

**UNIVERSITY OF GHANA, LEGON**  
**DEPARTMENT FOR THE STUDY OF RELIGIONS**

**INVESTIGATING THE RELATIONSHIP BETWEEN  
PRIESTS AND LAY-MINISTERS IN THE HEALING AND  
DELIVERANCE MINISTRY IN THE ROMAN CATHOLIC  
ARCHDIOCESE OF ACCRA**

**BY**  
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## DECLARATION

I hereby declare that this thesis is not a reproduction, either in part or in whole, of any work ever presented for the award of a degree. It is my own original research undertaken under supervision.

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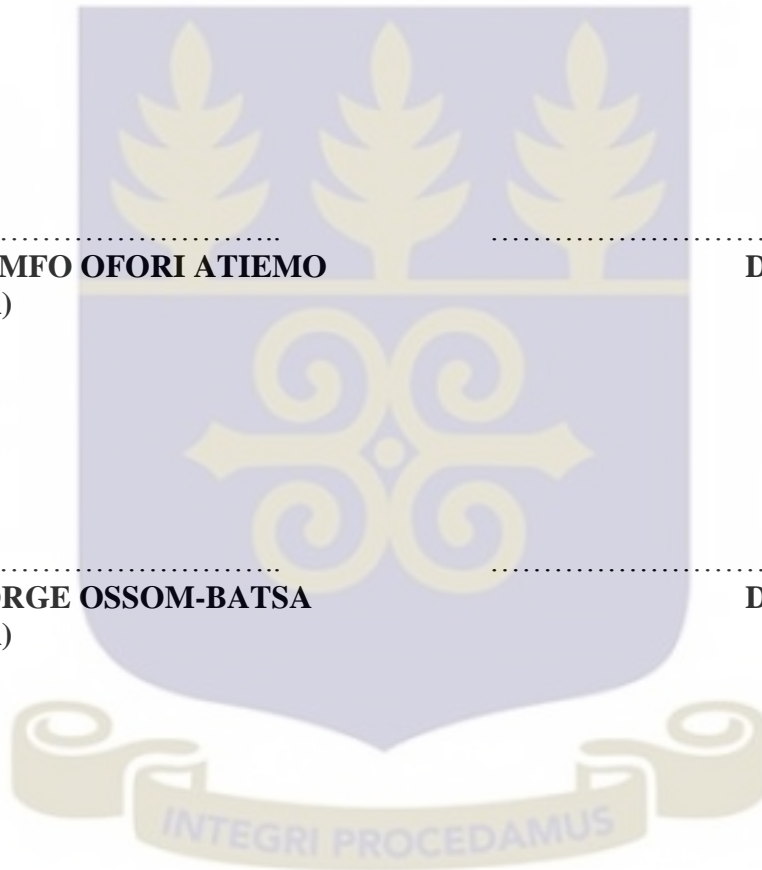
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## ABSTRACT

This research sets out to explore the kind of relationship that exists between priests and lay-ministers in the ministry of healing and deliverance in the Catholic Archdiocese of Accra, and the pastoral implications of this relationship. This research was conducted against the backdrop of the upsurge of the practice of the ministry of healing and deliverance mostly by lay ministers in the Catholic Charismatic Renewal.

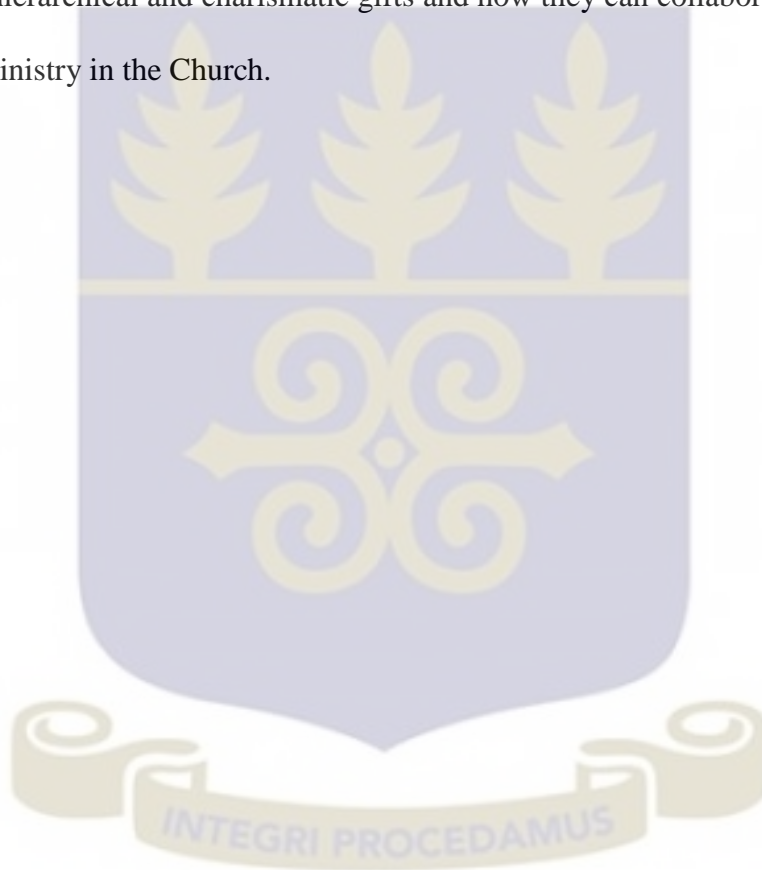
The research was conducted as a practical theological study, an approach which seeks to apply theology to life. The method used to collect the data included participant observation of healing and deliverance services, focus group discussions and individual interviews.

The research has shown that priests and layfaithful in the Catholic Archdiocese of Accra have appreciable knowledge of the renewed understanding of ministry brought about by Vatican Council II. The research has also shown that even though priests and lay ministers respond to issues about healing and deliverance, there have been instances where there were little or no collaboration between them.

The results point to the inevitability of the Catholic Church's call to relive its mission of ministering to the needs of the people of God through a collaborative ministry. This research also points to the fact that priests and lay ministers are important for the continuous realization of the vision of Vatican Council II. The research is structured as an argument for a pastoral turn toward healing and deliverance in the Catholic Church, and a collaborative notion of ministry, which is inevitable for the spiritual growth of the Church.

This work seeks to contribute to the current academic debate on healing and deliverance ministry. Furthermore, it seeks to contribute to the body of knowledge regarding the pastoral implications of the relationship between priests and lay-ministers in the healing and deliverance ministry.

The research recommends that since priests and lay ministers are important for the continuous realization of the vision of Vatican Council II, there is the need to commission studies into the hierarchical and charismatic gifts and how they can collaborate to bring about better pastoral ministry in the Church.



## TABLE OF CONTENTS

Declaration	i
Acknowledgement	ii
Abstract	iii
Table of Contents	v
CHAPTER ONE	1
1.0 INTRODUCTION	1
1.1 Background to the Study	1
1.2 Statement of the Problem	2
1.3 Research Question	3
1.4 Objectives	3
1.5 Methodology	3
1.6 Method of Collection of Data	4
1.7 Literature Review	6
1.8 Structure of the Study	17
1.9 Relevance of the Study	18
1.10 Scope	18
1.11 Research Location	18
CHAPTER TWO	25
2.0 MISSION AND MINISTRY IN THE LIGHT OF VATICAN COUNCIL II	25
2.1 The Mission of the Church	25
2.2 Ministry	33
2.3 Priesthood	40

2.4	The Layfaithful	44
2.5	Priestly and Lay Ministries	51
<b>CHAPTER THREE</b>		<b>57</b>
3.0	<b>THE TEACHING OF VATICAN COUNCIL II ON HEALING AND DELIVERANCE</b>	<b>57</b>
3.1	Prescribed Forms of Healing and Deliverance Ministry in Contemporary Times	58
3.1.1	Healing Ministry	58
3.1.2	Deliverance Ministry	62
3.2	Exorcism as a Ministry of Deliverance	69
3.3	Healing and Deliverance through Liturgical Praxis	71
3.3.1	Sacrament of Penance	71
3.3.2	Sacrament of Anointing of the Sick	72
3.4	Healing and Deliverance through Para-Liturgical Praxis	74
3.4.1	Healing Services	74
3.4.2	Sacramentals	76
3.5	Healing and Deliverance through Charismatic Praxis	81
3.6	Exorcisms in the Roman Catholic Church	86
<b>CHAPTER FOUR</b>		<b>91</b>
4.0	<b>RELATIONSHIP BETWEEN PRIESTS AND LAY-MINISTERS IN HEALING AND DELIVERANCE</b>	<b>91</b>
4.1	Understanding Mission and Ministry in Catholic Archdiocese of Accra	91
4.2	Recognition of Individual Charisms	92
4.3	Spiritual Directors and Discernment	101
4.4	The Place of the Bible	107
4.5	Seminars and Teaching	113

4.6	Life in the Spirit Seminars and Commissioning Services	116
CHAPTER FIVE		120
5.0	PASTORAL IMPLICATIONS, RECOMMENDATIONS AND CONCLUSION	120
5.1	Some Pastoral Implications	120
5.1.1	Collaboration	121
5.1.2	Repositioning of Priests and Lay Ministers	122
5.1.3	Church as a Community	123
5.1.4	Pastoral Team	125
5.1.5	Signs of the Times	126
5.1.6	Towards a Truly Local Church	128
	• <i>A Self-Ministering Church</i>	129
	• <i>A Self-Propagating Church</i>	130
	• <i>A Self-Supporting Church</i>	131
5.2	Recommendations	132
5.3	Conclusion	139
	Bibliography	142



## CHAPTER ONE

### 1.0 INTRODUCTION

#### 1.1 BACKGROUND TO THE STUDY

One phenomenon which is common in many parishes in the Catholic Archdiocese of Accra is the practice of healing and deliverance. In some parishes certain individuals—priests and lay-ministers—have come to be associated with this ministry. In a foreword to the *Guidelines for the Healing Ministry in the Catholic Church in Nigeria*, Albert K. Obiefuna, Catholic Archbishop of Onitsha, writes that the Church recognizes in her members the presence of the charism of healing.<sup>1</sup> Just like her Master Jesus who went about doing good and curing all who were under the control of the evil one, the Church is commanded by Jesus Christ to continue with the ministry of healing and deliverance.

There appears to be a renewed understanding of mission and ministry in the Church. This has resulted in some lay-ministers, especially in the Catholic Charismatic Renewal, to hold healing and deliverance services which are often well patronized by Catholics and non-Catholics. The desire by the laity to exercise their special charisms and to respond to a felt need in the ministry of healing and deliverance has been a concern in some parishes. In some instances, the mother Church has had to witness the bitter experience of schism<sup>2</sup> which sometimes results in the break-away groups taking with them a sizeable number of the Church members.<sup>3</sup>

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<sup>1</sup> Albert K. Obiefuna, foreword to *Guidelines for the Healing Ministry in the Catholic Church in Nigeria* (Lagos: Sovereign Ventures, 1997), ii.

<sup>2</sup> In Catholic theology and Canon Law, the term means the rupture of ecclesiastical union and unity.

<sup>3</sup> An example is the Legon Charismatic Renewal of the Catholic Church which saw a breakaway group led by Steve and Stan Mensah in 1990.

The interest in this research began in September 1991, when I began my pastoral ministry in the Roman Catholic Archdiocese of Accra. In my twenty-one years of parish ministry I have observed the following: (1) the ministry of healing and deliverance has gained currency among parishioners in the Roman Catholic Archdiocese of Accra; (2) lay ministers, mostly in the Catholic Charismatic Renewal, appear to have shown greater interest in the healing and deliverance ministry; (3) some priests appear to show little or no interest in healing and deliverance; (4) healing and deliverance ministry produces serious pastoral concerns especially in the relationship between priests and lay-ministers. These observations provide the background and context for this research.

An initial literature review revealed that the healing and deliverance ministry has been the subject of several scholarly studies. These sources have provided well-documented academic treatments of the subject. The preliminary literature search included scholarly works such as books, journals, online sources and theses/dissertations. Even though the search has shown extant literature on healing and deliverance, this research is an attempt to investigate the pastoral implications of the relationship between priests and lay-ministers in the healing and deliverance ministry in the Catholic Archdiocese of Accra.

## **1.2 STATEMENT OF THE PROBLEM**

As ordained ministers, priests have the mandate to exercise their priestly ministry which includes healing and deliverance. While all priests rely on liturgical and para-liturgical celebrations to bring healing and deliverance to the afflicted, others in addition depend on the charismatic gift of healing and deliverance. There are also in the Church lay-ministers who appear to be endowed with the charismatic gift of healing and deliverance and are exercising this ministry. Given the interest and influence of healing and deliverance and the desire of

lay-ministers to participate more meaningfully in the mission and ministry of the Church, there exists the need to explore the type of relationship that exists between priests and lay-ministers in the ministry of healing and deliverance and the pastoral implications of this relationship.

### **1.3 RESEARCH QUESTION**

The following questions emerge from the research problem:

- What accounts for the renewed understanding of mission and ministry in the Roman Catholic Church?
- What are the pastoral implications of the relationship between priests and lay-ministers in the ministry of healing and deliverance?

### **1.4 OBJECTIVES**

The study hopes to achieve the following:

- To establish the circumstances that have led to renewed understanding of mission and ministry in the Roman Catholic Church
- To establish the type of relationship that exists between priests and lay-ministers in the healing and deliverance ministry.
- To establish the pastoral implications of the relationship between priests and lay-ministers in the ministry of healing and deliverance.

### **1.5 METHODOLOGY**

I have conducted this research as a practical theological study. This approach seeks to apply theology to life and ministry. As noted by Kevin Gary Smith, the point of departure of practical theology “is a problem in the real world, that is, a real real-life situation that is not

as it should be.”<sup>4</sup> By using descriptive and analytical dimensions of the research, I have tried to capture the perspectives of priests and lay ministers in the healing and deliverance ministry in the Catholic Archdiocese of Accra. Other approaches used are historical-critical method which seeks to analyze the relevant and available texts in their historical context. In addition to documents, I made intensive use of fieldwork methods such as focus group discussions, in-depth interviews and participant observation.

## **1.6 METHOD OF COLLECTION OF DATA**

Since this research is mostly a qualitative one, methods of qualitative data collection such as in-depth interviews, focus groups discussion and documentation review were used. I used semi-structured oral interviews on key figures and personalities such as the Metropolitan Archbishop of Accra, some members of the Presbyteral Council, Priests and Lay-Ministers of the Catholic Charismatic Renewal who were actively involved in the ministry of healing and deliverance.

Focus groups,<sup>5</sup> also known as group interviews or discussions, are becoming increasingly popular as a method of data collection. They are guided discussions among a small group of people who share a common characteristic that is central to the research. This can serve as a means to provide unique insights into understanding shared religious experiences and norms. It is also appropriate when the goal is to understand factors that influence the opinion on religious experiences of people. The decision to use focus groups in addition to individual interviews was determined by the conviction that it was one of the methods of data collection that encouraged the respondents to talk about shared experience of the group. As a research

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<sup>4</sup> Kevin Gary Smith, *Academic Writing and Theological Research: A Guide for Students* (Johannesburg: South African Theological Seminary Press, 2008), 204.

<sup>5</sup> Norman Blaikie, *Designing Social Research: The Logic of Anticipation* (Cambridge: Polity Press, 2006), 234.

technique, I permitted free exchange of views and made sure respondents felt comfortable in expressing divergent views.

The focus group discussions were conducted among some healing and deliverance ministers of the Catholic Charismatic Renewal. I began almost all interviews with an open-ended question. The reason was to give room to the respondents to structure their own accounts with little or no interruption by me. I then used a semi-structured format that was made up of a series of questions.

The in-depth interviews, which were conducted mostly on a one-to-one interaction basis, allowed for the exploration of the experiences and the perceptions in great details of the respondents. Since interviews are practically useful when good rapport is established between the researcher and respondents, I tried to employ this research method. I created through the Archdiocesan coordinator and some of the leadership of the Catholic Charismatic Renewal the necessary rapport atmosphere with the respondents in the healing and deliverance ministry. This approach helped to allay fears of reprisal for the negative statements and comments that were freely made. Furthermore, as some of the questions bordered on issues which may be described as sensitive to the respondents, I tried to use neutral and nonjudgmental language in encouraging the respondents to speak in much details. The in-depth interviews allowed me to take charge of the interviews and directed as much as I could the discussions of the guided conversations. I also used prompts and probes to seek clarification on concepts, and to elicit details. In some instances it helped to extend the narratives of the respondents. In order to produce a reliable data, I tried to maintain control of the data gathering by being vigilant to the purpose of the interviews.

Furthermore, I used observation by spending a good amount of time in some parishes and crusade grounds observing healing and deliverance sessions by priests and lay-ministers. In some instances, I was a participant observer so as to be a better surveyor and interpreter of the phenomenon from the emic perspective. Finally, the use of participant observation encouraged the formulation of new research questions as determined by observations during the fieldwork.<sup>6</sup>

The parishes selected for the fieldwork were in four out of the six deaneries of the Catholic Archdiocese of Accra. These were Kaneshie, Kpehe, Mamprobi, and Tema-Battor. This was done because the selected parishes have urban and semi-urban settings. Following the example of Afe Adogame, the varied location of the parishes selected can be described as a kind of multi-sited research endeavour.<sup>7</sup> This selection was done so as to observe whether there are similarities and differences in the phenomenon in these different geographical settings. In all this, I was there to do some of the most important elements of fieldwork, that is: to observe, ask relevant and insightful questions, and to record what was seen and heard. The documents I used included scholarly works such as books, journals, Church documents, magazines, theses and online sources.

## 1.7 LITERATURE REVIEW

Vatican Council II has given a renewed understanding of mission and ministry in the Church as the Church has moved from being a defensive Church to a pastoral one.<sup>8</sup> This renewal has made scholars attempt to give theological importance to mission and ministry in the light of this new understanding of the Church. Lawrence B. Porter explains that the English word

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<sup>6</sup> Kathleen M. Dewalt and Billie R. Dewalt, *Participation Observation: A Guide for Fieldworkers* (Oxford: Alta Mira Press, 2002), 8.

<sup>7</sup> Afe Adogame, "To be or not to be? Politics of Belonging and African Christian Communities in Germany," *Religion in the Context of African Migration*, no 75 (2005): 99.

<sup>8</sup> *Gaudium et Spes* no. 4.

“mission” comes from the classical Latin word *missus*, which is a past participle of the Latin verb *mittere*, which means “to send.” He further explains that *missio*, is a Middle Latin word, meaning “task assigned.”<sup>9</sup> He credits Ignatius of Loyola and his successor James Laynez as the first persons to use the theological word mission or its Latin *missio* in their writings as both men used it to describe the strategic assignments of their religious order, the Jesuits. Giuseppe Buono however, explains that Joseph Schmidlin has argued that the term “mission” had earlier been used by St. Augustine and St. Bonaventure. Giuseppe Buono agrees with Lawrence Porter that it was the Jesuits who made extensive use of the word mission.

