needs; and (4) spending money on luxuries for ourselves before providing for others in need (Maddox, 2002 p.62). His influence spread like wildfire because he talked about God in terms of love rather than power. As a result, Wesley developed a reputation as an evangelist and a social reformer.

Some people thought Wesley's political views were outdated. They don't exhibit any deliberate thought (Andrews, 2005 p.36). He did not view his

recommendation to voters to support the candidate who revered God and the king as political counsel, but rather a sincere evangelical approach to politics based on moral values and biblical commands to accept authorities as God had appointed them (Rack, 2002 p.374). This theory holds that Wesley's involvement in politics was motivated by concerns about liberty, slanderous criticisms of the king and government, and the American Revolution.

While examining these changes, it is advisable to avoid expecting Wesley to have a coherent political philosophy or an exact correlation between his political and religious conceptions. He was mostly responding to events and experiences, but he also had some ideological baggage that affected his responses (Rack, 2002 p.374).

Wesley's war and politics theology, according to Andrews (2005:36), was not based on methodical reasoning. True, the majority of Wesley's political teachings seem to have been motivated by personal struggles that he tried to overcome. When viewed individually from Wesley's theological foundation, they might appear outdated. As we shall see later, Wesley was an Anglican priest who sincerely embraced Anglican doctrine. It is an incorrect application of reality to label Wesley's political teaching backward. The final argument against Wesley's political teaching and activities, which serves as the topic of this chapter's debate, is that they couldn't coexist. The indictment reads, "Contradictions in Wesley's life are clear." Grossow Wesley believed that war was essentially bad and wicked, but he also believed that it might be permissible if it served self-preservation (Andrews, 2005 p.32).

Wesley backed the slave insurrection (Wesley, 1872m p. 68) and the cause of the Hollanders (Wesley, 1872i pp. 112-113), but he denied American colonists

the same freedom on the grounds that war was necessary for self-preservation. Another illustration of the inconsistencies is seen in the statement, "On the one hand, he (Wesley) was dedicated to a political loyalty to the Establishment, yet on the other hand, having grown aware of poverty and misery, Wesley felt compelled to find remedies through political engagement" (Grassow, 2005 p.91). Wesley's political teaching's paradoxical nature was explained in detail. For the purpose of unraveling the conundrum of conflicting impulses in Wesley's teaching, Grassow (2005 p.91) appropriately emphasized the ambivalence of Wesley's political and social dimensions. John Wesley's political preaching was heavily influenced by the way he conceptualized redemption. Wesley developed his idea of redemption using the thesis, antithesis, and synthesis methodology, according to Tuttle (1978 p.334).

The basic tenet was that faith and good works were both necessary for redemption. The core concepts were profound submission to God alone (faith) and absolute devotion to serving others in the name of Christ (good works). Wesley's statement of God's omnipotence over all things provided a firm basis for his theological beliefs regarding authority and compelled him to admit human involvement in God's goals, which led him to believe that politics was an aspect of God's divine plan. Later, Wesley developed a theology that incorporated faith and works, Scripture and tradition, revelation and reason, God's sovereignty and human freedom, universal redemption and conditional election, Christian liberty and an ordered polity, the affirmation of pardon and the possibility of "falling from grace," original sin and Christian perfection, God's sovereignty and human freedom, universal redemption and conditional

election, Christian liberty and an ordered polity, and more (Outler, 1964 p.viii).

God took the initiative in all of this, and then people. The antithesis entered the scene with the Aldersgate event in 1738. Salvation was previously viewed as the result of God's guidance and faith alone. Wesley came to the conclusion that salvation was not based on moral behavior after his Aldersgate experience. As a result, "salvation was a one-time act of God, followed by a progressive 'growing in grace,' a daily improvement in God's knowledge and love (Grassow, 2005 p.92). In other words, everything was reliant on God, including politics.

Wesley considered it as a favor from God while the British army had the upper hand over the American colonists, but when the tide turned against the British army due of their misdeeds, he promptly pronounced it to be a curse from God. Another development in Wesley's idea of redemption was the synthesis, which dominated his ministry from 1764 until his death. Being moved by God's gift and fortified by good deeds led to salvation (Grassow, 2005 p.92).

"Holiness, the fullness of faith, needs the surrender of one's complete self to God and neighbor in love," Wesley stated. "Faith is the handmaid of love... and the objective of a Christian life is holiness, the fullness of faith" (Wesley, 1872h p.462). As a result, God's design was restored with human cooperation.

It was noted accurately that,

While Wesley's theological hermeneutic changed to an affirmation of human participation within this life, he never translated its political potential into political resistance, choosing instead to retain his individualistic understanding of the process of salvation (Wesley, 1872h p.462).

After considering all of this, consider John Wesley's spiritual background and how it affected his political engagement. So it's understandable that Susanna Wesley was attracted by the romantic allure of the Jacobites. Both his conservative father (Hulley, 2006 p.2) and his conservative mother (Currie, 1990 p.43), who was brought up in a Puritan nonconformist culture, served as inspirations for Wesley (Harrison, 1932 p.10). Catholic political theology was more impacted by his parents than Anglican political theology was. As an Anglican clergyman, Wesley felt compelled to preserve the theology of the church in both practice and instruction. The Anglican Church employed royalist political theology to justify its split from Rome. As Jennings (1990 pp.201-202) amply shown, Wesley employed the Book of Common Prayer, the Articles of Religion, and the Homilies—all Anglican canonical sources—to defend Methodist teaching as genuine Anglican viewpoints. The three official works of the Anglican Church gave Wesley a ready-made political theology to go to whenever a political issue arose. Overall, the Homily presents a fairly favorable view of monarchy as an institution and its significance in God's plan for world order (Jennings, 1990 p.204). This was confirmed by Wesley's lessons in politics.

Wesley felt forced to employ this royal theology, or at least a variant of it, as a member of the Church of England's clergy in order to protect the King and his power. For the sake of conscience, devotion to God rather than humans was the only justification for renouncing monarchy, in Wesley's opinion. To do otherwise would be to lie (Jennings, 1990 pp.205-206).

Wesley seems to have taken the theology of his church seriously. Whatever justification Wesley heard, he was unconvinced that the legal loophole only applied to slaves and not to American revolutionaries. Had Wesley's teachings been significantly influenced by Anglican political theology? Wesley seems to have only used Anglican political theology in response to accusations when it was absolutely required. These and other works, if read in isolation, could mislead readers into thinking that Wesley's preaching and teaching were heavily influenced by Anglican political theology. This viewpoint is incorrect. Only in response to criticisms leveled against Methodists does this political theology take shape. Although Wesley acknowledged political theology's concepts, he never made them the main focus of his lectures (Jennings, 1990 p.209).

Recall John Wesley's perspective on the American Revolution. Because he believed the revolution was more about denouncing the status quo than about changing it, he voted against it. Political activism occasionally seeks to change a system, which Wesley approved of, and occasionally seeks to destroy a system, which Wesley did not approve of.

Three inquiries about the American Revolution were addressed by Wesley. He addressed the colonists' demands to justice, defended the king personally because his father had protected Methodists from persecution, and made a theoretical comparison between the advantages of constitutional monarchy and republican democracy (Jennings, 1990 p.211). Wesley argued that the claims of the American colonists were a cover for particular interests unrelated to liberty or justice and that the king was a supporter of religious liberty as evidenced by experience using the political theology of the Anglican Church

(Jennings, 1990 p.219). When Wesley used the political theology of the Anglican Church, he had solid cause to believe that the monarch supported religious freedom and that the claims made by the American colonists were a cover for personal interests unrelated to liberty or justice (Jennings, 1990 p.219).

The monarchist political theory that Wesley occasionally employed was not something he created. It was essential for Anglican political theology. We would argue that because of his love for the underprivileged, downtrodden, and exploited, especially slaves, Wesley was unable to understand a revolution of the wealthy, oppressors, and slave owners who showed little concern for human rights.

Political Implications of Wesley's Teaching

The on-going history of the Wesleyan tradition is profoundly impacted by John Wesley's political teachings. Wesley asserted that he had been given authority by God, which had two implications. When Wesley used the political theology of the Anglican Church, he had good reason to believe that the monarch supported religious freedom. He also had good reason to believe that the claims made by the Wesleyan political theology urge people in positions of authority to recognize their lower station. According to the church, persons in positions of authority should answer to both their constituency and God, who is the source of sovereignty.

Second, those in positions of leadership need to recognize God's supremacy and show that they are willing to reflect God. The church has a responsibility to remind the government of their obligation to safeguard human rights and preserve freedom in God's name. Another aspect of Wesley's viewpoint on all

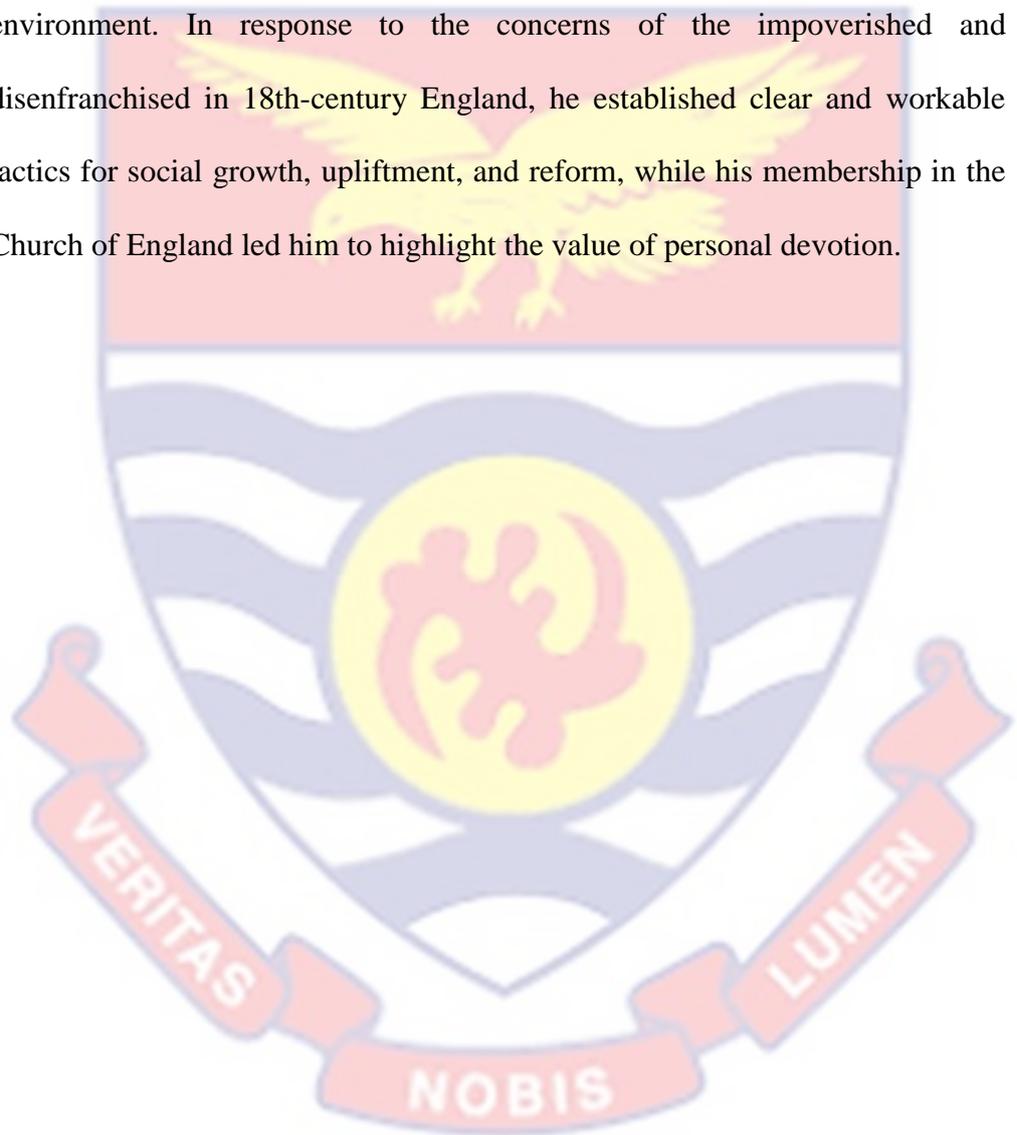
human rights is worth noting. In order to address issues with social order, affirming politics that respect human rights require the development of a political theology that goes beyond Wesley's limitations. The socioeconomic difficulties of unemployment, poverty, and substandard housing, as well as the moral issues of crime, violence, and social dislocation, must be addressed by Methodists in order to fulfil our purpose of delivering salvation to all of society (Grassow, 2005 p.95). The following is a synopsis of John Wesley's social ethics and political beliefs; which Methodists refer to as his manifesto. A description of John Wesley's social ethics and political views can be found in his manifesto.

The Manifesto

1. Close the wealth gap between affluent and poor individuals.
2. Ensure that everyone has a job.
3. Assist the poorest, including the implementation of a liveable wage.
4. Provide the best education possible.
5. Assist everyone in believing that they can make a difference.
6. Encourage tolerance;
7. Encourage women to be treated equally.
8. Build a society that is founded on morals rather than profit and materialism.
9. Put an end to all forms of slavery;
10. Don't get involved in conflicts;
11. Share God's love with everyone; and
12. Take care of the environment.

Conclusion

John Wesley's socio-political and theological writings made it clear that despite growing in the years following his conversion to evangelicalism, his social concern existed before then. Wesley's attempt to strike a balance between social holiness and personal piety changed as a result of his environment. In response to the concerns of the impoverished and disenfranchised in 18th-century England, he established clear and workable tactics for social growth, upliftment, and reform, while his membership in the Church of England led him to highlight the value of personal devotion.



CHAPTER FOUR

A SUMMARY OF THE HISTORY, FORMATION AND CHALLENGES OF THE METHODIST CHURCH GHANA

Introduction

The history of the Methodist Church Ghana was reviewed in this chapter, along with how it came to be autonomous and how it spread from Cape Coast to other regions of Ghana and beyond. The growth of infrastructure, social intervention policies, the administrative structure, and other difficulties will be taken into account over the course of the research effort from 1957 to 2017.

The Inception of Methodism in the Gold Coast

A Cape Coast Fante Bible Class started the Methodist Church Ghana in 1831. Later, in 1835, Wesleyan missionaries joined the church. In contrast to many African churches that were founded by Western missionary groups, the Methodist Church Ghana was founded by Ghanaians from the beginning (Essamuah, 2010 p.1). Essamuah (2010) asserts that five guiding principles influenced the ethos and character of the indigenous people. They were: 1) the founding and running of the Fante Bible band; 2) the ministry of Thomas Freeman; 3) the Nananom Mpow; 4) the ministry of Prophet William Wadé Harris; and 5) the involvement of evangelist Samson Oppong. The English Wesleyan missionaries joined because the Fante Bible study group took the initiative.

Thomas Freeman, an English lay preacher of mixed origin who lived in Ghana and its neighboring states for fifty years, was particularly adept at assisting the government there. The Nananom Mpow episode demonstrated how valiant laypeople may topple a traditional cult, and West African prophets Harris and

Opping, who were filled with the Spirit yet uneducated, succeeded where Western missionaries, had failed. Understanding the ramifications of these occurrences required acknowledging the fact that Ghanaian Methodism has always had an all-encompassing indigenous character (Essamuah, 2010 pp. 1-2).

According to Edusah-Eyison (1999), the Wesleyan Methodist Church's missionary work in the United Kingdom, which started with Joseph Rhodes Dunwell's arrival on the Gold Coast in 1835, was the origin of Methodism in Ghana. The Methodist Church in Ghana was founded by Protestants, just like the mother church. In the 15th century, missionaries from the Roman Catholic and Anglican churches made their first trips to the Gold Coast.

The Castle School in Cape Coast was reconstructed by Sir Charles MacCarthy when he assumed command of the British Forts in Ghana in 1822. His goal was to train local youth to fill posts in the colonial administration. Joseph Smith, a Fanti scholar, was appointed headmaster of the school in 1829. Although he worked in secular education, he made the contentious choice to integrate Bible study into the curriculum. According to Boafo, William De-Graft, one of the students, believed that a thorough discussion of the passages presented would be beneficial for spiritual nutriment and progress (2013 p.111). De-Graft was opposed by the headmaster and other students, and the issue was made public. De-Graft gave the group the moniker "the Meeting," and on October 1st, 1831, the group convened its first caucus.

As the word of God is the best, a Christian ought to observe, it was herein avoided framing other rules to enforce good conduct; but that the scriptures

must be carefully studied through, which by the help of the Holy Spirit and faith in Jesus Christ, our minds would be enlightening and find the way to eternal life. Smith regarded the students' opposition as seditious and likely to cause a riot in the Gold Coast. He was also worried about scripture being expounded by a young man whom he considered unfit to 'handle the Word of God alright. De-Graft was reported and later imprisoned. The other group members were fined. When De-Graft was released, he went to work as Dixcove but he kept contact with the group and he was seen as their leader. The group as was growing numerically asked De-Graft to request for Bibles. By this, he approached one Captain Potter, sea captain of the vessel Congo, in 1834, to request for Bibles. Not only were Bibles sent, but also a Methodist missionary. The local Christian group was ready to support the missionary. It has been said that 'The origin of Methodism in Ghana could be viewed as a joint effort between some educated Fanti (indigenous) Christians and Wesleyan Methodist Missioary Society, wherein referred to (WMMS). During the first eight years of the Church's existence, 11 out of the 21 missionaries who worked in the Gold Coast perished. In recognizing and praising the pioneer missionaries' ardor and sacrifice, Ghana's first president, Kwame Nkrumah, said:

Ghana is glad and proud to pay tribute to the great work of missionaries in West Africa. If you have time to visit more widely in this country, you will often find as you travel along the roads, little cemeteries lost in the bush where lie buried the brave men and women who, in bringing the Christian faith to this country, gave "the last full measure of their devotion." They knew that they faced the certainty of loneliness and imminent risk of death. Yellow fever decimated them and their families. But still they came. They belong to the martyrs of Christianity (Orchard, 1958 p.148).

Thomas Birch Freeman, a pioneering missionary, landed on the Gold Coast in 1838. Being a mulatto, the son of an African father and an English mother, he was able to survive.

The Spread of Methodism to Other Parts of the Country and Beyond

Freeman spread Methodism from the coast to Kumasi in the Asante hinterland of the Gold Coast between 1838 and 1857. Thanks to William De-Graft, other areas of the West Coast of Africa, such as Badagry and Abeokuta in Nigeria, benefited from Freeman's evangelical fervor (Bartels, 1965 pp.36-37). Schools were created to help African children learn and to develop agriculture, which Freeman saw as a key indicator of a country's success. William de Graft's help was essential to the project's success (Bartels, 1965 pp.36-37). By 1854, the church had been divided into circuits, each with its own chairman, Thomas Birch Freeman. William West took over as Freeman in 1856. In 1878, the synod divided the district and expanded it to encompass territory in what was then the Gold Coast and Nigeria, which the British Conference acknowledged. T.R. Picot presided over the Gold Coast District, while John Milum presided over the Yoruba and Popo District. Methodists started reaching out to residents of the Northern Gold Coast in 1910. Following a protracted period of dispute with colonial authority, missionary activity started in 1955. Paul Adu was the first native missionary on the northern Gold Coast.

Preparation and Attainment of Autonomy (1940-1961)

When the Rev. John Milum, the first Chairman of the Methodist Church's Lagos District, proposed autonomy for Methodist Districts in West Africa at the Gold Coast Methodist Church's Golden Jubilee Celebrations in 1885, the Methodist Church there was far from ready and well-prepared, despite having

the necessary infrastructure in place (Bartels, 19651 p.67). The first president of the 1961 Ghana Conference, the Rev. Francis Chapman Ferguson Grant, said that staff resources were not an issue.

He mentioned several things, including:

Our church has always been blessed with lay men and ministers of character and ability, dedicated to our Lord Jesus Christ and loyal to His Church. As we welcome many delegates from all over Ghana who are members of this Foundation Conference, we rejoice that in our generation also the Church still has such men in its ranks (Foundation Conference, 1961 p.5).

Only a few of them are the Revs. Joseph de Graft Johnson, Joseph Wilson, F.E. Kwesi Ekuban, C. Awotwe Pratt, Charles Yamoah, J. Bart-Addison, Paul Adu, James Emmanuel Yarquah, S.B. Essamuah, K.A. Dickson, and Joseph Yedu Bannerman. The Conference Secretary is W.C. Cudjoe. Paa Chinebuah, S.H. Amissah, J.S. Annan, Krakye Denteh, and Dr. Alex Quaison Sackey were among the notable laypeople of the time. Each of these factors contributed to the Church's post-autonomy consolidation. The responsibility to expertly plan, anticipates, and builds upon the sweat and effort of those who had constructed it came with autonomy for Church leaders. The leaders gave it their all because they understood that history would punish them severely if they failed. Following the 1961 conference, specific objectives for the Church's consolidation, growth, and extension were established. The Methodist Church in Ghana had times of expansion as well as brief but terrible bouts of hopelessness during this time.

Five districts with chairmen appointed by the Reverends B. A. Markin, T. W. Koomson, J. F. Bart-Addison, Charles Awotwe Pratt, and J. T. Clegg were founded in Cape Coast, Sekondi, Kumasi, Winneba, and Accra (Foundation

Conference, 1961 p.39). The President of the Conference was in charge of Northern Ghana at the time. Her first resident Chairman, the Rev. Edison Tinsari, arrived in 1991. By 1960, the Methodist Church had spread throughout Ghana and had reached Ahafo, a town outside of Kumasi.

The autonomy of the church did not diminish the Ghana Methodist Church's missionary focus. The Rev. Dr. Maldwyn L. Edwards, President of the British Methodist Church, gave the opening remarks and said it best:

I declare the Methodist Church, Ghana to be inaugurated for the purpose of witnessing to the Good News of Jesus Christ, and raising up of Scriptural Holiness throughout the land, and to the ends of the earth (The Methodist Recorder, 1961 p.3).

She remained committed to her long-term evangelical objective of replicating Ghana's independent Methodist Church. The main job and objective of the Church, according to the Rev. Dr. Maldwyn L. Edwards' speech, was evangelization. Ghana Methodism was reminded of her responsibility as the flock's shepherd, in charge of looking after and guarding the flock (The Methodist Recorder, 1961 p.3). John Wesley's transition from personal conversion to responsibility for leading others to God was mentioned by the Rev. Edwards in his criticism of the Methodist Church in Ghana. He answered in the following way:

So we as children of John Wesley, must go out to seek and to save others. I do not want a single one of you to go out of this church tonight as a spectator, but as a shepherd. As shepherds you will know and seek those around you that the great crowd of witnesses may be greater still, in these critical and urgent days (The Methodist Recorder, 1961 p.3).

“We have no business on earth but to save souls,” John Wesley once stated.

The Rev. Francis Chapman Ferguson Grant, the chairman of the Methodist Church's Ghana District and the incoming president, stated among other things in his Synod address in 1960:

Autonomy is not an end in itself, but a means to an end that we may become a fit instrument in the hands of God. The Church that our Lord brought into being by His death in the Cross was God's means of turning sinners into saints and transforming a sinful world into the Kingdom of God. Our autonomy is of no account therefore, unless it produces saints and seeks to make our people a holy nation.

A church is not great because it is autonomous or wealthy or large, it is great when it produces men and women who live in the power of God by the grace of our Lord Jesus Christ, when it is able to turn the world the right side up...let us plan this day to be able to produce more and more holy men and holy women in the church of the Living God whose we are and whom we serve (Foundation Conference, 1961 p.61).

To propagate the gospel, organizations such as youth fellowships, choirs, singing groups, and the boys' brigade were founded. The Methodist church grew to 170,299 members in 1961 from a small group of well-educated Christians who served as its nucleus in 1835 under the direction of Rev. Dunwell. The Methodist Recorder, 1961, p. 3 mentioned that over time, the Methodist Christian community as a whole would develop rapidly. This indicates that one in every forty Ghanaians—a nation with a population of 6,750,000—was Methodists. However, with just 83 ministers, this was terribly inadequate, resulting in a minister to 2,000 members' ratio. The church had a responsibility to solve that problem.

Methodist Church Ghana's Conference (1961-2011)

The Deed of Foundation was signed at the Conference's opening on Friday, July 28, 1961, by the Rev. Maldwyn L. Edwards, President of the British Conference, the Rev. Marjorie Lonsdale, Vice President of the British

Conference, the Rev. G. Thackray Eddy, the Rev. R. Wilfred Pile, General Secretary of the Methodist Church, and the Rev. C. Awotwi Pratt, Secretary of the Synod of the Ghana Methodist Church. The journey towards autonomy was greatly aided by the clergy and laity who signed the Deed of Foundation. Others included Rev'ds J.T Clegg, J.E. Allotey-Pappoe, E.W Ogbarmey-Tetteh, W. Quartelai Quartey, Henry W. Dennis, G.A. Apatu, Kwasi Benjamin Ellis, Hugh E. Thomas, J. Osam Tawiah, W.G.M. Brandful, J.C. Koomson, Joseph K. Baiden, Robert J. Figures, Peter Howard, A. Osei Asibey, S.K. Debrah, J.E Bart-Addison, Thomas. W Koomson, Charles K. Yamoah, Joseph K. Clegg, J. Emmanuel Yarquah, J.W. De Graft Johnson, J. Appiah-Yankson, I.K. Andoh, Lawrence H.S. Osaе-Addo, A.N.K. Sackeyfio, John K. Owusu, Joseph Yedu Bannerman, J.B. Nyame, E.A. Ebonyi, John K. Agbeti, Kwesi A. Dickson, K. John A. 'Stedman, E.D Okyere, Messrs. A. E. Chinebuah, S.H. Amissah and L.A. Creedy to mention a few.

The Methodist Church Ghana Conference was created on July 28, 1961, making it distinct from and equal to the Methodist Church of Great Britain. In order to keep the Methodist Church Ghana oriented, she wrote the necessary vision and mission statements. The mission of the Methodist Church of Ghana is to "create a dynamic, spirit-filled, and spirit-led church in the vanguard of holistic evangelism and discipleship for societal transformation." The aim of the Methodist Church of Ghana is to "prepare the Church for ministry and the manifestation of faith through compassion for mankind."

Major Expansion and Growth in Ghana (1990s)

In the church, the 1990s saw an increase in evangelism efforts. In response to worries about church growth as a result of population growth, the Methodist

Church recommended that the Methodist Outreach Relational Evangelism (MORE) program, which had already been approved by the church, be revived as a crucial strategy to ensure member mobilization for evangelism (Thirty-Fourth Annual Conference, Sekondi, 1995 p.12). The church also made the decision to release a year-long strategy for evangelization in the same year. In 1995, a modest growth rate of at least 5% was the desired outcome. As a result, 1995 was declared "A Year of Evangelism," and the 1995 Conference launched the "5 in 95" effort. Every church member was required to pray for and witness to 5 people during that year. Every Methodist congregation had to have increased its membership by at least 5% by the end of 1995. Each circuit committed to establishing at least 5 preaching posts in 1995.

Finally, each district passed a resolution in 1995 to start engaging with five previously inaccessible people or groups (Thirty-Fourth Annual Conference, 1995 pp.133-134). As a result, district evangelism coordinators and lay evangelists were chosen (Thirty-Fourth Annual Conference, 1995 p.136). Despite the program's name, "5 in 95," evangelism was meant to be revived over the course of a whole year. The Ghana Evangelism Committee lauded the program's feasibility and distinctiveness during the Global Consultation on Evangelism (GCOWE 95 in Seoul, Korea) as "a bold surge in evangelism" (Thirty-Fourth Annual Conference, 1995 p.139). The Methodist Church developed and distributed a booklet with the title "5 in 95." The Presidential Evangelism Award Program was developed to recognize the level of dedication required in addition to serving as encouragement (Thirty-Fourth Annual Conference, 1995 p.134). Connexional program performance was a

requirement for awards. In 1996, Mr. M. K. Baiden presented the Grand Award trophy (BOM 1995, p. 136, Thirty-Fourth Annual Conference).

Evangelism was now becoming more popular inside the church. Rev. Dr. Mathias Forson, who at the time served as the church's Evangelism Director, brought the Emmaus walk program to Ghana. Its objectives included creating local churches, developing church leaders, and revitalizing and sustaining the church's members. Building on a retreat centre in the Abasua Mountains (then in the Kumasi District; today in the Effiduase Diocese) started in 1996 (P. 131, Thirty-Five Annual Conference, 1996). In her retreat centers at Abasua Methodist Prayer Centre in the Asante Effiduase Diocese, Freeman Methodist Prayer Centre at Kusa in the Fomena Circuit of the Obuasi Diocese, Osono Dompe Methodist Prayer Centre in the Ga Sub Urban Circuit of the Accra Diocese, William de Bruin Methodist Prayer Centre in the Ga Sub Urban Circuit of the Accra Diocese, and William de Bruin Methodist Prayer Centre in the Asante Effiduasi.

The late Rev. Abraham Osei Asibey established the most well-known retreat center in 1965 in the Abasua Mountains of the Asante Effiduase Diocese. There were 46,254 people who attended the Camp in total in 2014. (Edusah-Eyison, 1999).

Numerous members of the Ghana Methodist Students Union (GHAMSU) from Ghana's top colleges currently attend the Camp. The Ghanaian Methodist Church divided the nation into two regions, each of which had a separate retreat season from March to April. Typically, these groups remain for three to six days. Numerous other people from the dioceses of Tema, Accra, Kumasi, Sunyani, and Tarkwa also frequent the camp. They typically stay at the retreat

center for a week or longer. Many Methodists and non-Methodists alike really benefit from this retreat place. Organizations, circuits, and districts all across the country reported rising church attendance. A lot of districts make an effort to connect with people from different religious backgrounds. Christ was introduced to the Muslim communities of Tarkwa and Sunyani in the north (Thirty-Five Annual Conference, 1996 p.124). On March 17, 1996, the Winneba District hosted the first-ever District Camp Meeting, during which the Conference President declared a "Year of Discipleship" (Thirty-Five Annual Conference, 1996 p.126).