In employing the Latin verb *mittere*, Giuseppe Buono makes a fundamental differentiation between the *term* and the *concept* of the vocabulary of mission. The *term* mission expresses two realities: In the first place, it refers to the sending of a person. Here it is important that the one who sends must have the power to do so. It also connotes the specific task that is entrusted to the one who is sent. However, the *concept* of mission expresses three realities: the *nature* of the task given, the *aim* of the mission and then the *receivers* of the mission.<sup>10</sup>

In the opinion of Lawrence Porter, several years before the Jesuits could use the theological term “mission” to describe the strategic task given to their members, the New Testament had applied “both the theme and method of strategic mission.”<sup>11</sup> The Gospel of Matthew, for instance, refers to the account of Jesus when he sends his disciples on, at least, two strategic missions, with the second mission being more extensive than the first (Matt. 10: 5–6 and Matt. 28: 18–20). David Bosch however begins a search for an understanding of mission with the Old Testament. He argues that “the Old Testament is fundamental to the understanding of

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<sup>9</sup> Lawrence B. Porter, *A Guide to the Church: Its Origin and Nature, Its Mission and Ministries* (New York: Society of St. Paul, 2007), 195.

<sup>10</sup> Giuseppe Buono, *Missiology: Theology and Praxis*, trans. Marco Bagnarol (Nairobi: Pauline Publications Africa, 2009), 55.

<sup>11</sup> Lawrence B. Porter, 195.

mission in the New.”<sup>12</sup> This approach of understanding mission is theologically sound because the objective of the biblical foundation of mission “is the image of God as is revealed and proposed both in the Old Testament as well as in Jesus and his apostles’ experience.”<sup>13</sup>

The Church has received the gift of grace for mission which is the fulfilment of God’s project of eternal salvation for humanity. In arguing for the source of this mission, Bonaventure Kloppenburg explains that, “the mission of the church must be sought in the mission of Christ himself”<sup>14</sup> for Christ was sent by the Father and came, among other things, to preach the good news to the poor, to heal the contrite of heart, save what was lost, to rescue men from the power of darkness and of Satan.

A paradigm shift is taking place in the Church because ministry which was seen as the preserve of the ordained is moving to ministry of the whole people of God which comprises both the ordained and the non-ordained. David Bosch describes this trend as “one of the most dramatic shifts taking place in the Church today.”<sup>15</sup> German Martinez agrees with Bosch when he also argues that “ecclesial ministry has undergone paradigmatic shifts in its theology and practice.”<sup>16</sup> This trend can be said to have brought about renewal in ministry. However this shift is not without controversies. As Lawrence Porter points out, among the issues being debated in the contemporary Church are “what is ministry and who ought to be doing it.”<sup>17</sup> According to him, the offices of bishop, priest and deacon which are known as the classical forms of Christian ministry are being challenged in favour of what he calls “a much more

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<sup>12</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Books, 1997), 19.

<sup>13</sup> Giuseppe Buono, 82.

<sup>14</sup> Bonaventure Kloppenburg, *The Ecclesiology of Vatican II*, trans. Matthew J. O’Connell (Chicago: Franciscan Herald Press, 1974), 97–8.

<sup>15</sup> David J. Bosch, 586.

<sup>16</sup> German Martinez, *Signs of Freedom: Theology of the Christian Sacraments* (New York: Paulist Press, 2003), 241.

<sup>17</sup> Lawrence B. Porter, 265.

democratic distribution and recognition of talents or gifts”<sup>18</sup> in line with what was in the early Church. Bosch, however describes as ‘crisis’<sup>19</sup> the challenges facing the Church as far as ministry is concerned, and attributes it to the current paradigm shifts since we are in an era where ‘every traditional element of faith and polity is under severe pressure.’<sup>20</sup>

This is because for close to one thousand, nine hundred years of the life of the Church, ministry had been the exclusive right of the ordained minister. This is not the case today as the non-ordained are also in the limelight of ministry. Bosch thinks that this shift is significant for the mission of the Church. While this criticism is going on there is fast emerging a new form of Christian ministry called “lay ministries” and “lay ministers” that have taken upon themselves some role and functions which in the past had been the preserve of the priests.

German Martinez explores the call and roles of the ordained priesthood and the common priesthood, the later which has given rise to the emergence of the lay-ministers, all within the context of the Church and the mission of Christ. He discusses models of ministry as affected by historical shifts. According to him this paradigm shift holds the key to the understanding of both the pastoral office and the ministries since they developed from the communities of the New Testament. Ministry has always been affected by the emergence of new religious-theological ideas.

The Roman Catholic Archdiocese of Accra, which is part of the Christian Church, is also experiencing this paradigm shift. As observed by Bosch, there was a time when the priests, who are the ordained ministers, saw the ministry as their preserve. Furthermore, the extent to which both the ordained and the lay-ministers understand this new trend in mission is another

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<sup>18</sup> *Ibid.*, 265.

<sup>19</sup> David J. Bosch, 587.

<sup>20</sup> *Ibid.*, 587.

area which this work is concerned about. However, unlike Bosch who only discusses ministry as the responsibility of the whole people of God, ordained as well as non-ordained,<sup>21</sup> a responsibility which appears to be too broad and vague, the present work investigates the relationship between priests and lay-ministers in the specific area of the ministry of healing and deliverance. The current research of this literature review, also makes the argument that the paradigm shift in ministry from only the ordained to include all the people of God has been heightened by the birth of the renewal movement in the Church; a movement that places emphasis on the gifts of the Spirit. This work looks at the charism of healing since it is being promoted and exercised by persons in the Church.

According to Bosch, two features of Jesus' preaching of the reign of God are worth examining if one wants to appreciate the missionary nature of Jesus' self-understanding and ministry. One of these two features which are fundamentally different from those of his contemporaries is the all-out attack he launches on 'evil and all its manifestation.'<sup>22</sup> This attack is on pain, sickness, death and demon-possession are the healing miracles of Jesus and an essential part of his ministry. Even though Bosch acknowledges the healing miracles as an integral part of the ministry of Jesus, he (Bosch) does not give much space in discussing it.

Emmanuel Martey is one of those scholars who have discussed the ministry of healing and deliverance. He begins a discussion on the deliverance ministry by stating that deliverance has become a widespread practice among Christians in Ghana. He links it up with the current revival and renewal in the Christian Church, and suggests that pastors, ministers of the Gospel and all Christian leaders should discuss this ministry.<sup>23</sup> In the opinion of Paul Gifford

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<sup>21</sup> *Ibid.*, 586.

<sup>22</sup> *Ibid.*, 38–9.

<sup>23</sup> Emmanuel Martey, 'Deliverance Ministry in the Church: A Theological Assessment,' *Trinity Journal of Church and Theology* 9, no. 1 (1999): 18.

the basic principle of the proponents of the health gospel is that Jesus came to redeem us from, sickness and poverty. This is because Jesus has taken our sickness upon himself. What is therefore expected of a Christian is to express this belief in Jesus and that would be enough to claim his or her health.<sup>24</sup> Martey sees the healing and deliverance ministry to be so important that he is unhappy that in certain areas, the healing ministry is left totally in the hands of lay people as pastors have distanced themselves from it.<sup>25</sup> He however explains that there have been instances when pastors showed concern when they sought the help of lay persons to do healing and deliverance.

J. Kwabena Asamoah-Gyadu's work, unlike Emmanuel Martey's, to a large extent, discusses the phenomenon within the context of Ghanaian Churches. He offers a definition<sup>26</sup> of 'healing and deliverance' as known in Ghanaian neo-Pentecostalism, and argues that the promise to provide healing, well-being and relief from afflictions have been the major reasons why people are attracted to Pentecostalism. He draws a comprehensive list of some life issues that make people seek healing and deliverance. Some of these are: failure to get a spouse, employee's inability to get favour of his boss, inability to get job promotion, taking away of one's *anuonyam* (aura or glory), evil spirit marrying someone spiritually which has rendered the person 'unmarriageable,' looking for children, answers to repeated miscarriages, seeking academic laurels, frequent accidents, poverty, constant indebtedness, addictions like drunkenness and gambling, dreams of sexual intercourse, hearing voices, hunted houses, premature deaths in the family, having nightmares, and relationships and business failures.<sup>27</sup>

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<sup>24</sup> Paul Gifford, *Christianity: To Save or Enslave?* (Gweru: Mambo Press, 1990), 11.

<sup>25</sup> Emmanuel Martey: 18.

<sup>26</sup> J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Africa Christian Press, 2005), 165.

<sup>27</sup> *Ibid.*, 178–9.

Laurent Magesa affirms this and quotes a list drawn by Gunter Wagner as some of the reasons why people may go to the diviner for help. Among the instances he gives are sudden and violent illness, continuous illness of any kind, sterility, ghost-hunting, impotence, accidents, and bad omen.<sup>28</sup> The situations mentioned can be found among the reasons why people seek healing and deliverance in the Church today. This is because a physical sickness may well have a spiritual cause. This wide desire to restore human beings to life is also evident in traditional Western Mission Churches who now run courses for their pastors so as to help them integrate the ministry of healing and deliverance into their overall pastoral duties and responsibilities.

Scholars such as Opoku Onyinah, Francis MacNutt, and Benedict Heron have used scriptures to argue for healing and delivery ministry in the Church. According to Onyinah despite the devil's opposition, Jesus has nonetheless triumphed over him. He explains that the scriptures have numerous examples of healings and exorcisms ministries of Jesus that go to show the inauguration of the power of God. An example of these is the biblical texts of Matt. 4: 23–24 where Jesus healed the sick of diseases, infirmity, pains, and demons. In Mark 1: 39 Jesus went about casting out demons, while Luke 6: 18–19 narrates the healing of those who were troubled with unclean spirits. Onyinah argues that the power Jesus demonstrated through his healing and deliverance ministry has also been given to the Church.<sup>29</sup> For Francis MacNutt, Jesus understood his messianic mission as the time of healing, of liberation, of salvation and argues that the Gospel of Mark which was the first to have been written has more healing accounts of the ministry of Jesus than of his teaching.<sup>30</sup> Benedict Heron explains that “Nearly one-fifth of the four Gospels is devoted to Jesus’ healing ministry and discussions connected

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<sup>28</sup> Laurenti Magesa, *African Religion: The Moral Traditions of Abundant Life* (Nairobi: Pauline Publications Africa/Daughters of St. Paul, 1998), 192–3.

<sup>29</sup> Opoku Onyina, *Spiritual Warfare* (Accra: Advocate Publishing Ltd., 2008), 54–60.

<sup>30</sup> Francis MacNutt, *Healing* (London: Hodder and Soughton, 1989), 55.

with it,”<sup>31</sup> and went further to trace some healings in the New Testament. This is a testimony of how much space was devoted to the healing and deliverance in the public ministry of Jesus and the Church of the New Testament.

The *nature* of the ministry of healing and deliverance, its *role* and as a means of offering pastoral care has also engaged the attention of scholars. Asamoah-Gyadu draws examples mostly from Churches in Ghana and the Ghanaian worldview. He explains that ‘healing and deliverance also fit into the indigenous view of religion as a survival strategy’ and quotes a Ghanaian saying which has been used as a theme of a song by A. B. Crentsil, a popular Ghanaian highlife musician.<sup>32</sup> Cephas N. Omenyo argues that the healing and deliverance ministry of Pentecostalism has contributed to new awareness of the malevolent activities of Satan and his agents.<sup>33</sup> This is because some mainline Churches as well as Pentecostal and AIC in praying for healing and deliverance have targeted Satan and his agents whom they accuse of being the cause of human suffering. This is one of the reasons why Asamoah-Gyadu admonishes that “the reality of evil powers as instigating some of the habits, conditions and circumstances from which people are redeemed should not be discounted as escapist.”<sup>34</sup>

According to Martey, the ministry of Jesus of Nazareth and that of his followers go to confirm the fact that Satan exists and that deliverance ministry belongs to the Church, and it goes hand in hand with preaching, teaching and healing.<sup>35</sup> It is part of the Great

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<sup>31</sup> Benedict Heron, *Praying for Healing: The Challenge* (Bombay: Better Yourself Books, 1992), 1.

<sup>32</sup> Asamoah-Gyadu, 164.

<sup>33</sup> Cephas N. Omenyo, *Pentecost outside Pentecostalism* (Zoetermeer: Boekencentrum Publishing House, 2006), 231.

<sup>34</sup> Asamoah-Gyadu, 143.

<sup>35</sup> *Ibid.*, 19.

Commission<sup>36</sup> entrusted to the Church. In Martey's exegesis of Mark 16, 17 which says "and these signs will accompany THOSE who believe; in my Name THEY will cast out demons . . ." (Martey's emphasis)—the Markan version of the Great Commission—he seems to suggest that the deliverance ministry is entrusted to the entire people of God, and not just certain individuals. For him the words "THOSE" and "THEY," seem to suggest this assertion. He laments the fact that such an important ministry was neglected by the Church for long and explains that the Holy Spirit whom he describes as the true agent of deliverance is bringing deliverance back into the Church. Martey is at pains to explain that deliverance is not a spiritual gift since it has not been listed as one of the spiritual gifts. Deliverance, he concludes, is "not a peculiar ability given only to a few special individuals or extraordinary Christians. Rather, all believers are to do it. (Mark 16: 17)."<sup>37</sup> He therefore firmly places deliverance as a ministry that the Church cannot run away from.

Abamfo Atiemo explains the concept 'exorcism'<sup>38</sup> which is an aspect of the deliverance ministry. He argues that deliverance has a broader meaning than exorcism, even though exorcism in certain instances could be seen as part of deliverance.<sup>39</sup> Martey on the other hand, points out that exorcism is a generic term for warding off of evil spirits and should be differentiated from deliverance even though he argues that "there are some Christian writers who use the two words interchangeably."<sup>40</sup> He then proceeds to explain the term *exorcism* using the Greek *exorkizo* and then asks the question: "But are there differences between exorcism and deliverance?"<sup>41</sup> He attempts to answer this question by entering into the use of formulas such as prayers, threats, curses, commands, and performance of certain acts, and

<sup>36</sup> Great Commission: The command of Jesus to his disciples to proclaim the Gospel in the entire world.

<sup>37</sup> Emmanuel Martey, 'Deliverance Ministry in the Church: A Theological Assessment,' *Trinity Journal of Church and Theology* 9, no. 1 (1999): 19.

<sup>38</sup> *Ibid.*, 19.

<sup>39</sup> Abamfo Atiemo, 40.

<sup>40</sup> *Ibid.*, 19.

<sup>41</sup> *Ibid.*, 19.

concludes that “such things are unnecessary in Christian deliverance.”<sup>42</sup> Both Atiemo and Martey appear to agree on the fact that in certain instances, deliverance and exorcism overlap in their functions.

The positions taken by Atiemo and Martey on exorcism appear to differ from that of Gabriele Amorth who explains that exorcism is a specialized study of a particular aspect of theology that deals with the activities of Satan. Amorth gives what he calls the basic universally accepted subdivision of satanic actions which includes ordinary activity, extraordinary activity, with the latter further subdivided into six categories. This work will examine ‘exorcism’ and the analysis and conclusions of Atiemo and Martey as well as the categories of Amorth and another categorization by Corrado Balducci.

The role of the charismatic gifts in the ministry of the Church has been discussed by scholars like Thomas Vijay, Alcuin Coyle, Hans Kung, Fidel Gonzalez Fernandez and Raniero Cantalembessa. Thomas Vijay begins his argument by pointing out the importance of the charisms in the broader understanding of mission and ministry in the early Church. According to him, the early Church depended on the inspiration of the Holy Spirit to set up ministries. This was done in response to the demands of the times.<sup>43</sup> Alcuin Coyle argues on the basis that all the baptized by virtue of their calling are charismatic and that each person receives gifts of the Spirit for ministry in the Church.<sup>44</sup>

While acknowledging the source and importance of the charisms in the Church, Hans Kung identifies three general misconceptions which have come to be associated with charisms. The

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<sup>42</sup> *Ibid.*, 20.

<sup>43</sup> Thomas Vijay, “Ministries in the Renewed Church of Asia” in *Federation of Asian Bishops’ Conference FABC Papers*, no. 92j (2000): 17.

<sup>44</sup> Alcuin Coyle, “Dialogue with Church Leaders and Theological Schools on Charisms and Priestly Ministry” [www.womenpriests.org/classic/coyle.asp](http://www.womenpriests.org/classic/coyle.asp) [accessed 15/10/2012].

first misconception is to think that charisms are exceptional, miraculous or sensational.<sup>45</sup> While he appears to admit the role of charisms in the ministry of healing and deliverance, Kung cautions that signs and wonders are not unequivocally signs of the Holy Spirit because the Antichrist can perform signs and wonders.<sup>46</sup> Secondly, he argues that extraordinary signs can also happen outside the Church. He therefore recommends the necessity of distinguishing spirits.<sup>47</sup> The third argument of Hans Kung has to do with the misconception that the charisms are limited to only few people. According to him, the charisms are not limited to only office holders in the Church.<sup>48</sup> They are given for the building up of the Church.<sup>49</sup> He mentions tensions and difficulties that can occur in the Church as a result of the workings of the Spirit in the Church.<sup>50</sup>

Fidel Gonzalez Fernandez discusses some of the tensions and difficulties in the use of the charismatic gifts. He specifically mentions the opposition between sacramental institution (hierarchy) and charisms in the Roman Catholic Church.<sup>51</sup> He argues that John Paul II recognized this tension hence his call for the necessity of a harmonious relationship between the institutional (hierarchical) and the charismatic dimensions in the life of the Church.<sup>52</sup> This is because the existence of the tensions and oppositions will not only damage the unity of the Church, but will call into question the credibility of the mission of the Church.<sup>53</sup> Raniero Cantalemesa is another scholar whose work on the charisms has been examined in this research. He describes the institution and charisms as “the two lungs” of the Body of Christ

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<sup>45</sup> Hans Kung, “The Continuing Charismatic Structure,” in *Theological Foundations for Ministry*, edited Ray S Anderson (Edinburgh: T & T Clark Ltd., 2000), 479.

<sup>46</sup> *Ibid.*, 480.

<sup>47</sup> *Ibid.*, 480.

<sup>48</sup> *Ibid.*, 483.

<sup>49</sup> *Ibid.*, 485.

<sup>50</sup> *Ibid.*, 489.

<sup>51</sup> Fidel Gonzalez Fernandez, “Charisms and Movements in the History of the Church” in *Laitly Today: The Ecclesial Movements in the Pastoral Concerns of the Bishops* (Vatican City: 2000), 75.

<sup>52</sup> *Ibid.*, 75.

<sup>53</sup> *Ibid.*, 75.

since the two are working together for the unity of the Church. He argues that “Charisms without the institution result in chaos; institution without the charisms becomes stagnant.”<sup>54</sup>

This research makes use of the testimony of Very Rev. Anthony Beeko, a former Moderator (1994–1998) of the Presbyterian Church of Ghana as cited by Asamoah-Gyadu.<sup>55</sup> The testimony shows one practical use of the institutional and charismatic gifts in the ministry of healing and deliverance. According to Beeko, when he was confronted with an issue which needed healing and deliverance of which he had no knowledge he called for the assistance of the leaders of the BSPG<sup>56</sup> who were familiar with the ministry of deliverance. These leaders were able to exorcise the traditional priestess<sup>57</sup> who had asked to be delivered from her deity.

## **1.8 STRUCTURE OF THE STUDY**

This work has five chapters. Chapter one, which is the introduction, first gives the Background to the Research. It then looks at the Statement of the Problem, Research Question, Objectives, Methodology, Method of the Collection of Data, Literature Review, Structure of the Study, Relevance of the Study, Scope and Research Location. Chapter two looks at Mission and Ministry in the light of Vatican Council II. Chapter three is devoted to a discussion on the teaching of Vatican Council II on Healing and Deliverance. Chapter four examines the Relationship between Priests and Lay-Ministers in the Healing and Deliverance Ministry. Chapter five, which is the last chapter examines some Pastoral implications, and offers some recommendations. It finally ends with a conclusion.

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<sup>54</sup> Raniero Cantalamessa, *Come, Creator Spirit: Meditations on the Veni Creator*, trans., Denis and Marlene Barrett (Minnesota: Liturgical Press, 2008), 187–8.

<sup>55</sup> Asamoah-Gyadu, 199.

<sup>56</sup> BSPG: The Bible Study and Prayer Group of the Presbyterian Church of Ghana. The Group is dominated by lay persons.

<sup>57</sup> Modern scholarship prefers to call such leaders ‘traditional priests’ for both male and female.

## **1.9 RELEVANCE OF THE STUDY**

This research seeks to contribute to the academic debate on the healing and deliverance ministry. The research also seeks to contribute to the body of knowledge regarding the pastoral implications of the relationship between priests and lay-ministers in the ministry of healing and deliverance. This work also seeks to provide new data to the fund of general knowledge.

## **1.10 SCOPE**

The work is an attempt to investigate the pastoral implication of the relationship between priests and lay-ministers specifically in the ministry of healing and deliverance in the Roman Catholic Archdiocese of Accra, which is coterminous with the Greater Accra Region and parts of the South and North Tongu Districts of the Volta Region.

## **1.11 RESEARCH LOCATION**

The Roman Catholic Archdiocese of Accra, which is the research location, has a land surface area of about 3,255 sq. kms.<sup>58</sup> covering the whole of the Greater Accra Region and parts of the South and North Tongu Districts in the Volta Region. It is made up of cosmopolitan, urban and rural settings. Currently it is divided into six deaneries,<sup>59</sup> namely, Kaneshie, Kpehe, Madina, Mamprobi, Osu and Tema-Battor with 23 Parishes, 44 Rectorates, and 84 Outstations, served by 178 Priests<sup>60</sup> and a total Catholic population<sup>61</sup> of 410,048.

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<sup>58</sup> Acts of the Second Synod of the Catholic Archdiocese of Accra, 69.

<sup>59</sup> An ecclesiastical entity made up of neighbouring parishes for administrative and pastoral purposes.

<sup>60</sup> These figures were obtained on April 5, 2013 from the Accra Archdiocesan Chancery.

<sup>61</sup> Acts of the Second Synod of the Catholic Archdiocese of Accra, 69.

The Archdiocese of Accra was established within the framework of the intensive evangelical awakening<sup>62</sup> when two priests, Fathers Otto Hilberer and Eugene Raess, both missionaries of the Society for African Missions (SMA),<sup>63</sup> celebrated the first Holy Mass for the small Catholic community in the rented house of Chief John Quartey near CFAO on the High Street,<sup>64</sup> Accra, on January 31, 1893. On May 25 of the same year, the first Catholic baptism took place in Accra when Louis James Buckle was baptized, and a year after the arrival of the missionaries, the first Holy Matrimony between Herbert Cheetam and Rose Mary Quaye was celebrated.<sup>65</sup> In 1895, while Father Hilberer was on home leave since the month of June due to ill health, Father Eugene Raess was asked to help out in older stations. This was the period when, in a matter of two years, seven out of ten priests had died of the yellow fever epidemic that had affected a number of coastal towns such as Saltpond, Cape Coast and Elmina.<sup>66</sup>

For the next 30 years the Accra mission was reduced to an Outstation as it was without a resident priest, even though priests were occasionally sent from Keta, Saltpond and Kumasi to attend to the spiritual needs of the Church members.<sup>67</sup> This no doubt affected progress of the infant Church. During this period, Church services were held in rented houses of Catholics like Miss Quaye and Mr. Andoh. The ability of the Church to survive during these long periods of the absence of resident pastors was attributed to the excellent leadership of Messrs Joseph Andoh, Ruhle, George Yankah, Henry Kwakume and Brown. These lay

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<sup>62</sup> The awakening in the 18<sup>th</sup> century resulted in the formation in the 19<sup>th</sup> century of anti-slavery movements that helped to end the Trans-Atlantic Slave Trade. It also gave birth to missionary societies for the evangelization of many countries in sub-Saharan Africa.

<sup>63</sup> The SMA was founded by Bishop Marion Bresillac with the objective of forming young missionaries to work towards the conversion of Africa. The establishment of the Accra Mission took place almost 13 years after Fathers Auguste Moreau and Eugene Murat had stepped on the shores of Elmina in May 18, 1880 to begin the Catholic mission in the country.

<sup>64</sup> This street has been re-named John Evans Atta Mills High Street in memory of Professor John Evan Atta Mills, the first sitting President of Ghana who died on July 24, 2012.

<sup>65</sup> *Acts of the Second Synod of the Catholic Archdiocese of Accra*, 64.

<sup>66</sup> Alphonse Elsbernd, *The Story of the Catholic Church in the Diocese of Accra* (Accra: Catholic Book Centre, 2000), 34.

<sup>67</sup> *Ibid.*, 35.

persons were educated clerks who were either employees of the Government or leading firms in Accra.<sup>68</sup>

The Accra Mission remained an outstation until the arrival of Father Joseph Stauffer in 1924. In the same year Father Joseph Stauffer bought a large cocoa warehouse at half its original cost price and remodeled it. On May 23, 1925, the refurbished structure, named the Sacred Heart Church, was dedicated by Bishop Hauger during a solemn High Mass. It was the first of such Masses to be celebrated in Accra and attended by over one thousand worshippers. The Sacred Heart Church, in Derby Avenue thus became the first Church in Accra and *the mother Church of the* Catholic Archdiocese of Accra. Early in January 1926, Father Joseph Stauffer and Father John van der Hulst, both SMA Priests, took up residence in Accra as Pastor and Assistant Pastor respectively. These priests then became the first resident priests of Accra. From their residence in Accra, the SMA Priests extended their pastoral work along the new eastern railway line, and along the Cape Coast Road. By 1931, sixteen new stations had been founded, which saw Koforidua providing residence for Father John Lemmens who was on transfer from the Keta Vicariate. Koforidua thus became the second residential station of the Accra Mission.

Meanwhile, the Accra Mission which had been under the pastoral care of the SMA Fathers was on July 1, 1939, entrusted to the Society of the Divine Word (SVD),<sup>69</sup> popularly called Divine Word Missionaries. In February 11, 1944, the Accra Mission was raised to the status of Apostolic Prefecture<sup>70</sup> with Monsignor Adolph A. Noser, SVD, as the first Prefect

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<sup>68</sup> *Ibid.*, 35.

<sup>69</sup> SVD stands for the Latin abbreviations *Societas Verbi Divini*. They were given the eastern portion of the Cape Coast Vicariate to administer and offer pastoral care.

<sup>70</sup> Apostolic Prefecture refers to a missionary land which is similar to a Diocese and is treated as a particular Church. It is headed by an Apostolic Prefect who is normally a priest. It may after some years develop into a full-fledged Diocese.

Apostolic. By this elevation the Accra Apostolic Prefecture became autonomous, effectively separating from the Apostolic Vicariate<sup>71</sup> of Cape Coast.<sup>72</sup> The Church continued to expand and in November 1946, a cablegram was received from the SVD headquarters in Rome announcing the elevation of the Accra Apostolic Prefecture to Apostolic Vicariate, naming Msgr. Adolph A. Noser as the first bishop of Accra Vicariate.<sup>73</sup> Four years later, on April 18, 1950, the Apostolic Vicariate of Accra was made a Diocese with Bishop Adolph Noser as the bishop<sup>74</sup> and in September 27, 1953, Bishop Joseph Oliver Bowers, an African-Caribbean from the Commonwealth of Dominica, who had been working in the Koforidua and Agomanya areas took canonical possession<sup>75</sup> of the Accra Diocese. He became the first black bishop of the Gold Coast. Accra Diocese, which comprised of the whole of the Greater Accra Region, Eastern Region and parts of the South and North Tongu Districts of the Volta Region. The Accra Diocese was later elevated to the Metropolitan See on November 21, 1992, with Most Rev. Dominic Andoh who was the first Ghanaian Bishop of Accra since October 1971, made an Archbishop, and the creation of the Diocese of Koforidua. Father Charles Gabriel Palmer-Buckle was named the first Bishop of the newly created Diocese of Koforidua. In June 2007 and January 2010, Donkorkrom became Apostolic Prefecture and Apostolic Vicariate respectively with Bishop Gabriel Edoe Kumordji, SVD as the Apostolic Vicar.

The Catholic Archdiocese of Accra, beginning as an Outstation after its first contact with Catholicism in January 1893, has gone through all the various phases of the gradual growth and development of the Church. It became a residential station when it offered

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<sup>71</sup> The stage after Apostolic Prefecture. It is headed by an Apostolic Vicar who is a Bishop.

<sup>72</sup> Elsbernd, 72.

<sup>73</sup> Elsbernd, 95–96.

<sup>74</sup> *Ibid.*, 127.

<sup>75</sup> This means the official process of taking possession of a diocese through presentation of the pope's letter of appointment to the appropriate persons.

accommodation to its first resident priests. It later developed in succession into Apostolic Prefecture, Apostolic Vicariate and a full-fledged Diocese spanning the Greater Accra and Eastern regions, and some parts of the Volta Region.

As a “particular church,”<sup>76</sup> the Catholic Archdiocese of Accra is hierarchically structured in the sense that there are found a variety of office holders endowed with sacred powers whose aim is to help the People of God attain salvation.<sup>77</sup> The Church has been entrusted with a divine mission by Christ himself, and this should be continued throughout its entire life. This pastoral responsibility is entrusted foremost to the bishop and exercised in different degrees by priests and deacons. The priests, in acting in the person of Christ, are given the divine mandate to offer pastoral care through the “ministry of reconciliation and comfort”<sup>78</sup> to “the faithful who are moved to sorrow or are stricken with sickness.”<sup>79</sup> The priests in their ministry should always be concerned with “the good of the children of God”<sup>80</sup> and be ready to offer their help to the pastoral work of the whole diocese, and by extension to the entire Church of God.<sup>81</sup> The third kind of the hierarchy is the deacons. However, since the focus of this work is not about deacons but the relationship between priests and the lay-ministers in the healing and deliverance ministry, it suffices to say that deacons, in the exercise of the ministry of baptism, for example, as we shall later see, make use of minor exorcism.

The laity are the overwhelming majority of the Church. In their own way they “share the priestly, prophetic and kingly office of Christ.”<sup>82</sup> Though the laity are not ordained and

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<sup>76</sup> An ecclesial community headed by a bishop or those equivalent to them in law.

<sup>77</sup> Austin Flannery, general editor, “*Lumen Gentium*,” *Vatican Council II: The Conciliar and Post Conciliar Documents* (Leominster: Fowler Wright Books Ltd., 1981) 18.

<sup>78</sup> *Lumen Gentium* 28

<sup>79</sup> *Ibid.*, 28.

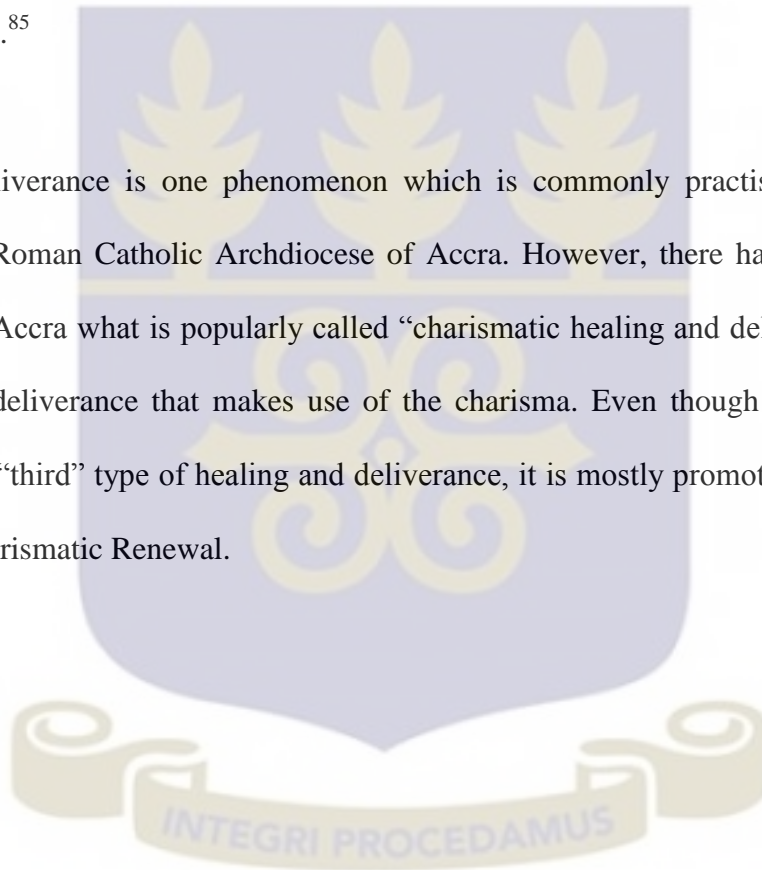
<sup>80</sup> *Ibid.*, 28.

<sup>81</sup> *Ibid.*, 28.

<sup>82</sup> *Lumen Gentium* 30.

therefore do not possess priestly character, they are not excluded from the mission of the Church. The laity participate in the mission of the Church “by fulfilling their own particular duties.”<sup>83</sup> This is because God bestows gifts on individuals for ministry. As Loughlan Sofield and Carroll Juliano have observed “the basis for all ministry is giftedness. A person’s call to ministry is a direct response to the gifts God has bestowed on that person, and ministry should flow from those gifts.”<sup>84</sup> This observation is in line with the Extraordinary Synod of Bishops in 1985 which invites all Christ’s faithful at all levels to a life of participation and co-responsibility.<sup>85</sup>

Healing and deliverance is one phenomenon which is commonly practised in almost all parishes in the Roman Catholic Archdiocese of Accra. However, there has emerged in the Archdiocese of Accra what is popularly called “charismatic healing and deliverance,” a type of healing and deliverance that makes use of the charisma. Even though some priests are involved in this “third” type of healing and deliverance, it is mostly promoted by the laity of the Catholic Charismatic Renewal.

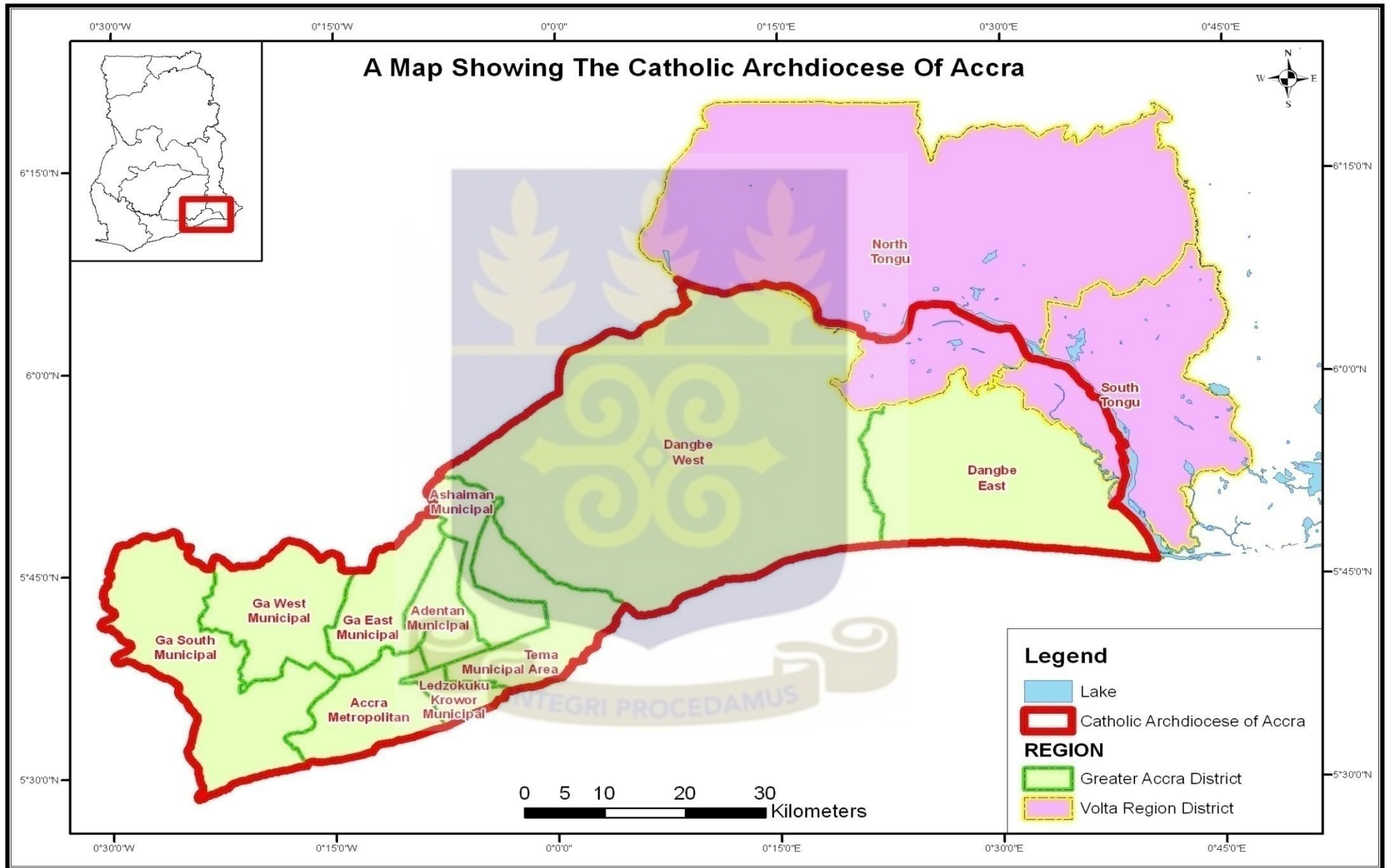


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<sup>83</sup> *Ibid.*, 30.