A follow-up to "5 in 95" was designated as "A Year of Discipleship." p.140 of the Thirty-Fourth Annual Conference, 1995. The church's attention turned back to the north, and plans for setting up logistical support for mission in the north and training locals to evangelize the region began to take shape. An eleven-person commission called the Northern Ghana Review Committee was formed to investigate evangelism and mission activities in the region because new tactics for the northern mission were needed (Thirty-Five Annual Conference, 1996 p.127).

In an effort to revitalize the church's evangelistic tradition, the celebration of evangelization was moved from July to May each year to coincide with the remembering of John Wesley's spiritual encounter (Thirty-Five Annual Conference, 1996 p.130). In order to support the church's philanthropic endeavours, offerings for the day were made.

The year 1997 was named "EXPANSION 10% GROWTH IN 97," with an emphasis on both quantitative and qualitative growth in one's personal and spiritual life. There were stories of fetish priests in Accra being converted,

Muslims in Amuni in the Manso Amenfi Circuit becoming Muslims, and an Opong Valley drug addict becoming the chapel keeper for the society (Thirty-Sixth Annual Conference, 1997 pp.144-147). An attempt was made to contact the Kukuwo witch group in northern Ghana (Thirty-Sixth Annual Conference, 1997 p.147). Poorly maintained mansions were to be renovated. In the North, Methodist influence and penetration were merely rudimentary.

The need of child evangelism was emphasized in order to introduce kids to the Lord. In order to do this, the church selected 59 people for an interview process for a program called "missionaries of hope" in the US that would assist in educating kids on the African continent. Only one of the three chosen applications was given a visa to enter the United States (Thirty-Eighth Annual Conference, 1999 p.90). In order to increase the size of the church, a program to plant 500 new churches was launched in 1999. One of the places where work was done was the Volta Region. The main issues in the region were evangelism, reducing human suffering in the numerous communities, and pursuing independence and peace from the Trokosi system, which there dehumanizes women and children. As a result of the church's effective efforts in Kpedze, Sogakope, Akatsi, and Denu, four new churches were founded. Four additional congregations that had stopped meeting were reactivated. The towns of Avenue Camp, Kpotoe, Addidome, and Agotime Beh were home to these churches. Tsito, Sokode, Anyinawase, Ho, and Avenue were among the churches that were revitalized. 94 souls were won for Christ in all.

The Akatsi supreme chief's family was among them. The Methodist chief of Akatsi personally donated four (4) plots of land to the church for development. Bibles in the local language were distributed to the new churches. The

congregations were also provided a set of Methodist songs along with a translated edition of the Ewe order of service book. They also received worn clothing (Report to the World Methodist Evangelism Meeting for West Africa, 1999 pp.2-3). After receiving prayer and embracing Christ, Madam Kokmasah, a drinker, was stated to have been healed and to have stopped drinking, according to a follow-up report from the year 2000. In order to be baptized into the church, the mother of the Akatsi Chief—who herself worshiped thunder gods—gave the gods up to be burned (Thirty-ninth Annual/First Biennial Conference, 2000).

Nearly identical increases were seen in all of the districts. While Sekondi and Accra each saw the construction of two churches, Winneba experienced a 3,031% increase in membership. Koforidua has 26,482 members today compared to 23,771 at one time (2711 increase). Under the guise that its prohibitions were not followed in Sunyani, where there were 70 converts, the Kwaku Fri temple, a traditional religious shrine for the local god, was relocated to the outskirts of Wenchi, its birthplace. In total, 19 churches were started. The Tarkwa District is home to nine well-established churches.

The Methodist Church in Northern Ghana lost certain churches (Ngrabado in the Yendi mission area and the Bole church) to the Evangelical Presbyterian and Roman Catholic churches as a result of the Methodists' insufficient financial assistance (Thirty-Eighth Annual Conference, 1999 p.100). Akyem Oda established 19 churches. The numerical power of Effiduase increased from 31,979 to 33,376 (Increase of 1397). Tema only had four churches built, whereas Obuasi had ten (37th Annual Conference, 1997, p. 147). The Connexion expanded quickly, as evidenced by the proliferation of churches

across the nation. All church districts reported significant growth after putting Cecil Williamson's Evangelistic Ministry and related programs into practice. For instance, Kumasi received a 4-million-cedi funding from Cecil Williamson for a local training program. Another 20 million cedis were set aside for evangelism in mission districts, and 3 million cedis were set aside for the building of chapels for the Nwoase society elsewhere, like the Sunyani District (Thirty-Eighth Annual Conference, 1999 pp.98-99). Tourists can now find sanctuary in the Abasua Mountains Retreat Centre, which was refurbished and first opened in 1996 (Thirty-Eighth Annual Conference, 1999 p.100). In the year 2000, the Northern Ghana District was visited. In 2001, the Tarkwa District was the focus, and in 2002, the Mo and Banda Mission portions of the Sunyani District.

In 2003, the Afram Plains project was finished, and a visit to the Koforidua Diocese was made (Report to the World Methodist Evangelism Meeting for West Africa, 2000 p.2.). Consolidation and Expansion served as the conference's theme for the following five years, beginning in 2000, to underline the importance of evangelism. They were decentralized so that evangelization coordinators may oversee teaching and retreat programs in their individual dioceses (Thirty-ninth Annual/First Biennial Conference, 2000, p. 57). Native language films like "Jesus speaks Dagbani," which was screened in Yendi in the Northern Ghana Diocese, has been quite successful in bringing people to Christ. According to the archives, the Lord won 146 separate conflicts. In Mo's Sunyani Diocese, some Muslims underwent conversion (now the Wenchi Diocese). In total, 568 sick people received medical attention in Bamboi and Banda. When a woman who had been in

labor for 24 hours but was unable to receive assistance from a native midwife or a traditional priest was helped by the Methodist medical team by referral to the Mampong hospital, where she delivered safely, the people of Faamang in the Effiduase Diocese were converted to Christ. The individuals were consequently changed and led to Christ as a result (Thirty-ninth Annual/First Biennial Conference, 2000, pp. 64–65).

In order to collect money for the group's missionary endeavours, the Methodist Church Ghana organized a successful Connexional Outreach/Crusade in Independence Square in Accra in 2002 and 2003. This event was afterwards repeated in other dioceses and circuits around the nation. The church made an effort to quadruple its membership in 2003 in order to carry out its purpose of sharing the gospel with everyone. The church set a five-year goal to triple its membership when that vision became a reality in 2004. Interest in rural ministry has also been revitalized. As a response, the Bishop of the Church of Ghana's Accra Diocese, Rt. Rev. Samuel A. Hodasi, led a fifteen-person team to Togo in April 2004. The two churches came to an agreement to train children service workers, plant churches, educate evangelists, and send missionaries to Togo as a result of the program's success (3rd Biennial/41st Conference, 2004, pp. 74–75).

Returns on Investment and Statistics (1961-2016)

The Methodist Community expanded from a small group of educated Christians who created the core in 1835 to 117, 22,000,299 members in 1961. The Rev. Joseph Dunwell served as the minister at the time. (170,299). In Ghana, there are currently sixteen (19) dioceses of the Methodist Church.

The connexion today includes two hundred and seventy-eight (278) circuits and three thousand four hundred and seventy-five (3,470) societies as opposed to five (5) districts, fourteen (14) circuits, and four hundred and sixty-six (466) societies in the year of autonomy in 1961. There are currently 814,351 members of the Christian community overall, including 634,689 adults and 179,662 kids. This represents a 3.67 percent increase over 2017. With 1,191 pastors, 118 supernumeraries, 930 ordained ministers, and 143 probationers, the church had 759 members and had one (1) active minister for every 759 people. In the clergy, men make up more than 90% of the workforce, putting women in the minority. In the US, there are 89 female preachers. The Methodist Church Ghana had approximately 995 Manses, 556 offices, 564 automobiles, and 6,976 landed holdings across the Connexion, according to the 2016 Annual Report. Among the landed properties are acquired farms, educational facilities, ecclesiastical buildings, and chapels.

The Methodist Church Ghana had seven (7) adult organizations, including the Association of Men's Fellowships with five hundred and seventeen (517) branches, Women's Fellowships with one thousand nine hundred and ninety-four (1,994), Susana Wesley Mission Auxiliary with two hundred and ninety-one (291), the Methodist Guild with four hundred and thirty-three (433), and the Christ's Little, spread throughout the Connexion. There were 898 Boys Brigades, 765 Girls Brigades, and 482 Methodist Girls Fellowship branches in Ghana, in addition to 1,120 Methodist Youth Fellowship branches. At least one of these organizations was open to churchgoers' participation. The clubs greatly helped and supported the church through evangelism and social activities.

Eight thousand, two hundred and fifty-three (8,253) local preachers made up the Church's leadership team, along with seventeen thousand nine hundred and seventy-two (17,972). Nine thousand seven hundred and twenty-three (9,723) Sunday school directors and 17,972 lay class leaders.

The Administrative Structure of the Church

The Methodist Church of Ghana (MCG) underwent a number of organizational and operational changes throughout the first 39 years of its autonomy. MCG President Jacob S.A. Stephens stated in the preface to the revised constitution of 1988 that "the earlier structures were overloaded by the challenges and strains of the church's expansion in membership, which hampered the implementation of conference decisions." (Essamuah, 2010 p. 149). Stephens stressed the significance of integrating rules for clerical and lay discipline with the most recent social, cultural, and legal norms. The purpose of the new constitution was to compile the choices made at many conferences into a single document. The conference's solution was to establish a study group, which it then chose members for.

Under the direction of the Most Rev. Dr. Jacob A. Stephens, the Methodist Church of Ghana underwent significant institutional reforms, including a shift from a British to an American system of government with the use of boards presided over by General Directors and Directors.

The idea of instituting the Episcopacy has been discussed before the autonomy was formed in 1961. In 1991, the Asante-Antwi-led Kumasi Synod petitioned the conference to provide all the Districts a high level of autonomy while remaining under Episcopal control. The conference's response was to form a study committee, which later tasked a subcommittee with preparing a report.

The Rev. Dr. John K. Agbeti, the head of the Cape Coast District, took charge of leading the smaller committee. The Agbeti committee recommended that given ecumenical advancements and current trends within the global Methodist family, MCG should adopt episcopacy in order to keep up with modern trends in its interim report to the 1992 Annual Conference at Tarkwa. The district synods received the Agbeti report from the Conference. Sekondi, Winneba, and Northern Ghana were the three districts that gave no answer at all. The adoption of the episcopacy was supported by Kumasi, Sunyani, and Tarkwa, three additional districts. Districts in Koforidua and Accra agreed with conditions. Both the Akim Oda and Cape Coast districts came to the conclusion that there was no need to implement the new system because the current one focused on the functional advantages of the proposed episcopal system.

A non-monarchical episcopacy, which is the form of church government prescribed by Scripture, was embraced by the Church at its Annual Conference in Koforidua in 1999, ushering in a number of significant developments. On Sunday, January 23, 2000, a Proclamation Service was held at the Wesley Cathedral in Accra. Dioceses have taken the place of districts. The top churches in each diocese are Methodist cathedrals. The President is now the Presiding Bishop and takes the title Rt. Rev., and the District Chairman and General Superintendent is now the Diocesan Bishop. The Administrative Bishop is now known as the Most Reverend; Conference Secretary is now known as the Rt. Reverend; Superintendent Minister is still the Superintendent Minister but now goes by the title of the Very Reverend. All other Reverend Ministers are referred to as “Reverend”. Again, even

though they are not Superintendent Ministers in charge of Circuits, some Senior Ministers functioning as Senior Lecturers, Headmasters, General Directors, and Chaplain Generals in the Security Services are entitled to use the title Very Rev. after undergoing specific training. Bishops wear purple or mauve robes, while Superintendent Ministers are all required to wear green robes, and all other Ministers are required to wear black, grey/ash, or off-white robes. The formal attire for worship services has changed from a suit to a cassock. Higher ranked officers are permitted to don the traditional ministerial vestment colours of the Methodist Church Ghana.

In order to strengthen lay participation in church governance and be consistent with the acceptance of the episcopal system, conference approved the formation of the position of diocesan lay chairmen in the year 2000. The first Diocesan Lay Chairmen of the thirteen (13) Dioceses were sworn in on Sunday, October 7, 2001, at Cape Coast's Wesley Cathedral.

The overall number of Dioceses in the Church expanded from thirteen to fifteen with the foundation of two new ones. Sunyani Diocese became Wenchi Diocese, and Tema Diocese changed to Somanya Diocese.

The total number of Dioceses has since increased to sixteen with the establishment of Sefwi Bekwai Diocese. In order to improve administration in the Northern Ghana Diocese, the Upper Ghana Mission Diocese was established in Northern Ghana. It is presently being nurtured at Wa to become a full Diocese separate from the Northern Ghana Diocese and is known as the Upper Ghana Diocese. The Very Rev. Francis K. Andoh, a Bishop's Deputy, is in charge of it; nevertheless, there is no lay chairperson. The Lay Chairman

supports the Bishop in running the church. The development of this new office has substantially enhanced the church's management.

Lay President of Conference has replaced Vice President, and persons in that position now wear a grey robe with a stole and a medallion.

The Board system was deemed to be both complicated and ineffective by the administration of the Most Rev. Prof. Emmanuel K. Asante. In order to achieve this, the system was analyzed to see whether it could be improved to be more manageable and responsive to the Church's administrative needs. The main goal was to streamline and harmonize the Church's administrative structure and procedures.

The Methodist Church in Ghana also implemented the necessary administrative changes to raise the decentralized structure's efficacy and efficiency. The four (4) General Directorates, other Directorates reporting to them, and Advisory Teams supporting them in the new system took the role of the five (5) Boards and Divisional Committees. Because of their nature and functions, some Directorates, including the Presiding Bishop, Lay President, and Administrative Bishop, report directly to The Executive.

Infrastructure and Socio-Economic Interventions of the Church

The following information was made public as a result of the 180th anniversary celebration of Ghana Methodism, which was led by Rt. Rev. J. M. Y. Edusah Eyison (Edsah-Eyison, 2015).

The Methodist Church Ghana has been active in a number of Community activities to fulfil the socioeconomic needs of people both inside and outside the Church in response to God's call to aid the poor, impoverished, sick, and oppressed, as well as orphans and widows. Women's empowerment, girl-child

education and training, agriculture, health & sanitation, and non-governmental organizations are a few of the subjects covered (NGO).

Education

According to the religion, everyone has a right to an education. In addition, it is thought that families, church groups, and the government all support children's education. The best means to carry out this job in society are through governmental policies that ensure that everyone has access to free public elementary and secondary schools as well as post-secondary institutions of their choosing. Enrolling at religiously affiliated or other independent higher education institutions shouldn't be hindered by financial constraints. The church is in favour of public policies that encourage access and choice while avoiding unconstitutional church-state interactions, and we are in favour of policies that encourage access and choice while avoiding unconstitutional church-state interactions. Once more, colleges and universities must make sure that everyone in the academic community has access to academic freedom and that a learning environment that promotes the free exchange of ideas is created. Furthermore, we implore educational institutions to safeguard religious expression on campuses since the church supports the fusion of reason and religion.

Some of the best basic through postsecondary schools in Ghana and Africa were built with assistance from the government, thanks in large part to the Methodist Church in Ghana. 979 public kindergartens, 1,267 public primary schools, and 719 public junior high schools have been founded by the Methodist Church in Ghana.

Methodist University College Ghana has three campuses: Dansoman, Tema, and Wenchi. The Methodist University College Ghana consists of 22 Basic Schools (22) (Private), 23 Senior High Schools (SHS) (Public), 20 Senior High Schools (SHS) (Private), 3 Mixed Schools (Public), 1 Mixed School (Private), Colleges of Education, and a University College. The Methodist University College Ghana is a Christian university with three campuses in Ghana. The Akyem Oda Diocese includes the Private College of Education in Akyem Asene.

Two second cycle institutions are Mfantshipim School for Boys and Wesley Girls High School, both in Cape Coast. There are three (3) special schools, including the Blind School in Wa and Mmofraturu for Girls in Kumasi, as well as fifteen (15) private post-secondary vocational and technical institutions.

Once more, the person's health is a concern for the Methodist church. As a result, healthcare facilities have been built.

Health Services

The humble medical clinic that opened in Wenchi in 1951 has grown into a large hospital that serves not just the inhabitants of Wenchi but also the entire country. Brother Kwesi Botwe's Wenchi Hospital is well-known for its treatment of prostate problems and fistulas. Dr. Millar, a visiting doctor from Scotland, deserves special recognition for his unselfish and important commitment to the Wenchi Hospital's development and progress.

In addition to the Wenchi Hospital, the Methodist Church Ghana runs the Ankaase Faith Healing Hospital in the Kumasi Diocese. With the opening of three (3) clinics—Bamianko in Gwira, Lake Clinic of Amakom at Lake Bosomtwi in the Kumasi Diocese, Lawra Nutrition and Rehabilitation Centre

in Wa in the Northern Ghana Diocese, and eight (8) Rural Clinics in the Kumasi Diocese—health services have significantly increased.

There are 18 rural clinics spread across the dioceses of the Connexion. The Communities of Shalom and the General Board of Global Ministries of the United Methodist Church at Watreso, Obuasi Diocese, Yawsae, Sunyani Diocese, and St. Luke, Sefwi Adjoafua sponsor the Methodist Church Ghana Clinics. In order to serve the several communities in and around the Ga Mission area and its surroundings, the Methodist NECTAR Clinic at Osono Dompe, Accra Diocese's Ga Mission, is being expanded with the objective of eventually becoming a Poly Clinic. In addition, as Rev. Freeman indicated, agricultural projects improve the lives of every nation and the church upholds these projects in high esteem.

Agrarian Projects

In order to empower its members and the local population, the church works on the following agricultural projects in each of the dioceses.

- Cape Coast Diocese - Assin Nyankomase Integrated Agricultural Project
- Cape Coast -New Ebu and Wiredukrom Cassava Processing Project
- Effiduase Diocese - Jeduako Methodist Agricultural and Bee-keeping Project
- Northern Ghana Diocese - Wa Methodist Agricultural Project
- Sekondi Diocese - Gwira Rubber Plantation
- Koforidua Diocese - Moseaso Agriculture Processing Programme
- Effiduase Diocese -Juaben Shalom Community Agricultural Project
- Obuasi Diocese Cocoa Plantation at Kusa
- Accra Diocese Moringa Project in the Ga Mission and many more still

counting.

Additionally, the church strives to better the lives of citizens through a variety of channels as part of its social responsibility, including through non-governmental groups (NGOs).

The Methodist Development Fund (MDF)

In search of a viable and sustainable funding source for its recurrent and developmental budgets and programs, the Methodist Education Trust Fund (hereinafter referred to as METF) was established by the Methodist Conference of 2000 in Wesley Chapel, Accra, as a sustainable fund-raising program for the promotion of education at all levels. In the same year, the fund was officially started at the Mt. Zion Methodist Chapel in Sakumono, Tema Diocese.

In July 2005, the General Purposes Council (hence referred to as GPC) resolved to widen the fund's scope to include all of the Church's developmental projects, and thus changed the fund's name to the Methodist Development Fund (Herein after referred to as MDF). Since its inception, the MDF has, among other things,

- Supported in the acquisition of a beautiful and decent accommodation (Manse) for the office of the Presiding Bishop at East Legon, Accra
- Supported in the infrastructural development of the Methodist University College Ghana (Herein after referred to as MUCG), such as the construction of the University's new administrative block and lecture halls.
- Supplemented the headquarters assessment.

The M.D.F. has supported the following other projects in the dioceses -

- Wenchi - Diocesan Office complex
- Effiduase - Safo Society Chapel Project in the Kasaam Circuit
- Akyem Oda - Onomabo Society Chapel project in the Asamankese Circuit
- Northern Ghana - Rev. Paul Adu Society, Re-roofing of Chapel building in the Wa Circuit
- Sekondi - Kwekukrom Society, Chapel building in the Gwira Mission Circuit
- Cape Coast - Burakese Society, Chapel building
- Obuasi - Anhwiaso Society, Chapel building
- Winneba - Gyasikrom Society, Chapel building
- Northern Ghana- Bethel Methodist International School and Chapel construction through the Living Word (U.M.C) USA
- Northern Ghana- Nangilkina Chapel building
- Northern Ghana Walewale Methodist Chapel completed and many more.

The MDF requires that each church member contribute a minimum of GH1.00 each month to the fund. The fund's inaugural director was the Rt. Rev. Kofi Asare Bediako. The Very Rev. Isaac N. Ghansah is the current director.

Also, to release the oppressed, the poor and the poor, the church as establish an orphanage.

After beginning with six (6) children, four (4) girls, and two (2) boys in 2007, the community now has 38 children, 25 girls, and 13 boys. With the assistance of twelve staff members, the village's day-to-day operations are managed by the Very Rev. Dr. Isaac Nana Abakah. For a little fee, the village school enrolls

students from the surrounding neighbourhood. The church realized the need to build a book depot so that members and the general public may have access to Christian books.

The Methodist Book Depot Limited

The Methodist book depot was formed in 1881 by the Wesleyan Missionary Society's Rev. John Milium. It originated as a small book room on the ground floor of Standfast Hall in Cape Coast's right wing. In 1882, the book room received a Synod grant of £89. IIs 3p and was tasked with achieving the following objectives:

- Creating and distributing Christian material in both English and Fante, as well as translating acceptable existing literature into Fante.
- Importing and distributing Church necessities
- Expansion of the firm to provide an extra source of revenue for Church missionary activities.

The depot's operations have grown to include a number of Ghanaian communities. It was legally registered as a Limited Liability Company (LLC) with registration number 1104 on January 8, 1960, and got a certificate of authority to conduct business on January 8, 1960. The headquarters of the company are in Makola, Accra, right adjacent to the Ghana School of Law.

The company now operates eight (8) bookshops and branches across Ghana, including Accra (Makola), Kumasi, Cape Coast, Takoradi, Tema, Swedru, Berekum, and Tamale. The Methodist Book Depot has constructed an addition, which will be rented out in part to assist the Church generate more money.

The church has painstakingly formed an insurance firm known as Donewell Insurance Company Limited to safeguard the safety of persons and property.

Donewell Insurance Company Limited

The Donewell Insurance Company Limited (hence referred to as DICL) was founded in Accra in 1993 and is one of the few insurance businesses whose licenses to operate in Ghana have been renewed. Donewell Insurance Company Limited has seven (7) branches in regional capitals, including Koforidua, Cape Coast, Accra, Tema, Sunyani, Kumasi, and Takoradi, as well as satellite offices in eight (8) Dioceses, including Nsawam, Akyem Oda, Wenchi, Obuasi, Winneba, Nkawkaw, Tarkwa, and Asante Effiduasi, as well as satellite offices

In 2003, Donewell raised its market share to 4.6 percent, up from 3.5 percent in 2002. Donewell's achievements were recognized on a national level in 2003, when the firm was admitted to the Ghana Club 100, where it was ranked 47th according to the criteria set forth by the Ghana Investment Promotion Centre.

To safeguard the safety of people's property, the church made an effort to create Methodist Investments and Properties Limited.

Methodist Investments and Properties Limited (MIPL)

The Methodist Investments and Properties Limited was founded as a Private Limited Liability Company on January 20, 2011, with the Methodist Church Ghana as its sole shareholder. On January 21, 2011, the Registrar-General issued the certificate to start doing business. The operation is overseen by a seven-member Board of Directors. The Rev. Bright Obeng-Boampong, the chief executive officer, is in charge of the company's daily operations. The

company's goals are as follows: To carry out the business of property development and management services i.e. acquire by purchase or otherwise construct, establish, manage, maintain and otherwise deal with properties.

- To provide transport and other logistic services
- To undertake Investments
- To develop warehouse and storage facilities
- To carry out banking and financial services, and
- To carry out any general commercial activities or viable projects such as import and export for the benefit of the Church.

The church publishes two magazines to inform its members and the general public, as well as to address social, economic, and political issues in the country and overseas (the Christian sentinel and the Methodist times).

The Christian Sentinel

The Methodist Church Ghana publishes a magazine every quarter called The Christian Sentinel. In August 1998, it changed its status to a connexional internal publication. Since then, it has published features, essays, commentary, and columns written by both insiders and outsiders of the church. According to Act 1993 Article 449, the journal was registered with the National Media Commission on October 14, 2003, under Registration No. (N.M.C/ C.39/03 Oil). The office of the Christian sentinel is situated at the Wesley House at the Methodist Head Office. Almost all her workers and members of the editorial board are working on voluntary basis.

The Methodist Times

The Methodist Times was established in 1933 but was discontinued due to organizational problems. In September 1985, it was restarted, with Bro. K.G.

Baiden serving as Chief Editor. It acted as the mouthpiece for the Methodist Church of Ghana by disseminating articles on church doctrine, excerpts from the Constitution and Standing Orders, reports on the Presiding Bishop's, the Headquarters', and the other Directorates' activities, as well as news from the dioceses. The National Media Commission and the US Postal Service have registered The Methodist Times under N.M.C. 3903101. The Wesley House office focuses mostly on breaking news and Methodist-related topics. Only allowances are given to the Church's staffs, which is primarily made up of part-timers.

The church has launched Wesleyan Television, a television station, in order to advance the gospel and increase the platform for evangelization (WTV).

“Thy Kingdom Come”, the Wesleyan T.V

The Church opted to strengthen its teaching ministry using many media outlets as part of its evangelism effort, including this TV show "the Kingdom Come," which premiered in May 2013. Every Sunday morning at 5:30 a.m., the Kumasi Diocese broadcasts a religious program on G.T.V. Other religious radio programs broadcast by the church on UNIIQ FM (GAR) include Being in Tune after the 7:00 a.m. newscast and Hymns with Their Meanings at 7:30 a.m. every Sunday morning. The Wesleyan T. V. Station, which is owned by the church, was founded on August 27, 2019 to support the Presiding Bishop, Most Rev. Dr. Paul Bofo, in his evangelical drive. Our objective is to provide high-quality Christian-centred television content that appeals to people of all ages, and it is being hailed as a watershed moment in the television business by members and the general public.

The following are the methods that aid the church in meeting its financial obligations: funding the church and assisting others.

Financial and Physical Assets

Tithes and harvests provide the majority of the income for the Methodist Church in Ghana. Assessments paid by Societies, Circuits, and Dioceses; contributions made during church activities and services; special thanksgiving offerings, Kofi and Ama (Day Born Offerings); and special donations are among the other sources of income. The inference is that Church members provide the majority of the Church's money.

To augment its income from dividends, the Methodist Church of Ghana has established a number of business ventures, such as the Donewell Insurance Company Limited, Donewell Life Insurance Company Limited, and the Methodist Book Depot Ltd.

Challenges

The high mortality rate of missionaries owing to mosquitoes has been a major challenge since the beginning of the Methodist Church Ghana.

In addition, some parts of the country were opposed to Christianity.' Kumasi was well-known among them. It made it difficult to propagate the gospel in such places.

The most challenging incidence happened in the 1980s. Major church administrators were involved in a string of crises that affected the Methodist Church in Ghana, starting in Accra and moving through Tarkwa, Kumasi, and eventually Cape Coast. These events caused the Church to be on the verge of breaking apart.

Some blamed pride, unfounded charges, and an illusion of invincibility as the cause. Even if genuine, these facts cast doubt on the Church's sincere dedication to Christ. God willing, the Church has survived the ages. She was able to overcome these difficulties because of God's generosity. God's people now have a clear grasp of what the church is and what it is meant to accomplish because of the church's emphasis on evangelism. In the end, rather than dividing and dissolving the Church, the upheavals and challenges strengthened it. One hopes that the church has learned its lessons by this point.

Evangelization was hampered by the language barrier. This slows down church growth, especially when it comes to translating the liturgy into people's home languages. Despite the country's 79 official languages and dialects, there is only one official liturgical translation, the Ashanti-Twi version, indicating that the church still has work to do in the area of mother tongue issues. Conference 2004 suggested the Ghana Institute of Linguistics, Literacy & Bible Translation (GILLBT) as a method for the church to cooperate in order to aid in the training of translators (hence referred to as GILLBT).

The first-ever connexional conference was held in Effiduase in 2004 and its theme was The Impact of Mother Tongue on Evangelism, Mission, and Renewal. Regardless, there were/were financial issues. The pledging system, special monthly offerings, annual harvests, and different appeals made during worship services all provided the church with funding. Church dues (also known as class and ticket money because tickets were issued on payment), the pledging system, special monthly offerings, annual harvests, and other appeals made during worship services were some of the sources of funding for the church. She also received gifts from philanthropists, particularly the British

Conference. Despite these reasons, the church's expenses have always exceeded its revenues.

While several Districts (now Dioceses) complained about high assessments, it is likely because of the worsening economic situation that daily church collections fell short of expectations.

Even though the church attempted to meet the circuits' financial obligations to the church by reducing the assessment by 10% in the 1970s, the expectation was that the opposite would happen. The corporate headquarters, which was typically having financial issues, were significantly impacted by this. As a result, the church had not substantially increased its degree of financial competence during this time.