<sup>84</sup> Loughlan Sofield and Carroll Juliano, *Collaborative Ministry: Skills and Guidelines* (Notre Dame: Ave Maria Press, 1989), 16.

<sup>85</sup> *Ibid.*, 16.



## CHAPTER TWO

### 2.0 MISSION AND MINISTRY IN THE LIGHT OF VATICAN COUNCIL II

#### 2.1 THE MISSION OF THE CHURCH

The English word “mission” comes from *missus*, a classical Latin word which in itself is the past participle of the verb *mittere* meaning “to send.”<sup>86</sup> According to Lawrence Porter *missio* is a Middle Latin word that means “task assigned.”<sup>87</sup> It is God who assigns tasks to humans. He is the one who initiates this action; the one who takes the first move. He is the one who sends himself. The act of sending (*mission*) is the work of God Himself. He is therefore the *Missio Dei*. God first sent Himself through His Son Jesus Christ and the Holy Spirit into the world with the aim of establishing His Kingdom. Hence Jesus came to proclaim to the world the Good news of the Kingdom of God, “a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace.”<sup>88</sup> In His own person and by His death and His resurrection he initiated that Kingdom. It is therefore this Good News that the Church proclaims. Mission is therefore the manifestation or action of God in the world.<sup>89</sup>

Lawrence Porter explains that the theological use of the word *missio* first appeared in the work of Ignatius of Loyola (1491–1556) who was the founder of the Roman Catholic Religious Order known as the Society of Jesus (Jesuits) and his successor James Laynez (1512–1565). Both men used it to describe the strategic assignments of their Religious Order, the Jesuits. This assertion is contrary to the claim of Giuseppe Buono who says that Joseph Schmidlin has argued that the term “mission” had earlier been used by Augustine and

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<sup>86</sup> Lawrence B. Porter, *A Guide to the Church: Its Origin and Nature, Its Mission and Ministries* (New York: Society of St. Paul, 2007), 195.

<sup>87</sup> *Ibid.*, 195.

<sup>88</sup> *The Roman Missal* (Kenya: Paulines Publications Africa, 2011), 488.

<sup>89</sup> Evarist Shayo, “Mission And Inculturation,” *African Ecclesial Review* 38, no. 5 (1996): 291.

Bonaventure. However, both Giuseppe Buono and Lawrence Porter agree that it was the Jesuits who made extensive use of the word “mission.”

But several years before the Jesuits could think of the use of the theological word “mission,” Jesus himself had applied “both the theme and method of strategic mission”<sup>90</sup> in the Bible. One of the sources of, and foundations for the mission of the Church, is Matthew 28: 18–20: And Jesus came and said to them “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the ages.”

This passage is sometimes referred to as “The Great Commission.” Together with others such as Mark 6: 8–13; Mark 16: 15–16; Luke, 9: 1–6, Luke 10: 1–6, and Matthew 10: 1, 5–14, this passage describes the mission of the disciples. The disciples were sent to spread the Gospel message and were to act on behalf of Jesus. They were also to teach, heal, and cast away evil spirits in people just as they saw him do. The question has been raised as to why, according to Matthew 10: 5–15, Jesus was explicit in directing his disciples to avoid preaching in non-Jewish territories, if indeed his message as other passages have indicated, was meant for all.

In his commentary in *The New Interpreter's Bible* on the passage, M. Eugene Boring argues that the disciples were not sent to only a designated part of Israel but to all Israel.<sup>91</sup> According to Boring, historically Jesus' disciples, even after the resurrection, were reluctant to visit the Gentiles. It took some time before the Church could develop a mission to the Gentiles.<sup>92</sup> This

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<sup>90</sup> Porter, 195.

<sup>91</sup> *The New Interpreter's Bible*, vol, VIII, 256

<sup>92</sup> *Ibid.*, 256.

took place under the guidance of the Spirit. It was only then that one could talk about an integrated Church.<sup>93</sup>

In the opinion of Eugene Boring, the passage “can hardly be historical, for Jesus would not have forbidden his disciples to initiate a Gentle mission to which they were in no way inclined anyway.”<sup>94</sup> The disciples being sent exclusively to Israel on mission was in line with the mission of the historical Jesus and also reflects the theological story of Matthew. However, the missionary mandate of the risen Lord as indicated by the Great Commission (Matt. 28: 18–20) ended this restriction, and it effectively extended the mission to all nations.<sup>95</sup> Later, the praxis of the Church also went beyond the earlier narrow view of mission which resulted in the disciples of Jesus coming to accept that the mission of the Church is for the whole world.<sup>96</sup>

The mission of Jesus is an all-inclusive one. It did away with alienation and discrimination. It is a mission that breaks down walls and divisions. The mission caters for different categories of persons such as the poor, the rich, the oppressed, the oppressor, sinners and devout persons. The words of the Great Commission as we have seen in Matthew 28, 18–20, have among other things a distinctive character expected of a missionary. The goal or aim of missionary mandate is to witness, to proclaim and to give testimony. The mission to witness is not just by words through preaching and teaching but also by deeds. In the words of Porter, the disciples of Jesus are to witness “with power to exorcise, that is, to heal human infirmities, to confirm his doctrine with miracles (Mt. 10:1; Lk. 10: 1–20) to give a powerful sign that with the proclamation of the Gospel of Christ there begins the redemption not just of

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<sup>93</sup> *Ibid.*, 256.

<sup>94</sup> *Ibid.*, 256.

<sup>95</sup> *Ibid.*, 256.

<sup>96</sup> Laurent Magesa, *Anatomy of Inculturation: Transforming the Church in Africa* (New York: Orbis Books, 2004), 150.

sinner but of this world, its restoration to a unity of purpose with the divine will.”<sup>97</sup> This mission includes healing, deliverance and exorcism. It is a mission which confirms the presence of the power of God over Satan. A critical study of the life and ministry of Jesus reveals that Jesus did not limit himself to only teaching, preaching or visiting, but was also deeply involved in the ministry of healing, deliverance, reconciling people and setting others free from the bondage of sin and death.

A discussion on the biblical foundations of mission in the New Testament cannot avoid taking a look at the universal mission of the Church. Luke’s other work the *Acts of the Apostles* describes the missionary activities of Peter and Paul which opened up to non-Jews and resulted in confrontation with Judeo-Christians who held a contrary view that mission was to only Jews.<sup>98</sup> Thus, the Church’s self-understanding of mission commences from the very beginning of the New Testament times. The meaning and intention of the actions of Jesus were interpreted in missionary terms by his immediate followers. Even though the missionary mandate of the Church has not changed, the specific and concrete form has seen significant changes over the years.<sup>99</sup> These are seen in the different methods and motivations that have guided the missions of the various Christian denominations.

While it is true that the denominations have tried to show through their pastoral ministry and theology that their mandate to mission has been guided by the life, teaching and proclamation of Jesus, they have through their history applied different methods and motifs. Magesa explains that the Roman Catholic Church through the Council of Trent, for example, was

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<sup>97</sup> Porter, 199–200.

<sup>98</sup> Giuseppe Buono, *Missiology: Theology and Praxis*, trans. Marco Bagnarol (Nairobi: Paulines Publications Africa, 2009), 91.

<sup>99</sup> Magesa, 150.

very defensive in its missionary activities.<sup>100</sup> It aimed at preserving “what it saw as the purity of the teaching of the Roman Catholic Church” while at the same time fighting Protestantism.<sup>101</sup> The method and motif of the Second Vatican Council was different from the Council of Trent. This is because the purpose, times and circumstances of convening the council had changed. Vatican Council II was a pastoral council in scope and content.

The calling of the council was during a period when the Church was to a very large extent relaxed. Furthermore the Second Vatican Council which was convened in 1962 and by 1965 had been completed, demonstrates great openness to the outside world. It has taught that without its missionary mandate it is not a Church of Christ and therefore does not deserve to exist. According to Vatican Council II, the purpose and goal of the Church is to make Christ and his message known. These include complete liberation of human-kind and the establishment of the Kingdom of God. The Church is at the service of the kingdom of God and it is under it. That is an acknowledgement that the kingdom of God is bigger than the Church and that the church is to work so as to bring people to this kingdom.

Among the mission of the Vatican Council II is to listen to the promptings of the Holy Spirit. It is to read the signs of the times. Vatican Council II is meant to be an ecumenical council by listening to what other Church communities have to say to it.<sup>102</sup> From the above discussion, we conclude that the purpose and goal of the convening of Vatican Council II was not to be defensive like the Council of Trent, but it was to be missionary and pastoral. This it has shown by the various documents that have since been published and the activities that have since been carried out.

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<sup>100</sup> *Ibid.*, 151.

<sup>101</sup> *Ibid.*, 151.

<sup>102</sup> *Ibid.*, 151.

On the part of Protestants, the World Council of Churches has for a very long time emphasized the missionary nature of the Church. The clear intentions of Jesus as he entrusted to the Church the missionary mandate has been the theological position of the World Council of Churches. The World Council of Churches teaches that in words and deeds, the Christian vocation should make known to others the ministry, death and resurrection as revealed in the scriptures. It is a fact that there are differences among the various Christians Churches on issues like doctrines, sacraments, grace, Church structure, and Church discipline. Despite these and other differences, almost all the major Christian Churches agree, at least “in principle that the missionary vocation is essential.”<sup>103</sup>

Theological reflection of mission is Trinitarian in dimension. These are the dimension of the mission that departs from the Father so as to go back to the Father, the Christological dimension, and the Pneumatological dimension.

To begin with, the origin of missionary activity is God the Father’s fountain of love. This development is “in the Father who reveals to the Son his salvific design so that, in the strength of the Holy Spirit, he can fulfill it through the Church.”<sup>104</sup> This theological reflection brings to fore the Father sending the Son and in the name of the Son sends the Holy Spirit.<sup>105</sup> This salvific economy finds its fulfillment in the Church. It is the Father’s desires to have everyone participate both in his life and glory. Missionary activity will therefore not end until the last human being has been reached by the Gospel message. Therefore the origin and

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<sup>103</sup> *Ibid.*, 151.

<sup>104</sup> Giuseppe Buono, *Missiology: Theology and Praxis*, trans. Marco Bagnarol (Nairobi: Paulines Publications Africa, 2009), 102.

<sup>105</sup> *Ibid.*, 104.

destination of mission is in the Father, since “mission comes from God in order to lead reconciled humanity and creation back to God (cf. Eph. 1: 3–14; 3: 2–9; I Cor. 15: 28).”<sup>106</sup>

The Christological dimension of mission relates the fact that in the fullness of time God the Father sends his only begotten Son Jesus Christ to humanity and it this Father whom Jesus calls *Abba*.<sup>107</sup> ‘Jesus reveals the Father but he himself is the Father’s revelation: “Whoever has seen me, has seen the Father” (Jn. 14: 9).’<sup>108</sup> Human beings can only speak about the concrete experience of God as a Father only in Jesus Christ. This is because Jesus, having the full knowledge of the Father in turn fully reveals him to us. In the Son we become children of God. In the Son the Father reveals his plan of mystery (cf. Eph. 1), a plan which was not revealed even to the chosen people. And the mission of the Son is to glorify the Father and the Father glorifies the Son. Finally Jesus entrusts his own mission to the disciples and to all his followers so that in time and in space they continue the Father’s glorification in the Son through the Holy Spirit.<sup>109</sup>

The pneumatological dimension of mission calls to mind the action of the Holy Spirit who is the first gift to believers.<sup>110</sup> This action is to make the world benefit from the eternal love of the Father and the Son.<sup>111</sup> The work of the Holy Spirit is personal. It is only by the action of the Holy Spirit that the Church can be understood, and “only in the strength and in the love of the Spirit of Love can the Church carry out its own mission.”<sup>112</sup> Kloppenburg’s discourse on the mission of the Holy Spirit by Vatican II explains that it is the Holy Spirit who perpetually sanctifies the Church, directs her through the various hierarchical and charismatic gifts,

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<sup>106</sup> *Ibid.*, 103.

<sup>107</sup> *Abba* is an Aramaic term meaning “Father”.

<sup>108</sup> Buono, 105.

<sup>109</sup> *Ibid.*, 108.

<sup>110</sup> *Ibid.*, 108.

<sup>111</sup> *Ibid.*, 108.

<sup>112</sup> *Ibid.*, 110.

distributes his gifts according to his own richness and the needs of the ministries, and impels the Church to missionary action.<sup>113</sup>

The call to be a Christian is a call to be missionary. It is a call to give witness, and a call to continue with the mission of Christ in the world.<sup>114</sup> Mission goes beyond merely teaching and baptizing people. St. Francis Xavier who was a missionary to India and the Far East recognized the importance of baptizing people. In his ministry therefore, he baptized several people with the intention of saving them from going to hell. Like other missionaries, he would record in a register the number of souls saved from hell, satisfied that the command of Christ had been fulfilled.<sup>115</sup> Evarist Shayo describes as “fallacy” this practice of the missionaries and relates similar practices ‘in Africa, South of the Sahara where millions “converted” to the Christian faith do not even understand the Christian message and are unable to live it fully. Most of them fall back to their African traditional beliefs, especially, during sickness and other misfortunes.’<sup>116</sup>

In as much as I agree with Evarist Shayo that sickness and other misfortunes pose a great challenge to the faith of Christians, it is to be noted that his indictment of Christians appears to be a generalization. Some Christians do fall back to their African traditional beliefs in the face of some misfortunes but in the absence of any relevant statistics to help draw unbiased conclusion, it would be safer to indicate that some of these Christians do renege during those circumstances. It is situations such as these that might have informed the call by scholars to the Church to reconsider the ways the Christian faith is presented. Addressing these concerns,

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<sup>113</sup> Bonaventure Kloppenburg, *The Ecclesiology of Vatican II*, trans. Matthew J. O’Connell (Chicago: Franciscan Herald Press, 1974), 31.

<sup>114</sup> Evarist Shayo “Mission And Inculturation,” *African Ecclesial Review* 38, no. 5 (1996): 293.

<sup>114</sup> *Ibid.*, 292–3.

<sup>115</sup> *Ibid.*, 293.

<sup>116</sup> *Ibid.*, 293.

John Paul II in *Pastores Dabo Vobis* exhorts the Church to employ new methods, new techniques in evangelization mission. The analysis so far has shown an important fact about mission: mission should be understood as *God's project*. This understanding ‘frees Christians from believing that through some power of their own, mission progresses or bears fruit. The principal agent of mission is always the Holy Spirit.’<sup>117</sup>

## 2.2 MINISTRY

In the previous section, we saw that the Church has been entrusted with a mission. To fulfill this mission, whose principal agent is the Holy Spirit, the Church has developed its ministry. This development appears to underscore the fact that ministry is fundamental to the realization of mission. The Church cannot live without ministries. The discussion that follows looks at the concept and nature of ministry, its earliest pattern and how the Vatican Council II has brought about a new understanding of ministry. It makes the point that in a broad sense ministry is *service* and it is the means for realizing the mission of Christ. While this must be seen as a broad understanding of ministry, this section proceeds to discuss the two specific types of ministry—the ministry of the lay faithful and the ministry of the ordained—and argues that both ministries are means of “participation in and expression of Christ’s ministry.”<sup>118</sup>

Even though ministry is crucial to the fulfillment of mission, the issue of what ministry is, and who ought to be doing it is so debated in the contemporary Church that different views have been expressed.<sup>119</sup> One position of this debate is that the offices of bishop, priests and deacons, which are the classical forms of Christian Ministry are said to be “intrusions upon

<sup>117</sup> James H. Kroeger, “Cruciform Dialogue in Mission,” *African Ecclesial Review* 35, no. 1 (1993): 17.

<sup>118</sup> United States Conference of Catholic Bishops, *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ministry* (Washington, D.C.: USCCB Publishing, 2006), 20.

<sup>119</sup> Lawrence B. Porter, *A Guide to the Church: Its Origin and Nature, Its Mission and Ministries* (New York: Society of St. Paul, 2007), 265.

and distortions of a much more democratic distribution and recognition of talents and gifts.”<sup>120</sup> The argument further appeals to the practice of the early Church, which duly acknowledged individual charisms, as another indictment of the classical forms of ministry.<sup>121</sup>

While these debates are raging on there has emerged a new form of ministry known as “Lay Ministries” which has also been criticized for appropriating to itself roles which were traditionally performed by monks, nuns, and priests. According to Lawrence B. Porter, some critics have difficulties with terms such as “lay ministries” and “lay ministers.” Without explaining further he says that the terms are contradictory.<sup>122</sup> He also argues that in many Protestant circles the term ministers do not refer to the laity but to the clergy.<sup>123</sup> And as the theological debates rage on the concept ministry, Ray S. Anderson has noted, “that ministry is determined and set forth by God’s own ministry of revelation and reconciliation in the world, beginning with Israel and culminating in Jesus Christ and the Church.”<sup>124</sup> Ministry in any form is God’s ministry. It is God’s own initiative. Any ministry that is undertaken in the Church should be regarded as first and foremost God’s ministry.

Frank C. Quinn makes the point that the New Testament itself “does not speak of its ministers or its rituals in cultic and sacral ways” but that such terms are reserved “to Christ, the true and only mediator between God and humankind, and to Christ’s body, the baptized.”<sup>125</sup> He argues that the various names for Christian ministry are better described as

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<sup>120</sup> Porter, 265.

<sup>121</sup> *Ibid.*, 265.

<sup>122</sup> *Ibid.*, 265.

<sup>123</sup> *Ibid.*, 265.

<sup>124</sup> Ray S. Anderson, “A Theology for Ministry” in *Theological Foundations for Ministry*, edited Ray S. Anderson (Edinburgh: T & T Clark Ltd., 2000), 7.

<sup>125</sup> Frank C. Quinn, “Ministry, Ordination Rites, and Language,” in *The Theology of Priesthood*, eds. Donald J. Goergen and Ann Garrido (Minnesota: The Liturgical Press, 2000), 46.

functional and relational instead of cultic or sacred. Terms such as apostle, prophet, and teacher are not applied to specific community or place. However, such designations as *episkopos* (overseer), *presbyteros* (elder), and *diakonos* (one who serves) better describe resident ministries with the right of service and oversight.<sup>126</sup>

Assessing ministry in New Testament period demands that one should avoid the temptation of assuming that organized ministries and leaders existed where in actual fact they did not exist. One cannot assume, for example, that Jesus chose certain disciples himself and commissioned them after ordaining them to the office of priesthood or episcopacy or apostleship so that such office holders could continue with their ministry. The New Testament itself has avoided describing the ministry among Christians in priestly language. It does not call such ministers ‘priests’ and does not compare such persons to the Israelite priesthood.<sup>127</sup> Nathan Mitchell explains that one ‘cannot legitimately speak of a “priesthood” in the New Testament sources, except in the sense that the whole Christian people constitute “royal priesthood” (I Pet. 2: 9), called to declare God’s wonderful deeds.’<sup>128</sup> He recommends that in using the New Testament as a basis, caution is needed when discussing Christian ministry.<sup>129</sup> It is better to talk of “deeds of service” instead of “ministerial” office holders. Heeding this caution does not in any way do away with the fact that there existed authority and power in the early Christian community. Instead it is a reminder that power and authority had not fully developed around office holders as well as offices.

One community in the early Church that gained much prominence was the Jerusalem Church. Nathan Mitchell cites James D. G. Dunn as proposing that ministry among the early

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<sup>126</sup> *Ibid.*, 47.

<sup>127</sup> Nathan Mitchell, *Mission and Ministry: History and Theology in the Sacrament of Order* (Delaware: Michael Glazier, Inc., 1986), 108.

<sup>128</sup> *Ibid.*, 108.

<sup>129</sup> *Ibid.*, 109.

Jerusalem Church was most probably more spontaneous and charismatic in nature.<sup>130</sup> In working with Dunn's proposal then, one can trace the historical development of ministry in Jerusalem in largely three stages. The first stage can be described as an early charismatic stage where the power and authority to teach were exercised by men and women who spoke in the name of Jesus. The second stage occurred after about 44 C.E. Among the Aramaic-speaking Jewish Christians in Jerusalem emerged James the brother of the Lord who acted as their principal spokesperson. The final stage was the emergence of "elders" who together with James and the apostles exercised the power of decision-making in the Jerusalem community (Cf. Acts 15).

There are other New Testament terms that deserve attention. The first to be examined is the term "servant." In Mark 10: 42–45, Jesus identifies himself as a servant. This thus introduces us to the word "slave" which is another expression of service in the New Testament. Jesus used it in reference to the servant or slave image of God to show his total dependence and devotion to God and God's work. Porter argues that Jesus used the term slave or servant despite its demeaning nature in the Hellenistic society of the time of Jesus. This, as has been indicated, was influenced by the example of the prophet Isaiah in his description of the servant of God.<sup>131</sup> There are other examples of Servant/Slave images in the New Testament (Matt. 24; Matt. 21: 33ff; Matt. 25: 23).

Though the term "slave" is used in the New Testament to refer to Christian service of ministry, the term *diakonia* has come to be the preferred word in other New Testament books beside the Gospels.

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<sup>130</sup> *Ibid.*, 115.

<sup>131</sup> Porter, 273.

Paul's First Letter to the Church at Corinth shows the listing of the first three ministries. These are apostles, prophets, and teachers. In examining these titles, Lawrence Porter argues that the term "Apostle" has a double meaning in the writings of Paul: it either refers to Paul himself and the Twelve Jesus chose or Christian missionaries who founded other communities. The term "Prophet" is however more difficult to define. They too might have been itinerant preachers who spoke under the direction of the Holy Spirit, while the third, which is "Teachers" appears to refer to those who were well versed in the traditions of Jesus, and his words and deeds.<sup>132</sup> The text under reference also makes mention of five other prominent ministries that could be found in the Christian community at Corinth.

Ministry in the Roman Catholic Church has undergone rapid changes especially in the years after the Second Vatican Council. The changes have to do with the ministries that are being exercised and those exercising them. The new understanding has resulted in a number of Catholic lay men and women pursuing studies in theology and studies for different ministries in theological institutes in such disciplines as theology, liturgy, catechetics, and social justice.

The establishment and expansion of theological education to train people for ministry and the acquisition of knowledge have contributed in a large measure to the number of lay-ministers being active in parish and diocesan levels. There has been dramatic growth in lay ministries such that many lay persons, men and women, are guiding people in worship, teaching the faith, and preaching. The changes have brought about the emergence of health care ministries, ministries to the sick and home-bound, ministries to the poor, campus ministries, extraordinary ministers of Holy Communion, ministries of evangelization, youth ministries, music ministries, women ministries and ministries to the family. In some areas, specific

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<sup>132</sup> *Ibid.*, 279–80.

diocesan offices have been set up to coordinate the activities of these ministries.<sup>133</sup> The changes of the model of ministry have thus brought about theological and ecclesiological understanding of Church by parishes and dioceses.

Thomas F. O'Meara makes a connection between the changing model of ministry in the Church and the New Testament. He explains that prior to Vatican II, there was virtually no link between the understanding of the Church and the ministries in the New Testament as proclaimed at Mass. He then asks: "What did it mean to say that all Christians were to be active in the body of Christ, when they sat passively facing forward in church pews and dared not disturb the pastor?" "Why read a list of ministries in Paul's letters to the Romans and Corinthians, when there was only one activity in a Church, that of the priest?"<sup>134</sup> These observations by O'Meara have shown a theological gap that had existed in the description of the Church and the inability to translate this into practical theology. His conclusion then appears to be a call for an ecclesiology to go hand in hand with practice. The new model of ministry in parishes is normally a joint effort of the priest and other ministers who come with their natural gifts, expertise, and education.

On who the initiators of the different forms of ministries in parishes are, O'Meara points out that they are not the work of bishops. They are neither the result of methodologies of theologians, nor sociological surveys on the Church. The new forms of ministry are the fruits of Vatican Council II through the actions of the Holy Spirit. The new model is providentially given to make up for the decrease in both the number and quality of priests. This new model which is the result of change has not taken away the past completely. This is because change, as a complex phenomenon, does not instantly do away with the old completely. The new

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<sup>133</sup> Thomas F. O'Meara, "The Ministry of Presbyters and the Many Ministries in the Church," in *The Theology of Priesthood*, eds. Donald J. Goergen and Ann Garrido (Minnesota: The Liturgical Press, 2000), 67.

<sup>134</sup> *Ibid.*, 68.

model must become incarnation and traditional at the same time. This has made O'Meara "to conclude that these changes came from a deep encounter between the Spirit of the risen Jesus and the People of God."<sup>135</sup> It was the divine work of the Holy Spirit to give the members of the Church a better understanding of their mission and also a broader perspective of the mission of the Church.

Porter has noted the emergence of ministries, especially lay-ministries where, in certain instances, the lay go through formal education leading to certifications, degrees, installations, conferring of titles, appointments and earning of salaries.<sup>136</sup> This formal process should not 'threaten "clericalize" ministry, and neither should that give rise to the reservation of ministry to only qualified professional.<sup>137</sup> In the face of this observation, it is timely to remember that the ministry to which Jesus calls his followers is a simple and humble service to which all his disciples are called into.<sup>138</sup>

As the *Catechism of the Catholic Church* elaborates, the source of ministry in the Church is Christ himself.<sup>139</sup> As a result no individual or persons in the Church can give themselves the authority, as well as the mission of proclamation. No one has this mandate because it is Christ who gives his Church the authority, mission, orientation and goal. Flowing from this is that anyone sent on mission does not have words to proclaim apart from those of Jesus. In sum, the above analysis of the various words used for ministry shows Christian ministry as a formal religious affair of the worship of God. It is not a complex demand made on Christians. On the contrary, it appears to be within the practice of everyone.<sup>140</sup>

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<sup>135</sup> *Ibid.*, 70.

<sup>136</sup> Porter, 277.

<sup>137</sup> *Ibid.*, 277.

<sup>138</sup> *Ibid.*, 277.

<sup>139</sup> *Catechism of the Catholic Church*, no. 874.

<sup>140</sup> Porter, 275.

### 2.3 PRIESTHOOD

The development of the priesthood came about when some in the Christian community began to relate the Eucharist to the Old Testament notion of sacrifice.<sup>141</sup> The Eucharist then needed an elaborate liturgy since it had become a *cult*<sup>142</sup> and therefore needed not a presider but a priest.<sup>143</sup> Meanwhile the Eucharist was taking on the theological understanding of sacrifice. The venue for its celebration was also moving from private home to a Church, the meals table now an altar and the bishop who presided became a high priest.<sup>144</sup> Meanwhile as the Christian community moved from the city into the rural areas and the suburbs, it became increasingly difficult by way of time and space for the bishops to take care of all those communities. The bishops turned to the elders and presbyters. These persons were members of the local council and for most part were subservient to bishop.<sup>145</sup> It was to them that the bishop turned so as to attend to the increasing number of Christians.<sup>146</sup>

The presbyters who were already the local leaders took over in their areas the celebration of the Eucharistic sacrifice. The bishops, who mostly lived in the cities, maintain all powers to themselves: the power of confirmation, official teaching and jurisdiction.<sup>147</sup> The presbyters who were already baptizing people were allowed to exercise that ministry. The presbyters became identified and also associated with the Eucharist. They thus became priests.<sup>148</sup> The new role of the presbyter-priests was consolidated through other factors such as the decrease in catechetical instruction, the increase in infant baptism, and the decline in adult converts. What is more, the decrease in major doctrinal heresies and the taking over of penance by the

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<sup>141</sup> William J. Bausch, *A New Look at the Sacraments* (Connecticut: Twenty-Third Publications, 1983), 252.

<sup>142</sup> A system of religious worship, especially one that is expressed in rituals.

<sup>143</sup> Bausch, 252.

<sup>144</sup> *Ibid.*, 252.

<sup>145</sup> *Ibid.*, 252.

<sup>146</sup> *Ibid.*, 252.

<sup>147</sup> *Ibid.*, 252.

<sup>148</sup> *Ibid.*, 252.

monks resulted in greater identification of the presbyter-priests with the celebration of the Eucharist, a cultic role at the altar.<sup>149</sup>

The main three distinct offices—of bishop being the major Christian community leader, the presbyters and deacons—worked collegially as three different ranks. Tertullian (d. ca. 225) called this *ordo*, that is, order. *Ordo* was a civic term which refers to a social body that was “distinct from the people. They were established through a public ritual and appointment to an office (*ordinatio*) in and for a community.”<sup>150</sup> The *Apostolic Tradition* of Hippolytus clearly documents the major elements of a new theology of priesthood and orders as well as the various ministerial patterns and the rites of ordination as used in the Church in Rome in the early years of the third century. The three offices or the three degrees of the sacrament of holy orders, namely, of *episcopoi*, *presbyteroi* and *diakonoi*, were received through ordination which was by the imposition of hands and a consecratory prayer.<sup>151</sup> These set them apart as clergy on the basis of their liturgical ministry.

A more complete theology of the sacraments of orders is developed by the Second Vatican Council. The ministry of priests is seen as an apostolic and pastoral office of service and not in terms of status. The priestly ministry is not one of privilege. The primary focus of the anointing which a priest receives during his ordination is linked to the Church, which is the body of Christ, and to mission. The priest has a three-fold function of priestly, kingly and prophetic. German Martinez sees in these triple offices of a priest, the ministry of leadership, worship and evangelization.<sup>152</sup>

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<sup>149</sup> *Ibid.*, 252.

<sup>150</sup> German Martinez, *Signs of Freedom: Theology of the Christian Sacraments* (New York: Paulist Press, 2003), 248.

<sup>151</sup> *Ibid.*, 248–9.

<sup>152</sup> *Ibid.*, 252.

A priest, especially in his ministry in this contemporary time, must be seen to be exercising a real leadership role, a servant-leader in the likeness of Jesus Christ. And as a servant-leader of the community the priest should know the spiritual needs and challenges facing his worshipping community. Since he is an *Alter Christus*,<sup>153</sup> he is better positioned to respond to such needs of his flock. In sum, his zeal for souls and commitment to the Great Commission should drive his pastoral ministry. Martinez expresses the new challenge to the priestly ministry in the following words: “Today the new ecclesial consciousness arising from the council and the ever-changing cultural ways of our society has (*sic*) shaken the dynamics of ministry and remain a continuing challenge to the traditional image and role of the ordained priest.”<sup>154</sup>

The priests by the anointing of the Holy Spirit through ordination are configured to Christ and are therefore able to act in the person of Christ the head. The priest thus becomes the visible symbol of Christ’s headship. The primary function of the priest is to preach the gospel. His life takes on the likeness of Christ “in the most radical way to be a good shepherd and spiritual father, a healer and a teacher, a prophet of God’s freedom and a messenger of mercy.”<sup>155</sup> The priest acts sacramentally in the person of Christ (*in persona Christi*), through the ministry of the proclamation of the word, presiding at worship, supporting and also directing the various charisms, and service especially to the poor.

The Church’s magisterial teaching on the priesthood emphasizes that the priesthood is ministerial since “it is a service for the good of men and the communion of the Church.”<sup>156</sup>

In the gathering of the assembly, the ministerial priesthood represents Christ the Head. The

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<sup>153</sup> This means “Other Christ.”

<sup>154</sup> Martinez, 253.

<sup>155</sup> *Ibid.*, 286.

<sup>156</sup> Paul Philibert, “Issues for a Theology of Priesthood: A Status Report” in *The Theology of Priesthood*, eds, Donald J. Goergen and Ann Garrido (Minnesota: The Liturgical Press, 2000), 7.

priest also acts in the name of the entire church and presents her prayers to God. The ministry of the priest makes vivid the real work of Christ who is the Head of the Church. It also gives witness to the fact that Christ is still with his church and that he has not separated himself from his Church, hence the Church a gift through the ministry of some of the faithful.<sup>157</sup>

The role of the priest in the mission of the Church has undergone some changes in the course of history. To become a community and thus being authentic followers of Jesus Christ were strongly influenced by the early Church's understanding of the important role that decision-making plays among them. Possibly guided by the admonition to his disciples not to lord it over people but instead become servants of the community (Matt. 20: 25–28), the apostles in their ministry inspired and facilitated the community to make spirit-filled decisions that respected the views of others, including dissenting ones (Acts 6: 1–6; 15: 1).

However, in the course of history, all decision-making powers and authorities in the Catholic Church, for example, have come to be concentrated in the hierarchy. In spite of this observation, Thomas Vijay thinks that “Vatican II documents and the post-Vatican II documents have brought a balance to the decision-making process, going back to biblical spirit.”<sup>158</sup> He argues that “The ministerial priesthood is a grace for the entire Church, and is at the service of the People of God, and is not for any personal power. This means that the role of the clergy is to facilitate, strengthen and animate the effective functioning of the priesthood of the People of God.”<sup>159</sup> This appears to underlie the exhortation of Paul that the different ministries are meant to build up the Church. They are also meant to equip Christians into the stature of Christ (Ephes. 4: 11–13). And since these various ministries are

<sup>157</sup> Vatican Congregation for the Clergy, *Directory on the Ministry and Life of Priests* (Vaticana: Libreria Editrice, n.d.), 7–8.

<sup>158</sup> Thomas Vijay, “Ministries in the Renewed Church of Asia” in *Federation of Asian Bishops' Conference FABC Papers*, no 92j (2000): 19.

<sup>159</sup> *Ibid.*, 19.

complementary, Priests are to acknowledge the vast potentials of the layfaithful and also foster the ministries for service in the Church. This can better be done when the priest discerns with the community on the ways that the Church can train and also empower the layfaithful in their ministry of service.

Despite the vast roles given to the layfaithful by way of offer of service, one sometimes wonders whether the leaders of the Church, including priests “are really and deeply convinced about the indispensability of lay ministries derived from Baptism, Confirmation and Matrimony for the effective fulfillment of the mission of the Church.”<sup>160</sup> Some scholars think that there is built in priests some kind of distrust of charisms and talents of the layfaithful. They argue that priests might be having a strong sense of insecurity in them which might be the reason why they prevent or do not encourage the layfaithful to exercise their charisms and talents.<sup>161</sup> In the process, such actions of the Priests may consciously or unconsciously lead to the taking of the lay ministry for granted. The outcome is the effect it has on the relationships between priests and the layfaithful in the building of the Church.

#### **2.4 THE LAYFAITHFUL**

The word “layman” is better understood in relation to wider and more general terms such as “Christian,” “believer,” “member of the people of God.”<sup>162</sup> Kloppenburg argues that this link is important because the words express the basic condition of the divine plan for humankind. Without this common element all persons whether the pope, clergy or layman would be nothing.<sup>163</sup> But in the opinion of Wotsuna Khamalwa, the term “layman” often has different meanings and understanding to different people. The current general connotation of the word

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<sup>160</sup> *Ibid.*, 20.

<sup>161</sup> *Ibid.*, 20.

<sup>162</sup> Kloppenburg, 309.

<sup>163</sup> *Ibid.*, 311.

has given it a derogatory meaning to describe persons who are ignorant, less informed or those who know just a little.<sup>164</sup> But when used in the context of the Church it refers to those who are not part of the clergy.<sup>165</sup>

Vatican Council II gives three typological description of the “layman.” The first is *generic positive element* which is not exclusive to layman since it refers to others as well. According to *Lumen Gentium* no. 30, “Everything that has been said of the People of God is addressed equally to laity, religious and clergy.” In this positive definition, the laity has theologially been placed on the same level as the clergy. *Lumen Gentium* no. 31 explains this further when it says that the laity “in their own way share the priestly, prophetic and kingly office of Christ, and to the best of their ability carry on the mission of the whole Christian people in the Church and in the world.” The second definition of the laity has a negative element. It says that the layman does not receive the sacrament of orders. That is to say, the layman is not a member of the hierarchy<sup>166</sup> and therefore is not bound to the evangelical counsels of consecrated chastity, poverty and obedience. This negative description distinguishes the layman from the clergy. The third definition can aptly be called *specific and functional element*.<sup>167</sup> This explains the special call from God for a specific task. For example, the laity are called to engage in lay apostolate such as sanctification, evangelization and temporal affairs by ordering them according to the plan of God.

The Greek word for laity is “laikos.” It first appears in a letter Clement of Rome wrote to the Corinthians in about the year 96 AD. But in its secular usage “laikos” refers to a person who paid the head tax. Tertullian (160–240) makes a clear distinction between the clergy and the

<sup>164</sup> Wotsuna Khamalwa J. P., “The Role of the Laity in the Church,” *African Christian Studies* 9, no. 1 (1993): 37.

<sup>165</sup> *Clergy* in Catholic theology is a generic term which refers to bishops, priests and deacons.

<sup>166</sup> In the Catholic Church the hierarchy is made up of bishops, priests and deacons.