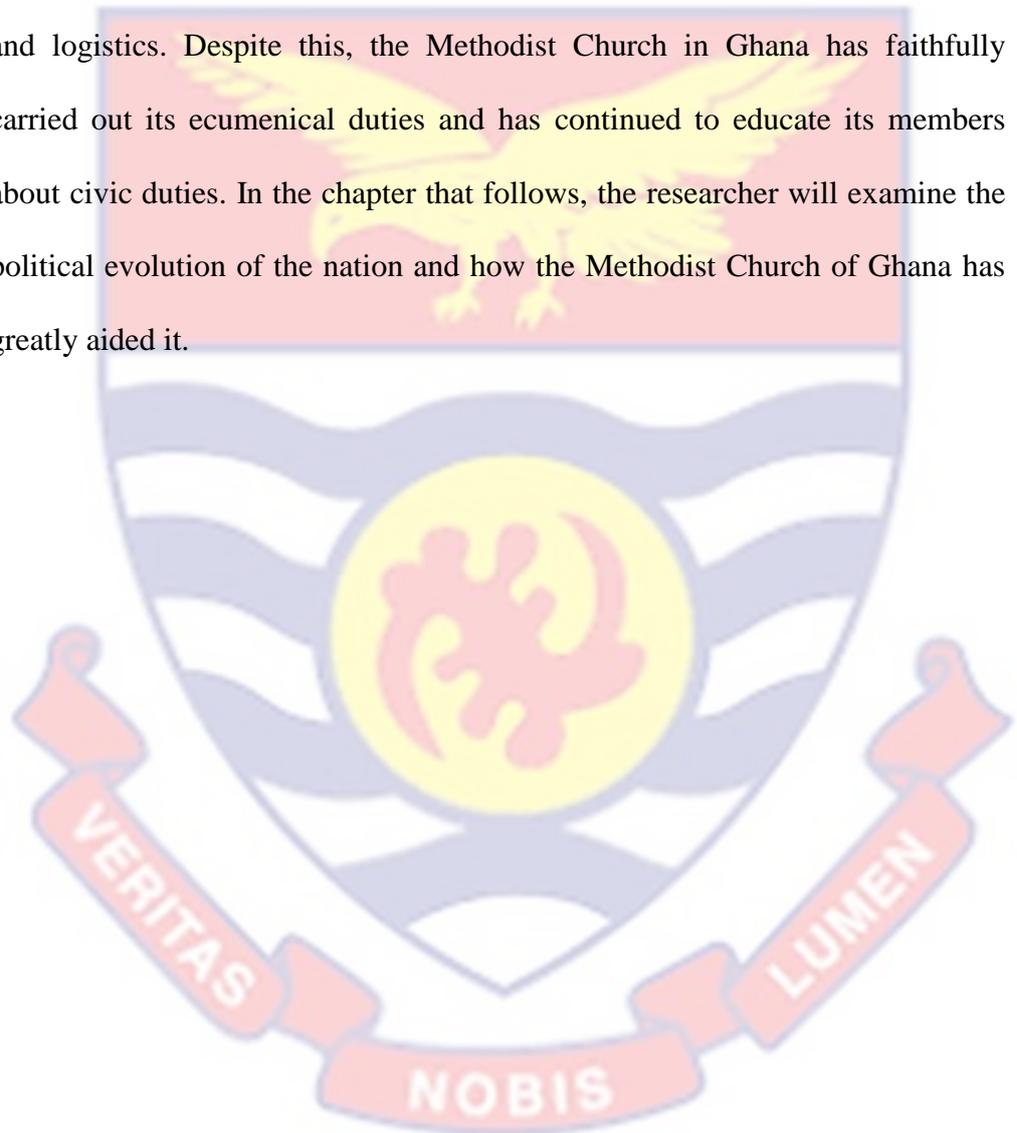
Other ideas included donating 30% of each church's harvest profits to the central office annually. Following the failure of that, the Methodist Development Fund (henceforth referred to as MDF) was founded, which mandates that each member give at least 20 Ghana pesewas to the church each month for philanthropic purposes. This entails a unique set of challenges. The execution of the new resource mobilization, in my opinion, is truly advantageous.

Conclusion

In conclusion, missionaries, Ghanaian clerics, and agents to grow Methodism on the Gold Coast from the outset laboured tirelessly. Nevertheless, the church had first been decimated by disease and death. The number of the church's stations in the south was thereafter gradually increased. The stability in the north and her arrival into Ashanti were key turning points in her efforts to

expand Methodism's mission in Ghana. Future generations carried on the persistence of the "fathers," ensuring the spread of Methodism in Ghana.

Her major contributions are towards the social service and education in areas of the country's development. The Methodist Church in Ghana has faced difficulties, much like any other organization, mostly in the areas of finances and logistics. Despite this, the Methodist Church in Ghana has faithfully carried out its ecumenical duties and has continued to educate its members about civic duties. In the chapter that follows, the researcher will examine the political evolution of the nation and how the Methodist Church of Ghana has greatly aided it.



CHAPTER FIVE

THE METHODIST CHURCH GHANA'S ENGAGEMENTS WITH THE STATE

Introduction

The history of the Methodist movement reveals how Methodism has influenced the fight against social injustice and other political activities. This chapter explores the political engagements of the Methodist Church Ghana within Ghanaian society. The Methodist Church Ghana responds to political matters through its yearly communiqués to the government and other social media. The chapter examines how Christian Economic Ethics might have aided the Church in responding to problems like political patrimonialism, bigotry, gender inequality, hunger, disease, homelessness, and poverty.

The Political Enthusiasm

According to President Tubman's greeting to the church on the anniversary of Liberia's independence, the establishment of autonomy was "a watershed event in Ghanaian Methodism" (Foundation Conference, 1961 p.46). It was momentous because of the great potential and obligations the church would have, as well as the challenges it would face. Dr. Kwame Nkrumah, Ghana's then-President, requested that the church help with the country's social and educational rehabilitation (Foundation Conference, 1961 p.41). The church sought to offer guidance and inspiration. The significance of such cooperation was also emphasized by the All Africa Conference of Churches (AACC), which gathered in Kampala, Uganda in 1963, two years after the two Presidents wrote about the role of the church in governmental affairs. During the meeting, all African churches were exhorted to actively participate in the

creation of African states. Although it was recognized a goal that the churches should not shrink from, it was not an easy one to fulfil (Foundation Conference, 1963 p.52).

The church has always been cognizant of her duty to assist the country in establishing godly government. She owes her membership an explanation of her political stance on governmental issues and initiatives; it has been contended for a long time. The church confronts society with her theology, which seeks to connect faith to every aspect of life, making this task all the more urgent.

The Church, the nation's loudspeaker, had not altered her advocacy stance in an effort to raise public knowledge of civic rights as she had done to stop government excesses (Dickson, 1995 p.261). She had participated in forums calling for the democratic principles of fair play and respect for human rights since the church could not remain impartial in the face of misrule that could result in great misery and grief. The Catholic Bishops Conference and the Methodist Church of Ghana, both members of the Christian Council of Ghana, strongly fought for the end of the military dictatorship in Ghana and the development of a multi-party system of government in the 1990s as a result of the aforementioned (Dickson, 1995 pp.264-265).

The Most Rev. Kwesi Dickson, who was a member of a group of religious individuals in Ghana mediating between the ruling party and opposition groups for peace, served as the church's representative during this effort for better political conditions in Ghana. After the 1992 elections, opposition groups complained that the results were unjust. In order to achieve national peace, the church also assisted in bringing together Muslims and Christians.

Christians in government were urged to incorporate their values into political choices because religion and politics are intimately intertwined. The Churches and the Ahmadiyya Muslim Mission's mediation role at that pivotal time in Ghana's political history was not just a humanitarian commitment but also a religious one since it revealed to them one theological truth that would ultimately ease the suffering of the public (Dickson, 1995 p.273). Regardless of how those negotiations turned out, the Church and the Ahmadiyya Muslim Mission were able to continue. Politicians from different political parties came together to talk about issues and display the necessary collegiality. Second, there has been a rise in religious awareness of believers' behaviours and beliefs (both Christians and people of other religions). As a result, churches began talking about politics and learning about politics. They gained a better grasp of their rights and obligations as citizens.

The Methodist Church of Ghana addressed a number of national issues in their yearly letter to the government of Ghana, including good governance, health and sanitation, education, the economy, and other social challenges.

The Methodist Church has had a considerable impact on Ghana's overall and historical development, particularly in establishing the country's current standing, rate of progress, and achievements in the fields of politics, economy, culture, and social issues.

The purpose of the church is not inherently opposed to or incompatible with the growth of society. The mission of the Methodist Church of Ghana is to establish a dynamic, Spirit-led, and Spirit-filled body of believers that is setting the standard for comprehensive evangelism and discipleship for

societal transformation. The experiences and interventions have been tried, timed, and assessed for a track record in national development (Cowen & Shenton, 2004). The Church's mission to bring about world salvation cannot be disputed. But what exactly is salvation? Unfortunately, the phrase is frequently used to refer to salvation of the soul when a proper understanding should take into account the entire person; what is saved is not only the soul but also the body as well as all of the dimensions of the human person as a being in the world: spiritual and material, eternal and temporal. Christ's redemptive mission is understood to include, in addition to its primary objective of redeeming everyone, the restoration of the temporal order.

Because of this, the Church's mission is to spread the good news of Christ's grace to everyone as well as to infiltrate and change the material world in accordance with the spirit of the gospel. Because politics are a component of the temporal order, the Church cannot remove them from actions that are relevant to salvation. The Church's engagement in social and political concerns is raised by this. As the representative of the Gospel, the Church cannot ignore social and political challenges. The Methodist Church of Ghana addresses a number of national issues in their yearly letter to the government of Ghana, including good governance, health and sanitation, education, the economy, and other social challenges. Due to this, a directorate has been created specifically to discuss and implement social and political issues. It started in October 2011 and has so far done wonderfully well. The Public Relations Directorate of the Executive Structure discusses political issues at conferences that are held biennially.

The Methodist church in Ghana has tackled the following current political concerns or topics because the gospel directly affects how society functions.

Ghana's Democratic Dispensation

According to Boafo, in his book, *“John Wesley's Theological and Public Life”* pointed out that since independence in 1957; Ghana has gone through a period of political instability as a result of incompetent and repressive governance. The reason he gave for his sharp remark was that the political situation has been vitiated by oppression, coups d'etat, abuse of power, intolerance and disrespect for human dignity and values. In 1992, Ghana moved into a new political phase of constitutional rule - the Fourth Republic. There were strong desires and hopes on the part of all Ghanaians to consolidate the democratic principles for good governance, freedom and justice in the new millennium. According to him, when American President Bill Clinton reaffirmed similar remarks on a state visit to Accra in 1998, he seemed to exemplify this national purpose and aim in the pursuit of democracy and political stability (Boafo, 2013 p.187).

Africans are inspired by new hopes for democracy, peace, and prosperity. Now that democracy, peace, and wealth are the reality of a new Africa rather than just ideals, nations and individuals are free to seek out this new world (Clinton et al., 1998).

In light of Ghana's democratic process, pause to explore how John Wesley's teaching on liberty and democracy could provide insight and guidance for the Church's role in advancing freedom and justice. To put it another way, did Wesley have a political philosophy that the Church could use as a model to

support the newly emerging political order? Wesley's political writings were formulated in response to the agitation that kept England in political ferment. Going by the way of John Wesley, the Methodist Church Ghana continued to respond to political issues either through annual Communiqués or by publications in the Methodist Times or the Sentinel.

Democratic Systems in Ghana

In Africa, there was antagonism to the concept of democracy. When most African countries agitated for democratic administration in the 1980s, some African leaders contended that democracy was alien and hence an imposition on Africa. They said that because there was no opposition in the old system, African traditional kings had absolute power. Scholars contradict this claim by pointing to the country's long political history. They believed that preliterate African culture had concepts and beliefs about democracy, as well as those regarding the nature of individual, society, God, and human destiny (Gyekye, 1988 p.28).

Modern research has revealed that opposition existed in the indigenous African political system, though it was not organized in the same way as modern politics. The tradition of free expression and consensus ensured that each person's point of view was heard in the government process, regardless of his/her status. Elections and other principles that provided legitimacy and accountability were also thought to be present in African traditional political systems (Aubynn, 1990).

To usher in the Fourth Republic, a new constitution was promulgated in 1992. The constitution included provisions for democracy and good administration, such as Article 14 (1), which states the right to liberty:

Every person shall be entitled to his personal liberty and no person shall be deprived of his personal liberty except in cases in which the appropriate state agency curtails liberty in execution of a sentence or order from court, upon reasonable suspicion of having committed an offence (1992 Constitution, Article 14(1), p.12).

The Constitution also guarantees freedom of religion, expression, association, assembly, and conscience to Ghanaians, ensuring that they can exercise their intrinsic rights without fear of being persecuted.

Apart from these democratic frameworks, Ghana is a member of international and regional organizations that promote the dignity and respect of all citizens (Boafo, 2013).

Multi-Party Democracy

Ghana eventually settled on multi-party democracy after years of political instability, swinging between constitutional democratic governance and military administrations. To put it another way, our democracy embraced a variety of political parties contending for power in order to serve the people through democratic governance.

The issue of political choice and alternatives was central to multi-party democracy. In the marketing of political ideas to win people to one's party, these categories - choice and alternatives - called for the political virtues of tolerance, informed by political decency and decorum. The fact is that, unless repressive governmental power is used to prevent it, citizens of a democratic society will always support opposing political viewpoints. Even within the same political party, one was certain to come across individuals with differing political ideas that ran opposite to the party's collective perspective.

This implied that there was a need for political tolerance, which manifested itself in a readiness to live alongside others. This toleration system brought the state together rather than dividing it. The state's unity was described here as a diversity of political persuasions and alignments, rather than political uniformity. Political campaigning gave way to invectives - aggressive, disparaging, and insulting comments - on political opponents and parties in the absence of political civility and decorum. Insult politics foreshadow political violence that disrupts the nation's peace and equilibrium.

Coming elections and the campaigning that preceded them were frequently received with skepticism and apprehension, and the results were frequently marred by controversy and bloodshed on a large scale. Theoretically, we had continued to support ideas of individual rights and freedoms. This approval, on the other hand, had remained just hypothetical and had not been put into practice. Even if political parties were the source of the most visible intolerance, it is becoming increasingly difficult to attribute the vice to a specific political group.

Intolerance has reached unacceptable proportions, as seen by savage fights, insults, vituperation assaults, and intimidation by paid machos among members of the same party and outside their parties.

Defections of political party members to other parties or the formation of new parties of political groupings and factions, sometimes within the same party, point to a lack of peaceful coexistence and the failure to harmonize divergent opinions on specific political issues in recent political history.

As citizens of a democratic Ghana, I agree with Boafo that we must uphold the ideals of political tolerance and foster the ability to peacefully debate topics

and express viewpoints without resorting to vitriolic political insults and uncharitable attacks on political opponents! People's conceptions of politics are narrowed by intolerance, which runs opposite to the ideal of tolerance. As a result, their political behavior is shaped.

Toleration, according to Boafo (2013), is the awareness that a community can allow religious and political heterogeneity and be improved as a result. Tolerance refers to the acceptance of, or patience with, opposing viewpoints or positions. Our Christian tradition is one of tolerance. To bolster his case, Boafo cited Paul, the Apostle, who said that the apostolic church permitted variations in topics that were not clearly a deviation from the truth deposit. Someone could consume something that another person couldn't. One individual believed that some days were holy, while another believed that every day was holy. In the face of these diverse viewpoints, Paul advised: *"Let every individual be fully persuaded in his own mind"* (Romans 14:3).

In his sermon titled "A Caution Against Bigotry," based on the New Testament's incident in the life of the disciples, where they forbade a man from using the name of Christ because he was not one of them, Wesley warned Christians not to become so enamored of their own "party, opinion, Church, and even religion" that they would cut off those who differed from them but were still believers in Christ.

When one advocates for political and religious tolerance, he or she is not advocating for political or religious apathy. Tolerance may only be exercised by individuals who have well-founded or well-informed convictions about a certain position.

Those who profess polite doubt, agnosticism, and skepticism yet have no such views can only be apathetic, not tolerant. Our Christian tradition is one of tolerance. However, it has the potential to cause issues. There is a risk that tolerance will be replaced by apathy or disinterest. All of this is to imply that by advocating for political tolerance, one is advocating for a well-founded political conviction that allows for other political convictions that, while different from one's own, are equally beneficial to the community. A political perspective that promotes ethnocentrism, ethnic, political or religious intolerance must be fought without resorting to violence or insults at any costs. We have a responsibility as a church to speak prophetically. Ours is a prophetic challenge to raise the serious and probing question of the Christian faith's significance, and to analyze that faith in light of the concrete realities of our multi-party democracy. As Christians, we must put our absolute and transcendent commitment to God in Christ to bear on national politics. The following contemplation can help to support our point about the importance of Christians promoting tolerance at all levels of our social, political, and religious lives:

Teacher, we saw a man casting out demons in your name, and we forbade him, because he was not following us (Mark 9:38).

The intolerance - the inability to accept those who are not like us - that drives us to prohibit people of various ethnic, social, political, and religious backgrounds from doing the good that we have wrongly monopolized and arrogated to ourselves betrays very serious underlying disabilities and disorders in us. The following underlying infirmities that inform our intolerance of individuals we believe to be outsiders to our in-groups will be discussed.

The Methodist church does not exist in a vacuum or on its own. It has ties to other Christian organizations.

Moral Instruction

It is undeniable that the Church must lead a moral revolution in order to establish long-lasting democracy. To survive, democracy requires morality, and the Church must be involved in the building of moral character to champion that cause. Only the Church has the moral authority to summon the country to moral renovation. This strategy will target not only politicians and public officials, but the entire Ghanaian society.

The importance of moral regeneration cannot be overstated, as a lack of it has been a significant cause of several political upheavals and coups d'états that have wreaked havoc on Ghana's democratic processes. According to some academics, Ghanaian politicians' high moral ineptitude has been a serious setback to democracy (Kudadjie, 1995 p.22).

Military officers claimed a slew of crimes and moral degeneration in the Nkrumah government to justify their actions following the first military takeover in 1966. Among other things, they accused the administration of oppression, corruption, dictatorship, roguery, cheating, and nepotism (Commission of Enquiry, 1967 p.2).

In January 1972, the military administration's head accused Second Republic lawmakers of corruption, saying, "Despite pious pronouncements about honesty and probity in official action, favoritism and nepotism were common" (GPC, 1972 p.8).

The presence of democratic components in constitutions does not always imply good governance, stability, or democracy. People must create and

defend democratic culture, which requires a high level of moral discipline. It is important referencing Busia (1967) for such attributes to solidify and entrench democracy in Ghana:

A final point which may be made about democracy is that it ultimately rests on the morality and discipline of the citizens. A democracy in the last analysis depends on the character of individual men and women and the moral standard of the community. Rules governing elections may be made; freedoms may be provided in constitutions; and Bills of Right may be passed; they will make arbitrary acts easier to resist publicly, but they will not by themselves secure democracy. There are other rules which are unwritten, such as honesty, integrity, restraint, and respect for democratic procedures. We could add an impartial and in-corrupt civil service, or the willingness to serve in voluntary organizations, all of which call for moral standards and good behavior (Busia, 1967 p.107).

Busia appears to be emphasizing the human aspect in the democratic process, stating that the heart of democracy written in the Constitution could be there for people, but the constitution would be worthless if the people lacked moral standards. Nana Addo Dankwa III, a Ghanaian paramount chief, also stated:

Constitutions per se do not make good governments... The people who operate the constitution and their attitude towards such constitution will determine its success or failure (Dankwa, 1992 p.23).

Scholars appear to agree that the Constitution would be reduced to a piece of paper if those in power and citizens were not honest and willing to give selflessly. The democratic experiment will undoubtedly be interrupted if politicians unwittingly disrespect the constitution, flaunt and undermine democratic elements, and the courts are full of travesties of justice. "Democracy is much more a result of character in a people than a law," says Durbin. The renowned Ghanaian musicologist, Ephraim Amu, in his song *Yen Ara Asaase Ni* observed, 'whether the state of the nation will be good or ill, it is the life of the citizens that determine it'.

In view of what has been stated, the Church should look beyond the basic publishing of constitutions to establishing a strong moral foundation in Ghana. The Church, in this writer's opinion, might spark a moral revolution based on the Wesleyan premise of individual salvation engendering social reforms. Individual regeneration is never undervalued in Wesleyan ethics, because Wesley believed that a nation devoid of all virtues and moral consciousness required the purifying of the individual will from those vices (Works VII p.407). Wesley's social reforms, which began with the individual, had economic and political ramifications for 18th century England, according to Outlet (1979). (The writer is convinced that this kind of social transformation is possible in Ghana because the Christian community, with its numerical strength and high profile, could translate this strength into a strong moral influence to bring to bear on Ghanaians.) In today's Ghana, the target group will be all segments of the population who will be influenced by successful evangelizing and social action.

Prof. John Andoh Micah was optimistic in 2012 when he gave a S. H. Amisshah Memorial lecture on the theme "Rediscovering the nation's lost values, the role of the church," on the theme "Rediscovering the nation's lost values, the role of the church" thus,

The task of rediscovering the nation's values can be laid safely on the church's table. This is because the values are in the Bible, God's word, which is the manual of the church." He gave the surest way out. The only way to rediscover our values as Ghanaians is to promote serious Bible teaching from the pulpit and through the Bible studies. The Methodist Church for instance has prepared an excellent Bible study material, the Weekly Bible Lessons (WBL), for teaching in the Class System. Beyond the provision of the materials, there are trained leaders who teach members of the class. Secondly, the church should encourage its members to commit themselves to live by the

teachings of the Bible (S. H. Amissah Memorial Lecture, 2012 pp.39-40).

To support this thesis, I'd like to quote President-Designate Rev. Francis Chapman Ferguson Grant, who said, among other things, during the autonomy celebration:

Autonomy is not an end in itself, but a means to an end that we may become a fit instrument in the hands of God. The Church that our Lord brought into being by His death in the Cross was God's means of turning sinners into saints and transforming a sinful world into the Kingdom of God. Our autonomy is of no account therefore, unless it produces saints and seeks to make our people a holy nation (Foundation Conference, 1961 p.61).

Theological focus should be placed on teaching what Wesley called the length, breadth, and width of religion—the love of God and neighbour—through God's grace through class sessions, Sunday services, and evangelistic gatherings. As people change their perspectives on injustice, dictatorship, deceit, corruption, and other social ills, the method is meant to serve as a long-term foundation for Ghana's democratic architecture. The political ramifications of perfect love for God and neighbour include respect for fundamental freedoms like fairness and liberty. When each citizen has a deeper sense of love, it becomes the source of all values, such as fairness, kindness, equality, and concern for the wellbeing of others, all of which are at the heart of democracy. It may be argued that pursuing a deep moral transformation based on God's and neighbour's love will break ethnocentric borders since everyone would recognize their neighbour as a person made in God's image. It would establish an environment in which all parties may freely discuss the community's common benefit.

The Churches' Role in upholding National Moral Character

The church already plays an important role in our national politics. She must therefore continue to see herself as a guide, guardian and promoter of the moral and spiritual attributes that build a nation. The Church therefore has a task in addressing the issues of bribery, embezzlement of funds, intolerance, violence, etc. that bedevil our political sphere. It must never recoil from this responsibility because of their endemic nature or for fear of persecution. Since many political office holders are Christians, the church must be a reminder to them, and serve as a watchman over the walls of the nation.

Laver (2010:52) is correct in his call for the church to regard anti-corruption efforts as a biblical mission. In the scripture readings that have been discussed, there is adequate biblical basis for doing so. However, Laver (2010:49) also warns, that the fight against corruption is not "a simple struggle; corruption is extremely complex, multidimensional and sensitive challenge and must be approached accordingly." The Church must therefore employ various strategies in its mission against corruption and other political evils. It must seek to impact how Ghanaian resist and fight these evils so as to transform the country.

Methods that the church can use include teaching a demanding biblical abhorrence for these practices, public advocacy against them, supporting the rule of law and the relevant anticorruption institutions, and leading this crusade by her example.

The Pulpit and National Development

Wesley felt, according to Bofo (2013), that the offer of salvation through Jesus Christ was holistic. As a result, he was concerned not just with

preaching, giving medical treatment, and supporting the destitute, but also with feeding the minds of the people.

One major way, which the Church is already accustomed to, is to use a variety of media to teach members and the public about these evil practices and their consequences. The goal should be to strengthen the moral integrity and individual character of Christians and others to resist and desist from such practices. This can be done, for instance, by:

- a. Explaining the negative impacts of corruption and violence on the country's political and socioeconomic growth, particularly among the poor.
- b. Showing how corruption violates moral and spiritual principles and therefore is sinful and has evil consequences.
- c. Exposing, evangelizing and transforming the cultural practices that make people accept or become indifferent to such endemic practices, such as family demands etc.
- d. Expounding biblical notions of the good life, since the desire for dishonest gain which drives corruption and bad governance is underpinned by worldly notion of the "good life". In doing so, the church must address the value of a "Common Good" as against personal gain.
- e. In respect of (d) above, the church must guard its own teaching. For some theologies and doctrines, such as the prosperity gospel is blamed by the public for perpetuating wealth acquisition that involves corruption.
- f. Encouraging a thorough study of scripture such as the Prophet Micah, who exposes social injustice in depths and pronounces God's verdict on leaders who practice them.

In all its teaching efforts, the church must clearly espouse anticorruption moral principles explicitly and encourage a zero-tolerance biblical policy for all citizens.

g. Civil obedience and civil disobedience are two types of civil disobedience.

Government and legislation should serve God and the people. Citizens must abide by laws that have been enacted legally through a fair and orderly governing process. Governments, like individuals, are, however, subject to God's wrath. Individuals recognize their right to dissent when acting in accordance with their conscience and resisting or disobeying laws that they believe are unjust or discriminatorily enforced after exhausted all legal options.

Respect for the law, however, should be shown by abstaining from using force and by acknowledging the repercussions of disobeying it. No violent forms of protest are encouraged or accepted as legitimate expressions of free speech or acts of civil disobedience. One prays for individuals who serve the public in positions of legal authority and supports those who fight to guarantee that everyone has access to justice and equal opportunity. Some people think that churches have a responsibility to support those who struggle because of their nonviolent beliefs or deeds. Is it possible for Christian leaders and pastors to have a greater impact on society by proclaiming the gospel? The pastor's fear of the pulpit being confused with a political party program will be, and has been, the most pressing issue.

Unfortunately, in our area of the world, it is all too easy to reject Christian leaders and pastors who utilize biblical analogies to shape government policy

as using the pulpit to promote a political party goal. Pastors and Christians must play a role in determining who gets what, when, and how, as a result of the preceding discussion.

Pastors, in particular, must play a role in society's ills and work to prevent evil men from becoming national leaders through their teachings.

The question is whether a candidate should be endorsed from the pulpit. The focus must not, however, be on a political party or candidate, lest Christians use their pulpits to promote political agendas rather than the gospel and teachings of Jesus Christ.

Pastors and Christian leaders must focus their political activity on aggressive resistance to governmental oppression and harmful policies.

The Methodist Church and the Media on Socio-Political Issues of Ghana

According to Asante (2014:82), in his book "Theology and Society in Context" the expression, 'the media', is a shorthand for the 'the media of mass communication' and popularly refers to television, radio and newspapers. It is a cutting-edge notion. Newspapers were widely distributed in the second part of the nineteenth century, but radio broadcasting to the general public didn't start until 1922, and television only really took off in the 1950s. These new media have quickly become extremely potent persuasion tools due to their influence on public views and behavior as well as their impact on political and social issues. Previously, coups d'états were primarily focused on the royal or presidential palace. They usually focus on the capital's radio or television networks nowadays. It is reasonable to infer that those who control the media also control the state. This is just to emphasize the media's significant role in the socio-political process.

The media, as influential as they are, raise a number of ethical dilemmas that can be divided into three categories:

1. The issue of power;
2. The media-saturated society and
3. The issue of truth.

The Methodist Church Ghana since its inception has made its voice heard on matters concerning the welfare of Ghanaians.

As Boafo (1999:130) stated “the mission of the Methodist Church, Ghana, from the time of the missionaries, has been the Wesleyan objective to spread scriptural holiness throughout the land by the proclamation, demonstration, and teaching of the message of salvation in Christ. Its message is holistic, affecting body, mind and soul, and addressing the needs of humankind.” Again he said, “MCG has established itself as a strong force for spiritual and socio-political reform in Ghana, a real representation of the Wesleyan tradition,” The church generally did not remove itself from Ghanaians' socio-political and economic issues. Pre-colonial, colonial, and post-independence Ghanaian politics are all instances of this conduct.

The “Christian Messenger and Examiner”, which was published in 1839 by the Rev. T. B. Freeman and Rev. H. Wharton, as well as “The Christian Reporter” by The Gold Coast Methodist, which was edited by the Rev. W. T. Coppin and Rev. W. M. Cannell, two Europeans, were publications that advocated for the abolition of slavery as well as the defense of oppressed Africans. The 1897 Lands Bill, which sought to vest lands in the British Crown, was opposed by the editor of the Gold Coast Methodist Times, the Rev. Samuel Richard Brew Attah-Ahumah.

"Our quiet on political matters, so far as they breach the essential precepts of the Christian religion, would only synchronize with our departure from the editorial chair, which, of course, we hold on sufferance," Attoh-Ahumah continued, according to Dickson (1991:137-38). Such audacity serves as an example of how Ghanaian Christians, particularly Methodists, are involved in the political development of their nation.

The nationalist movement could hardly have got underway had it not been for through the liberation of the individual. E. W. Smith summed up very well the revolutionary impact of the Christian teaching on African society, especially of the idea that every man is responsible to God for his own actions. The missionary, he points out, seeks individuals' conviction and conversion: for an African to respond means breaking in some degree from his group—an act which he has never before contemplated the possibility of doing. The preaching of moral autonomy of the person of his right and duty to act according to Christian conscience was one of the factors that led to the questioning of the authority of the chief under the older order. It was only a matter of time before this in turn led to a questioning of European authority and its moral basis.

It is certain that before Ghana gained political independence, its churches played a significant role in the nationalist cause. The objective was to present a prophetic testimony to the population following political independence. Through its history of political concern and goal of civic engagement, the Methodist Church of Ghana seeks to address the issue.