<sup>167</sup> For the categorization of the three definitions see Kloppenburg, 312–13.

laity. In about the year 250 AD, “laity” assumed a new meaning when it was used for the elite Christians who were in monogamous marriages and were also seen as leading exemplary lives just like the deacons, priests and bishops. David Noel Power however cautions that “in early centuries *lay* did not usually refer to all the people baptized who were not considered clerics.”<sup>168</sup> The term had some other meanings. For example, it was used to describe a group of laymen who were highly respected and thus regarded as qualified to be counted among the clergy. The term was also used to designate those laymen who were attached to monasteries but were not so much working for perfection in their state of lives.<sup>169</sup> In 380 AD when Christianity became a state religion it paved the way for many people to join the Church. The consequence of this development was that it reduced the desire of the adherents of Christianity to things spiritual and holy. The only groups of people who were held to be ‘holy’ and “spiritual” were the monks and the clergy. Since these people engaged more in spiritual duties, they were encouraged to remain so. In the process “the laity were those who financially contributed to free the clergy from manual work so that they could engage in spiritual tasks.”<sup>170</sup>

A distinction came to be made between sacred and secular duties. The clergy were seen more as men of prayer and also better concerned about things spiritual than the laity. The laity were oriented towards things temporal. It would therefore appear that financial considerations were one of the major reasons which gave the gradual distinction between the clergy and the laity.

<sup>171</sup>This would also affect the spirituality of the laity who were more concerned about the contributions they could make to support work of the monks and clergy as a whole. To lead

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<sup>168</sup> David Noel Power, *Mission, Ministry, Order* (New York: The Continuum International Publishing Groups Inc., 2008), 151.

<sup>169</sup> *Ibid.*, 151.

<sup>170</sup> Wotsuna Khamalwa J. P., “The Role of the Laity in the Church,” *African Christian Studies* 9, no. 1 (1993): 37.

<sup>171</sup> *Ibid.*, 37.

holy lives came to be associated with monks and clergy.<sup>172</sup> The result was that the clergy came to be seen as superior to the laity.<sup>173</sup> What is more, they became the objects of ministry as they were taught, governed and, sanctified since they did not play any role in what is called the three-fold function of the Church which are teaching, governing and sanctifying. This produced a laity that were passive and did not so much concern themselves with the affairs of the Church. They saw the task of building the Church as the sole responsibility of the clergy.

The use of theological approach that places emphasis on the primacy of faith in an attempt to find answers to the question may bring about some difficulties. Benedict M. Ashley identifies two of such difficulties. The first he points out is that such an approach will seem to ignore the importance of critical-historical and development approach to post-Vatican II theology. He responds that for well over one thousand years many scholars have tried to reconstruct historical “development of Church organization in the period prior to the letters of Ignatius of Antioch (ca. 107–117) and Irenaeus of Lyons (ca. 177) when the roles of bishop, presbyter, and deacon began to be generally fixed.”<sup>174</sup> The result has been the production of “a variety of theories, none of which can claim certitude on the basis of the scanty and scattered evidence available.”<sup>175</sup> His conclusion is that even though the results of historical critical approach help scholars to avoid anachronisms, they are unable to provide a definite answer to the question of meaning of Holy Orders.

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<sup>172</sup> *Ibid.*, 37.

<sup>173</sup> *Ibid.*, 37.

<sup>174</sup> *Ibid.*, 139–40.

<sup>175</sup> *Ibid.*, 140.

Benedict Ashley's second objection to the approach he is proposing has to do with the current shortage of priests<sup>176</sup> and the rapid emergence of lay ministries. It is obvious that his discussion largely has the Church in Europe and America in view. He clearly did not consider flourishing priestly vocations in Africa, especially south of the Sahara.

The passage "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people" (I Peter 2: 9–10a), reflects four Old Testament titles for Israel which the author applies to the Christian community: "chosen race" (Is. 43: 2); "royal priesthood" (Exod. 19: 6); "holy nation" (Exod. 19: 6) "God's own people" (Hos. 1: 9; 2: 23). When these titles are taken together then the suggestion is that Christians are the "New Israel. Through this relationship they are empowered as priests to offer acceptable sacrifices to God through Jesus Christ.<sup>177</sup> We would now discuss, briefly three of these titles and how they help the Christian's understanding of their calling and their ministry.

Christians by their rebirth through the sacrament of baptism and the anointing with the Holy Spirit which they receive through the same baptism become consecrated into a *holy priesthood*. In the new covenant Christ is the only one eternal high priest. He is a priest forever. In various manners and degrees all the baptized share in his priestly function. Christ the Eternal High Priest unites the laity and has granted them a share in his priestly ministry of spiritual worship for the glorification of God and salvation of humankind.<sup>178</sup> By their status

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<sup>176</sup> It appears that Benedict Ashley has in mind the priestly shortage that has hit Europe and America. The same cannot be said of Africa where there are flourishing vocations to the priestly ministry.

<sup>177</sup> Nathan Mitchell, *Mission and Ministry: History and Theology in the Sacrament of Order* (Delaware: Michael Glazier, Inc., 1986), 283.

<sup>178</sup> Bonaventure Kloppenburg, *The Ecclesiology of Vatican II*, trans. Matthew J. O'Connell (Chicago: Franciscan Herald Press, 1974), 315.

as *priestly people* the laity perform priestly actions some of which are: to persevere in prayer and to praise God together, to offer themselves as living sacrifice, be holy and be pleasing to God. What is more they are to participate in the offering of the Eucharist, proclaim the power of God, practice self-denial, and give witness by their lives.<sup>179</sup> These deep lives which are expected of the lay people are to serve as reminders that they have been called into priestly community and they share in the priesthood of Christ.

Just as in the new covenant there is only one high priest so also there is one prophet and teacher. All the baptized share in the prophetic mission of Christ but do so in various manners and degrees. Christ continues with his prophetic mission not only through the clergy but also through the laity.<sup>180</sup> Christ has made the laity his witnesses. This demands of them the call to bear witness to Christ. They must also be ready to give answers to anyone who may ask for explanation of the hope of eternal life that is in them and confess the faith which they have received from God through the Church.<sup>181</sup> The lay people who have received the Sacrament of Confirmation have received greater empowerment through the Holy Spirit and therefore have greater responsibility to defend and spread by faith, by word and through witnessing. In effect, the Church reminds the laity that it is part of their Christian duty to give testimony by announcing Christ by word and deed.

The third designation of the baptized is that they are the *Royal People of God*. According to the New Testament, all believers form a “royal priesthood” (I Pet. 2: 9). Because Christ is the King, all the baptized have been incorporated in him and have therefore become the royal people of God.<sup>182</sup> The faithful share in the kingly function of Christ. Through this relationship

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<sup>179</sup> *Ibid.*, 316.

<sup>180</sup> *Ibid.*, 319.

<sup>181</sup> *Ibid.*, 320.

<sup>182</sup> *Ibid.*, 325.

with Christ the laity are enjoined to profess their faith openly before the world. A basic requirement for sharing in the kingly mission of Christ is the need to undertake self-denial of sin and achieve self- mastery.

As pointed out, one of the objectives of Vatican Council II was to promote a better and fuller participation of the laity in the life and mission of the Church. The council acknowledges the existence of the lay faithful and recognized the fact that they have responsibility in the Church. What is more they are endowed with charisms so as to exercise this responsibility in the mission of the Church. They are entitled to receive from their pastors spiritual goods of the Church such as the word.

The Church asks the laity to disclose their needs and desires.<sup>183</sup> This is to give them the opportunity to suggest to their pastors programmes and activities that will help them and the Church fulfill the mission of Christ. The establishment of Pastoral Councils in parishes and deaneries are some of the avenues the laity can use to propose their needs and desires. Despite these apparent good intentions of the Church for the growth of the ministry of the laity, it is noticed that the responsibilities of the laity are restricted.<sup>184</sup> The laity only have consultative vote as against deliberative vote in all Church related matters. What this means in practice is that the laity can suggest the best of spiritual programmes for their edification but that is all that they can go. The ultimate decision-makers are the priests and bishops at parish pastoral councils and during synods respectively.

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<sup>183</sup> *Lumen Gentium*, 37.

<sup>184</sup> Code of Canon Law no. 536, par. 2.

## 2.5 PRIESTLY AND LAY MINISTRIES

We have looked at the development or emergence of a variety of ministries. We have noticed how their emergence was prompted by the needs of the community, and how they have over the period been adapted to meet changing needs. In all this, ordinary and simple Christians by virtue of their baptism shared in these ministries. But in the course of history these ministries were gradually reduced into offices of bishops, presbyters or deacons. These were the titles by which in the New Testament, Christian ministers were known. The discussion in this last section of Chapter Two examines the priestly and lay ministries and their contribution to the mission of Christ and the Church.

To begin with, it is observed that in all the varieties of ministries and the subsequent reduction, one does not find the mention of the category of priest.<sup>185</sup> The reason is that the word “priest” is not used in the whole of the New Testament to refer to any individual Christian. A number of reasons have accounted for this. First, the early Christians avoided the term “priest” because the word came to be associated with pagan priesthood and its attendant animal sacrifices. The second reason was that the first Christians who were Jews already had priests in the temple that they frequented. They did not see the need to duplicate the office. Had they done it they apparently would have confused many. However in the year 70 C.E. when the Jewish temple was destroyed and with it the Jewish Priesthood, both the Jewish Christians and the Jews began to doubt the relevance of the concept priesthood.

The third reason was influenced by the attitude of Jesus and also of Paul. In his encounter with the Samaritan woman at the Jacob’s well (John 4: 20–24), Jesus intimated that God could be worshipped in spirit and in truth. That could mean that the worship of God could

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<sup>185</sup> William J. Bausch, *A New Look at the Sacraments* (Connecticut: Twenty-Third Publications, 1983), 248.

take place anywhere. Again, the critical comments of Jesus about Jewish cultic acts, and his saying about destroying the temple, were all noted by the early Christians. All these contributed in the decision the early Church took that they did not need the temple, the sacrifices and priests.<sup>186</sup>

The fourth reason can be traced to the Letter to the Hebrews and that to Timothy. The Letter to the Hebrews gave a strong indication that the death of Jesus which was a “once for all” was sufficient, and that to Timothy which says “for there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all” (I Tim. 2: 5–6) from all indications convinced the Christian community there was no need for priests. Therefore performing sacrificial offering to God and the priest-minister, who was to perform it, were unfitting for a Christian. All the baptized considered themselves a priestly people. These were some of the reasons why in the New Testament, the term priest is not applied to any individual Christian. The bishop was the leader of the community and since the celebration of the Eucharist was central to the community’s unity, spiritual development and their faith expression, it logically followed that what entitled one to preside at the Eucharistic celebrations was one’s role as presider of the community. In other words, the leader of the community was also the liturgical leader of the community. All this while, the bishop was neither considered a priest nor a high priest.

In our contemporary time and in many parishes, schools, offices and institutions, the laity are actively present offering their services as lay ministers. These ministries do not require sacramental ordination. They find their foundation in the Sacraments of Baptism, Confirmation and Matrimony. The invitation of the Church to the laity to be actively

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<sup>186</sup> *Ibid.*, 248–9.

involved in the mission of the Church is again articulated by Pope Paul VI's Apostolic Exhortation *Evangelii Nuntiandi* (Evangelization in the Modern World). The Pope tells the whole Church that "the laity can also feel themselves called, or be called, to work with their pastors in the service of the ecclesial community, for its growth and life, by exercising a great variety of ministries according to the grace and charisms which the Lord is pleased to give."<sup>187</sup> In many Churches, including the Catholic Archdiocese of Accra, a number of lay persons offer voluntary services to the Church. Some of these are Catechists, Extraordinary Ministers of Holy Communion, Readers, Cantors and Choristers. Others are Parish Pastoral Council Members, Ministers to Children and Youth and Sunday Liturgy Ministers.

The United States Conference of Catholic Bishops (USCCB) calls these varieties of lay ministries in the Church the "lay ecclesial ministry."<sup>188</sup> The USCCB has in its previous documents called those men and women engaged in these ministries "lay ecclesial ministers." The same name is still in use. The document explains that the term "lay ecclesial minister" is generic because the intention of using it is "to encompass and describe several possible roles."<sup>189</sup>

This ministry is called *lay*, first, because it is the lay who give service to God through the Church. As has already been discussed, the lay members of the Church have the divine mandate to continue the mission and ministry of Christ within the Church and the whole world. This they do according to their special gifts. Second, unlike the priestly ministry which can be offered only by those who have received the Sacrament of Holy Orders, the lay ministry, on the other hand, has as its basis the sacraments of initiation, namely, Baptism,

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<sup>187</sup> Pope Paul VI, Apostolic Exhortation: *Evangelii Nuntiandi* (London: Catholic Truth Society, n.d.), no. 72.

<sup>188</sup> United States Conference of Catholic Bishops, *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ministry* (Washington, D.C.: USCCB Publishing, 2006), 10.

<sup>189</sup> *Ibid.*, 11.

Eucharist and Confirmation. Through baptism lay persons have been incorporated into the Body of Christ. They are therefore equipped with gifts to build up the Church according to their specific vocation. While the Ordained ministry is one of lifelong, the Lay Ecclesial Ministry does not require a lifetime commitment. Third, it is an *ecclesial* ministry because it is ministry that is situated within the context of the Church. It came into being through the action of the Holy Spirit, and received authority, permission and is supervised by the appointing authority of the Church. It exists because of the Church. And finally, it is called a ministry because the ministers participate in the threefold ministry of Christ who is Priest, Prophet and King.<sup>190</sup> The source of the lay ministry is Christ.

The identification of the roles of lay ministers is the prerogative of the Diocesan Bishop or the person delegated by him. This is done with the norms of Church law.<sup>191</sup> The creation of these ministries is not to establish a new order or rank among the laity. Some of these ministries have emerged as a result of an increasing number of lay faithful becoming increasingly aware of their responsibility and role to both the secular works and the fulfillment of their duties to the mission of the Church. This phenomenon is ascribed to the working of the Holy Spirit.<sup>192</sup>

An important consequence of the foregoing discussion is that lay ministries are seen in their own right. They are independent of the priestly or any of the ordained ministries. They are not stop-gaps in parishes or dioceses that are experiencing a serious shortage of priests, even though some lay-ministries like catechists can, under certain circumstances, supply for the priest without being his substitute. In effect, ministries are a means, an instrument of the Church rather than an end or entity in their own right.

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<sup>190</sup> *Ibid.*, 11.

<sup>191</sup> *Ibid.*, 11.

<sup>192</sup> *Ibid.*, 14.

The point has been made in this chapter that through Vatican II there has been a renewal of mission and ministries. As observed by Brian Hearne, “Vatican II was the remarkable and inspiring effort of the whole Catholic Church to renew itself and its mission by a humble listening to and submission to the Word of God.”<sup>193</sup> Both the ordained priesthood and lay people occupy a central place in the self-understanding of the Catholic Church. However, there has been the danger of stressing the place of the ordained priesthood and reducing that of the lay people to a second-class group in the Church. But ‘Vatican II has insisted that the role of the ordained priesthood is to build up the “general priesthood” of all the faithful.’<sup>194</sup> Another relationship between the ordained priesthood and the lay faithful that has been established by Vatican II is that the former is seen in the entire life of the Christian community as “brothers among brothers.”<sup>195</sup> Furthermore, even though the priests, by virtue of their ordination fulfill essential function as father and teacher within the Christian community and among, and on behalf of the people of God, they nonetheless are also disciples of the Lord together with all the faithful. Priests are to listen to the lay faithful and among other things recognize their competence in all the fields of human activity.

I have argued in this chapter that as a Council whose objective was renewal, Vatican Council II calls on priests to recognize and foster the different charismatic gifts of the laity. Not only this, the Council also calls on priests to be confident in offering lay people responsibilities in the Church and also encourage them to take initiative for the service of the Church.<sup>196</sup> This is because since the priestly and lay ministries are fundamental to the fulfillment of the mission of Christ, the Church cannot live without these ministries. Nevertheless, whatever ministry is undertaken in the Church is first and foremost God’s own ministry. The ministers of the

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<sup>193</sup> Brian Hearne, “Was Vatican II a waste of Time?” *African Ecclesial Review* 25, no. 2 (1983): 98.

<sup>194</sup> *Ibid.*, 103.

<sup>195</sup> *Presbyterorum ordinis* no. 9.

<sup>196</sup> *Ibid.*, no.9.

Church, clergy and layfaithful, have been sent to spread the Good News of God which involves healing, and casting away of evil spirits. The healing and deliverance ministry occupied a central place in the ministry of Jesus. The next chapter will explore the teaching of Vatican Council II on healing and deliverance ministry.



## CHAPTER THREE

### 3.0 THE TEACHING OF VATICAN COUNCIL II ON HEALING AND DELIVERANCE

In the previous chapter, I argued that the mission of Jesus was an all-inclusive mission. Jesus did not limit himself to only preaching and teaching. He was also deeply involved in the ministry of healing, deliverance and the setting of people free from the bondage of sin and death. This ministry of healing and deliverance was among the mission Jesus gave to the Church. The disciples of Jesus are “to heal human infirmities, to confirm his doctrine with miracles (Matt. 10: 1; Luke 10: 1–20) to give powerful signs that with the proclamation of the Gospel of Christ there begin the redemption not just of sinners but of this world.”<sup>197</sup>

Vatican Council II was no doubt a bold step and a remarkable effort by the Catholic Church to renew itself. This renewal touches on its mission, which largely involves the attentive listening to the Word of God, its relevance in the Church, world, the individual and the humble submission to this Word of God. The Church has come to proclaim more forcefully that “It pleased God, in his goodness and wisdom, to reveal himself and to make known the mystery of his will (cf. Eph. 1: 9). His will was that men should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit.”<sup>198</sup> This revelation brings about the situation where human beings irrespective of their state of life are privileged to have God move among them and are addressed as friends of God. What is more, man receives invitation to be in the company of God. This renewal of Vatican Council II thus emphasizes the point that the work that are performed by God which includes words, signs, healing, deliverance and other miracles, all show forth and bear out in the mystery in contains.

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<sup>197</sup> Lawrence Porter, *A Guide to the Church: Its Origin and Nature, Its Mission and Ministries* (New York: Society of St. Paul, 2007), 199–200.

<sup>198</sup> *Dei Verbum*, 2.

As Vatican II gives a new insight of the life of the Church, it reminds that pneumatology was not lacking in the Church because “The church is a community gathered to listen attentively to the Word of God, and, in the light of that Word, to discern the signs of the Spirit in the world and to respond to the call of the Spirit.”<sup>199</sup> Describing this as “one of the key insights that underlies the teaching of the Second Vatican Council,” Brian Hearne notes that this renewal of the council makes the Church look with compassion and communicates to everyone the wonders that God has accomplished for the salvation of the world.<sup>200</sup> The concept of this mission is essential to the Church because it makes the Church to: fulfill Christ’s command, overcome the numerous deceits and lies of the devil and to save many people from despair. Chapter Two has therefore shown that Vatican II has given a new understanding to biblical renewal, priestly ministry, pastoral ministry, and ministry of the laity. This renewal has tried to do away with out-dated theology of mission, ministry and Church which might be a hindrance to the significant changes brought about by Vatican Council.