The Methodist Church Ghana in Advocacy and Media Communication towards General Elections in Ghana

When Ghana holds presidential and parliamentary elections, the electioneering processes are sometimes marred by violence. As a result, the Public Relations Directorate would like to remind political party members and the broader public of the following tit bits:

- a. That communication in the Methodist Church should not be partisan and political in nature. To this end, the Methodist Church Ghana should not associate with, represent or endorse any political party, candidate or campaign whether actual or implied.
- b. That in accordance with S.O. 670 (2) and (3), no political meeting or campaign should be held on Methodist premises and must be adhered to by all Circuits.
- c. The Presiding Bishop is the Church's authorized spokesperson, as stated in S.O.11 (2), and members of the Church are reminded of this. As a result, caution should be exercised when interacting with the public about issues at all levels of the Church in order to act as a middleman and to be explicit when speaking in their own capacity in order to avoid drawing attention to the Church.
- d. Members of the Methodist Church Ghana are urged to participate in politics in all ways, including voter registration, casting informed ballots, and refusing to be misled by gifts or intimidation of any kind. This is known as "voter participation."
- e. According to (S.O. 745) parents and guardians should increase their advice for their children, especially the young, not to be provocative and

inflammatory in their words, but to pray for peace and justice during the elections and to be seen as peace ambassadors. Methodist youngsters were advised to use their feet to resist political vigilantism. During this election season, the youth were urged not to be deceived by self-serving politicians into doing individual actions that could lead to bloodshed and strife.

f. To our politicians, let us continue to use descent language on our political platforms. The media is encouraged to be circumspect in the reportage of credible information. The Methodist church Ghana deplores violence and insult in politics.

It was recommended that a pastoral letter be sent out from the Conference office to all Methodist societies in Ghana to observe the rules of advocacy and all forms of communication towards the general elections in Ghana.

Key Figures in the Drafting of the 1992 Ghanaian Constitution

The majority of people who volunteered and were consulted, including the chairman of the committee charged with creating the constitution, Nana Dr. Susubribi Krobea Asante, as well as certain committee members, are Methodists. Their contributions to nation-building are highlighted in the next chapter. A list of names at the conclusion demonstrates this.

The National Commission for Democracy (NCD) was established by the Provisional National Defence Council (PNDC) to host a series of open forums and discussions between May 5 and 6 in order to solicit opinions from individuals and groups "on the nature, scope, and content of the future constitutional order." In response to pressure from both inside and outside the country for a restoration to constitutional governance, this was done (Antwi, 2014 p.115). As a result, on March 25, 1991, the NCD presented the

government with a report titled "Evolving a True Democracy." This survey's major finding was the high level of support for a multi-party democratic system. This legacy was left by the late Chairman of NCD, Mr. Justice Daniel Annan (Frempong, 2007). The creation of the Committee of Experts was the next stage in the creation of the 1992 Constitution, and when its report was delivered to the PNDC in May 1991, the government hailed it as "the realization of Ghanaians' ambitions for the future constitutional system."

The committee's recommendations had an effect on the Consultative Assembly, which was in charge of drafting the final constitution. On June 11 the Committee began work on its report, which was completed on July 31, 2005 and submitted to the administration. The Consultative Assembly was established as the third step on August 25, 1991. The 260-member Consultative Assembly had 117 members chosen by district, municipal, and metropolitan governments, 22 members chosen by the PNDC, and The Ghana Bar Association and the National Union of Ghana Students both rejected to send representatives to the consultative assembly on the grounds that the demographics of the membership would guarantee that PNDC supporters would make up the majority. There were a total of 258 persons.

On March 11, 1992, the Consultative Assembly finished its work and handed the proposed Constitution over to the PNDC. The contentious immunity clauses in connection to specific actions and individuals under the PNDC administration were included to the proposed constitution as interim measures. The Consultative Assembly as a whole neither prepared nor approved these clauses.

According to Professor Kwamema Ahwoi and Nana Atto Dadzie in their biography of Justice Daniel A. Annan, the Transitional Provisions were the object of special consultations between the PNDC Legal Team, chaired by Justice Annan, and a few important Chairmen of the Consultative Assembly Committees. Clearly, the Committee of Experts did not participate in the negotiations. Ghanaians overwhelmingly supported the Draft Constitution and Transitional Provisions in a referendum that was held on April 28, 1992.

The constitution was approved on May 8, 1992, and on May 15, 1992, it was published in the gazette. Maxwell Owusu, a professor at the University of Michigan, and two capable research assistants—one of whom, Dr. Benjamin Kumbuor, subsequently advanced to become minister of the interior and attorney general—served as volunteers when the organization was founded on January 7th, 1993. They consulted past and present experts and public figures in addition to the sources mentioned in the enabling legislation, such as other countries' constitutions and particular memoranda, like Prof. Paul Ansah's media commission memorandum and Dr. Seth Twum's Human Rights and the Judicial System communiqué.

A rotating head of state system based on traditional chiefs, as well as decentralization and local governance, were discussed with Dr. Alex Quaison-Sackey and Kwamena Ahwoi. Mr. Ansah-Asare provided research support, and Prof. Maxwell Owusu gave an interesting discussion on media freedom. In the chapter that followed, the researcher delved into considerable details about the Methodists, who made up the bulk of the organization (Dadzie & Ahwoi, 2010).

Participation in Government System/ Serving on Civil Society, Boards and State Institutions

Methodist Church Ghana has made an effort to participate in the demonstrating process by holding positions on statutory boards, committees, and commissions that monitor and make decisions for governmental institutions or civil society organizations. Members can have an impact on political players and other interest groups in this environment, especially when it comes to influencing government policy, resolving disputes, and preventing them.

The Methodist Church of Ghana takes part in ecumenical activities and donates money to the World Council of Churches, the All Africa Conference of Churches, the Local Council of Churches, the Christian Council of Ghana, the Bible Society of Ghana, and the Christian Council of Ghana (hereinafter referred to as CCG and AACC, respectively) (hereinafter referred to as WCC).

A number of the Presiding Bishops of the Church have chaired the Ghanaian Christian Council or currently do so. Rev. T. W. Koomson (1968-1969), Rt. Rev. G. K. Sintim-Misa (1972-1975), Rt. Rev. C. K. Yamoah (1975-1976), Rt. C. Awotwi-Pratt (1979-1980), Rt. Rev. S. B. Essamuah (1984-1985), Rt. Rev. F.W.B Thompson (1985-1986), Rev. Prof. K. A. Dickson (1991-1993 & 1986-1995), Most Rev. Robert Aboagye-Mensah (2003-2006), Most Rev. Emmanuel K. Asante (2011-2014), and Most Rev. Titus Awortwe Pratt (2015-2018).

Dr. Quaison-Sackey was one of many non-professionals who were enthused by the work being done by the Christian Council of Ghana and the All African Conference of Churches. He took engaged in various CCG and AACC

committees. The Methodist Church needs to finish compiling the list of Methodists holding high public office in Ghana, the Advisory Team for Public Relations highlighted at its most recent meeting. The intention is to assist them in carrying out their roles as public servants by offering prayer, counsel, and encouragement. The list also includes senior heads of governmental institutions, ministers of state, ambassadors, lawmakers, police and military officers, and members of parliament so as to defend the church's reputation and maintain their own moral integrity. They will be reminded to take responsibility for their surroundings no matter where they were stationed in the world.

Another official group endorsed by the Methodist Church Ghana is the National Peace Council. The National Peace Council was established in 2011 by a piece of legislative legislation called Act 818. The regional and district peace councils across the country support the national council, giving it a national reach. The major objectives of the Ghana Peace Council are to create procedures for preventing, managing, and resolving conflicts as well as promoting long-term peace in Ghana (Government of Ghana, 2011 p.4). Christians have been in leadership of the Peace Council since its formation and still make up the majority.

In November 2011, the former presiding bishop, The Most Rev Prof. Emmanuel Asante, won a four-year term as the National Peace Council's chairman. Because of the way he conducted himself, his term as Chairman of the Christian Council of Ghana was extended for an additional year.

Members of Methodist congregations who have been appointed to boards of directors by successful governments are another way that Methodists are

involved in governmental organizations and civic society.

In 2005, The Most Rev. Asante Antwi was chosen to lead the Ghana Broadcasting Corporation's board of directors. At the Korle-bu Teaching Hospital, he oversaw the Neuroscience Project as well. In 2006, he was selected to serve on the Ghana Education Trust Fund's board of directors and the University Council of the University of Cape Coast. (Getfund). Being a part of these statutory agencies and civil society organizations has allowed Methodist leaders to have a significant impact on many of the fields they work in. Numerous of these specific services will be used in the following chapter.

Aspiring for the Presidency

Leaders of the Methodist church in Ghana have attempted to participate in the electoral process as political candidates in addition to working to promote fair elections and resolve electoral issues. The Methodist Church in Ghana exhorts its members to give of themselves even at the Presidency, the highest office in the state. This is covered in more detail in the following chapter.

National Peace and Stability

According to Asante (2014:70), peace is a condition for progress, prosperity, and well-being and is characterized by security, fairness, and meaningful interpersonal interactions in addition to the absence of violent conflict and hostility. Every religious group in the country hopes for and strives for the accomplishment of world peace. The Methodist Church has always led the fight for international peace.

The Methodist Peace Sticker campaign

The "Methodist Peace Sticker" was introduced by the Methodist Church Ghana as a part of a campaign to promote "PEACE" prior to, during, and

following the 2012 elections. Prior to the commissioning ceremony for 45 Deacons of the Church, the Presiding Bishop, Most Rev. Prof. Emmanuel Asante, conducted the official launch. On June 17, 2012, the service was held at the Rev. Joseph Thomas Clergy Memorial Methodist Chapel. The M.H.B. 720 stanza three was inscribed on top of the Ghana map, and the Peace Sticker's heading read, "Pray for the peace of Ghana." It had the logo of all the political parties with their names and emblems brought together within the map of Ghana indicating oneness. The Methodist logo features prominently on the left top corner of the map of Ghana. The sticker clearly has Ghana first; unity in diversity, different political views, yet one people, one nation.

The Church printed approximately 15,000 "Methodist Peace stickers," and more would be added throughout the course of the year. The Bethany Methodist Church Dzorwulu, St. Johns Methodist Church New Achimota, and Resurrection Methodist Church Kpeehe kindly supported the "Methodist Peace Sticker." The Old Tafo Circuit of the Kumasi Diocese in particular deserves special thanks from the Church for starting the original copy of the document.

The Methodists on Election and Voting

One of the main activities of the Methodist church Ghana is the election process. Political campaigns, the creation and display of electoral registers, the conduct of elections (voting), and the announcement of results may all be considered to be part of the process. These guidelines for voting and elections were provided by Methodism's founder, John Wesley, in 1774, and they remain relevant now as they did then. They are:

- Vote for the person you believe is the most deserving

- Don't speak ill of the person you voted against
- Don't become enraged by people who voted against you

They are current and as appropriate as the word of God which states:

Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. (Romans 12.16, NIV)

Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. (Romans 13.1, NIV)

Submit yourselves for the Lord's sake to every human authority: whether to the emperor, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right. For it is God's will that by doing good you should silence the ignorant talk of foolish people. Live as free people, but do not use your freedom as a cover-up for evil; live as God's slaves. Show proper respect to everyone, love the family of believers, fear God, and honor the emperor. (1 Peter 2.13 – 17, NIV).

The Methodist Church in Ghana upholds the biblical and Wesleyan views on voting and elections. Perhaps more than any other demographic, Christians should be equipped with a very different voting philosophy. As a result, the Christian is actually best positioned to flourish in the post-election environment. The outline of such an ideology is indicated below; I continue to believe it has the power to heal our country and transform the planet.

Additionally, the Church is required to offer prayers for all active political figures. Although it may seem unimportant in the modern world, such an activity involves more than just wishing others well. Such intercession is a great act, provided it is made in conformity with the theology of prayer.

The Christian prays to the same God who elevates and lowers kings and who causes nations to rise and fall (Job 12:23). (Daniel 2:21). Our prayers for the safety and wisdom of individuals in positions of power are sobering because the person to whom a Christian directs his or her prayers is a powerful figure.

By praying for their elected representatives, Christians are presenting their requests to the King.

We have a clear notion of to whom we are praying when we pray for our leaders. Undoubtedly, this will alter how we pray for people in positions of power.

Policy Making: The Position of the Methodist Church Ghana, on Some Education and Electoral Issues

1. A Communiqué on Biometric Registration and the Computerized Selection System to S.H.S was given to members.

On December 15, 2011, the Methodist Church of Ghana published an official statement on biometric voting and registration that day in the Daily Graphic. The Church held the view that, despite the additional costs, biometric registration and verification should be fully implemented if it is going to increase public confidence in the electoral process, and that all Ghanaians should be on high alert and dedicated to the success of the upcoming elections in December 2012.

The Methodist Church in Ghana believed that the Computerized Selection System, which had been implemented seven (7) years earlier, had flaws, and that the accompanying difficulties might be solved immediately, appropriately, and pragmatically. The Methodist Church urged that the four-year SHS curriculum be restored, at least for the time being, while it was examined to see if it should be continued into the future or not, based on the good academic results of the first batch.

The Methodist Church Ghana recognized two significant areas of concern during its General Purposes Council Meeting held in the Asbury Dunwell Chapel at Methodist Headquarters in Accra from the 16th to 17th November 2011, and urged the government and stakeholders to take strong action to address them. The Electoral Commission and the Government will use the Computerized Schools Selection and Placement Systems (CSSPS) to choose candidates for Senior High Schools, as well as the Biometric Voters Registration.

The Methodist Church in Ghana believed that the Computerized Selection System, which had been implemented seven (7) years earlier, had flaws, and that the accompanying difficulties should and could be handled immediately, appropriately, and pragmatically.

The public was aware that the number of students enrolled in some schools far outnumbered the number of openings announced by school officials, making it difficult for school administrators to decide who should be admitted. The implementation of a 30% quota policy for admission of local candidates looked to aggravate the situation. Furthermore, senior high school placement was unduly delayed, resulting in late admissions.

According to the Church, in order for CSSPS to meet stakeholder expectations, it must be assessed and its issues must be fixed. There had to be openness inside the framework. The church also mandated that a thorough audit and evaluation of the system be conducted by the Ghana Education Service and the Ministry of Education in order to guarantee that candidates were chosen and placed only on the basis of merit. Church members concur with the Anamoah-Mensah Committee's conclusion that the fundamental

requirement of the schools was infrastructure and pedagogical resources in a similar case regarding the duration of Second Cycle Education. Schools needed qualified teachers who were eager to educate as well as sufficient teaching and learning resources. There were several schools in Ghana that lacked these supplies. The Church considered that in order to improve academic achievement, the Ghana Education Service, the Ministry of Education, and all other stakeholders in education needed to collaborate to improve school facilities.

Education is so vital to a country's growth that it must not be politicized. As part of our national plan, the government should initiate a discussion on the topic and collaborate with all stakeholders to establish how long our students should attend Senior High Schools. The Church proposed that the "four-year SHS program" be implemented until improved infrastructure and facilities allowed the system to revert to the three-year proposal, as recommended by the Anamoah-Mensah Commission.

Again, the Methodist Church was invited to a seminar that the Catholic Bishops Conference sponsored in the Catholic Secretariat on February 10th, 2012. Very Rev. Henry Ampaw-Asiedu, the director, spoke on behalf of the Church. The Most Reverend Dr. Joseph Osei-Bonsu, chairman of the Catholic Bishops Conference, presided over the assembly. The session was led by Mr. David A. Kanga of the Electoral Commission and his associates. He walked them step-by-step through the registration process after explaining why a biometric register and a voter verification register are necessary. The four-hour workshop had a lot of value. The administration, the parliament, and the Electoral Commission deserve praise for coming up with the innovative idea

of biometric registration and allocating funds through the national budget to start the program. We believe that the electoral system would be significantly enhanced by the addition of biometric verification. While there is no doubt that this will increase the already prohibitive cost of organizing the elections, we think it will be advantageous since it will allay worries about the validity of the voting process.

For the country to progress smoothly without excessive politicking there must be calm before, during, and after elections. The government should seek to secure the funding the Electoral Commission needs to buy the necessary technology for verification.

There is a notion that no biometric verification technique will solve our voting problems. The issue is that the government must be willing to prosecute people who are discovered to be involved in electoral fraud.

We must be vigilant and committed to the success of the upcoming elections. Allow all hands to be on deck, avoid politicizing these issues, and do everything you can to help Ghana achieve peace and democracy.

The Methodist Church in Ghana is dedicated to collaborating with the government to improve conditions in our educational institutions, particularly those established by the Church. We also encourage everyone, particularly Methodists, to strive for Ghana's peace and unity while also adhering to all electoral laws and regulations. The Methodist Church in Ghana wishes the Executive, Legislative, and Judicial departments of government, as well as all Ghanaians, a Merry Christmas and a Happy and Peaceful New Year of Elections. "May God continue to favour and strengthen Ghana as a nation."

2. A Two-Day Conference on Comprehensive Sexuality Education (CSE)

The Ghana Evangelism Committee (GEO) and Christian Professionals in Development (CPID) collaborated to host this event on February 18 and 19, 2020, in the Ghana Baptist Convention Conference Room in Abelenkpe, Accra. The conference's objective was to provide participants with in-depth understanding of the components of CSE and challenges that are related to it.

Representatives from the General Directorates of Education and Youth Development (GDEYD) and Social Services were present at the meeting. The remaining members are the directors of public relations, youth and children's ministries, health and sanitation, gender and family issues, evangelism mission and renewal (EMR), and one representative from each of the dioceses of Accra and Northern Accra.

Homosexuality (LGBT+) and the Methodist Faith

LGBT (lesbian, gay, bisexual, transgender, and queer) issues have long been contentious in Ghana. The following are currently used definitions and phrases: Lesbians are homosexual women who are attracted to other women romantically or sexually, while gay individuals are homosexual males. Bisexuality (also known as pan-sexuality) is defined as a romantic or sexual attraction to both men and women as well as to persons of any sex or gender identity. Transgender/transsexual is defined as a romantic or sexual attraction to or behavior toward people of any sex or gender identification. People who are unsure, still learning, and concerned about navigating a social maze may examine their gender, sexual identity, sexual orientation, or all three of these things. Sexual and gender minorities who are not heterosexual or transsexual

are referred to as queer or questioning. For Christians, homosexuality is a religious matter since it unquestionably has spiritual implications.

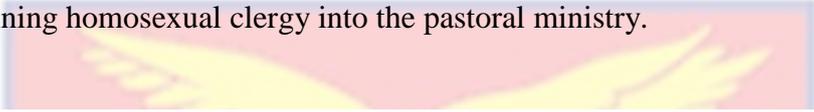
The rite for weddings states, "Marriage is commanded by God, and it is not to be thought of lightly or selfishly, but responsibly and in the dread of God" (The Methodist Book of Liturgy, 2014 p.180). Marriage must consequently be lived in the context of God's word if it is "given by God." As a result, the sexual act is elevated to a sacred form of love expression in long-term covenant relationships. Marriage entails duties and rights that are not unique to Methodist doctrine. It is "God's chosen way for the continuation of people and the bringing up of children in security and trust" when marriage is blessed with offspring (The Methodist Book of Liturgy, 2014 p.180). There are some issues that people working to mainstream same-sex partnerships haven't addressed. One is this: If it's a healthy way of life, why can't it generate children? Adoption is the only way for a gay couple to start a family. According to the researcher, it is an affront to a child's rights to be raised in a partnership when conception is unattainable by the natural ways ordained by God for all humanity.

The Responsibility of the Church

The agenda to drive moral politics from the margins to the center of political debate has been a significant aspect of Ghanaian public sphere Methodism.

"Unity and holiness are the two things I most desire among Methodists," wrote John Wesley. Methodism is losing both because of the Church's disputes against homosexuality.

As a church, we have a huge task ahead of us in finding a solution to the homosexuality problem. After all, some of these gays may attend our churches to worship. Taking a global perspective on the problem of homosexuality, the regrettable reality is that some Churches, particularly those in the Western world, are among the few institutions that have openly legitimized the conduct by ordaining homosexual clergy into the pastoral ministry.



The Methodists sought to make it plain that gays would not be granted such legitimacy by the Ghanaian Church. We are well aware as Ghanaians that religiosity is both an inherent and a disposition virtue. The Church forcefully rejected and distanced itself from any activity that was incongruent with the moral and ethical standards of the Christian faith, and called on pastors who were overtly or secretly partaking in the act and any other kind of immorality to repent and renounce such activities.

The church promised individuals who were both offenders and victims of this heinous crime that it would provide them with confidential assistance to help them rebuild their lives if they repented and took advantage of this opportunity.

When he stated categorically and unequivocally that the Methodist Church of Ghana would not support the practice in any of the country's churches while he was alive, the Most Reverend Titus K. Awotwi Pratt, who was then the Presiding Bishop of the Methodist Church of Ghana, made clear the church's position on the "sensitive" subject of same-sex marriage. The church, he underscored, was determined to uphold, from the gatekeeper to the average member to the highest position holder, the sanity and sanctity of the message

of God as well as the Methodist Church's beliefs and doctrine. The Most Rev. Awotwi Pratt underlined that "gayism and Lesbianism" were not and should never be Ghanaians' cultures. Accepting it is the same as requesting that God torment us. God destroyed Sodom and Gomorrah because of sin, ungodliness, and abomination.

Allowing same-sex marriage was never a change, nor was it a symbol of modernity or human rights; rather, it was a precursor to a global plot to alter society's logical foundations and God's plans for people, according to Most Rev. Awotwi Pratt.

“We are not worthy to overturn God's order and intentions,” he asserted. “... The Methodist Church in Ghana will not be complicit in this blasphemous and heinous deed against God and mankind; no amount of external, internal, political, or unanticipated pressures can persuade the Church to cowardly accept same-sex marriage.”

According to the Presiding Bishop, the church must withstand all influences from within and beyond and remain faithful in teaching Ghanaians discipline and the doctrine of God and the church.

“If you ask me, our previous leaders and Bishops, or the Church, about our view on this demon known as same-sex marriage, we [Methodist Ghana] would tell you that we as a church would never condone such a heinous conduct. There will be no gay or lesbian marriages in the Church at this time.”

“Same-sex partnerships are not Biblical teachings, and the Bible's position on the subject cannot be changed to support them. “Any revisionist interpretation

of the Bible that aims to make same-sex partnerships legal is rejected by the Methodist Church of Ghana.”

“There have been no exceptions to this norm in the church in the past, and the Methodist Church in Ghana disassociates itself from any action that contradicts biblical teaching on sexuality and marriage.” Awotwi Pratt was agitated.

The Homosexuality Debate: A Response from the Methodist Church Ghana, Accra Diocese is a 47-page booklet that was delivered in Accra by Rt Rev. Samuel Kofi Osabutey, the bishop of the Methodist Church of Ghana's Accra Diocese. The publication's discussion of homosexuality, the church's position on the subject, and acceptance in the nation were its main objectives. The book's objectives included educating Christians about the risks of homosexuality (a sexual relationship between two men) and encouraging young people to emulate the natural heterosexual (man-woman) relationship found in the Holy Bible.

The booklet was put together by a diverse group of professionals, including doctors, attorneys, psychiatrists, and reverends, according to Professor Ato Essuman, a former Lay President of the Church who oversaw its creation. Their goal was to bring diverse viewpoints on homosexuality and the LGBT community together. He advised everyone to read the booklet because it contained insightful information about the discussions surrounding homosexuality and the viewpoints of the church and other groups, especially the youth.

It was clear from the phone numbers in the brochure that the church did not have anything against anyone who engaged in gay behavior or was beginning to feel attracted to it.

The Church has made it a priority to;

1. Intensify prayer on the subject since all perversions have demonic connotations.
2. Emphasize the pastoral role of the church to set standards for the morality of the nation.
3. Visit our educational institutions to educate the youth on the need to eschew this vice.
4. Intensify family life education in our churches, encouraging parents to assume full responsibility for the proper upbringing of their children.
5. Calling upon the church to deepen its commitment to family values
6. Developing a document on homosexuality and its attendant problems to be used for the teaching of our children, youth and the adults in all churches.
7. Collaborating with all stakeholders to ensure: effective coordination in resolving the homosexual menace. For instance, linking up with already established counseling units in our hospitals to assist in the areas of supportive counseling.
8. Governments must ensure that our educational institutions are insulated from becoming avenues for the nurturing and promotion of homosexual practices since our youth stand the risk of becoming more vulnerable and gullible to the act.
9. The government must collaborate with all stakeholders, including

faith-based organizations, non-governmental organizations, and different institutions, to establish a long-term solution to this societal issue.

10. Our health centers must be made friendlier to those who have suffered abuse through homosexuality to confidently approach any health post and receive help without looking over the shoulders.

The Role of Local Authorities

We alerted the government on behalf of the Methodist Church in Ghana of our plans to intensify our fight against homosexuality in 2012. To our Members of Parliament, the church's decision was made known to them. The church was very passionate on this subject and would do everything to make it an election issue along which our members would be encouraged to cast their ballot come 2012. The Church expected its representatives in parliament to begin to seriously lobby the house, table the issue on the floor of parliament and go ahead to defend the cause of the church. It also expected that it would help unravel any legal complexities on the subject as enshrined in our statute books and help clarify the position of the law on this matter.

Galamsey- Illegal Mining

The Right Reverend Alfred Appiah Andam, Bishop of the Methodist Church of Ghana's Wenchi Diocese, has urged Ghanaians to see the fight against indiscriminate unlawful mining as a religious duty that should not be put only in the hands of politicians. He argues that the current generation must safeguard the country's natural resources for coming generations and must not let a tiny number of people's personal interests trump the need to safeguard the country's resources.

It is disappointing that Ghanaians have not taken more action to stop a few individuals from ruining our water supplies. Speaking to the delegates, Rt Rev. Andam stressed the need of religious leaders using their platforms to inform their flocks of the threats that illegal mining poses to the nation. He emphasized that religious organizations should have the guts to warn their members who were engaging in galamsey to cease.

"Galamsey fights must be frequent. The offenders reside with us, and we are aware of their daily activities. Consequently, we ought to participate in the crusade rather than leave it in the hands of politicians "The Rt. Rev. Andam said

The Church - Voice of the Voiceless

Boafo (2013:99), in his book, *“John Wesley’s Theology and Public Life”*, outlined some instances by which the church became voice to the voiceless at critical moments.

In Ghana, one of the Church's public roles during the undemocratic period had been in the area of safeguarding democratic principles. In event of civil and religious abuse, the Church protected human dignity championed the cause of democracy and became the voice of the voiceless. It maintained that "the Church's task is to protect and defend the rights of every human being and to protest against the violation of these rights by any fellow man or woman," and that "the Church's task is to protect and defend the rights of every human being and to protest against the violation of these rights by any fellow man or woman" (Boafo, 2013).

Boafo (2013) outlined three instances when the people's rights were denied and the significant role the Church played to avert the situations. The passage

of the Preventive Detention Act in 1958 was one event that cemented the Church's position as the voice of the voiceless during the First Republic. This Act gave the government the authority to imprison anyone for five years without the ability to appeal to any court for any behavior that endangered Ghana's defense and security as well as its international relations. The Church made two representations to the government to persuade it from passing the law that infringed on the fundamental rights of the people. Unfortunately, Nkrumah's response was unfavorable. When the law was passed, the Church continued to express its concern about the Act. They sent a pastoral letter to the President arguing that the law violated fundamental human rights in the constitution which stated "any accused person should be given an opportunity to defend himself face-to-face with his accusers" (Ghana Parliamentary Debate, 1958 p.409). They insisted that the law denied Ghanaians free expression, stifled individual initiative and civil liberty. Though the government could not be dissuaded from passing the law, the Church stood its grounds to challenge an autocratic government.

Another time the Church was involved in Ghanaian politics was in 1979, when the Armed Forces Revolutionary Council was in power (AFRC). The AFRC began a "Moral Revolution," or "Holy War," against corruption and moral degeneration in society. They established a kangaroo court to try persons accused of crimes. Eight prominent officials of the deposed military government were secretly prosecuted and sentenced to death for misappropriating public funds by the court (Pobee, 1991 p.61). Unfortunately, they were executed by firing squad before public and international bodies could intervene. According to evidence, the majority of people believed that

executions were the greatest way to stop such corrupt and totalitarian leadership (Catholic Standard, 1979). University students who had a lot of run-ins with the SMC held signs stating 'Let the blood flow' and 'More Killings' in support of the executions. In editorials, some local dailies also showed unwavering support. During this tumultuous political period, the Church fearlessly stood out against the government's and the public's perceptions of unfair trials and executions. They insisted that the pursuit of social justice must be based on the acceptable rule of law. The Church issued a memorandum to the AFRC saying:

We are all painfully aware of the mismanagement and corruption which had rendered our dear country really bankrupt. We also believe that those who are responsible for this sorry state of affairs should be severely-punished but we do not believe that the death penalty, especially after secret trials, is the only or even the most effective punishment that can be administered to those who are guilty. In the present situation, when tempers are high, certain citizens and groups may advise the AFRC to adopt unorthodox methods and shortcuts in punishing offenders. Such reaction is only normal but matters of life and death deserve to be handled dispassionately and not based on emotions (Catholic Standard, 1979).

The public executions had at least ceased when the Christian Council called for a week of national reflection, repentance, confession and prayer and further reminded the military government that the Christian faith teaches:
Human life is given by God and we have no right to touch it. And that the ultimate aim of any national cleaning exercise should be the need to bring about a change of heart (CCG and NCS, 1979).

In the third case, the Provisional National Defense Council (PNDC) government in Ghana infringed on religious freedoms (PNDC, 1981). Ghanaians were subjected to arbitrary arrests, incarceration without trial, abuse, and intimidation by the military regime. The PNDC's oppressive reign ushered Ghanaians into a period known as the "culture of silence in Ghanaian

politics." The reason for this quiet was not inactivity or a laissez-faire attitude on the part of the people, but rather that they were trapped in a dread cocoon.

In the year 1988, J. Albert Adu Boahen, in his J. B. Danquah Memorial Lecture, said:

I am afraid that I do not agree with Rawlings' explanation of passivity of Ghanaians. We have not protested or staged riots because we trust the PNDC but because we fear the PNDC. We are afraid of being detained, liquidated or dragged before the CVC or NIC or being subjected in all sorts of molestation (Adu Boahen, 1989 p.51).

To investigate and prosecute economic crimes and corruption, the Citizens Vetting Committee (TCVC) was founded. It also had the power to look into public officials' salaries, lifestyles, and property purchases. The National Investigation Committee (NIC) was formed to look into all cases of bribery and sabotage. The news media was subjected to government repression, becoming a vehicle for totalitarian propaganda. One may argue that the Church was the only governmental organization in the nation with the guts to speak out against oppressive legislation and breaches of human rights. It became a source of motivation and hope for the oppressed majority of the country.

The government passed the Religious Bodies Registrant Law in 1989 in an effort to repress the Church. All groups seeking to operate as religious organizations in the nation were required by this law to file an application for approval to the National Commission for Culture. The commission had the power to accept or reject a request, and its decisions were final and appealable. The Christian Council of Ghana and the Ghana Catholic Bishops Conference jointly staged a news conference in October 1989 in an effort to challenge the

law and fight regulations that restrict the ability of religious organizations to operate in Ghana. In its existing form, PNDC Law 221 [Religious Bodies Registration Law] infringes upon the fundamental right to freedom of worship. Church leaders believe that complying with the law's registration requirements would be equivalent to renunciation a fundamental and inherent right for both the present and future generations. We are unable to register in accordance with PNDC Law 221 as it is now written.

Some historians believe that the Church's unwillingness to register as required by law was the PNDC regime's worst failure since it embarrassed the government (Nugent, 1995 p.187). The Church now has more opportunities to fulfil its duty as a political visionary. Since 1990, the Church has been a steadfast advocate for Ghana's return to multiparty politics. The PNDC demanded the liberation of all political prisoners, the creation of a constituent assembly, and the restoration of democracy by the end of 1992 notwithstanding its ambivalence for democracy.

Social Concern and Justice

Politics within the Methodist Church have a long history. John Wesley was especially concerned about the poor and oppressed in 18th-century Britain, many of whom were both denied access to the established Church and going through financial hardship.

The Tolpuddle Martyrs were early Methodist believers who supported organized labour. An annual Parliamentary Methodist Covenant ceremony has been held by the Methodist Parliamentary Fellowship at the chapel in the Palace of Westminster for many years. "The commitment of individual Christians to seek for social and political change should be regarded as a

perfectly legitimate manifestation of Christian discipleship," the Methodist Church declared. The Church, and Christians within it, were called upon to witness meanings, values, and purposes beyond ourselves while at the same time exposing our own self-interest and hypocrisy in a world where self-interest, acquisitiveness, and individual satisfaction were frequently deemed to be overriding interests.

The population recognised the crucial role of government as a crucial tool for social order, according to The Book of Resolutions of the United Methodist Church - 2008. Even if our commitment to God comes before allegiance to any state, the people acknowledged the critical role of government as a vital tool for the structure of society. They declare the following about governments because they think that God has direct control over their social and political lives:

a. Basic Freedom and Human Rights

They requested that the government maintain citizens' freedoms of expression, religion, assembly, and communication medium, as well as their right to petition for redress of complaints without fear of retaliation. They urged the government to respect the rights to privacy, enough food, clothing, and housing, as well as to an adequate level of education and medical treatment. Blockades and embargoes that were put in place to prevent the free flow of food and medicine were wicked, morally reprehensible acts that resulted in agony and suffering, malnutrition, or starvation, with all the consequences for innocent, non-combatant civilian populations, especially children.

All adults are entitled to the right to vote, which should be used to form and direct all governments. Detaining and imprisoning political opponents or other

dissidents with the intention of tormenting and eradicating them were a violation of fundamental human rights. Furthermore, because it contradicts Christian doctrine, Christians and churches worldwide must reject and/or oppose torture as well as other harsh, brutal, or degrading treatment of people or punishment by governments. Aggression, slavery, the practice and commission of genocide, war crimes, and crimes against humanity were all seen by the Church as notable and horrible sins. The Church should never condone such sins because they injure people and promote impunity. Therefore, all governments must officially forbid them.

b. Political Responsibility

The intensity of citizens' engagement in a democratic system determined its resilience. The church ought to have a strong moral impact on the government, supporting fair laws and initiatives while opposing unfair ones.

c. Freedom of Information

The population of every country should have access to all relevant information about its administration and policies. Illegal and unethical actions carried out against individuals or organizations by their own governments must not be tolerated or covered up, even when done in the name of national security.

The Methodist Church and the Poor/Marginalized

There were many reasons why Wesley focused on helping the poor, but it's conceivable that his primary objective was simply to follow and imitate Christ. It was an ideal illustration of God's preference for the weak and outcast. Wesley claimed that this was the way Christ walked. Theodore Jennings claimed that via Wesley's work, people came to understand religion as a

reaction to God's action. Religion must start among the poor, despised, persecuted, and outcasts since that is where God first appeared (Jennings, 1995 p.20). Wesley believed that visiting the ill and poor was a Christian duty by which believers would be judged. He spoke to one of the members:

I find time to visit the sick and the poor; and I must do it if I believe the Bible, if I believe these are the marks whereby the Shepherd of Israel will know and judge his sheep at the great day. Therefore, when there is time and opportunity for it, who can doubt, but this is a matter of absolute necessity (Works XII p. 304).

Another argument for aiding the impoverished was the humbling effect it had on visitors, which was "much more apt to soften our hearts and make us instinctively care for each other" (Journal III, 1760 p.28). Wesley insisted that the needy not be helped by proxy for these benefits:

This visitation may also serve as a means of increasing your sympathy with the afflicted, your benevolence and all social affections. Without this sort of personal engagement, you could not gain that increase in lowliness, in patience, in tenderness of spirit, in sympathy with the afflicted which you might have gained, if you had assisted them in person (Works VII pp.119-120).

The Methodists' visitation practice was directly important for the development of compassion, which is at the heart of authentic religion. Regardless of his personal experiences, his affinity for the destitute drew him closer to the dehumanizing impacts of persistent poverty and the miseries of exclusion. He saw the need of visiting the impoverished as a prudential means of grace for Christian growth (Works VIII pp.322-323). Methodists were required to blend their individual visions of God with service to the needy, according to Wesley. Finally, Wesley saw visiting the ill as a 'converting ordinance,' because the visitor was transformed as a result of the experience: 'We invite them to

change us, to change our hearts, to change our minds, to change us into instruments of divine mercy and justice,' they say (Jennings, 1995 p.57).

Leaders like John Wesley and George Whitefield encouraged the development of Methodism as a religious movement in the 18th century, during the beginning of the industrial revolution.

The numerous underprivileged people who had left their homes in the countryside and small towns in search of employment in the enormous mining and industrial sectors and who had been condemned to a miserable existence on the periphery of society were the focus of the Methodists' desire to provide aid. The traditional church has mostly failed to meet the needs of this audience. Both the Wesleys and Whitefield aspired to spread the gospel globally. As a result, regardless of class or income, a message of respect was sent to all men and women. The movement experienced significant expansion, although there has been debate over how it affected the working class.

Wesley turned his theories into workable plans to lift people out of poverty. His realistic welfare initiatives for the underprivileged comprised both short- and long-term plans. Wesley's first thought was to beg for money for the poor Methodists, who were encouraged not to feel ashamed to do so during periods of significant social and economic suffering brought on by industrialization, poor harvests, harsh winters, and other circumstances so that they could provide aid to the destitute.

Even if you have a good reason to say, "I am ashamed to beg," never be afraid to ask the needy for assistance. In this man's situation, be a persistent beggar who won't accept no for an answer. This tactic included requests for donations

during revival meetings and door-to-door collections for the poor, many of whom were struggling to make ends meet amid the current economic depression (Journal II, 1759, p.1759). Wesley took part in the rescue attempts in the early months of 1744 by soliciting donations from London society members to purchase clothing and shoes for the underprivileged. Wesley saw the Society in London had a significant number of people in dire need of food and clothing early on in the Methodist revival. He requested that Society members who could do so make a weekly donation of one penny to a fund set up for their benefit. Any extra clothing, they had to donate to the less fortunate should be brought, they were urged. Wesley stated, "During this season, we normally distribute coals and food among the society's poor," when describing the Methodist society in London's emergency program for the indigent during the winter of 1785. I guess I should have remembered that they also need attire. I thus canvassed the city today and for the following four days, pleading for £200 to clothe people who were in desperate need. But from sunrise until sunset, the majority of the streets were engulfed in ankle-deep or deeper melting snow (Works VII, 1785 p.295).

Another issue was how challenging it was to continue to prioritize non-Methodist outreach as the population of disadvantaged people living in metropolitan areas expanded.

In London in 1785, Wesley provided funding for a brand-new institution called the "Strangers Friend Society," which was run by John Gardner.

"Wholly for the alleviation, not of our society, but of poor, sick, friendless strangers," was the stated goal of this new endeavor (Journal IV, 1790 p.481).

Wesley gave himself a weekly three pence gift. Everywhere Methodism was

founded, similar charities were started to deal with the flood of outsiders into their communities. He gave most of his money to charity, according to his own financial records. As a Fellow of Lincoln, he recalled subsisting on £28 a year and donating the remainder as his income increased. He stopped keeping accounts not long before he passed away, saying that he had simply saved and donated everything he could. Henry Moore estimates that Wesley gave around £30,000 to charity during his lifetime (Rack, 1992 p.361).

These two solutions, starting Strangers' Friend Societies and begging for the poor, were unsatisfactory because of their ephemeral character.

Wesley made an estimated £30,000 in charitable contributions during his lifetime, according to Henry Moore (Rack, 1992 p.361).

Due to their ephemeral nature, these two responses—begging for the needy and founding Strangers' Friend Societies—were inadequate.

After this defeat, Wesley set out to create plans to fight poverty and keep the poor employed and self-sufficient. "Our goal was to save people from want and inactivity as quickly as possible with as little money as possible," he remarked of one of these businesses (Journal I, 1740 p.292). Twelve of the poorest people in the community were sent to the Foundry with a tutor, where they worked for four months carding and spinning cotton. In the Foundry, a kitchen was also built to provide nourishment to the less fortunate (Journal II, 1927 p.132).

To help those in need, Wesley launched a program for interest-free borrowing. As a result, the less fortunate may be able to obtain some funding, machinery, and raw materials to start or expand their own small businesses. In 1748, Wesley described the strategies used in this great project:

They made a public collection towards a lending stock for the poor. Our rule is to lend only twenty shillings at once which is repaid weekly within three months. The project started with only £36 but it developed and expanded to help over two hundred and fifty-five persons within eighteen months, rescuing them from lenders who demanded high interest on loans (Journal III p.309).

Wesley also instituted a project called "The Poor House". This was a kind of settlement house that was partly an orphanage and partly a workhouse. He commented:

Many, who were not sick, were not able to provide for themselves, chiefly feeble, aged widows. I consulted with the Stewards how they might be relieved. They all agreed if we could keep them in one house it would not only be far less expensive to us, but also more comfortable for them... we have nine widows, one blind woman, two poor children, two upper servants, a man and a maid. I might add, four or five preachers; for I myself, as well as the other preachers who are in town, diet with the poor on the same food and at the same table; and we rejoice therein as a comfortable earnest of our eating bread together in our Father's kingdom (Beck, 1869 pp.361-74).

In view of the above, the Methodist Church Ghana has various social interventions to cater for the poor and the needy.

School for the Blind at Wa and Wenchi

In 1958, the Methodist Church of Ghana opened a primary and secondary school for blind students in Wa, Upper West Region. The school was founded to solve the social issue that these disabled boys and girls posed in society, as well as to protect the vulnerable from all types of brutality and marginalization. Wenchi Secondary School, a secondary school for blind pupils, was also established by the church. Many of the kids who used to beg on the streets were able to find work and contribute to the country's development. We are proud to announce that one of our students went on to

become the first blind lawyer and anthropologist in Sub-Saharan Africa (Mirror, 1997).

Methodist Rafiki Satellite Village (MRSV)/School

The Methodist Church of Ghana built the first Satellite Village in the Winneba Diocese under the guidance of the General Directorate of the Board of Social Responsibility and Rural Development in collaboration with the Rafiki Foundation Inc., USA (Herein after referred to as BSRRD). On Monday, August 15, 2005, the then-Presiding Bishop, The Most Rev. Dr. Robert K. Aboagye-Mensah, and the then-Administrative Bishop, Rt. Rev. Kow B. Egyir, conducted a ceremony to officially lay the groundwork for the construction of the village buildings. The cornerstone was laid on Thursday, October 24, 2006, and a plaque was unveiled by Mrs. Rosemary Jensen, Presiding Bishop and Director General of the Rafiki Foundation Inc., USA, to commemorate The Rafiki Foundation Inc., USA's partnership with the Methodist Church Ghana in the construction of the community (Edusah-Eyison, 2015).

Methodist Relief and Development Services (MDRS)

The Methodist Development and Relief Services (MDRS), an NGO that was formerly linked with the General Directorate for Social Services, was founded by the Methodist Church of Ghana in 2005 (now known as the Board of Social Responsibility and Rural Development; afterwards referred to as the BSRRD). It was duly incorporated with the Registrar-Department General's on November 9, 2005, and was given the Certificate of Incorporation and the Certificate to Start Operating (G. 16,661). The MDRS raised funds for health, education, agro-processing, irrigation, water, sanitation, and health as well as

employment development and micro-credit in accordance with the Company's Code of 1963 (Act 179).

The Church has dug over fifty-five (55) bore-holes in places like Sandema, Sankote in the Upper Ghana Mission, Paga, Dagliga, Mangu, Choggu, Singini and Dulugu in the Northern Ghana Diocese, and Sunyani Diocese, to name a few, and has distributed over four thousand eight hundred and seventy (4,870) water filters to villages in the Ga Sub-Urban Circuit, Northern Ghana and Ove Buipe Methodist SHS, Nyakrom SHS, and Berekum Methodist Sec/Tech have received water tanks, while Fawomanye SHS has received electrification and Nangilkina has received six classroom blocks. As a result, a number of women in the Church have been empowered and given the skills they need to work on their own to support themselves and their children.

She deserves praise for her significant role in securing funding and overseeing the drilling of boreholes to provide many villages in Ghana, particularly in Northern Ghana, with access to drinkable water. The Water Consultant, the Very Rev. Paul Adu (Jnr.), Sister Mary Kay Jackson, a missionary from the United Methodist Church, is currently the director for the Board of Global Ministries in the United States. In order to support small-scale and cottage industry production, management, and marketing strategies, as well as to increase access to jobs and investments, The Methodist Development & Relief Services has formed collaboration with a number of well-known Christian microfinance organizations.

The Methodist Development & Relief Services has created a partnership with a few prominent Christian Microfinance Agencies to promote small-scale and cottage industry production, administration, and marketing methods, as well as

to make working and investment capital more accessible. Seminars on soybean production are being held across the country by the NGO and the Environment and Agriculture Division, in collaboration with the Kumasi-based Golden Web Company. The firm has a large purchase capacity for soybeans as a raw material at a low cost.

The Methodist Church Ghana will continue to pay the organization's core workers and activities while the NGO seeks funding from donor organizations and governments. The MDRS will build strong relationships and linkages with governments, UN agencies, and other development agencies in order to achieve the Millennium Development Goals (MDGs) for a better world.

Nonetheless, the church established a development fund to help weaker societies and Dioceses (Edusah-Eyison, 2015).

Catering for Street Children

The Street Kids project was launched in 2011 with the help of Bishop Titus Awortwe Pratt, the then-bishop of Accra, and was funded by a general grant from the Wesley Methodist Fund (WMF). The project is still running strong, and 40 street children between the ages of 14 and 17 are taking use of the program. The youngsters, who come from all around Ghana, wind up in Accra as a result of family dissolution, a death in the family, or poverty and their incapacity to receive care. Volunteers from Ghana, notably Mrs. Gladys Odoi, the previous Lay Chairperson of the Accra Diocese, are in charge of the project. On Saturdays and Sundays, 'Hopes for Teens' feeds and instructs the children using resources from the school. The boys receive baths, hearty meals, some type of instruction or sport, and companionship on Saturdays and Sundays.

They occasionally gain from T-shirts provided by fans. Unfortunately, when they walked to the streets, bullies frequently stole or took these. There are little resources available to protect their possessions. Young boys frequently go without shirts all day or wash their clothes on Saturday morning in preparation for Sunday services in order to blend in with other students at Sunday school. The presentation was much appreciated by the street children. For individuals who are interested in football, there is a dedicated coach. They could also take part in drumming and theater. Maintaining case files on each child and connecting with social services is the long-term approach for attempting to reintegrate each youngster back into his community. When money is available, the kids' NHS health insurance is also paid. The children currently survive by selling scrap metals during the week to cover their weekly rent, bathing, and meals. You say the females are where? They did come out at first, but as soon as they start talking about their experiences in public, they withdraw out of shame. For individuals who are interested in football, there is a dedicated coach. They could also take part in drumming and theater.

The long-term plan calls for referring the girls to Hopes for Teens for classes in tailoring and hairstyling and enrolling them in 6- to 12-month programs, depending on fundraising. For future self-sustainability, the lads could also benefit from learning carpentry and masonry skills. The Diocese was quite proud of its good influence on the children's lives. The kids' feedback has been excellent, and they were thrilled to attend a Christmas party that had been especially planned for them in December 2012.

A mother showing up to retrieve her son was a success story. Volunteers from within and outside of Ghana are welcome to participate in the project, and the

organizers are constantly raising money to meet the children's needs. For accountability and monitoring purposes, the program has been limited to 40 street children. Young people still require therapy, and youth professionals still need to be trained in protecting. In its entirety, the Church aspires to serve as the community's "salt" and "light."

The Church's Effort in Helping People with HIV/ AIDS

According to Bofo (2013:99), in his book "John Wesley's Theology and Public Life," Wesley's provision of free healthcare in 1746 was another crucial action he took to combat poverty. According to popular belief, the hygienic conditions in 18th-century England were appalling, the medical care was inadequate, the nutrition was frequently subpar, and there was very little information about health. A sizable number of people struggled to obtain medicines or medical attention, while others fell prey to "quack" drugs (Cross, 1914 p.618). Wesley was particularly outraged and critical of doctors who billed outrageous prices for ineffective medications. The commencement of Wesley's medical help was the appointment of 46 members of the London organization to visit the sick (Journal, 454). One of the twenty-three districts of the city was under the control of each pair of stewards. Three visits per week were required for each sick person. Their responsibility was to look into the suffering of the afflicted souls and take action to make it better. Wesley claimed that as a result of this labor, "many lives were spared and immense pain was prevented or eradicated" (Works VIII p. 263).

Despite its early success, the initiative had some issues because the stewards lacked medical expertise. Wesley chose to pioneer medical care on his own because he had a basic understanding of anatomy and physics from his time at

Oxford. He wrote, "I shall make and give them physic personally." He established a clinic at the Foundery where he offered free medical attention to Methodists and non-Methodists on Fridays: "for I did not regard whether they were members of the organization or not" (Works, VIII p.263). Later, he employed a skilled surgeon and an apothecary to provide medication and manage challenging medical cases. Later, the medical program was expanded to cover Newcastle and Bristol. Later, the medical program was expanded to cover Newcastle and Bristol. Wesley's initiative appears to be among the first to offer free healthcare to a larger segment of English society (Cross, 1914 p.613).

The most time-consuming task Wesley undertook in medicine was creating a list of traditional treatments. He published them in 'Primitive Physick' in 1747. To list affordable, secure, and simple medications that are simple to understand, simple to purchase, and simple for unlearned people to use, he said (Maddocks, 1994 p.144). It was written with the poor and disenfranchised in mind, who were regularly taken advantage of by doctors.

Many people get HIV and AIDS, and some others lose their lives as a result of the disease. To stop this pandemic, we need people who have compassion, devotion, and knowledge of how to change behaviours, such as by giving sick people medical care and support on a psychological, social, economic, and empowerment level. I think Wesley's social ethics are an effective weapon in the fight against the HIV/AIDS pandemic. We are aware that both men and women can contract HIV/AIDS, with women and girls being more vulnerable. In addition to being a resource for HIV and AIDS, Wesley's social ethics are also a resource for women's emancipation and justice. This suggests that

Wesleyan-based churches, which inherit Wesley's social ethics, are required to struggle for the liberation of oppressed people.

In Ghana, the Methodist Church is expected to be crucial in the fight against the widespread HIV and AIDS epidemic. Wesley's social ethics can assist other churches and faith-based groups in their efforts to address injustice and other types of need if they are correctly applied. In light of this, it is crucial to consider how the church approaches the HIV/AIDS pandemic using John Wesley's social ethics. The focus of this study is on how MCG addresses the HIV/AIDS epidemic in light of Wesley's social ethics. The church is supposed to respond to the HIV and AIDS pandemic as an example of Wesley's social ethics.

All people who are called to seek out and defend the oppressed might find inspiration in Wesley's social ethics, which are defined by love, commitment, and involvement in transformative deeds for the poor. Because HIV and AIDS are a worldwide disease that disproportionately impacts Ghanaians, MCG's legacy will inspire other faith-based organizations and individuals to make innovative efforts to tackle it.

Christianity and Corruption

It is believed that nothing called moral decadence is older than sin. If corruption is sin, then how old is corruption? I tried to search a few passages in the Bible that make reference to corruption (Genesis 6:2; Hosea 9:9; Isaiah 1:4; Galatians 6:8; 2 Peter 2:20; and others) and the summary is that corruption flows from thought, word and deed.

People often say that when fish is getting rotten, it starts from the head (our thoughts). Unfortunately, people have managed to interpret the "head" to mean

the chief executive of a social structure, particularly the head of State. We would soon come to see that we cannot honestly accuse others of being corrupt without also having the remaining fingers pointed at us if we were to flip this mentality around and apply its meaning to the way we act, think, and communicate.

Nyantakyi (2002) defines corruption as “an act or a conduct of dishonesty committed by way of omission or commission which is intended to implicitly or explicitly influence, deviate from and alter the just behavior and accepted societal propriety in order to satisfy one’s selfish and parochial interests” (p. 10). This definition centers the whole idea of corruption on dishonesty, which makes any individual whether in the place of authority or not, culpable of corruption anytime that individual is found to be dishonest in ways that bring about selfish gains.

If one really examines himself/herself well enough, we shall find ourselves in one of the categories, sectors or factors that encourage corruption. Low pay is cited as one of the factors which encourage corruption. There is always a chaos when auditors come to check the account office.

What happens to the current audit reports? The Auditor's role, it was often said, was to assist the Accountant in balancing his or her books. Even if no Ghanaian is completely innocent, I don't think accusations of corruption should be leveled at the Cabinet, Parliament, Controller and Accountant General's Office, Auditor General's Office, or Attorney General's Office. Corruption is defined in the Bible as rottenness or deterioration. "And God looked down upon the earth and believed it was corrupt, or all flesh had

perverted his way upon the earth," Genesis 6:12 says (KJV - The New Open Bible).

"For he who soweth to his flesh shall reap corruption from the flesh, but he who soweth to the spirit shall reap life everlasting from the spirit," says Galatians 6:8.

"For a good tree (a good nation) does not bring forth corrupt fruit (corrupt citizens), nor does a corrupt tree (a terrible nation that does not enforce laws) bring forth good fruit," Luke 6:4 says "Unless we all repent, we will all perish," Jesus warns.

I will venture to claim that God used sanction as a tool to fight corruption. Adam and Eve were banished from the Garden of Eden as soon as they started to act corruptly. Judas was sentenced to death by hanging after selling Jesus for thirty pieces of silver. When Ananias and Saphira lied to God, they were met with immediate wrath. Zachaeus, who accepted guilt on his own plea, was ordered to repay all of the money he illegally obtained as a tax collector or that was paid to him for no job done, plus interest. God declares that the soul that sins will perish.

Making laws, rules, and policies is pointless for the Methodist church because they will be trampled on with impunity. Let us see people go to jail for misuse and misapplication of public monies, like we witnessed during the colonial era, and we would know that Ghana is serious about fighting corruption. Misconduct is what corruption is all about. What is the relationship between corruption and Christian behavior?'

The Church Must Lead by Example

The church must lead the crusade against corruption by example.

a. She must stamp out any corruption within the church. Her own internal politics must be clean and devoid of corrupting reward systems.

b. In involvement in national politics, Church leaders must also be aware that they may be vulnerable to corruption. It's possible that some leaders will overlook the fact that God's might is bigger than any human authority. As a result, they may want to identify themselves with political authority solely for the sake of fame, influence, profit, or honor, while ignoring a variety of issues of integrity and injustice. These flaws must be avoided by church leaders.

c. There could be also cases of outright favours, gifts, and kickbacks for political support, while the ordinary people suffer various forms of social injustices and deprivation. Such kickbacks also amount to perverting justice for dishonest gain. The Church must therefore make sure there is no mote of corruption in her eyes as she strives to remove those that blur the nation's vision. She needs to remind herself that judgment begins in God's house (1 Peter 4:17).

In the face of national degradation and corruption, Christians may and should make their presence felt. This they can do by acting in accordance with their convictions and refusing to engage in wrongdoing.

The Church's Contribution to Good Governance

Party politics will continue to be very important in our government for a very long time as a result of Ghana's decision to establish a multi-party democratic system. However, in Ghana, bribery have been used to persuade elective

officials and voters to accept decisions that would benefit specific people or organizations. Ghanaians run the risk of choosing to sell their souls to the highest bidder rather than performing their obligations and exercising their rights in line with their consciences.

As the Body of Christ, the Church may encourage accountability in three different ways in the interaction between governmental authorities and the general public. To begin with, it may fight for and lead the accountability movement, reinforcing citizens' demand for verifiable outcomes. Second, it has the potential to promote individual and group accountability among its different leadership positions. Third, it may show accountability in its own operations, setting an example for the rest of society to follow. The church can work with faith-based, social, and economic civil society organizations to oppose corruption in Ghanaian politics and public life.

Reyes (2006), opines that, accountability revolves around the notion that people in leadership are answerable to the people who have selected them to lead or have agreed to have these leaders placed in such positions. It is about the understanding that there should be account-giving on the parts of people entrusted with responsibility to those whose interests they represent and in whose stead they stand in managing public resources.

In an accountability relationship, the leaders acknowledge responsibility for their actions, decisions, and policies made on their watch and for the resulting consequences. The political leadership also has an obligation to create an environment in which citizens can ask questions, expect feedback on their issues and know where to seek information and redress.

The Bible recognizes that Christians will live under national government systems and provides guidance on how they should conduct themselves towards civil authorities. The church as an organized entity is also recognized by the Bible as a brotherhood (or a community of faith) with obligations to its members as well as the societies in which they live. People who believe in the Bible are obligated to pursue the spiritual, developmental, and economic well-being of the communities in which they live in order to create an environment in which they can prosper (Jeremiah 29:7).

Before the church can position itself to protect Ghana's heritage, reputation, resources, and future, it must first assess the issue.

Inducement and repercussions on accountability in Ghanaian politics: Over the last six decades of independence Ghana has enjoyed four (4) eras of multiparty democracy interspaced with military regimes. The latest multi-party era has been under the Fourth Republican Constitution which has operated since 1993. Perhaps being the era that has lasted longest (23 years), it is the one in which the nation has witnessed the longest evolution of party politics and all the challenges.

Many people have cited party politics as the main obstacle to the development of the country. It has been blamed for, among other things, partisanship, nepotism, corruption, impeding democracy, causing societal rifts, and escalating inequality and poverty. Party politics themselves may not be the issue, but rather how it has been practiced in Ghana. The multi-party system has been co-opted by some politicians to serve their interests due to their excessive ambition and greed. People in various political factions have

employed inducements and influence-peddling to these objectives in an effort to seize power at all costs.

The Oxford Dictionary defines an inducement as anything that persuades or leads someone to do something. The Legal Dictionary describes it as an advantage or benefit that precipitates a particular action on the part of an individual. The inducement may be a pledge or promise. The Free Dictionary suggests that it is an act of bringing about a desired result; the act of causing something to happen. Other names for inducements include incentives, attraction, stimulus, bait, impetus, motivation, rewards, sweeteners, perks and rewards. An inducement is wrong when it unfairly creates an undeserved advantage for a political aspirant or party.

From these definitions, we realize that inducements may take various forms. In Ghanaian politics, we often consider monetary gifts (bribes) as the main form of inducement. However, there are other dimensions to inducement which we must consider in order to appreciate that a person may be encouraged to do something for other reasons beyond material gains. Where inducements are offered, the electorate may be moved to support particular people's and party's political aspirations because of monetary or physical rewards or perks given to them. Or services would be made more readily available to those who pay well.

The inducements may not only be monetary, in kind or tangible rewards. There may be other things that appeal to the targeted person or group, including being seen in particular social circles; guarantee or promise of future assistance; or a commitment to pay-back or exact revenge for an insult or experience that person may have experienced. A person may take a position

on an issue because they are attracted to a related cause or it will help them to deal with something in their lives. This could include dealing with a provocation or particular incident, securing their future or just preventing an offending person or family from progressing in life.

Indications are that inducements are offered at all levels of Ghanaian governance. Inducements can be as varying amounts of money, exotic foods, and consumer items such as television sets, mobile phones, digital and electronic devices. Other inducements include contracts, equipment such as bicycles, motorbikes and industrial tricycles (motor-kings) and corn mills amongst others.

Anecdotal evidence has it that other inducements include opportunities to find employment, foreign travel, places in study institutions, establishment of businesses and other influencing of public officials.

Inducement begins from those seeking positions as party functionaries — constituency chairpersons, secretaries and various officials; those seeking to represent their parties as parliamentary candidates and therefore providing inducements to influence party primaries; and for the actual elections as parliamentarians. Inducements are offered by and from those seeking election as district assembly members; and after the main local elections, as presiding members of their assemblies. This culture of inducements has so permeated our body politic that inducements are said to be available for elections within student politics, social and professional organizations. Contests within parties and between parties, at the local, regional and national levels can no longer be assumed to have been fought on a level playing field.

Because of this, public-spirited people who would have been committed to seeing to the good of the citizenry cannot contest elections because the expectations of the electorate are too high. Honest people who would have won the contest through their hard work do not want to be assumed to have bought their way into public office.

Another effect of the culture of inducement is that it is eroding, the culture of volunteerism. People now expect a reward for every little action which they would otherwise have done freely as their contribution to creating better living conditions in the community. Participation continues to be bought and sold, each time the people's attention must be engaged. This is even manifested in attendance at workshops and consultations, where people expect to be paid, refreshed and motivated.