In Chapter three, attempt will be made to explore the teaching of Vatican Council II on healing and deliverance ministry.

### **3.1 PRESCRIBED FORMS OF HEALING AND DELIVERANCE MINISTRY IN CONTEMPORARY TIMES**

#### **3.1.1 HEALING MINISTRY**

Healing from sickness and affliction as well as deliverance from demonic powers and influence are largely seen as the visible signs of the presence of the Spirit of God. In addition, healing and deliverance as Asamoah-Gyadu puts it “also fit into the indigenous view of

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<sup>199</sup> Brian Hearne, p. 98.

<sup>200</sup> *Ibid.*, 98–9.

religion as a surviving strategy.”<sup>201</sup> According to Asamoah-Gyadu, an Akan adage<sup>202</sup> attributes failure to some unseen, spiritual forces that are beyond human reasons and powers.<sup>203</sup> This appears to affirm the belief that evil forces may be the cause of one’s sickness and poverty.

One of the major reasons why people either join or are attracted to Pentecostal, neo-Pentecostal and the AICs is because of healing. Kofi Appiah-Kubi also argues that healing is “the most important single reason why people join the indigenous African Christian churches.”<sup>204</sup> Healing is one major reason— more than political, economic, social and racial discriminations— for the emergence of AICs. In one of his researches Appiah Kubi asked people why they joined a particular Church. The respondents replied that when they were sick they sought help from different treatments centres all to no avail until they were directed to the Church where they received their healing. The respondents had since become members of those Churches.<sup>205</sup> Allan Anderson seems to agree with this observation and notes a similar trend in Pentecostalism. According to him, the main attraction of Pentecostalism is “the emphasis on healing and deliverance from evil.”<sup>206</sup>

Christians and many other people of different faiths have expressed belief in different kinds of healing miracles and have attributed them to the power of God.<sup>207</sup> Most Christians believe that even though God in his total and complete sovereign freedom occasionally heals as a

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<sup>201</sup> Asamoah-Gyadu, 164.

<sup>202</sup> The adage explains that after one has made every effort that is humanly possible to succeed in an endeavour and yet is unsuccessful, then it could mean that there are forces beyond one who are thwarting the efforts. This saying has become the theme of a song by AB. Crentsil a Ghanaian highlife musician.

<sup>203</sup> Asamoah-Gyadu, 164.

<sup>204</sup> Kofi Appiah-Kubi “Indigenous African Christian Churches: Signs of Authenticity” in *African Theology en Route*, edited by Kofi Appiah-Kubi and Sergio Torres (New York: Orbis Books, 1979), 121.

<sup>205</sup> *Ibid.*, 121.

<sup>206</sup> Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2010), 234.

<sup>207</sup> Max Turner, *The Holy Spirit and Spiritual Gifts: Then and Now* (Paternoster Press, 1999), 319.

result of prayers, he does not necessarily do that quickly. But Christians of the Pentecostal and Charismatic faith claim that healing ministries by Jesus Christ and also by the apostles are intrinsic parts of the ministry of the Church. This claim then has taken it for granted that the ministry of healing and deliverance are normal features and characteristics of the Church. Healing ministers as well as evangelists in these Churches preach about feats chalked in the healing and deliverance ministry through the exorcisms and healings that have occurred in their ministries. Similar signs and wonders are also carried out in their literature, so much so that those literature have become popular because of the reports they carry that speak of the wonders that the Lord is achieving through their hands.<sup>208</sup>

However, there are others whose opinion on healing and deliverance may be described as “cessationists.”<sup>209</sup> Such persons do not believe in claims of healing in the present time. They even describe as “occult counterfeit” claims of healing, arguing that New Testament ministries of healing have ceased with the completion of the setting of the standards for the books of the Scriptures.<sup>210</sup> Max Turner turns his attention to medicine and to medical experts and argued that with their professional expertise they were in a position to objectively pronounce on whether or not healings do happen. But the medical doctors could not resolve the controversy as the positions they have taken are in support of either of the two sides who are engaged in the debate.<sup>211</sup>

Any objective discussion of healing and deliverance ministry will not fail to enquire whether or not there exists a reliable report of healings by God within Christian Churches. According to Sister Briege McKenna, some people believe in the theory of miracles but she believes in

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<sup>208</sup> *Ibid.*, 320.

<sup>209</sup> *Ibid.*, 320.

<sup>210</sup> *Ibid.*, 320.

<sup>211</sup> *Ibid.*, 320.

the reality of miracles because she has seen them happen to many people. She cites many examples in her book one of which was the healing of a woman suffering from polio.<sup>212</sup> John Wimber collaborate McKenna's assertion, and speaking of his own fellowship claims: "Today we see hundreds of people healed every month in Vineyard Christian Fellowship services. Many more are healed as we pray for them in hospitals, on the streets and in homes. The blind see; the lame walk; the deaf hear. Cancer is disappearing!"<sup>213</sup> Interestingly, while claims to healings are made by both priests and lay-ministers, especially those involved in the healing ministry, the corresponding evidence to some of these claims are few. This apparent gap has made some scholars raise issues about the credibility of some reported healing cases.

In speaking specifically about the Pentecostal movements, Turner quotes Andrew Walker, who is described as "sympathetic to the charismatic movement," warning: "It is precisely at the level of rigorous investigation into the miraculous that the Pentecostal movements, since their earliest days, have let themselves down. In the euphoria and excitement of revival, miracles have been testified to in abundance, but rarely verified. Testimonies are direct, successful and personal means of communication, but they are by definition prone to exaggeration or capable of incorrect assessment. Congregations awash with the emotions of enthusiasm feed off rumour, conjecture and hearsay. When you know that God heals, what you look for is not empirical evidence but tacit confirmation of your beliefs, in the form of positive reports, reconstructions of events, or books replete with amazing stories."<sup>214</sup>

Andrew Walker in this passage is not describing people who make claims of healing liars or deceits. Instead, he appears to recommend that such claims be substantiated with evidence. Turner argues that at any interesting and charged atmosphere of prayer session for healing,

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<sup>212</sup> Briega McKenna and Henry Libersat, *Miracles Do Happen* (Dublin: Veritas Publications, 1990), 53.

<sup>213</sup> Turner, 322.

<sup>214</sup> *Ibid.*, 323.

feelings in the bodies of participants may be affected. Coupled with the conviction that God who heals the sick is present, and is therefore capable of healing, people may declare they are healed.<sup>215</sup> In order that scientific evidence collaborates claims of faith healing, Turner recommends that a medical doctor with a professional reputation should have a “documented medical history of the condition before the healing, and the clear evidence of change that cannot simply be accounted for in terms of temporary or spontaneous remission.”<sup>216</sup> A testimony by a professional medical doctor of such a healing will remove doubts and help bring credibility to the numerous reported healings and miracles by priests and lay-ministers in the healing and deliverance ministry in the Churches.

Turner’s conclusion on the numerous claims of healing is that “Though we could wish otherwise, it needs to be said, in all honesty, that there are relatively few occasions that stand up to such rigorous medical analysis.”<sup>217</sup> Turner’s analysis and conclusion, though may win the approval of other scholars, fails to take into consideration the fact that exponents of faith healing make the case that though healing may be said to have taken place at healing services, some of these healings are gradual and their full impact become evident only after weeks or months have elapsed.<sup>218</sup> In a number of established Churches, pastors are often excluded from the service for healing as a result the separation of healing from worship through the development and emphasis on specialized medical practices.

### **3.1.2 DELIVERANCE MINISTRY**

According to Atiemo, “Deliverance is an old term in Christian hermeneutics. Traditionally, the term is used to express the same idea to which terms like salvation, redemption,

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<sup>215</sup> *Ibid.*, 323.

<sup>216</sup> *Ibid.*, 323.

<sup>217</sup> *Ibid.*, 323.

<sup>218</sup> Briege McKenna and Henry Libersat, 53.

liberation, and release have been applied.”<sup>219</sup> Hence, deliverance basically stands for “the new status of freedom which God has achieved for humankind through his action in Jesus Christ.”<sup>220</sup> Deliverance has become an essential part of the healing ministry of many Churches both in and outside Ghana. This ministry shows “what God, in Christ Jesus by the power of the Holy Spirit, is doing in relation to the current revival and renewal in the Christian Church.”<sup>221</sup> According to Atiemo, the ability of Satan and his demons or evil spirits to influence human beings through such things as bad habits, suffering, sickness, and inability to be successful in life, have been the major underlying beliefs that form the basis of deliverance in Churches.<sup>222</sup> Several other areas of satanic bondage are sin, occultic and religious.<sup>223</sup> In a short “Deliverance is aimed at helping people (sic) under such influence to break free.”<sup>224</sup>

The Bible recognizes the existence of devils and demons and sees them as a living and tragic reality.<sup>225</sup> Emmanuel Martey cites scripture passages such as Mark 1: 21–28; 5: 1–20; Matt. 15: 21–28; Luke 13: 10–17 and Acts 16: 16–18 to explain the tragic reality of the work of demons.<sup>226</sup> Such realities cannot be interpreted as superstitions; neither can they be explained in psychological nor scientific terms. Deliverance Ministry is the Church’s response to the activities of demonic forces in persons, objects and places. Jesus Christ as well as his disciples confronted the work of Satan and demonic influences. They affirmed the existence of Satan and demonic powers as a whole and through their ministries that confronted the

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<sup>219</sup> Abamfo Ofori Atiemo, *Musuyi and Deliverance: A Study of Conflict and Consensus in the Encounter between African Traditional Religion and Christianity*, Unpublished Mphil. Thesis, University of Ghana, Legon, 1995, 89.

<sup>220</sup> *Ibid.*, 89.

<sup>221</sup> Martey: 18.

<sup>222</sup> Atiemo, “Deliverance in the Charismatic Churches in Ghana,” *Trinity Journal of Church and Theology* 4, no. 2 (1994): 40.

<sup>223</sup> Martey, 20.

<sup>224</sup> Atiemo, 40.

<sup>225</sup> Martey, 18.

<sup>226</sup> *Ibid.*, 18.

activities of these powers of darkness. A key element of the Johannine theological interpretation of the salvific work of God which has been achieved through Jesus Christ was the destruction of the works of the devil. John puts it this way: “The reason the Son of God appeared was to destroy the works of the devil.” (I John 3: 8).

There are instances in the Gospels to show Jesus Christ having authority and power over evil spirits and casting them out of people. Martey explains that there is evidence in the bible to show that Jesus Christ performed deliverance and he has entrusted this ministry to the Church. The ministry of the Church therefore involves deliverance. This deliverance ministry “goes hand in hand with preaching, teaching and healing. The deliverance Ministry, like those of preaching, teaching and healing, is embodied in the Great Commission recorded in the Synoptic Gospels (Matt. 28: 18–20; Mark. 16: 15–18; cf. Mark. 3: 14–15).”<sup>227</sup> Asamoah-Gyadu makes a similar point when he states that the commission of Jesus Christ to evangelize the world involves healing and the casting out of demons. He argues that the realities of evil powers from which people are delivered are not escapist means.<sup>228</sup>

In the Gospel of Mark, the instruction to the disciples to cast out demons forms an important part of the Great Commissioning. Martey argues that Mark. 16: 17 has Jesus say “And these signs will accompany THOSE who believe: in my Name THEY will cast out demons....” (Martey’s emphasis) means that the ‘plural pronouns, “THOSE” and “THEY” in Mark 16: 17 suggest that deliverance or casting out demons is not just a ministry for individuals, but for the whole Church—the people of God.<sup>229</sup>

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<sup>227</sup> *Ibid.*, 19.

<sup>228</sup> Asamoah-Gyadu, 143.

<sup>229</sup> Martey, 19.

However, deliverance in the bible is found only in Jesus Christ, who has given authority of deliverance to his followers. As a result of this power of delegation, Martey explains that every genuine follower of Jesus Christ has the authority to do deliverance and that the minister of deliverance “does not, necessarily, have to be an ordained pastor, priest or clergy. *Any true believer in Jesus Christ can cast out demons (Mk. 16: 17) and the authority comes from Jesus Christ Himself (Lk. 10: 19) who promised believers the gift of the Holy Spirit (Jn. 14: 16–17, 26).*”<sup>230</sup> For Martey, Deliverance is not a Spiritual gift since it is not part of the list of the biblical gifts of believers of Jesus Christ. He therefore concludes that every Christian has been given the privilege as well as the responsibility to be involved in the ministry of deliverance.<sup>231</sup>

Some Ghanaian scholars have argued that even though deliverance ministry had been known, taught and practised in Ghana for years, the recent interest and upsurge of this ministry in Charismatic and mainline Churches, are the result of some major events that occurred in Ghana. Atiemo and Asamoah-Gyadu attribute some of these to the visit to Ghana in 1987 by a British Bible teacher by name Derrick Prince.<sup>232</sup> According to Abamfo, Derrick Prince undertook a tour of the country where he taught many pastors and evangelists on the deliverance ministry. These interactions gave new insight into the deliverance ministry and helped boost the confidence level of these ministers. While Asamoah-Gyadu agrees with Abamfo of the importance of that visit, he (Asamoah-Gyadu) identifies the continuing availability of Derek’s publication as another important influence on this ministry in Ghana. Other local and foreign publications on healing and deliverance heightened interest in the phenomenon.

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<sup>230</sup> *Ibid.*, 21.

<sup>231</sup> *Ibid.*, 19.

<sup>232</sup> There are at least two variations of the spelling of the name. While Abamfo spells it “Derrick” Asamoah-Gyadu makes it Derek. My own opinion is that the two scholars are referring to the same person. I use the names following the examples of the two scholars.

Another event was in 1988 when the book *Delivered from the Powers of Darkness* by Emmanuel Eni, a Nigerian, made its appearance in Ghana. The book narrates the author's involvement with occultic practices and also with the spiritual underworld.<sup>233</sup> It gained so much prominence that the Scripture Union of Ghana applied for and got the copyright to have it published in Ghana. This action thus promoted so much interest in the deliverance ministry.<sup>234</sup>

Furthermore, the dissemination of the message of healing and deliverance by the Full Gospel Business Men's Fellowship International and the Women's Aglow, both parachurch movements, helped in the interest and spread of this ministry.<sup>235</sup> Other sources were the healing and deliverance workshops which were annually organized by the Scripture Union Prayer Warriors and the emergence of the film *The Exorcist* in the 1970s. This film, for example, attracted large number of people and added to the Ghanaian belief of the reality of the devil and the necessity to "response to their destructive powers."<sup>236</sup>

Healing and deliverance ministry appears to appeal to Ghanaian Christians because it takes into serious consideration indigenous worldviews. In the Ghanaian context an important role of religious ritual is the warding off of evil spirits from the affairs of the individual, community and family. These evil spirits include Satan and his messengers. They are also made up of ancestral spirits, traditional deities, sorcery, witchcraft, evil eyes, and magic. These are believed to have the potency to make life difficult for people. Their major aim includes the oppression and destruction of God's people.

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<sup>233</sup> Asamoah-Gyadu, 171.

<sup>234</sup> Atiemo, 44.

<sup>235</sup> Asamoah-Gyadu, 171.

<sup>236</sup> *Ibid.*, 170.

Theologically, misfortunes such as sickness and demonic manifestations are the devil's ways of denying people, including Christians from realizing the "abundant life" brought by Jesus Christ.<sup>237</sup> This view is also expressed by Kwaku Dua-Agyeman, founder of Rhema World Outreach Ministries, Kumasi, and an exponent of the healing and deliverance ministry. According to him "repeated failure in life, poverty, indebtedness, terminal illness, infertility, failure to secure a suitable spouse and other such conditions do not glorify God in any way."<sup>238</sup>

Some of the signs of demonic influence which may make one seek deliverance are typical of the African worldview. Asamoah-Gyadu has a long list of some signs of demonic influence. These are repeated frustration in "one's business, professional career, relationships, financial affairs or health. Other signs of demonic influence include losing or gaining possessions mysteriously, delayed promotions at work for no reason, being prone to accidents, premature deaths in a family, being disabled, hearing voices, haunted houses, having nightmares, dreams of sexual intercourse, persistent indebtedness and poverty."<sup>239</sup>

It is also believed that personality disorders, and addictions such as drunkenness, kleptomania, and gambling are also caused by Satan and his cohorts.<sup>240</sup> Apart from these addictions which I may call "external" influence, there may be ways that individuals or families may become what Atiemo calls "ready gate-ways to being taken captive by demons."<sup>241</sup> This happens when in one's life one has been associated with "secret societies, witchcraft, idol or ancestral worship, adultery, fornication, magic, astrology, palm

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<sup>237</sup> John 10: 10.

<sup>238</sup> Asamoah-Gyadu, 169.

<sup>239</sup> *Ibid.*, 179.

<sup>240</sup> *Ibid.*, 179.

<sup>241</sup> Atiemo, 43.

reading.”<sup>242</sup> The list of signs of demonic activity in an individual, family or community is so long and explicit that it is most likely many people will call for deliverance to be done for them. What is more, many Africans through ancestral beliefs and traditional practices such as initiation rites like naming, puberty and marriage rites may said to have “desecrated” themselves with demonic activities hence the necessity of deliverance. Thus deliverance ministry will not be short of what to tackle in any person or places suspected to be under the influence of demonic activity. These life threatening elements have also played a major role in the emergence of ministers of deliverance.

The phenomenon of healing and deliverance is not only a common feature in neo-Pentecostalism but has engulfed Ghanaian Christianity. Asamoah-Gyadu explains that “This wide influence is also evident in how traditional Western mission churches, in response to demand by members, now run courses to alert their pastors to the need for integrating healing and deliverance ministries into pastoral responsibilities.”<sup>243</sup>

Martey’s discussion of the deliverance ministry was silent on the excesses that are known to occur in some Churches in Ghana. This limitation, however, has been acknowledged by Atiemo who has offered at least three criticisms to the approach to this practice especially in Charismatic Churches in Ghana. First, he describes as “dangerous” the way teachings on deliverance have given rise to a kind of dualism which has resulted in equating the powers of God and that of the Devil. Second, the preaching and teaching about deliverance appears to have given little or no rooms for teaching other important themes like love of God, repentance, salvation and holiness. Little wonder, the fear of the devil instead of personal repentance, has been some of the reasons why people rush to God. Third, people have shirked

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<sup>242</sup> Atiemo, 43.

<sup>243</sup> Asamoah-Gyadu, 165.

their sinful individual responsibilities and rather blame Satan for every thing.<sup>244</sup> The result is that people do not own up to their personal failures. Satan is seen as the originator and initiator of many sins and evils including many human errors.