The nation's social and economic conditions may make the culture of incentive worse. People have a sense of economic insecurity in a setting where living expenses are rising. Office holders who live expensive lifestyles and flaunt wealth would seek "their slice" of the national cake or loot when residents feel like their living conditions are getting worse. In an environment where unemployment is pervasive, young people will not be able to meet their fundamental needs. They won't have many opportunities to enhance their abilities and a lot of idle time. Such young people will be simple targets for coercion and will take bribes.

It becomes difficult for regular people to see anything wrong with the process when high-profile individuals, such as musicians, radio and television personalities, actors, professionals, business magnates, traditional authorities, and even religious leaders, accept bribes to support partisan political causes. It

could be misunderstood as a sign of God's favor or blessing when persons who are supposed to serve as role models use their political affiliation to obtain control over other people and money. Leaders in society should be able to rise above all the factions. When they publicly espouse partisan political positions, the divisions in society become sharper and more entrenched. Those who follow them or have nothing to lose will join in the fray.

Multi-party elections may give citizens a chance to have their opinions heard and a say in the political ideas that will lead the country to prosperity. However, with the widespread practice and acceptance of inducements, party politics then degenerate into a battle where the poor and the underprivileged suffer rather than a contest to improve the country. The irony is that the very poor often do not have the capacity or the courage to demand sizeable inducements. They are given tokens which may be just a fraction of what more educated, better placed persons will demand.

In relation to elections, we hear the expression "the people have spoken". However, this does not mean that governments have become more accountable or the people know more about how resources have been disbursed or they have had value for their money. Being touted as a democratic country with free and fair elections has not necessarily translated into easier access to services and opportunities for ordinary Ghanaians. Even though national statistics indicate that the levels of poverty have gone down over the last decade, there are indications that inequalities are widening and deepening (Molini and Paci, 2015).

The unbridled quest for power and co-optation of the partisan approach has brought with it, increased political polarization. People have adopted extreme

positions on issues and are not ready to acknowledge positive achievements in the actions of their political opponents. This has also led to politicization or applying political meaning to even the most basic problems, including the incidence of malaria, occurrence of floods and the defeat of a football team.

There are still political divisions which are threatening to take on board and exploit ethnic and religious differences which have hitherto co-habited relatively well. It appears we are not able to resolve political issues satisfactorily. Increasingly, Ghanaians do not seem to be able to agree on issues fundamental to the conduct of elections including adjudication, registration of voters, inclusive and responsive voting processes, demarcation of electoral boundaries, the work and the authority of the Electoral Commission and its staff, financing of election, amongst others.

Conspiracy theories are being used with a partisan brush to explain every incident or mishap. Things and events are not seen as coincidences or even simple mistakes; events are being interpreted as having sinister undertones. Increasingly, the language is unsavory; there are insinuations and the protagonists often fail to address the policy and practice issues on how to improve processes. Good ideas are shot down, just because they have been offered by somebody from an opposing political camp.

The Ghanaian public has become so cynical that they (a) expect inducements to be offered so that their participation and cooperation can be "bought"; (b) they anticipate that people who have won elections must have offered some inducement- all politicians are thus assumed to have been engaged in some corrupt practice; (c) they judge and sell their votes based on the size of the inducement - so that those offering meager rewards cannot expect to sway

them (d) they expect that once the candidate has obtained the desired office, they will do all they can to re-coup their "investment". But, the Church can and should be a springboard from which accountability is given new impetus.

The Role of the Church in the Demand for Accountability from Politicians

The Bible offers certain principles for how Christians should behave in relation to government and relationships with their neighbors, but it does not specify which political party one should belong to or which leader to follow. Instead of relying solely on inducements, these rules offer a basis for evaluating the messages that those in power and those vying for it give to us.

As stated in the introduction, governments are in charge of conducting international affairs in a civilized manner. Christians are commanded to obey government officials in the New Testament, acknowledging that they hold their positions because God has appointed them to them (Romans 13: 1; 1 Peter 2: 13-17; and Titus 3:1). Christians must make requests, offer prayers, and make intercessions for those in positions of power (1Timothy 2: 1-3). Earthly governments, on the other hand, are administered by humans who are, by nature, fallen (Genesis 2, Romans 3:23). Therefore, even Christian leaders are fallible, susceptible to corruption, inducement and even the appropriation of their name and power to do the wrong thing. But because His Church has a duty to play, God has not abandoned His people to the whims and caprices of corruptible, feeble leaders. Christians have a duty to uphold good governance by supporting the implementation of Jesus' mandate to free those who are enslaved by poverty and oppression, provide transparency and accountability for a citizenry that would otherwise be blind, and support advocacy and

information-dissemination for those whose hearing is impaired (apologies to Luke 4:16-21).

The Methodist Church Ghana declares accountable government through a three-pronged method, with the support of the Holy Spirit and other human institutions and partners. Firstly, by enforcing strict accountability and increasing the demand for dependable results. Secondly, by encouraging individual's and group accountability. Finally, by exhibiting and modelling accountability in the church's operations and business.

Exacting Accountability and Strengthening the Demand for Credible Performance

By encouraging the practice of exacting and demanding accountability, the Methodist Church Ghana contributes to the development of a culture of accountability of all and to all. The church serves as a vehicle for encouraging messages about the peaceful conduct of elections as well as the already mentioned temporary benefits and deceptive nature of inducements.

The church views politics as a way to pursue growth rather than a place where lives and property are lost in battle. The religion tells the electorate that political setbacks are an isolated incident. Therefore, the church urges all Ghanaians to support the elections in a constructive manner and pledge to accept the results, no matter what they may be. The church also champions the message that the person in office has power to mobilize and deploy resources for development for the national good. This authority is balanced by the power of the ordinary person to require office-holders to demonstrate that they have used the mandate given them efficiency, by getting value for money; equitably

or fairly for all sections of the population; and effectively, achieving the desired results in the most acceptable manner, morally, socially and culturally.

The church also helps ordinary citizens become aware of the channels through which their voices can be heard by office-holders and the legislation, policies and other obligations that require office-holders to be accountable to them. In this regard, the church takes public education seriously.

The church also champions and requires feedback on government's adherence to international commitments, national action plans and legislation to reduce corruption. Performance in relation to the National Anti-Corruption Action Plan (NACAP) and sanctions against offending corrupt officials is utmost interest of the church.

Promoting Individual and Collective Accountability

The Methodist Church in Ghana promotes ethical conduct among its members and all Ghanaians, both individually and collectively. The majority of Ghanaians who have indicated their religious affiliation are Christians. As a result, the church must inspire them to uphold Christian principles and teachings.

Political party members can be active participants and possible candidates, and their objectives will be accepted by the churches to which they belong. Members who want to run for political office are urged to treat others fairly and honestly. Members are likewise instructed not to provide, expect, or accept inducements, as John Wesley and the church's leaders have emphasized.

These messages are conveyed through sermons, talks to various groups within the church and on one-on-one encounters with politicians, including those

holding party offices, constituency chairs, campaign managers and activists. The church exacts this commitment from all of its members. The church insists that accountable behaviour should go beyond the elections to characterize the utterances, actions and initiatives and commitments of public office holders.

The church organizes a series of discussions on the subject of accountability, transparency and civic duty using a range of Biblical texts as a basis for reflection. These are mostly found in the Weekly Bible Lessons (WBL), a Bible study material prepared for members and also for the general public. Some verses to stimulate the required conversations at the group and the messages include requirements for ethical accountability for Ghanaians in their individual capacities as well as collectively from the bodies they belong to. Individual office holders are made to realize that beyond accounting for the results and impacts of their individual actions, they also bear part of the responsibility for the ways in which their parties are perceived. They thereby share some of the collective accountability for maintaining a favourable perception of the social and political groups to which they belong. In order to prevent them from bringing the other members down, they and the other members also need to have mutual accountability.

Demonstrating Accountability in the activities of the church

In order to exact accountability, the Methodist Church Ghana cultivates the moral right to do so. The church premises are opened for civic engagement by prospective candidates and the electorate but the church is careful that they are not turned into a partisan battleground. Opportunities are fairly made for candidates of different political camps to give messages to congregations.

Prayers are said for prospective candidates and political actors equitably. The pulpit is not used for sharing a message that can be remotely described as "partisan".

The Methodist Church Ghana models accountability and show transparency in all of its activities, as far as possible. At the society meeting, quarterly meeting, synod and conference, leaders are demanded to render audited accounts to members. Maintaining internal democracy in the church is important to earning the respect of Ghanaians. With increasing education, knowledge and information, the leadership of church recognizes that things cannot be kept hidden from their congregations. Information on controversial issues is more accurately conveyed to members, if the church takes the initiative to provide it.

There is the need for reexamination of the performance of the church with regard to power and politics. In what ways has the Church been compromised? In what ways must the Church reform in order to gain the trust of its people more effectively? In summary, the church has fostered and ensured good governance in the following ways:

1. Changing policies

It is sometimes said that unless they are implemented into public policy, the societal changes we want to see are just pipe dreams. Together with the Christian Council of Ghana, the Methodist Church has always taken the lead in promoting the adoption of policies to enhance society's perception.

2. Citizen empowerment

It is impossible to exaggerate the value of population empowerment. It is more difficult to develop effective governance when citizens are not involved in the political process. African politicians deceive people by obscuring the rights and freedoms that belong to everyone by nature. English-language constitutions are created, and then kept secret from the people they are meant to protect. Through the implementation of initiatives designed to increase public awareness in the areas of human rights and responsible citizenship, the church has a responsibility to educate members and the wider public about what the constitution implies as well as members' rights as citizens. Due of their frequent connection to elections, current civic education initiatives are still insufficient. To encourage the government to make long-term investments in civic education

3. Assist in the improvement of public accountability. In our society, money is fast becoming the currency of dignity. As a result, the use of public offices for personal gain is on the rise, whether direct or indirect. This problem not only hurts the economy, but it's also turned into a sick system that disproportionately affects the poor and punishes people who seek to live a moral life. The Church should lobby the government to reform legislation to make corruption unprofitable; to boost public participation in governance and resource allocation – operationalize the information bill so that data is available at all levels to aid monitoring.

4. Providing support for the advancement of peaceful cohabitation and reconciliation. As a society, we also struggle to deal with our differences,

whether they be religious, cultural, ethnic, or political. The present problem is instilling ideals of tolerance and nonviolent conflict resolution.

The Methodist Church Ghana's desire for a peaceful coexistence is commendable, and their engagement in the peace talks spearheaded by the top hierarchy and those at the grassroots should be encouraged.

Gender Empowerment

In the past, women were viewed as farmers, child-bearers, and fish sellers. In the traditional culture, women's capacity for reproduction was seen as a way to enable lineage ancestors to reincarnate. As a result, aridity was seen as the worst disaster. In pre-colonial periods, polygamy was encouraged, particularly among wealthy males. Anthropologists claim that the practice is a conventional way for wealthy men to enhance their income. Fathers in patrilineal civilizations frequently used dowry to increase their wealth by marrying off their daughters. Given the dominance of men in traditional culture, some economic anthropologists believe that a woman's capacity for reproduction is her most crucial tool for ensuring her own social and financial security, especially if she has male children (Asante, 2007). Women have had a difficult time adjusting to modern life. On the one hand, women's predominate role as child bearers was underscored by Ghana's high female fertility rate in the 1980s.

However, despite the 1960 Education Act, which expanded and enforced basic education, contemporary research suggests that some parents were reluctant to send their daughters to school due to the need for their work at home and on farms. The idea that women's spouses would support them led to opposition to female education as well. There was also a worry that as a woman's education

increased, her chances of finding love would decrease. Regardless of where ladies attended school, the majority of them left after receiving their basic education diploma. After receiving their basic education certificate, they are allowed to go.

According to Dr. Kwegyir Aggrey, who is renowned for saying that when you educate a man, you educate a person, but when you educate a woman, you educate a nation (Smith, 1929 p.139). Nevertheless, there is a little doubt that poverty related issues affecting women and children more often than not become the most vulnerable. In Ghana this is evident in the large number of women found daily on the farm the streets engaged in hawking or serving as porters, perhaps working temporarily on the farm, or searching for food to feed the family.

The early Wesleyan missionaries observed that the place of the women or the girl-child in the African society was the home, with very low status. They realized that national development could never be materialized until formal schools for girls were established in Ghana. Once again, Methodists were the pioneers in introducing formal education in Ghana. In September 1836, Mrs. Wrigley, a wife of one of the Missionaries established the first Wesleyan School for training girls in reading and vocational skills. Many girls' secondary institutions, including the Wesley Girls High School in Cape Coast, later sprang out of this pioneering endeavour. The Methodist Women's Training Centre at Kwadaso, Kumasi, was another women's institution. This centre was established in 1948 to provide vocational and refresher courses for women who had no formal education. With time, the church established more vocational institutes to educate young girls who could not go to secondary

schools or a Training College. Training they received put them into gainful employment making them financially self-supporting. It is believed that formal education for girls raised their self-esteem and empowered them to be useful citizens.

However, the researcher thinks that the Church's initiatives to support women in leadership roles are one that is underestimated. In general, it has been noted that men hold the majority of leadership roles in the Methodist Church Ghana. Women holding some of the open positions in the church have not received much attention from the church. Although it must be acknowledged that the Church is succeeding in placing two female synod secretaries in the Sekondi and Somanya Dioceses, as well as certain female clergy as superintendents of several Circuits. However, the gap between the number of male and female ministers holding office is still very large. The Church must be seen championing the cause of women by appointing more female ministers as leaders of the Church as an example to others.

Conclusion

The Methodist heritage helps the church to stand tall in its engagement with the state. It helps the Church to respond promptly to socio-political issues because it sees involvement as the key to human existence. The origins of the Methodist movement help one to discover how Methodism has been influential in challenging social injustice and other political engagements. The Methodist Church Ghana has established a name for itself in Ghana's political scene in addition to in the sectors of education, healthcare, and other social activities. This was clear even in the decades before and after the nation gained independence in 1961.

CHAPTER SIX

HISTORICAL ANALYSIS ON THE CONTRIBUTIONS OF SOME PROMINENT MEMBERS (BOTH CLERGY AND LAITY) IN THE GHANA'S POLITICS AND NATION-BUILDING

Introduction

Since the time of John Wesley, Methodists have held a commitment to social justice, missions, and outreach initiatives. The followers of John Wesley were not new to participating in society. He gave an example of how to blend social and personal piety. Since the beginning of United Methodism's forerunner congregations in the United States, the church has been referred to as a denomination concerned with people's lives, political and social issues, and local to international mission implications. Members' involvement reflected the personal changes they underwent as a result of their conversion and baptism.

The Methodist Church holds that God's love for the world is an involved and active love that longs for liberty and justice. Members cannot remain on the side-lines and observe. So they cared enough about people's lives to take a stand and urge each member to respond, no matter how difficult or convoluted the issue was. Rather than merely reacting to all of the numerous "mind-makers-up" that exist in our culture, the church encourages members in thinking about and acting out their beliefs.

The Methodist Church Ghana has significantly influenced the social, economic, and political development of the nation. As evidenced by the level of individuals it has produced, the Methodist Church has made a substantial contribution to the political evolution of this country. Without a doubt, the

Methodist church has played a key role in shaping people's personalities to fit into all facets of the nation's socio-political landscape. The Church distributes the highest and most powerful agents of national development—education and skill development—to its students, scholars, and professionals, who do numerous vital occupations in diverse sectors of the national economy in order to support national growth.

The Wesleyan High School, today known as Mfantipim School, was founded in 1876, the same year Fourah Bay College in Sierra Leone was given university status (Adu Boahen, 1987 p.16). Individualism and nationalism were fostered through the Presbyterian Training College, Fourah Bay College, and Mfantipim School, which served as seminaries for their different missions. Mfantipim emerged as the Gold Coast's most dependable location for training church ministry employees, similar to Fourah Bay in Sierra Leone. As a result, Methodists on the Gold Coast were just as eager to hire and teach locals as the Church Missionary Society (CMS) in Sierra Leone was to spread the gospel. Missionaries were right to believe that the Church's development in the mission field was largely dependent on "local laborers" (Sawyer, 1978 p.265).

It goes without saying that the creation of these organizations offered the people who benefited from them a feeling of security in their contacts with the outside world. Together with 11 other schools, including the non-mission but Christian Achimota Secondary School in Accra, Ghana, these mission schools later played a large role in creating the West African elite, which had a good impact on all of Africa (Gifford, 1998 p.68). Mfantipim School was established to assist the African continent in producing graduates capable of

competing in the future. "Create a generation of men who would be courageous enough to handle the difficulties of their own continent, practically and unselfishly," was its stated objective (Bartels, 1965 p.167).

As a result, the minority missionary concern in 1892 was to Christianize rather than Europeanize Africa, assisting Africa in building a Christian civilization adapted to its own climate and conditions, despite the fact that this could not be done without some European support and attitude.

We must not change what makes Africans truly African from a material perspective. To watch the young black people in our neighborhood, maintain the traditions of their home country, such as living in wattle houses instead of homes, sleeping on the ground instead of beds, eating sorghum and manioc instead of bread, and wearing grass waistbands instead of shirts and pants, we must force a false sense of sympathy from our minds and hearts. Renowned Ghanaian historian Albert Adu Boahen has penned an interesting account of Mfantsipim's life (Adu Boahen, 1996).

In 1960, three years after political independence, eleven of the civil service's sixteen administrative heads were Mfantsipim graduates. Francis Apaloo, Quist-Therson, David Awortwe, and Ebenezer M. Debrah were all "old boys" of Mfatsipim who served as secretary to the cabinet and chiefs of the Ghana civil service under the military governments of the late 1960s and early 1970s (Essamuah, 2010 p.238).

The Methodist Church does not prohibit its members from participating directly or indirectly in the country's partisan political process, in contrast to a number of other Christian faiths. Political engagement is a crucial tool for any

society's progress or underdevelopment today; as a result, every group needs trustworthy persons to represent them in the political arena. In fact, this means that Christian citizens must submit themselves as candidates for public office on their own initiative.

It is at this point that the people of individual Christian communities enter the picture. The people who were considered for this research are listed below. Most of the pictures were gotten from the Methodist Church Ghana's social media pages. These images were made available for public use. In a situation known as public domain, the owners' rights have either passed away, been abandoned, or are irrelevant. Others were requested from family members or the leaders themselves.

The Laity

Dr. Kofi Abrefa Busia



Background

He was born on July 13th, 1913. He was an eminent son of Wenchi in the Brong Ahafo Region. He went to the Mfantshipim and Achimota schools in Cape Coast and Accra, respectively. He went to Wesley College in Kumasi and Oxford University in the United Kingdom for his studies.

During the Methodist Church Ghana's one hundred and twenty-five-year celebration in Liverpool in July 1960, he was chosen, along with the Most Rev. Dr. Francis Chapman Grant, to express the Church's heartfelt gratitude to

the British Conference (Obiri, 2018 p.161). Dr. Kofi Abrefa Busia was given power by the National Liberation Council (NLC) administration thanks to the Progress Party's efforts in the general election on August 29, 1969. From 1969 until 1972, he served as Ghana's second prime minister (Boafo, 1996 p.92).

Contribution to National Building

The Moral Regeneration of Ghanaians

According to Busia, who said in his inauguration speech, "We believe the benchmark by which our success or failure should be judged must be the condition of the human individual himself," we must assess our progress in terms of an individual's quality of life, his knowledge, skills, and behavior as a member of society, the living conditions he is able to enjoy, and the degree of cooperation, harmony, and brotherliness in our nation's community life. Every man and woman in our nation should have the freedom to live a life of dignity (Okyere, 2000 p.214). Before becoming a politician, Busia had already created a name for himself as an academic. "Methodist Puritanism was all over the place... Due to his status as a Local Preacher, his writings and the piety of his personal faith shone throughout his plain exposition of topics... His intellectual and customary ties to tradition, as well as his deep Christian faith, were excellent vehicles for his scholastic expression," writes Collins B. Essamuah (Essamuah, 1982 pp.10-11).

With the appointment of one of its esteemed members to the office of prime minister, the MCG appeared to gain significant clout. Busia was an outspoken proponent of accepting two well-known truths: first, that all races are created equal; and second, that human cultures do not and cannot divide people because everyone is capable of picking up on cues and interpreting them.

Busia's political ideology was heavily affected by his Christian views, as seen in his foreign policy. He was born into a royal family and raised by missionaries from Europe, who gave him Christian humility and the tenacity to withstand adversity. He was also told to forgive others and forget his past wrongdoings. Another trait he kept throughout his political career and inherited from his missionary donors was prayer.

His close associates claim that Busia always began every meeting or business transaction with prayers. Every time he faced a difficult circumstance, even as prime minister, he would "go upstairs" to pray (Danso-Boafo, 1996 pp.131-32). According to American critic Richard Wright, "Dr. Busia possessed that innate savagery of force and purpose that marks a mass leader. My personal judgment was that he was not and could never be a politician."

He was far too analytical and smart to want to sort through and organize life's filth. I suspected that he might be morally incapable of acting (Wright 1953, 90). Another analyst stated that "His strong Methodist Puritanism and his customary and philosophical commitment to tradition made it look that the chaotic world of politics was not his forte" (Essamuah, 1982 p.46).

Given the Busia government's Methodist pedigree, it was odd to see W. Abruquah, headmaster of the prime minister's alma mater, Mfantsipim, appear in the "Apollo 568" episode. Abruquah was one of 568 state officials fired by the Busia government on February 21, 1970, for corruption, incompetence, and inefficiency. When Abruquah was expelled, Mfantsipim's students, professors, board, and old boys exploded in protest and petition. The school board, presided over by T. Wallace Koomson, opted to terminate the school on March 7, 1970. He met with Prime Minister David Cameron to express their

displeasure. The prime minister refused to change his mind or provide an explanation for it. On the other hand, Mr. Abruquah received a guarantee that his request for reposting would be taken into account (Boahen 1996, pp.452–456). Three or four times as many families lost their principal breadwinner as a result of this decision, which many observers viewed as one of the factors that finally drove this government further away from the people in a country like Ghana where strong extended family support is prominent. "A review of the evidence... The Apollo 568 incident "suggests that Busia's strong Christian convictions and empathy for the poor decreased the projected 8–9,000 civil servants to be sacked to 568," according to Essamuah (1982, p.36). On January 13, 1972, a coup led by Colonel (later General) I. K. Acheampong toppled the Busia government.

Education

The curricula for secondary and technical schools were changed. Dr. Kofi A. Busia's efforts to pursue policies aimed at improving Ghanaians' well-being and, as a result, encouraging rapid and sustained economic growth by preserving proper balance in the various sectors of the economy were part of his efforts (Kakrabah-Quarshie, 1971).

During his time in office, he signed the Students' Loan Scheme Act of 1971, which sought to spread the benefits of formal education to those with less formal education (primary, middle, technical, secondary, and teacher training colleges).

President Evans Fiifi Atta Mills



Background

Evans Fiifi Atta Mills was born in Tarkwa, Ghana's Western Region, on July 21, 1944. Mills was a Fanti from Ghana's Ekumfi Otuam's Central Region. He studied at the University of Ghana, Legon, where he was consistently recognized as the "Black Man of the Month," earning his Advanced-Level Certificate there in 1963. He also attended the Achimota School. After finishing his studies at the London School of Economics and Political Science, Mills earned a PhD from the University of London's School of Oriental and African Studies in 1968. Thus began Mills' 20-year academic career, of which the majority was spent abroad, mostly in Ghana and other nations. The School of Oriental and African Studies at London University awarded Mills a Ph.D. in law after he finished his dissertation research on the relationship between taxation and economic development (SOAS). He was a devoted Methodist and frequently attended the Mt. Olivet Methodist Church in Dansoman. As the Special Guest of Honor for the church's 50th anniversary of independence, he furthermore supported other religious programs (Obiri, 2018, p.453).

John Evans Atta Mills was appointed interim commissioner of Ghana's Internal Revenue Service in 1988, and he was nominated commissioner in

September 1996, according to a track record of financial expertise and solid professional credentials.

- On January 7, 1997, Prof. Mills took the oath of office as the Republic of Ghana's Vice President, a position he maintained up until that point.
- On January 3rd, Professor Mills was declared the winner of the 2008 presidential election. In comparison to Nana Addo Dankwa Akufo-Addo of the ruling New Patriotic Party, who received 4,480,446 votes, or 49.77 percent of the vote, he received 4,521,032 votes, or 50.32 percent (NPP).
- The Republic of Ghana's third president, Professor Mills, took the oath of office on January 7, 2009.

Contributions to National Development

During President Mills' administration, the economy remained stable with low inflation of roughly 8.4% in 2013 (Ministry of Finance Report). The Ghanaian cedi's value was stable once more. Ghana's GDP expanded at a pace of 20.15 percent in the first half of 2011 and 14.4 percent at the end of the fiscal year, according to estimates from the International Monetary Fund and the World Bank. The budget deficit in Ghana was also reduced under his administration from 14.5 percent of GDP in 2008, before he was elected president, to 2% of GDP. Gross International Reserves (GIR) and Foreign Direct Investment (FDI) both increased significantly in Ghana, pointing to strong macroeconomic performance. The Single Spine Salary program was developed by the Mills administration and increased pay for all government employees. To improve the efficiency of revenue collection, Mills formed the Ghana Revenue Authority, which combines the Internal Revenue Service (IRS), Customs Excise and Preventive Service (CEPS), and Value Added Tax

(VAT) (IRS). Ghana was guided by him to meet three of the four primary convergence criteria for the proposed single currency, the Eco of the West African Monetary Zone.

Due to these achievements, both domestic and foreign investors had more faith in Ghana's economy. Ghana received the distinction of being the best West African nation in which to conduct business and having the best West African performance in terms of access to financing, according to the 2011 World Bank Doing Business rankings (CP-Africa, 2011).

Education

Capitation grants - government support for public education, was also raised under Mills' presidency. In addition, the government started a program to provide free school uniforms to underdeveloped areas and distributed over 100,000 computers or notebooks to students to support their studies in an increasingly digitized environment. A campaign to distribute free exercise books was established under Mills' direction. The novels sold over 23 million copies. Additionally, thanks to his administration, school lunches were being provided to 230 additional schools. The government paid the full tuition for all instructors who chose to further their education via distant learning. The Ministry of Education, the GETFUND, and funds from several District Assemblies started a long-term endeavor to ensure the elimination of schools under trees and the provision of sufficient classroom facilities to all schools across the country. Only about 1,700 of the 4,320 classrooms that were located under trees nationally were actually removed. In order to improve scientific teaching and learning, the Mills administration launched a program to re-equip

science resource centers in each of the country's districts. During his presidency, two new specialized public universities were founded: The University of Health and Allied Sciences in the Volta Region and the University of Energy and Natural Resources in the Brong-Ahafo Region. The Masters in Development Practice program (MDP) at the University of Winnipeg and Ghana's University for Development Studies collaborated under Mills' leadership to create a cooperative initiative to research development practices for Indigenous and traditional people (Internet Archive, 2012).

Health

The Mills government upgraded and added contemporary features to various teaching, regional, and district hospitals across the country, particularly at the Tamale Teaching Hospital, including new state-of-the-art technology and hospital beds. His government built many polyclinics to improve access to healthcare. The administration also expanded the National Ambulance Service to cover all of the country's districts (Ghana Web, 2013).

Governance and international relations

In keeping with his promise to limit the number of ministerial candidates and run a lean government, the Mills-led government has reduced the number of ministers from 87 in the previous Kufuor NPP cabinet to 73 (a 16 percent reduction). By reducing the number, government was predicted to save \$4 million a year. Numerous Special Assistants, members of the presidential staff, and spokespeople were also fired in an effort to save money. He commanded a rewrite of the 1992 Constitution in an effort to fortify Ghana's democratic system. He held an annual media roundtable at the White House where journalists may debate social and political issues.

The military, police, fire department, immigration, prison service, and customs excise and preventive service (CEPS) were all retooled and re-equipped by President Atta Mills (Atta-Mills, 2011). The Mills administration established the Ghana Heritage Fund in 2011 to provide intergenerational equity and financial security for next Ghanaian generations due to the "limited nature of resource profits."

John Atta Mills established the Media Development Fund to foster media independence and excellence in conformity with the 1992 constitution. A few months before his death, US President Barack Obama praised him for making Ghana a "good news story" with a strong democratic foundation.

Agriculture, energy access and rural development

The three northern regions of Brong Ahafo, Volta, and Ashanti were made more accessible for industrialization and increased agricultural output with the passing of the Savannah Accelerated Development Authority (SADA) statute. Under Mills, the price paid to cocoa producers in Ghana was the highest it had ever been and the highest in the sub-region, rising dramatically to \$1600 per tonne of 16 bags. Additionally, for the first time, 1 million metric tons of cocoa were produced. Through his rural electrification program, he increased national electricity coverage in Ghana from 54% to 72%, improving access to energy for the country's 1.700 villages and placing Ghana third in Sub-Saharan Africa behind South Africa and Mauritius.

His contributions towards sports

1. He had positions with organizations like the Ghana Hockey Association, the National Sports Council of Ghana, and the Accra Hearts of Oak Sporting

Club. He played hockey with the Veterans after formerly playing for the national team. Additionally, he participated in a variety of national boards and initiatives, including: I belong to the Ghana Stock Exchange Council (Ghana Stock Exchange Council).

2. The Trustees of the Mines Trust

3. Participates in the Commonwealth Administration of Tax Experts, the United Nations Law and Population Project Management Committee, and the United Nations Ad Hoc Group of Experts on International Tax Cooperation. Up until the time of his death, he was a member of the team and played hockey.

His Excellency Paa Kwesi Bakoe Amissah-Arthur



Background

Paa Kwesi Bekoe Amissah-Arthur was born in Cape Coast, Central Regional Capital on April 29, 1951. The secondary school, Mfantshipim enrolled him for the O and A Levels. He obtained his college diplomas in 1964 and 1971. He again graduated from the University of Ghana, Legon, with a Bachelor of Science in 1974 and a Master of Science in Economics in 1976. He performed research assistant duties at the Institute of Statistical, Social, and Economic Research from 1974 to 1975, and from 1980 to 1988, he delivered lectures at

the Legon Department of Economics. He delivered courses in the economics department at the Anambra State of Education in Awka, Anambra State, Nigeria, between 1981 and 1983.

Contributions to National Development

From 1983 until 1986, Amissah-Arthur served as a special assistant to Kwesi Botchwey, Secretary of Finance and Economic Planning for the Provisional National Defense Council (PNDC). He also served as the PNDC government's Deputy Secretary for Finance from February 1986 to March 1993. From April 1993 to March 1997, he was the First Deputy Finance Minister of the Fourth Republic. In October 2009, Mr. Amissah-Arthur was appointed by President John Atta Mills to serve as the Governor of the Bank of Ghana. He formerly served on the board of the government-owned Bank for Housing and Construction (BHC). He remained in that position up until Atta Mills' death on August 6, 2012, after which he was made Vice-President of Ghana. He was Vice President up till his demise in June 2018.

Hon. Yaw Osafo-Mafo



Background

1942 saw the birth of Yaw Osafo-Mafo in Akyem Awisa. He attended Achimota Senior High School after graduating from Akyem Awisa Presbyterian School. In order to further his studies, he enrolled at Ghana's

Kwame Nkrumah University of Science and Technology to study mechanical engineering (KNUST). At KNUST, he was the vice president of the National Union of Ghana Students (NUGS). His reputation in the banking and financial industry was furthered by his leadership and reform of the National Investment Bank and the Bank for Housing and Construction, two key Ghanaian institutions, between 1979 and 1992.

Contributions to National Development

From 1997 to 2009, Yaw Osafo-Mafo served as a representative for the Akyem Oda Constituency. From 2001 until 2005, he held the positions of Minister of Finance and Economic Planning in the NPP administration. He presided over Ghana's spectacular economic recovery in less than four years while in office. His accomplishments were acknowledged on a global level, and in 2001, "Banker Magazine" named him the finest finance minister in Africa. From 1997 to 2009, Yaw Osafo-Mafo served as a representative for the Akyem Oda Constituency. From 2001 until 2005, he held the positions of Minister of Finance and Economic Planning in the NPP administration. He presided over Ghana's spectacular economic recovery in less than four years while in office. His accomplishments were acknowledged on a global level, and in 2001, "Banker Magazine" named him the finest finance minister in Africa.

On the boards of the National Development Planning Commission, NTHC Limited, Merchant Bank Ghana Limited, and Nestle Ghana Limited, he has also served in executive capacities. He was a key figure in Ghana's establishment of the Methodist Church and the Donewell Insurance Company. Yaw Osafo-Mafo, a fellow of the Ghana Institution of Engineers, was chosen

to speak on their behalf during the 1992 Consultative Assembly that led to the creation of Ghana's Constitution. He served as the co-chairman of the transition team in December 2016, when His Excellency Nana Addo Dankwa Akufo-Newly Addo was chosen to head Ghana. His Excellency Nana Addo Dankwa Akufo-Government, Addo's many Economic Ministries are currently under his management.

Hon. Papa Owusu- Ankomah



Background

He was born on April 27, 1958, to Mr. Yaw Owusu-Ankomah and Mrs. Augustina Owusu-Ankomah. He received his education at Cape Coast's Mfantsipim School, Legon's University of Ghana, and Accra's Ghana School of Law. In 1984, he was accepted into the Ghana Bar Association. He was a member of the Synod and Conference, and he made considerable monetary and in-kind contributions to the development of the Methodist Church Ghana.

Contributions to National Development

- He was Attorney General from April 2003 until February 2005.
- He held the position of Minister of the Interior from January 2005 to April 2006.
- He served as the Sekondi Constituency's Member of Parliament for the longest, from 1996 to 2016.







Mrs. Esther Lilly Nkansah



Background

Esther Lily Nkansah (Nee Miss Esther Lily Mensah) Was born on 30th July, 1948 in Sekondi. Her parents were Opanyin Awortwe Mensah and Madam Akosua Dadze both of blessed memory. She was tenth of ten siblings. In 1961 her elder brother Dr. Robert Anderson Mensah took her to Tamale. She was enrolled in Form 3 at Bishop Catholic Middle School. In September 1962, she aced the common admissions test and received a full scholarship to attend Cape Coast's Wesley Girls High School. Over the next five years, Esther excelled academically at Wesley Girls High School and won multiple accolades each year. Hon. Mrs. Esther Lily Nkansah became the Lay Chairman of the Sekondi Diocese from 2010 – 2013.

Contributions to National Development

Mrs. Esther Lily Nkansah joined the NDC in 1995 and her sterling qualities of commitment, dedication to duty, courage and hard work soon became apparent. She was astute, courageous, astute, knowledgeable, and above all, devoted to the Party's success. In the general elections of 1996 and 2000, she ran as the Party's candidate for the Takoradi Constituency. Both times, she was unsuccessful.

It came as no surprise to many who knew her in the region when the then-president, His Excellency J. J. Rawlings, took notice of her and appointed her as the Hon. Regional Minister for the Western Region from 1997 to 2001 under the Rawlings administration. President Atta Mills appointed her to a 10-member Board of the Bank of Ghana in 2010 to help the government with its Better Ghana Agenda. She was the first female Regional Minister and also the 23rd Minister of the Western Region since 1960s. Hon. Esther Lily Nkansah took over from Hon. Dr. John Abu who had then been offered a Ministerial appointment at the Ministry of Trade and Industry in Accra.

The construction of Sekondi's Albert Bosumtwi Sam Fishing Harbour was made possible in large part by her efforts and leadership. Many towns and communities in the Western Region were connected to the National Electricity Grid during her administration thanks to the government's Rural Electrification Program, which boosted the local economy. Several towns benefited from the communal water and sanitation program that helped eradicate Guinea Worm Disease in the area. Mrs. Nkansah made a significant contribution to the Western Region's growth and development, particularly in securing crucial health and education initiatives for the region.

Other national assignments include: a. appointment to the committee of inquiry into malpractices in insurance claims and related matters in 1982; b. reappointment to the reconstituted committee in 1987; c. appointment to the board of directors of African timber and plywood in January 1992; and d. appointment to the board of directors of golden beach resorts [Elmina motel] in January 1992. April 1993 through April 1999

e. Shama Ahanta east metro appointment since 1994

f. board member Ahantaman Senior Secondary School 1995 g. presently a member of the Bank of Ghana's Board of Directors

Mrs. Nkansah served on the boards of directors of a number of businesses and institutions, including A.T. & P in Samreboi, Donewell Insurance, and the Bank of Ghana.

Nana Susubribi Krobea Asante



Background

On May 11, 1933, Nana Susubribi Krobea Asante, popularly known as Dr. Samuel Kwadwo Boaten Asante, was born in Asokore, Ashanti. His father, Opanin Daniel Yaw Asante, was a Bretuo Clan member from Yonso, Asante.

S. K. B. Asante was baptized in the Asokore Methodist School, where he was later accepted, in 1938. Rev. M. B. Taylor confirmed him in the Methodism spirit during his first year at Achimota School in 1946, and he remained dedicated to the Church for its spiritual enrichment. His record as a seasoned Methodist and contributor is undeniably established. His foundational education at the Asokore Methodist School significantly improved his potential from the Church. In 1998, he was also made a member of the Advisory Board for the Most Rev. Dr. Samuel Asante Antwi, the first Presiding Bishop of the Methodist Church Ghana. The Krobea Asante

Technical/Vocational Institute was established in Asokore with the help of the Church, capping off his achievements. The Learn4work program at this University, which teaches students and craftspeople how to maintain and repair electronic and automatic transmission cars using modern tools, has won attention from other countries.

Contributions to National Development

With the ratification of the Treaty of Rome in 1974, Ghana secured a long-term debt settlement of 28 years with a 10-year grace period and a 2% moratorium rate. Dr. S. K. B. Asante was a key player in restructuring Ghana's external debt. Instead of funding Ghana's debt repayment, the money was used to foster the country's enormous social and economic development. Additionally, Dr. Asante was a significant player in the negotiations and subsequent acquisition of a 100% stake in AGIP Ghana Company Limited, now known as Ghana Oil Company, as well as a 55% majority equity share interest in Ashanti Goldfields Corporation and Consolidated African Selection Trust (CAST) (Goil). Dr. S.K.B. Asante put a lot of work into his role as co-leader of the Ghanaian government/Volta River Authority team that negotiated with seven foreign financial institutions for finance for the Kpong Project. The project's objectives included the construction of an irrigation system, a hydroelectric dam, and a water supply for various rural and urban districts of Accra.

Even as a UNCTC officer, Dr. S.K.B. Asante made a significant contribution to the expansion of Ghana's economy.

He assisted in the renegotiation of the VALCO Arrangement in 1984 by assembling a capable group of UNCTC subject matter specialists. Under the

guidance of Prof. Akilagpa Sawyerr, they collaborated with the Commonwealth Secretariat to create a win-win solution for Ghana.

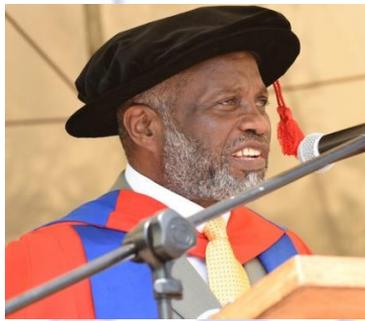
Furthermore, Nana Dr. S. K. B. Asante established himself as a leading authority on international law on a global level. For the first time in July 1966, he was given a position in the World Bank's Legal Department by an African from a continent south of the Sahara. He taught Ghana about conducting and winning agreements in the global marketplace. He was responsible for formulating and negotiating crucial international loan agreements between governments and the World Bank for the purpose of funding projects. By amending the statutes establishing the constituent corporations of the East African Community, which received World Bank loans for its projects in 1967, he streamlined the operations of the Community's various corporations (East African Airways Corporations, East African Railways Corporations, and East African Harbours Corporations).

It is also significant that Dr. S. K. B. Asante was involved in the founding of the Korean Development Finance Corporation (KDFC) in 1968. It was crucial to the KDFC's success that he took part in the drafting and negotiation of some of the legal documents that attracted major financial institutions from across the globe to support it with initial funding, including the World Bank, the International Finance Corporation, and others from Europe, America, and Japan.

Dr. S. K. B. Asante spent his life fighting for the protection of international human rights under international law by debating the hotly debated subject of whether multinational firms might be held personally accountable for their global operations. He oversaw the UN Center on Transnational Corporations

as its director. The contribution Nana Dr. S.K.B. Asante made to Ghana's constitutional development is equally noteworthy. When the committee drafted Ghana's constitution in 1992, he served as its chairman. He learnt that military governments lacked stability, did not follow due process, and made arbitrary decisions as a public servant who served in both democratic and military regimes. Because of this, he eagerly agreed to chair the nine-member Constitutional Drafting Committee in 1991, when having ties to the PNDC was essentially prohibited, despite the advice of some of Ghana's top legal minds (Antwi, 2016 p. 115).

Hon. Prof. Ato Essuman



Background

He was born in 1953 and raised in Saltpond. He received his education from Prempeh College in Kumasi, the University of Science and Technology in Kumasi, and the University of Hawaii (Essuman, 2020).

He was the second-youngest Lay President and served as the Council of State thrice. He was chosen in 2002, and from then till 2005, he presided as the Methodist Church Ghana Conference's 13th Lay President.

Contributions to National Development

He is the dean of Methodist University College Ghana's Faculty of Education and Entrepreneurship (FEE). Additionally, he served as the Ministry of Education's previous Chief Director. He was the founding Dean of the Faculty

of Education and Entrepreneurship, the Institute of Education and Entrepreneurship, and the Center for Entrepreneurship Education, Research, and Training (CEERT) (IEE). In addition to his doctorate from the University of Sussex in the UK, he also holds an MBA in Operations Management from the University of Hawaii and a bachelor's degree in Economics and Law from the University of Science and Technology in Kumasi.

His prior employment with prestigious firms like Nestlé, Coopers and Lybrand, Techno serve Incorporated, as well as his various independent company ventures have given him a strong commercial orientation and practical knowledge of the difficulties in fostering strategic transformation and innovation. In accordance with the Council's Convention, Prof. Ato Essuman was chosen as the 20th Chairman of WAEC for a three-year term beginning in March 2021 and ending in March 2024.

Prof. Jane Naana Opoku Agyeman



Background

Jane Naana Opoku-Agyemang (formerly known as Jane Naana Sam) was born in Cape Coast, Ghana, on November 22, 1951. She went to Aburi Presby Girls' School and Koforidua Anglican Girls' Secondary School. She received her secondary school education at Wesley Girls High Education in Cape Coast from 1964 to 1971. She graduated from the University of Cape Coast with a

B.Ed. (Hons) in English and French in 1977. She also holds diplomas in advanced French studies, a master's degree, and a doctorate from the University of Dakar, which she earned in 1980 and 1986, respectively.

She used to attend Cape Coast's Emmanuel Methodist Church on the OLA Estate. She currently attends Mt. Olivet Methodist Church in Dansoman, Accra (Ghana Web, 2019).

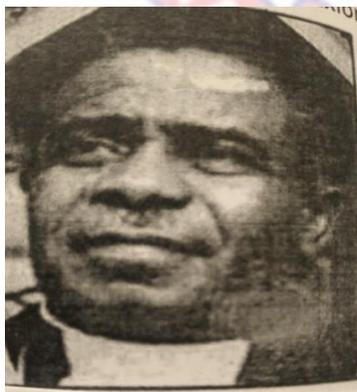
Contributions to National Development

From February 2013 to January 2017, she held the position of Minister of Education, which President John Mahama had given her upon the NDC's victory in Ghana's 2012 presidential election. One of her main areas of interest was empowering women and girls via education. The Inclusive Education Policy 2015 was created as a result of her efforts to create policies that addressed inclusive education in Ghana while she served as minister of education.

The Clergy

The following individuals are/were clergymen of the Methodist Church who, in some way, contributed to the nation's development:

The Most Rev. Samuel Benyarko Essamuah



Background

Most Rev. Essamuah was born on March 10th, 1916.

He was born in the Central Region town of Abura Dunkwa in Ghana.

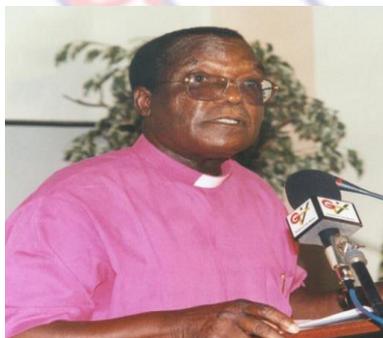
He was selected as the Chairman (now Bishop) of the Methodist Church's Winneba District in Ghana (Obiri, 2018 p.104). Following autonomy, he served as the Conference's 5th President from 1979 to 1985. He was a fervent supporter of "ebibindwom" "lyrics" throughout his pastoral career, writing and compiling over 3,000 lyrics that covered the entire liturgical cycle (Essamuah, 2013 p.251). He was one of the courageous individuals who campaigned for the independence of the Methodist Church in Ghana.

He was chosen to lead the Christian Council of Churches in 1984.

Contribution to Nation-building

The Methodists, like all other denominations in Ghana, had always wished the country well, and the Most Rev. S. B. Essamuah was ecstatic about Ghana's independence. Following independence, he renamed Ghana with the acronym: 'G' for "God"; 'H' for "Has"; 'A' for "A"; 'N' for "New"; 'A' for "Africa"; 'G' for "God"; 'H' for "Has" ("God Has A New Africa").

The Most Rev Kwesi Abotsia Dickson



Background

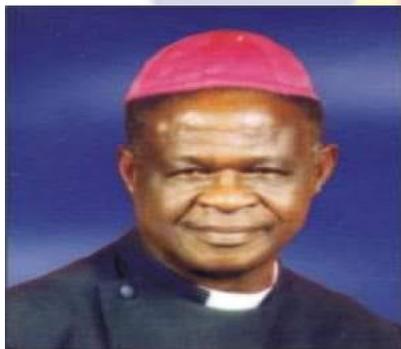
On July 7, 1929, Kwesi Abotsia Dickson was born in Saltpond, Ghana's Central Region. He attended Mfantshipim School in Cape Coast for his education. In 1951, he graduated with a Divinity Bachelor's degree from

Trinity Theological Seminary (then known as Trinity College in Kumasi). He was a Ghanaian theologian who was Christian. He served as the seventh President of the Methodist Church in Ghana and was a lecturer at the University of Ghana in Legon, Accra.

Contribution to Nation-building

He formerly served as the All Africa Conference of Churches' president. He wrote several books, including "African Beliefs and Biblical Revelation" in 1969, "Uncompleted Mission: Christianity and Exclusivism" in 1991, "A Study of the Impact of Two Religions: The Akan Religion and the Christian Faith" in 2010, and "Uncompleted Mission: Christianity and Exclusivism" in 1991.

The Most Rev. Dr. Asante Antwi



Background

Dr. Samuel Asante Antwi was born on Saturday, May 22, 1937, in Moseaso Atiwa, Akim Abuakwa, Eastern Region of Ghana, to Opanyin John Antwi and Obaapanyin Mary Akua Serwaa. From 1943 to 1948, he attended Moseaso United School for elementary and secondary education, and from 1948 to 1952, he attended Anyinam Presbyterian Middle School and then Begoro Salvation Army School.

of Ghana, 2nd January 1988, among many others, featured a paper about God's anger against Ghana and numerous others.

In 2005, the NPP government of President John Agyekum Kufour appointed Rev. Asante Antwi to the Council of State. In 2005, he was chosen to serve as the Ghana Broadcasting Corporation's chairman of the board of directors. Rev. Asante Antwi also oversaw the Korle-bu Teaching Hospital's Neuroscience Project.

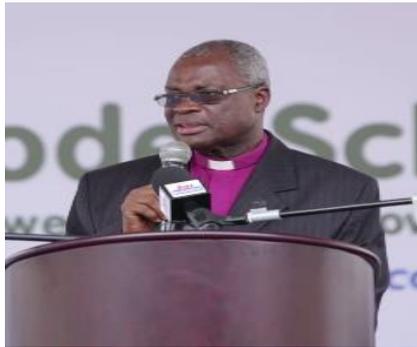
He was appointed to the University Council of the University of Cape Coast and the Ghana Education Trust Fund in 2006. (Getfund). In each of these capacities Rev. Antwi worked diligently and admirably to advance society. Osofo Asante Antwi received the "Order of the Volta Companion" on June 30, 2006, from President John Agyekum Kufour in recognition of his outstanding accomplishments and contributions to the advancement of the country. In honor of his outstanding achievements to the nation and the Okyeman Traditional Area, the Okyehene, Nana Amotia Ofori-Panyin, gave him the title "Okyeman Kanea" in 2007.

When His Excellency Nana Addo Danquah Akufo-Addo was elected to the position of the nation's head of state, he made the decision to construct a National Cathedral as a monument to God, who has blessed the country with peace, stability, and a richness of mineral and natural resources. Because of his antecedents, track record, and credentials, His Excellency the President thought the Most Rev. Asante was the finest person to chair the Board of Trustees of the National Cathedral and oversee the construction of this building to the Glory of God. The journey to build the National Cathedral

began with His Excellency Nana Addo Danquah Akufo-sod-cutting Addo's ceremony on March 6, 2017.

To oversee the building of the National Cathedral, President Nana Addo Dankwa Akufo appointed a 13-person Board of Trustees. The moderator is Apostle Opoku Onyinah, the chairman is Most Reverend Asante Antwi, the vice chairman is Archbishop Charles Plamer Buckle, the secretary to the board is Prophet Kusi Boateng, and the right reverend Cephas Amenyo is the right reverend Cephas Amenyo Rev. Dr. Frimpong Manso, Professor Emmanuel Martey, a former Presbyterian Church Moderator, and Pastor Mensa Otabil. Bishop Dag Heward-Mills, Professor Emmanuel Martey, the former Presbyterian Church Moderator, Pastor Mensa Otabil, Reverend Eastwood Anaba, Reverend Dr. Frimpong Manso, and Archbishop Nicholas Duncan Williams are among the speakers. The Cathedral, designed by Sir David Adjaye, was unveiled on March 6, 2018, and the ground-breaking ceremony, which signaled the start of building work, was place on March 5, 2020. Rev. Asante Antwi was passionate about this project, but sadly, he did not live to see it completed.

The Most Rev. Dr. Robert Aboagye-Mensah



Background

Mr. Aboagye-Mensah and Madam Afrah Aboagye-Mensah were the parents of Robert Aboagye-Mensah. He went to Kumasi's Prempeh College and Accra's Trinity College. He then went to Aberdeen's St. John's College, part of the University of Nottingham.

On the 24th of August, 2002, he was chosen and designated as the second Presiding Bishop at the Church's 42nd and 2nd Biennial Conference, held at the Wesley Methodist Cathedral in Kumasi. He was also the chairman of the Ghanaian Christian Council.

Contribution to Nation-building

The prestigious African Humanitarian Integrity Award was given to The Most Rev. Dr. Robert Kwasi Aboagye-Mensah, Immediate Past Presiding Bishop of the Methodist Church of Ghana, for his exceptional leadership, initiative, and dedication in promoting human dignity and sustainable living in Africa. The African Theologian Fellowship (ATF), a senior member and research fellow at the University of Yale School of Divinity, has been instrumental in bringing about change for Africa's most marginalized families and children by advocating for those who lack a voice and raising money for programs that have a long-term positive impact on the lives of excluded children. At the just

finished Total Emancipation 2014 - United against Child Poverty, the fifth iteration of the African Humanitarian Fundraiser, he was presented with the honor. The event's theme was The Effects of Child Poverty on the Socio-Economic Development of the African Continent, and it was place on Saturday, December 20, 2014, at the World Trade Center in Accra, Ghana.

The Most Rev. Prof. Emmanuel Kweku Asante



Background

Most Rev. Prof. Emmanuel Kweku Asante, the couple's first child, was born on April 12th, 1950, to Nana Kofi Appiah and Madam Adjoa Afrimu. He was from Ejura, which is in Ghana's Asanti Region. Professor Asante studied at Kumasi's Christian Service College (now Christian Service University College), London Bible College (now London School of Theology), Ottawa University, and Saint Paul University in Ottawa, Canada. He has two bachelor's degrees in theology (B. Th ecclesiastical), a Master's Degree in theology (M.A. Theology), a doctorate in theology (D.Th ecclesiastical), and a number of other theological credentials (Ph.D. Theology).

Contribution to National Development

Most Rev. Emmanuel Kwaku Asante served as the Chairman of the Ghanaian Christian Council as well as the National Peace Council. On November 11,

2011, the Most Reverend Prof. Emmanuel Asante was chosen to head the National Peace Council for a period of four years. Additionally, he was given an extra year to hold the position of Chairman of the Ghanaian Christian Council.

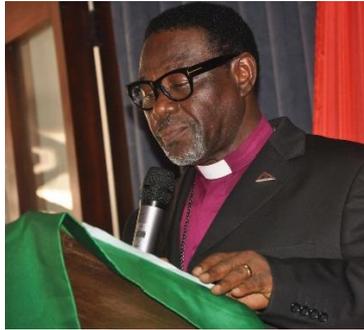
He was also named a Fellow of the Ghana Academy of Arts and Sciences. A formal induction into the Academy took place on November 21, 2013, at 4:30 pm in the British Council Hall in Accra. Most Rev. Prof. Emmanuel Asante also received the 2014 Martin Luther King, Jr. Award for Peace and Social Justice. He received the 2014 US Embassy Martin Luther King, Jr. award for Peace and Social Justice on Friday, February 8, 2014.

The Most Rev. Prof. Asante also launched the Ambassador for Peace Initiative and coordinated peace marches in ten regional capitals. As part of the "Christian Youth Partnership for Peaceful Elections," he also worked with the National Youth Authority to plan the National Peace Rally in Takoradi.

His biggest achievement was convincing all presidential candidates to sign a peace agreement as a pledge to stop election violence, impunity, and injustice in Ghana by working with Manhyia Palace, the Institute of Democratic Government, Other participants and organizations include UNESCO. Most Rev. Prof. Asante has authored or co-authored several peer-reviewed articles and publications on the subjects of ethics, systematic theology, Old Testament studies, and mission. His most recent publications include Culture, Politics, and Development: Ethical and Theological Reflections on the Ghanaian Experience, The Prophetic and Apocalyptic Phenomena in Israel, Jesus the

Christ: A Survey of the Christological Quest, and In Understanding Be
Tolerant: A Brief Introduction to Religion Psychology.

The Most Rev. Titus Awotwi Pratt



Background

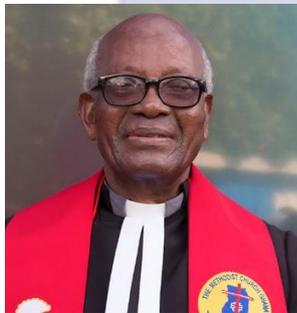
Titus Awortwi Pratt was born on December 5, 1947, to Charles and Grace Awortwi Pratt. He was the sixth child out of his parents' ten births. In 1977, the autonomous Methodist Church of Ghana elected his father, a Methodist priest, as its fourth president. Wesley Grammar School in Accra served as Awortwi Pratt's elementary and secondary educational institutions. After three years of instruction at Komenda Teachers Training College, he was awarded his professional teaching certificate. His itinerant ministry took him to go to Gambia for quite a number of years. He was invited back to Ghana in 2003 to take on the role of Superintendent Minister for the Dansoman Circuit, then the Kwashieman Circuit, both of which are a part of the Accra Diocese of the Methodist Church Ghana. Pratt was chosen as the Bishop of Accra in 2011. He was chosen as the Presiding Bishop of the Methodist Church Ghana in 2015, two years before the end of his tenure as the Bishop of Accra.

Contribution to Nation-building

On the ecumenical front, he served as the interim Chairman of Ghana's newly formed Greater Accra Region Christian Council, after playing a crucial role in

its formation in June 2014. As temporary Chairman, he was also crucial in the organization of the Unity Walk, which took place on July 5, 2014 as part of the year's National Week of Prayer and Thanksgiving. Meanwhile, on behalf of the Chairman, Rt. Rev. Prof. Emmanuel Martey, and the Ex-official of the Council, Rev. Dr. Kwabena Opuni-Frimpong congratulated Bishop Awotwe Pratt on his election. He was a trustee on the board of "I Smile Because You Care," a religious non-governmental organization whose main objective was to spread the good news of Jesus Christ to all people. The ISBYC Board of Trustees was the entity responsible for directing the organization's operations. It answered directly to the executive team.

The Very Rev. Prof. Joshua Narteh Kudadjie



Background

Joshua Narteh Kudadjie was born on the 30th of May 1938 at Ada Foah to Christian Gblie Kudadjie and Comfort Djananger Ayiku (both of blessed memory). He was the sixth born of nine children (five males, four females); he was the last male but had three females after him. He grew up in this fishing and farming village with his parents and siblings through his middle school education. He began his schooling at the Ada Foah Methodist Infant and Junior Schools, and continued at the Ada Foah Presbyterian Middle School. He was very excited when, in 1955, his parents told him he would be leaving

for Accra, to stay with one of his favorite cousins, Dada (Ethel Kudadjie) and her husband Papa (Mr. S.K. Siameh), both of blessed memory, so he could further his education at the Accra Technical Institute.

Contribution to Nation-building

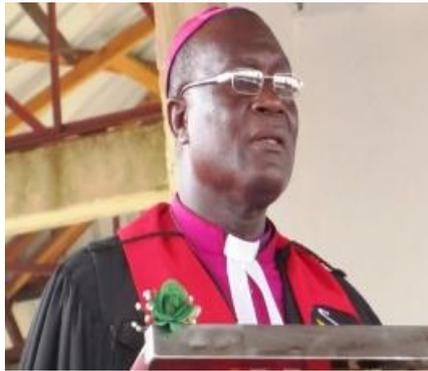
Prof Kudadjie had a fairly wide experience as a consultant and researcher with others in several areas, including the following:

- He was a consultant on various occasions to the World Council of Churches, Africa.
- He worked with Para-Church Organizations and the Ecumenical Church.

Working in and with Para-church organizations was something that Joshua Kudadjie saw as being fundamental to his commitment to the Church. Joshua Kudadjie was thus requested to assist in reopening the Bible Society of Ghana, which was then closed, and served as the organization's interim general secretary from 1981 to 1985 prior to his ordination. After his time was through, he continued to serve on the Ghana Bible Society's National Council.

- He also worked with Asempa Publishers, Christian Council of Ghana, National Advisory Council on Curriculum, Ghana Broadcasting Corporation, Ministry of Culture, World Council of Churches, Maranatha Bible College, Trinity College, National Association of Evangelicals of Ghana, Ghana Theological Association and West African Association of Theological Institutes.

The Rt. Rev. Stephen R. Bosumtwi-Ayensu



Background

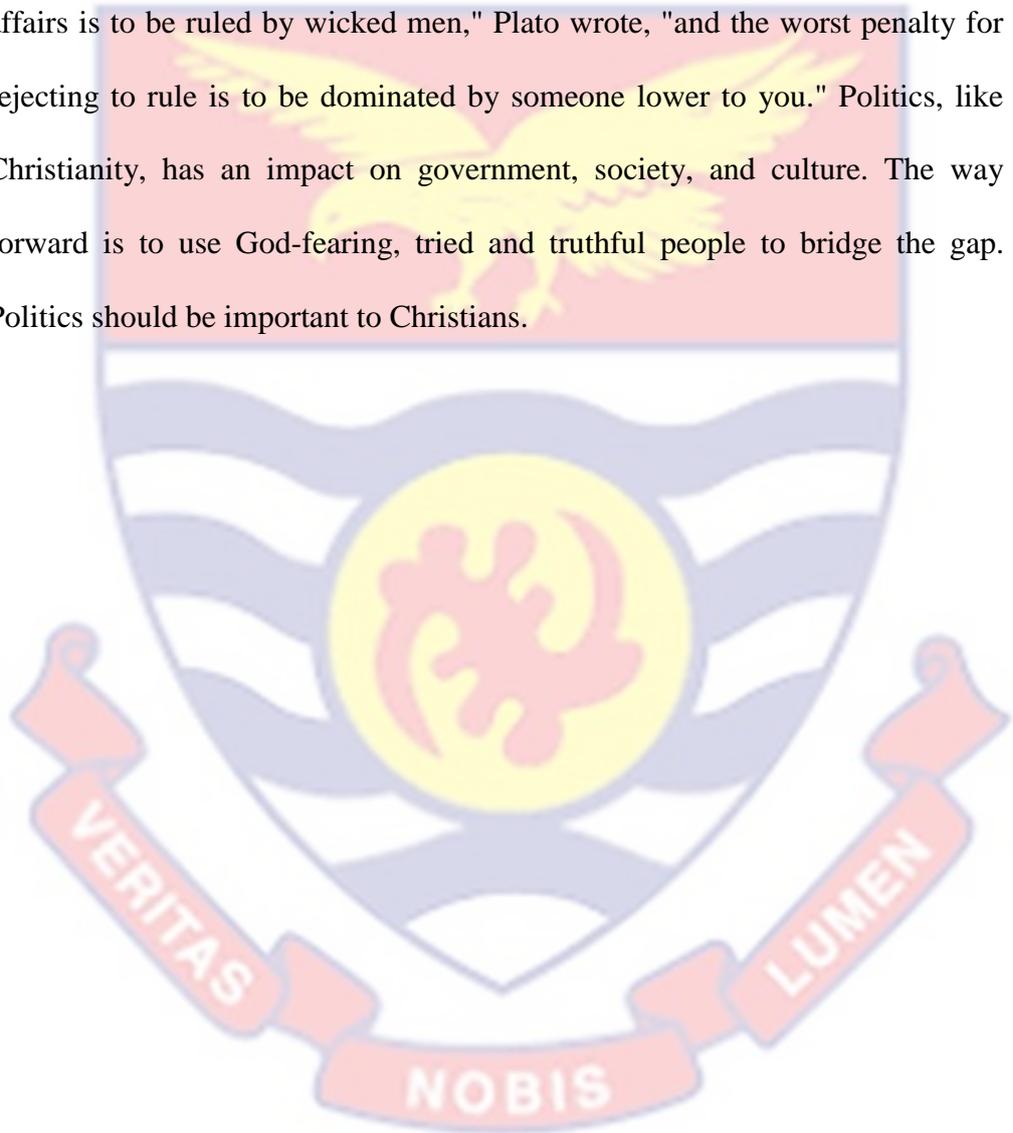
He was born and raised in Shama. He attended Trinity Theological Seminary, the University of Ghana, Legon, Accra, and the Accra Police Training College. In 1981 and 1984, the Most Rev. Samuel B. Essamuah ordained and commissioned him. He spent a lot of time as a Police Officer. In 2010, he was chosen to lead the Obuasi Diocese.

Contribution to National Development

Until his resignation in the year 2000, Rt. Rev. Bosumtwi-Ayensu was the chaplain of the Ashanti Regional Police Command. He is a God-fearing clergyman who will not remain silent on national issues. He will speak his thoughts on every platform accessible to him. When President Mahama's government decided to tax churches, he warned forcefully, "Tax the church and you will incur God's anger." He pleaded with the government to drop its plan to tax churches across the country. Any attempt to tax church gifts and tithes, according to Rt. Rev Stephen Richard Bosomtwe Ayensu, will be like "touching the eye of God." By his effort, the government did not tax the churches.

Conclusion

Christian witness conveys transcendent values on moral and ethical issues to the public sphere. Refusing to participate in politics leaves a moral void that can be filled by forces that push the government to go beyond what God has commanded. "The price decent persons pay for their indifference to public affairs is to be ruled by wicked men," Plato wrote, "and the worst penalty for rejecting to rule is to be dominated by someone lower to you." Politics, like Christianity, has an impact on government, society, and culture. The way forward is to use God-fearing, tried and truthful people to bridge the gap. Politics should be important to Christians.



CHAPTER SEVEN

DATA ANALYSIS

In this chapter, the information gleaned from the in-depth interviews was examined. To answer questions about the roles performed by the members in nation-building, interview guidelines were created and given to the respondents. The data collected were on the contributions to political development of the nation and nation-building. The key informants provided their assessment on the various positions they occupied. The interview guides were made up of four sections regarding specific conceptual themes towards the development of the nation and nation-building.

The researcher approached the respondents and introduced herself. By promising anonymity, secrecy of their responses, and that the responses would only be used for academic purposes, participants were encouraged to participate in the study. Before the data collecting session started, their prior free and informed consent was obtained. Their privacy was respected during the data collecting interaction in that any time they felt uncomfortable sharing information about a specific topic, that topic was skipped. All of the collected data were coded and exclusively used for the study. During the 45th Biennial Conference of the Methodist Church Ghana, which took place in Accra, Ghana, from August 23 to 25, 2020, the majority of the interviews took place. The majority of the interview subjects either attended the conference or came to deliver messages of fraternity. Before the time, letters were sent to them to inform about the interview and they agreed that it would be appropriate during conference period. Interview with Most Rev. Samuel Asante Antwi was held

on 24th May, 2020 before his demise. Prof. Jane Naana Opoku Agyemang was interviewed on 25th November, 2020.

The introduction of the chapter covered the respondents' background characteristics. Two groups of respondents were selected to address the complexity of the study and the range of data gathering. These people included both politicians who had held a number of roles in the political sphere and clergy who had served the country in a variety of capacities. The next sections go through the background traits of each of these groups of respondents. The study subjects were all chosen at random. The investigation also has a descriptive bent.

Background of Respondents

Respondents by Age

According to the information gathered, all of the respondents were over the age of fifty-five. Due to the research time chosen, this was beneficial to the research effort. They were people who had been involved in most of the country's political dispensations, and some of them had been involved in the events that prompted the transitions.

Respondents' Gender

According to the information acquired, there were more males than females in higher positions, particularly in the church. Only two females responded, with the remaining eighteen responses being men. Because the respondents were persons who have or had climbed higher in the Ghana political sphere or the church's hierarchy, the findings demonstrate that the number of people who acquire higher status in both the church and the church are primarily males.

Despite the fact that men and women have equal rights under national and international legal frameworks, the UN claims that women have difficulty exercising their rights to political participation. Political party manifestos are the main short- to medium-term development frameworks that are converted into policy in Ghana because there is not a national development plan (Allah-Mensah, 2001). In order to spark women's involvement in politics or political government, Allah-Mensah effectively strengthens the authority and influence of political parties (2001). She argues that being a member of a political party increases a woman's chances of winning elections because it has been suggested that women running for office under the banners of ruling parties have a better chance than those running under the banners of opposition parties and that their chances are noticeably better than those running without a party affiliation. Or, to put it another way, belonging to one party makes it easier to identify women who are involved in politics and who have sizable constituencies. Numerous connections can be made between political parties. The likelihood that a woman will win an election or be appointed to a political position simply on the basis of her membership status is low, despite the fact that she can join political parties and be recognized as a member. Members are urged to actively participate in activities such as political debates, party politics, processions, and demonstrations. It is essential that women have the opportunity to run for executive posts in political parties since doing so offers them a say in how the party is run.

In an effort to involve more women in politics and political party activities, Ghanaian political parties have created women's wings inside their governing structures, claims Allah-Mensah (2001).

He claims that rather than encouraging female participation, political parties offer these executive positions to women in order to avoid being accused of being gender insensitive. The existence of women's wings does not imply that a political party is gender conscious or inclusive, according to Allah-Mensah, who claims that political organizations just worry about appearances. Political parties established these wings with a more egocentric goal in mind, according to Chigudu and Tchigwa (1995:2-4). They assert that women's wings serve only as "a technique of legitimizing political party existence and act as the party's leadership admission of the need to gain women's votes in order to achieve electoral successes." In Ghana, women may have first become involved in political party operations during the war for independence. 1948's nationwide strike, CPP processions, boycotts, and other CPP-related events were all funded by women. As stated by Kwame Nkrumah, the CPP's leader, "the political maturity of a country may be measured by the degree of its revolutionary intelligence", women played a significant part in the development of the CPP's youth and women's wings.

Encouragement of women's participation in political governance and decision-making as well as issues pertaining to the church is therefore essential.

Respondents' Educational background

According to the responses, four of the respondents possessed a bachelor's degree. Ten respondents had a PhD, whereas six had a Master's. The findings showed that the vast majority of respondents could read, understand, and respond to questions without the researcher's help. Such educated respondents also stated that they would be able to appreciate the importance of such academic activities, regardless of discipline, and hence would be able to

contribute considerably to the research. All of the respondents stated that education has been extremely beneficial to their ministry of work.

Respondents' Positions either in Government or Church

Respondents' responses reveal their diverse socioeconomic positions. A total of twelve people responded, including politicians and clergymen. Both politicians and clergy are or were Methodist Church Ghana members.

Respondents' Involvement in the Church

According to the responses, seventy percent of the respondents were born within the church. They were raised by Methodist parents and were initiated into the church at a young age, so they were well-versed in the fundamental principles. The rest joined the church when they were young, either through an outreach program or through the Methodist schools. The following are the respondents' responses to the research questions.

Section A1: Question- What are your views on worldwide Methodism and politics?

Respondents' Views on Methodism

Respondents were aware of the Evangelicals, George Whitefield, John and Charles Wesley, and other leaders who led the revival movement in the 18th century. According to Davies, a renewal movement is a type of Christian revival that seeks to recapture aspects of Christian history that it perceives as having been abandoned in order to resuscitate what it sees as "real Christianity" (Davies, 1976 p.11).

A2: Question- What was the engagement of Methodism and politics from its inception?

Respondents' View on the Engagement of Methodism and Politics from Its Inception

The results revealed that Methodism was inextricably linked to state operations. The number of respondents that unanimously agree with the statement demonstrates this.

Section B: How was John Wesley's social ethics influenced politics and the relationship between the Church and the state?

Respondents' Views on the John Wesley's Social Ethics

From the respondents, John Wesley was a Public Theologian and for that matter his writings and teachings were geared toward the welfare of the society. He holds that God's love for the world is an involved and active love that longs for liberty and justice. Looking for the welfare of the marginalized was his desire. He made sure slave trade was abolished. He advised that members cannot remain on the side-lines and observe but to get involved. His preaching and teachings inspired people to rise up to champion socio-political causes in the name of Christ. Some of his contemporaries and the church did not agree with some his teachings and so he was ex-communicated from the Church of England but he remained an Anglican till his death.

Section C: What has been the general historical and socio-economic engagement of the Methodist Church Ghana with the Ghanaian context?

Respondents' Views on the Engagement of the Church with the State

All the respondents strongly believed that the church engaged with the state on socio-economic affairs of the state. According to the respondents, out of the engagement the church has been able to assist the nation in the area of economy in a number of business operations including Donewell Insurance Company Limited and Methodist Book Depot. In the area of agriculture, the church has embarked on projects like cassava processing, ginger processing, rubber plantations, cocoa plantations, bee-keeping project, moringa and projects and many more. Socially, the church has been able to provide education and healthcare facilities throughout the nation. In media and communication, the church has produced the Methodist Times newspaper and Christian Sentinel quarterly magazines for media advocacy. The church also acting as the society's conscience educate its members about vital governmental issues. Aboagye-Mensah (1994) examines the Church's crucial contribution to Ghana's democratic movement in Africa. He agrees with the church's claim that it is a fundamental right for Christians to engage in politics and voice their opinions, both individually and collectively, on social issues. There have been religious leaders' attempts to gain access to political space and public discourse despite what appears to be a determined effort to marginalize them and keep them in the private sphere. How the Church can continue to be visible in society while simultaneously addressing crucial governance issues like accountability and transparency is still an open question.

In a comparable study on the role of Christian Churches in national politics based on a survey of ordinary people and clergy in Ghana, Yirenkyi (2000) says that religion serves the twin function of legitimizing both the status quo and insurrection.

According to the survey, the Church has a moral obligation to intervene when civil liberties in Ghana are in danger, such as the protection of human rights, assistance for the weak and poor, and freedom of the press. Its political prophetic function should be primarily one of social criticism. As a result, unlike the religious right in the United States, which is predicated on moral problems like abortion, contraception, and gay marriages, Ghanaian Christians have traditionally participated in national politics on the basis of social justice issues. Second, the church fulfills its civic obligation by educating Christians about their rights and encouraging them to get involved in politics. In order to accomplish this pedagogical purpose, the church avoids partisan politics and maintains a safe distance from any political party agenda.

Section D: Question- To what extent has the Methodist Church Ghana been involved in governance, policy making and development?

Respondents' Views on the Church's Political Engagement with the State

Responses from the participants indicated that members are aware of the contribution of the church to the political development of the nations from fighting for independence of the nation to ensuring good governance and building up of the moral fabric of the citizens. The church has in diverse ways responded positively to poverty, hunger, injustice, racism and gender empowerment. And as a church, it has been issuing communiqués to the government annually to address issues of national concern and make their

recommendations to the government. The church has always encouraged its members on the issue on election and voting. It seeks to the peace of the nation. What the respondents warned was the church to get caught up in party politics, because it will intend divide the church. They indicated their readiness to oppose every move of the church to enter into party politics. They argued that the church should maintain its neutrality in relations with the government. Strangely enough, three participants said they would be delighted to see the church involved in party politics, since that will allow it to declare its positions and avoid hypocrisy. However, all the respondents agreed that a lot have been done by the Methodist Church Ghana to develop the nation in the area of political activism.

The researcher agrees with Yirenkyi's (2000) suggestion that the church should not be partisan and should stay away from political party agendas because it is the prophetic voice of the nation and therefore it should endeavour to be neutral to gain the credibility of the people.

Section E: Question- What have been some of the specific contributions of selected individual Methodists in political activism and nation building in Ghana? Can both the laity and clergy involve in politics?

E I: Respondents' Views on Members' Involvement in Politics

The majority of respondents strongly agreed that members are free to participate in party politics. From the responses gathered, most members who have participated in nation's affairs either as politicians or political activists have contributed immensely to the political transformation of the country. They claimed that becoming active in politics is a call. It is God, according to Romans 13, who places people in such positions to care for the nation. For

them, as far as they believe it is called, they believe that all Christians who are called to that office, must respond to that and remember not to put the name of the church in shame. They also warned that, and that being a Christian is not a guarantee of being a good politician. On this issue, Rt. Rev. Samuel Bosomtwe Ayensu made a remarkable statement. He said “those who think they are saved, called to serve, and cleansed of their sins should be in a better position to lead the nation”.

Early missionaries who were also political, according to Hon. Osafo Marfo, did not only preach the word of God, but also used their political skills to create societies and redeem the lost and oppressed. They also did their best to act in ways that were consistent with their interpretation of the gospel (interview, 23rd August, 2021).

Many people would avoid politics because they believe it is only for a select set of people who can talk, make speeches, charge the youth, and deal with contracts, he added. These dismissive ideas are frequently offered with a veneer of piety, claiming that political action is intrinsically forbidden, placing individuals serious about the gospel in an environment inappropriate for them. On May 24, 2020, in an interview with the Most Rev. Asante Antwi, he voiced his firm opinion that respectable Christians can do a better job. The Bible's teaching, he said, transforms people and equips them to live godly lives. He believes in political discipleship, which entails using a larger platform to address the country's problems. The Bible commands Christians to preach the gospel and train up other believers (Matthew 28:19–20). A political platform therefore offers a stronger basis for disciplining not only a group or an individual but also the entire country. “Can you image a Methodist

Community of roughly 900,000 members headed by leaders who strategically and politically link up with other denominations like the Presbyterians, Catholics, Assemblies, and others, or a country where religious leaders have major political clout?" he said. All else being equal, if these leaders are faithfully chosen, mandated by prayer, dutifully equipped, and morally watched to carry out their duties, the world will be a better place. Maybe I'm thinking out loud, but I firmly believe that Christians who fear God make trustworthy public officials in all respects. For this reason, Christians should deliberately raise political leaders who are influenced by strong Christian principles.

On November 25, 2020, the researcher spoke with Hon. Jane Naana Opoku Agyeman on the reasons why Christians get involved in politics. She contends that Christians should be politically engaged for a variety of reasons, including:

- I. The way of Christ speaks to all of life.
- II. Politics cannot be escaped: Christians may be tempted to think that promoting the gospel has nothing to do with earthly political structures as they are "sojourners and exiles" (1 Peter 2:11). Examples of how membership in the earthly city can be used to increase the heavenly city's influence can be found in the scriptures. Paul's assertion of his Roman citizenship serves as an example of this (Acts 16:37, 22:25). Real-world politics have an effect on gospel preaching, missions, and evangelism for Christians. By exercising their natural authority and advocating for laws and policies that advance human progress, Christians should get involved in politics.

III. Government has the power to encourage good and restrain evil because God has given it that power. This directive is explicitly mentioned in Romans 13:1–7. Paul also urges believers to pray "for kings and other individuals who are in high positions" so that we may live in tranquility (1 Timothy 2:1-2). Paul understood the significance of Christian participation in politics. Government aids in the work of God's kingdom on earth. In contrast to poor governance, which encourages unrest and instability, good governance fosters an environment where people can live in peace. The lawful institution of government has occasionally been abused throughout history due to sin. However, there are still many instances of Christians regaining power and influencing politics to advance well and stifle evil. According to the researcher, Christian witness in the public sphere contributes transcendent ideals regarding moral and ethical conundrums.

E 2: Respondents' views on the Involvement of the Clergy in Party Politics

The responses backed up prior statements concerning church members' displeasure with the church's political activity. Majority of the respondents said it was inappropriate for clergy to get involved in politics because it can affect the churches where these clergy men and women are stationed. But three respondents claimed that because politics is a divine calling, the clergy can also pursue it. The Most Rev. Dr. Samuel Asante Antwi, a former presiding bishop of the Methodist Church in Ghana, was one of the many individuals who backed this claim. "I have strong conviction about the necessity for the Clergy to be involved in active politics in order to influence decision-making at all levels," he said this on the subject. "Neither the clergy

nor the laity should be ashamed to display their political party affiliations,” he added. He used South African Archbishop Desmond Tutu as an example of a clergyman who played a vital role in administration and politics and contributed to the struggle against apartheid. Again, he advanced a point that “the world will become a better place if leaders of the church double as leaders of the nation. Imagine the Presiding Bishop of the Methodist Church Ghana doubling as the speaker of Parliament, or the Bishop of Tarkwa made supervisor of Mines and Energy. One may not readily say that they are perfect and holier than thou, but we can guarantee some sanity, respect and order.”

Asante Antwi quoted Aristotle when discussing priesthood and politics, saying, "The price the intelligent man pays for not participating in politics is that he is dominated by the idiot." As mentioned in his profile in the previous chapter, he was a co-founder and speaker of the Danquah-Busia Memorial Club, which was the precursor to the New Patriotic Party (NPP). Among the twenty-one (21) founding members were President J. A. Kufour, Mr. Appiah Minka, Mr. Yaw Osafo Maafo, Dr. Amoako Tuffour, Opanyin Attakora Gyimah, and the current President of the Nana Danquah Akufo-Addo. He held a number of positions within the New Patriotic Party (NPP), including chairman of the nomination's vetting committee for the 2016 election. Until his passing on September 13, 2020, Rev. Asante Antwi actively participated in Ghanaian politics, and he was given a state funeral in Accra.

E3: Question- What are some of the challenges one enters in becoming a politician or a political activist?

Respondents' Views on the Challenges Associated with Involvement as a Politician or Political Activist

The results showed that respondents who are politicians were driven by their belief in God and a desire to improve the society. The respondents listed a number of obstacles, including insults, extortion, backbiting, political violence, and threats to the lives of themselves and their families.

Section F: Are there any recommendations you want to make to the church on this subject?

Respondents' Recommendations to the church

It is the church's and individual's obligation to get involved in the socio-economic and political development of the nation. No one should sit unconcern and watch as the nation get into problems we have the expertise to handle. There should platform available in the church to educate on this issue.

Conclusion

In conclusion, this chapter presented the findings and analysis of the data based on the demographics of the respondents and their responses. The responses collectively demonstrated that politics and religion can coexist and that Christians have a responsibility to participate in politics in order to benefit society. This claim is supported by the data.

CHAPTER EIGHT

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter contains an overview of the work as well as the research findings, conclusions, and recommendations.

Summary of the Study

This study's aim was to investigate the relationship between the church and the state, specifically the Methodist Church's involvement in Ghana's efforts to establish its nation from 1957 to 2017. People chosen for the study possessed the necessary information; hence a purposeful sample method was adopted because the study had specific goals. The goals were to:

- a) Analyze the political and religious trends in Methodism throughout history.
- b) Investigate John Wesley's social ethics.
- c) Investigating the Methodist Church Ghana's general operations and historical growth.
- d) Critically analyse the specific involvement of the Methodist Church Ghana in governance, policy making and development.
- f) Evaluate the political roles of Methodist Christians and their contributions for the nation's growth and the wellbeing of all people.

The study was divided into eight chapters.

Research Findings

The study findings were:

1. The origins of the Methodist movement helped one to discover how Methodism had been influential in challenging social injustice and other political engagements.

The Methodist heritage helped one to understand how the Methodist identity had been shaped; could inspire plans for development; and was an innovative and effective medium through which to reach out.

2. The study of Wesley's theology and socio-political teaching indicated that John Wesley's social concern predated his evangelical conversion though it increased in the years after. Wesley's attitude to the environment in which he lived resulted in a balance between societal holiness and personal devotion. In order to address the needs of the underprivileged and oppressed in 18th-century England, he created clear and doable programs for social development, upliftment, and reform. His engagement with the Church of England also caused him to emphasize the importance of personal piety.

3. Since its establishment, the Methodist Church Ghana has played an essential part in Ghana's socio-economic development.

4. The Methodist Church Ghana has established a name for itself in Ghana's political sphere in addition to the provision of healthcare and quality education. This was evident even in the years before 1961, when the church attained sovereignty and afterwards. The following are a few political activities engaged by the church:

The involvement in Ghana's democracy, moral upbringing to citizens, upholding national moral character, the pulpit and national development, producing newspaper such as Methodist Times and Sentinel, drafting of the 1992 National Constitution, participation in governance system, spearheading national peace and stability, formulating policies on education, issuing annual communiqués to the government, involvement in elections and voting,

Methodist schools serving as polling stations, combating illegal mining, being voice to the voiceless, social concern and justice, eradicating poverty- school for the blind (Wenchi), Rafiki Orphanage in Winneba, MDRS – drilling boreholes, helping street children, helping people living with HIV Aids, fighting corruption, holding government accountable, gender empowerment etc.

5. The public testimony of each individual Christian added transcendent principles for moral and ethical matters. The demise of Christianity created a moral void that was open to manipulation by forces that pushed government beyond its God-given boundaries. "Being controlled by wicked persons is the price good men pay for their lack of interest in public affairs. The harshest punishment for choosing not to rule is being ruled by someone who is less capable than you, said Plato." Both politics and Christianity have an impact on how governments, societies, and cultures are shaped. The best course of action is to close the gap by relying on tried and true men and women who fear God which the Methodist Church Ghana has endeavour to produce.

Conclusions

1. In general, religion and religious groups have played and continue to play a vital part in the fight for political space, influencing laws, holding leaders responsible, and actively promoting democratization in Africa and elsewhere.
2. The state needs the contributions of the church because its resources have not always been enough to cater for all its responsibilities. Also, communicating the policies to its citizens has not being easily done.

Given out information to the citizens have become difficult at all levels over the years but it is easy when the church does it from the pulpits.

3. Christians must be encouraged the more to become actively involved in politics in order to promote holistic human welfare and development.
4. The church's constitution is superseded by the national constitution. Therefore, the church should engage in loving discourse with the government because it cannot impose anything on the state.

Recommendations

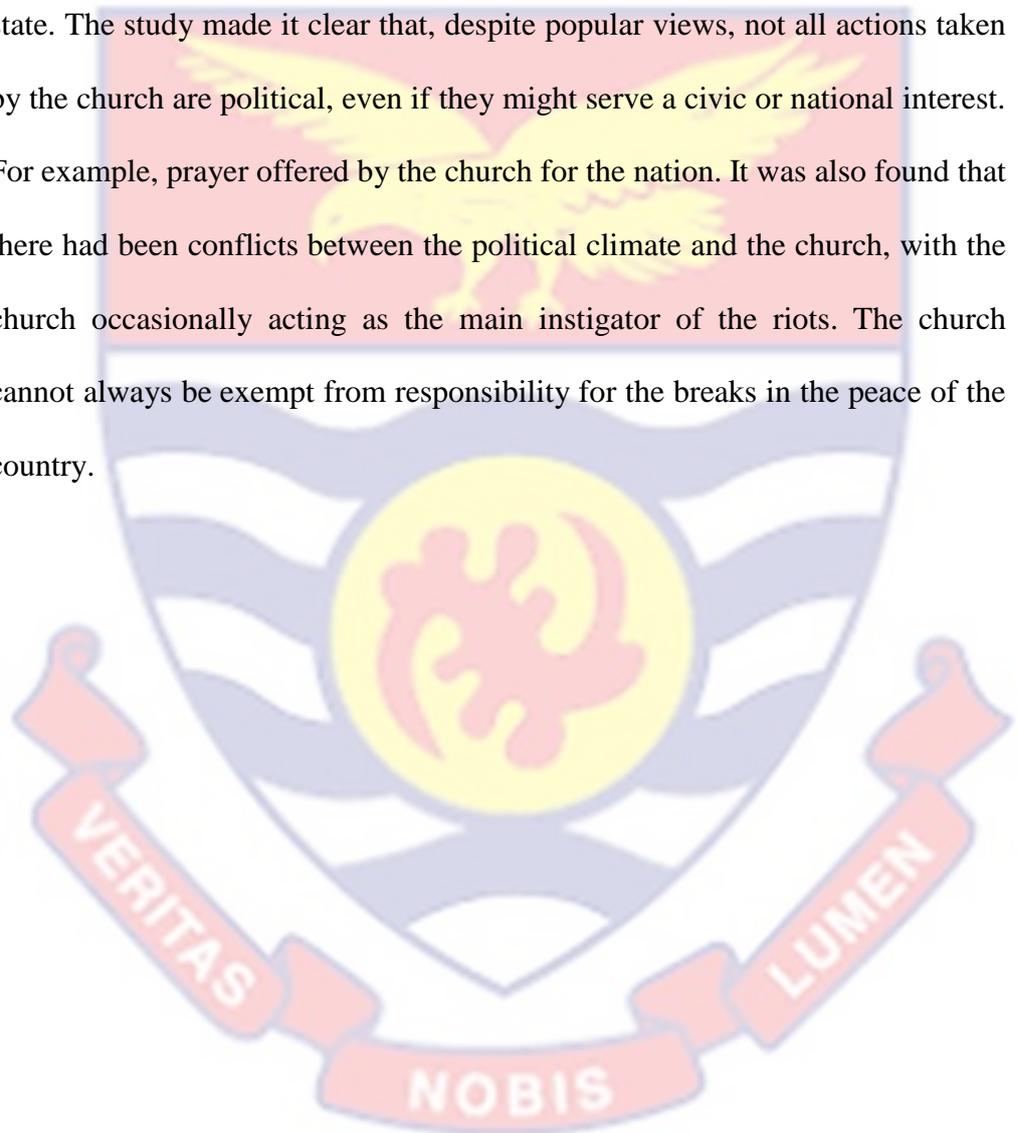
The study recommends that:

1. The church should continue to engage the more in the socio-political political discourse of the nation.
2. There should be a greater involvement and commitment by church members on the nation's politics and administration.
3. Politicians must give space for interface between religion and public engagements.
4. Political discussions should be tolerated in the church.
5. Other research works can be conducted on the Methodist politicians who could not be captured in this study.

Reflexivity

The researcher actively engaged in reflexivity throughout the entire study process. The involvement in a transformative process throughout the course of conducting research is a crucial component of the practice of reflexivity. The researcher revisited after the study was over to look at the reflective notes from the beginning to determine if her perceptions had developed or changed

as a result of her encounters with the participants. The researcher realized that through this research, in a participative approach by comparing these notes to the current conceptions, there has been some changes. For instance, she has started to doubt some of her long-held assumptions about political activism, participating in active politics, and the connection between the church and the state. The study made it clear that, despite popular views, not all actions taken by the church are political, even if they might serve a civic or national interest. For example, prayer offered by the church for the nation. It was also found that there had been conflicts between the political climate and the church, with the church occasionally acting as the main instigator of the riots. The church cannot always be exempt from responsibility for the breaks in the peace of the country.



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APPENDICES

APPENDIX A

Interview Guide for Key Informants

Background of Respondents

Respondents by Age

Respondents by Gender

Respondents by Education

Respondents' Positions either in Government or Church

Respondents' involvement in the church

A1 Question: What are your views on worldwide Methodism and politics?

A2 Question: What was the engagement of Methodism and politics from its inception?

Section B: How were John Wesley's social ethics influenced politics and the relationship between the Church and the state?

B1: How was John Wesley perceived the people and the church?

B2: Did this affect his ministerial career and how did he handle it?

Section C: What has been the general historical and socio-economical engagement of the Methodist Church Ghana with the Ghanaian context?

C1: What have been the contributions of the Methodist Church Ghana on the social development of the nation?

C 2: What have been the contributions of the Methodist Church Ghana on the economic development of the nation?

Section D: To what extent has the Methodist Church Ghana been involved in governance, policy making and development?

D 1: In what ways has the church supported the political development of the nation?

D 2: What should the stance of the church on Church-state affairs be?

D 3: Will you be in support if the church enters into party politics?

Section E: What have been some of the specific contributions of selected individual Methodists in political activism and nation building in Ghana?

E 1: What is your take on members of the church getting involved in party politics?

E 2: What about the clergy becoming party politicians?

E 3: What are some of the challenges one encounters as he/she enters into party politics or becoming political activist?

Section F: Are there any recommendations you want to make to the church on this subject?