### 3.2 EXORCISMS AS A MINISTRY OF DELIVERANCE

The term “exorcism” is a key word in the healing and deliverance ministry. Because it is closely linked with “deliverance” some scholars differ in their explanations of these two terms. Martey, for example, acknowledges that some writers use the two terms interchangeably. He explains that exorcism is derived from the Greek *exorkizo*, which may mean either “to bind with an oath” or “to adjure.” Based on this, Martey defines exorcism as “The expulsion of evil spirits or demons from possessed persons, objects, or places by the utterance of an adjuration in which the help is sought of more powerful spirits or deities usually invoked by name.”<sup>245</sup> This definition shows that the act of casting out evil spirits or demons is not peculiar to Christianity but appears to be a universal practice of all religions. Some specific formulas are used in exorcism. Some of these are prayers, curses, commands, threats and quotation from sacred writings. Three distinct targets of the devil where exorcism may be performed are on human beings, objects of any kind, and places or territories.

In his analyses of exorcism and deliverance, Martey concludes that “deliverance covers a wider area than exorcism.”<sup>246</sup> Atiemo appears to agree with Martey on the basic difference between deliverance and exorcism. According to Atiemo, deliverance has a much broader area of operation than exorcism. Exorcism involves the act to bind and to release a person said to be possessed by a malevolent spirit.<sup>247</sup> Allan Anderson notes that Pentecostalism

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<sup>244</sup> Atiemo, 40.

<sup>245</sup> Martey, 19-20.

<sup>246</sup> *Ibid.*, 20.

<sup>247</sup> Atiemo, 40.

generally prefers the term “deliverance” to exorcism.<sup>248</sup> It is often conducted in private and in inner rooms and sometimes after “diagnosis” sessions. However, the present practice in some Pentecostal and Charismatic Churches in Ghana is that deliverance and exorcism are conducted in the full view of the public. These are sometimes televised.

Exorcism, which is the practice of healing and deliverance from demons, is featured prominently in Pentecostal and Charismatic praxis. It “is regarded as a continuation of the New Testament tradition” and is especially exercised by healing ministers endowed with a special gift of ‘deliverance ministry.’<sup>249</sup> Anderson describes the practice of exorcism as “controversial”<sup>250</sup> and offers at least four reasons in support of his claim. First, according to him, Pentecostals and Charismatics have not been able to resolve the issue of whether or not a Christian can be ‘demonized.’ Second, there are no agreements on what actually constitutes ‘demonization’. Third, while some attribute every kind of mishap and illness as caused by Satan, others link only certain types of mental illness to Satan or any of his malevolent messengers. Fourth is the practice of ‘spiritual warfare.’ This practice is based on Ephesians 6: 12 and other related biblical texts. Spiritual warfare involves an intense prayer activity and sometimes entails several days of fasting during which ‘believers actively engage and resist the “spiritual forces of wickedness” that take control of individuals, communities, cities and nations.’<sup>251</sup>

Peter Wagner and Charles Kraft, two Fuller Theological Seminary Scholars, have come up with sophisticated theories on the ministry of ‘spiritual warfare.’ Anderson’s conclusion

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<sup>248</sup> Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2010), 233. The Roman Catholic Church, however, makes a distinction between deliverance and exorcism. This will be discussed later in this work.

<sup>249</sup> *Ibid.*, 233.

<sup>250</sup> *Ibid.*, 233.

<sup>251</sup> *Ibid.*, 234.

reaffirms his earlier argument that the “issues remain controversial and there is no agreement among Pentecostals and Charismatics about the details.”<sup>252</sup> According to him, the incidence of exorcism has declined in western Pentecostalism.<sup>253</sup> But in Ghana, for example, the setting up of “Healing and Prayer Camps” have offered the needed settings for exorcisms to be carried out for victims regarded as being under the oppression of Satan and his messengers.

### **3.3 HEALING AND DELIVERANCE THROUGH LITURGICAL PRAXIS**

Prayers for healing are considered to be “liturgical” if they form part of the liturgical books that have been approved by the competent authority of the Catholic Church. Otherwise, they are non-liturgical.<sup>254</sup> What follows in this section is a discussion of two liturgical practices at which prayers for healing are celebrated in the Catholic Church.

#### **3.3.1 SACRAMENT OF PENANCE**

The *Instrumentum Laboris*<sup>255</sup> of the First National Catholic Pastoral Congress<sup>256</sup> identified illness and other misfortunes as setbacks which make it extremely difficult for many people to be followers of Christ. The Church therefore acknowledges that its health services are a contribution to the healing ministry of Jesus Christ. Though the Catholic Church’s health delivery services and those of other Christian Churches make up about 40% of the total health delivery services in Ghana, this does not provide sufficient answers to the Ghanaian, whose understanding of health and healing goes beyond what medical science provides.<sup>257</sup>

The celebration of the Church’s Sacraments especially those of healing, that is, Penance and

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<sup>252</sup> *Ibid.*, 234.

<sup>253</sup> *Ibid.*, 233.

<sup>254</sup> Joseph Cardinal Ratzinger, *Instruction on the Prayers for Healing* (Ghana: Franciscan Publications, 2004), 22.

<sup>255</sup> A working document.

<sup>256</sup> This was held in Cape Coast from April 7–14, 1997.

<sup>257</sup> Osei-Bonsu, ed., *Ecclesia in Ghana: On the Church in Ghana and its Evangelizing Mission in the Third Millennium, Instrumentum Laboris* of the First National Catholic Pastoral Congress, Cape Coast, April 7–14, 1997 (Takoradi: St. Francis Press, n.d.), 71–2.

Anointing of the Sick, has been provided by Jesus Christ, physician of souls and bodies who “has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation, even among her own members.”<sup>258</sup> This is the purpose of these two sacraments of healing.

A theological understanding of sin includes the following: a relationship to God, self, and the community.<sup>259</sup> Many sins wrong our neighbours, cause injury and weaken the sinner, and also his or her relationship with God and also neighbour. Penance, also known as the *Sacrament of Conversion*, “makes sacramentally present Jesus’ call to conversion, the first step in returning to the Father from whom one has strayed by sin.”<sup>260</sup> (cf. Mark 1:15; Luke 15: 18). The Sacrament is also called the *Sacrament of Reconciliation* to mean returning to God and to the Church, knowing that the sinner is fully forgiven.<sup>261</sup> ‘It is in discovering God’s glory and love that a contrite heart experiences freedom and healing, forgiveness and compassion, spiritual renewal and joyous transformation: “Father, I have sinned against heaven and before you: I am no longer worthy to be called your son (Lk. 15: 18-19).”<sup>262</sup> The outcome is that a “spiritual resurrection” occurs resulting in the penitents benefitting from the restoration of their dignity as well as blessings of the life of the children of God, and most of all friendship with God.<sup>263</sup>

### 3.3.2 SACRAMENT OF ANOINTING OF THE SICK

The Church’s own rite for the sick is informed by the biblical passage: “Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with

<sup>258</sup> *Catechism of the Catholic Church* no. 1421.

<sup>259</sup> Martinez, *Signs of Freedom: Theology of the Christian Sacraments* (New York: Paulist Press, 2003), 209.

<sup>260</sup> *Catechism of the Catholic Church* no. 1423.

<sup>261</sup>

<sup>262</sup> *Ibid.*, 215.

<sup>263</sup> *Catechism of the Catholic Church* nos. 1468, 1469.

oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven.” (James 5: 14-15). The Church administers the Sacrament of Anointing of the Sick not only on persons who are at the point of death, but anyone of the faithful who are in danger of death due to sickness or old age. The Sacrament is also given prior to a serious surgery.<sup>264</sup> The ministers of this sacrament are priests and bishops and like all the other sacraments it is a communal liturgical celebration.<sup>265</sup>

In imitation of Jesus’ ministry as well as a special mandate according to Matthew 10, the apostles continued the healing activity of Jesus (Acts 3:6) while making use of oil, a basic symbolic element within Mediterranean culture and worldview. The apostles’ use of oil basically means two things: spiritual and physical healing (Mark 6: 12–13). German Martinez argues that anointing in the biblical sense is a gesture that healing will take place even though actual physical healing may not occur.<sup>266</sup> Generations of Christians after continued the use of oil as a symbolic means for healing.

The *Apostolic Tradition* of Hippolytus early in the third century is said to have been the first liturgical reference to oil being blessed for use by the sick. This document had liturgical rites as well as practices which most probably were in use in the Church of Rome.<sup>267</sup> A letter by Pope Innocent I to Decentius Bishop of Gubbio in Italy gave an indication that after being blessed by the bishop, priests as well as “all Christians may use for anointing, when their own needs or those of their family demand.”<sup>268</sup> In about the ninth century, there was a shift in theology about how to confer the sacrament and its celebration. This shift tended to

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<sup>264</sup> *Ibid.*, nos. 1514, 1515.

<sup>265</sup> *Ibid.*, 1517.

<sup>266</sup> Martinez, 226.

<sup>267</sup> *Ibid.*, 226.

<sup>268</sup> *Ibid.*, 227.

emphasize anointing as a rite for the dying. The Council of Trent would later present the sacrament as an extreme unction or “last rites” and also Anointing for the Sick, a praxis which was to dominate the theology and practice of the Church for almost five hundred years until the reforms of Vatican II.

The Church’s response to the pastoral care of the sick is varied and is normally informed by the various ways and situations that call for anointing of the sick. The rites propose periodic celebrations of a Mass of anointing of the sick. It suggests this Mass for the seriously sick and the elderly in the presence of the community and their families. This kind of Mass of Anointing is a renewed pastoral care of the Church for the sick.<sup>269</sup>

### **3.4 HEALING AND DELIVERANCE THROUGH PARA-LITURGICAL PRAXIS**

#### **3.4.1 HEALING SERVICES**

Though the Church’s Sacraments of Penance and Anointing of the Sick are means of healing and deliverance, they cannot be attended to or received by Catholics who do not attend the ‘Table of the Lord’ since these sacraments are reserved for “practising Catholics.”<sup>270</sup> Since non-communicants are also members of the Church, it has been argued that “it will be necessary to cater, spiritually, for the health needs of the great numbers of non-communicants” as well.<sup>271</sup>

As ‘A qualitative approach serves theological analysis especially well, since it focuses on “*participant perspectives*” and seeks to discover “what *they* are experiencing, how *they*

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<sup>269</sup> *Ibid.* 234.

<sup>270</sup> This is the common phrase for non-Catholic Communicants.

<sup>271</sup> Osei-Bonsu, ed., *Ecclesia in Ghana: On the Church in Ghana and its Evangelizing Mission in the Third Millennium*, Instrumentum Laboris, Cape Coast, April 7<sup>th</sup>–14<sup>th</sup>, 1997 (Takoradi: St. Francis Press, n.d.), 74.

interpret their experiences,<sup>272</sup> I used the method of observant as a qualitative field research during the healing and deliverance service at the Star of the Sea Catholic Church, Dansoman Last Stop.<sup>273</sup> The service started with the exposition of the Blessed Sacrament by the Parish Priest. The Church was about seventy-five percent full. This was reckoned as good attendance judging by the fact that it was a Friday, a week day. The exposition of the Blessed Sacrament was followed by praise and worship songs by the local Catholic Charismatic Renewal singing group and was joined by the entire congregation. Praise and worship is a common feature among Pentecostal-Charismatics. The songs, in Akan and English, took about eighteen minutes and were accompanied by musical instruments such as drums, organ and guitar. At the invitation of one of the two lead singers, the congregation prayed spontaneously, another common feature in Pentecostal-Charismatic Churches. The Parish Priest then read a short Bible passage from Jeremiah 33, 3. Then the assistant priest was called upon by the parish priest to read John 9, 9–12, 35–37 after which all sat down.<sup>274</sup>

This was followed by an exhortation by the parish priest which took 26 minutes. The first sentence he uttered was “Tonight Jesus is going to heal you. Amen!” to which the congregation responded “Amen!” He then shared three testimonies that bordered on healing and deliverance. The exhortation was followed by healing. He led the congregation to denounce occultic, marine, ancestral, family and false spirits. Then all were asked to raise their hands. Next the priest said he was leading them through what he called deliverance prayers. At this stage, phrases and sentences like “leave now,” “be gone,” “Go back to the Sea.” “You don’t belong here,” “I reject you,” “Leave me now,” “Holy Spirit—Take Over,”

<sup>272</sup> Diane B. Stinton, *Jesus of Africa: Voices of Contemporary African Christology* (New York: Orbis Books, 2004), 33.

<sup>273</sup> This took place on February 22, 2013. It was part of the 120<sup>th</sup> Anniversary Celebration of the Catholic Archdiocese of Accra and was simultaneously celebrated in many other parishes and rectorates in the Archdiocese.

<sup>274</sup> Other biblical passages which the priest quoted and used during the exhortation are: Exod. 15, 23; Psalm 107, 19-21; Deut. 7, 14–15; Psalm 103, 25.

“Holy Spirit—Take Control,” “In the Name of Jesus,” were said several times. As this was going on, one could hear loud wailing, and weeping among the congregation.

After a brief period of silence for about 45 seconds, the voice of the priest was again heard, and then he said “I declare that you are healed in the name of Jesus,” “Claim your healing in the name of Jesus.” He then pronounced the following: “May the Lord grant you His favours, prosperity, fulfillment, liberty, freedom and success;” “May His purpose be fulfilled in you and May God bless you.” The congregation, which all this while was standing, then knelt down. The monstrance was brought and the priest moved among the congregation with the monstrance at the end of which he blessed the people with the monstrance. The healing service was followed by the celebration of the Holy Mass.<sup>275</sup>

### 3.4.2 SACRAMENTALS

It is the practice of the Catholic Church to use sacramentals which “are sacred signs which bear resemblance to the sacraments. They signify effects, particularly of a spiritual nature, which are obtained through the intercession of the Church.”<sup>276</sup> The four main characteristics of the sacramentals are for the sanctification of the following: certain ministries of the Church, certain states of life, and different circumstances in Christian life, and use of many things useful to man.<sup>277</sup> Sacramentals include Blessings, Holy Water, Scapulars, Blessed Salt and Holy Rosary. According to the teaching of the Catholic Church, of all the sacramentals, *blessings* which may be of persons, meals, objects and places come first. This is because every blessing is meant to give praise to God and to request for his gifts which may include protection against malevolent spirits, healing and deliverance. Heron makes the point that

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<sup>275</sup> I left before the commencement of Holy Mass. This was because I was only interested in observing the healing service.

<sup>276</sup> Vatican Council II “*Sacrosanctum Concilium*” no. 60.

<sup>277</sup> *Catechism of the Catholic Church* no. 1668.

sacramentals are useful “for healing and protection” and reminds that it is through Jesus that any healing may be received through the use of a sacramental. He, however, cautions the need to avoid attributing such healings and protection to superstition and magic.<sup>278</sup>

The use of Blessed Oil as a sacramental has become a debated issue in the Catholic Archdiocese of Accra in recent times. While some authorities argue that it is theologically sound for people—communicants and non-communicants—to receive anointing of Blessed Oil as a sacramental; others think differently. Proponents of the use of Blessed Oil on any person make a distinction between the Sacrament of Anointing of the Sick which are reserved to only priests and bishops, and use of blessed oil by the layfaithful, non-sacramental oil, which Martinez calls ‘Charismatic.’<sup>279</sup> Martinez argues in support of the use of the non-sacramental oil by the laity. He quotes Charles Gusmer to argue first, that the Sacrament of the Anointing of the Sick “would appear to be less directly concerned with physical or emotional cures, but rather aims at a deeper spiritual conformation with Christ through the healing power of the paschal mystery,” whereas the non-sacramental oil, “intends a cure.” Second, the Sacrament of the Anointing of the Sick “may appear to mirror the visible, tangible, incarnational side of the Church, whereas the Charismatic reflects (the) more invisible, intangible, pneumatological aspect of the Church.”<sup>280</sup>

Another proponent of the use of sacramental oil, which he calls Oil of Gladness, is Benedict Heron. Even though Heron does not offer detailed theological insight in support of his position, he argues that after the oil has been blessed by the priest, the lay people can apply it to themselves and to others since the oil can bring about healing.<sup>281</sup> Joseph Healey and

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<sup>278</sup> Heron, 33.

<sup>279</sup> Martinez, 234.

<sup>280</sup> Martinez, 233–4.

<sup>281</sup> Heron, 33.

Donald Sybertz in their work *Towards an African Narrative Theology* also argued for the use of Oil of Gladness by the lay people for healing. According to them the *Roman Ritual* has “a blessing for olive oil (or other vegetable oil) called the Oil of Gladness which is a special sacramental which lay people can use for healing and other suitable purposes.”<sup>282</sup> Healey and Sybertz were quick to make a clear distinction between this oil and the official Sacrament of the Anointing of the Sick. They argue that this special sacramental gives “an opportunity for lay people to exercise the ministry of healing by virtue of their baptism and confirmation. They are empowered by the Holy Spirit.”<sup>283</sup> They even suggest that home visitations, visits to the sick and prayer meetings are some of the times that lay people can pray over each other and apply the blessed oil and conclude that “The blessing with the Oil of Gladness and the prayer for the release of the Holy Spirit can have a great effect on individuals and on the community.”<sup>284</sup>

The position and arguments of these scholars are contrary to that of Archbishop Charles Gabriel Palmer-Buckle, Metropolitan Catholic Archbishop of Accra who argues “that the Church does not permit nor encourage the blessing and use of oils outside the celebration of the Church’s Sacraments.”<sup>285</sup> As far as the Archbishop is concerned it is the tradition of the Church that apart from the oils blessed by the bishop or the priest in case of necessity, no other oils should be blessed and used in the Church. For a priest to bless oils and give them to the lay faithful to use at home is against Church practice.

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<sup>282</sup> Joseph Healey and Donald Sybertz, *Towards An African Narrative Theology* (Nairobi: Paulines Publications Africa/Daughters of St. Paul, 2000), 312.

<sup>283</sup> *Ibid.*, 312.

<sup>284</sup> *Ibid.*, 312–13.

<sup>285</sup> *The Catholic Standard*, Sunday, April 19-Saturday, April 25, 2009, 12.

The stance taken by Archbishop Charles Palmer-Buckle appears to find support in the document<sup>286</sup> entrusted by the Holy See “to the pastoral zeal of diocesan Bishops in the various particular Churches and to the other Ordinaries in the hope that its application may produce abundant fruit for the growth, in communion, of sacred ministries and the non-ordained faithful.”<sup>287</sup> The document says that “Since they are not priests, in no instance may the non-ordained perform anointings either with the Oil of the Sick or any other oil.”<sup>288</sup> Stressing the argument further, one may say that the Catholic Church appears to have put a stop to the blessing and the use of the “Oil of Gladness” by the layfaithful. Only the use of the Oil of the Sick by priests and bishops is allowed.

Currently, in the Catholic Archdiocese of Accra, priests have been ordered to stop blessing oils for use by the layfaithful.<sup>289</sup> Prior to this directive, during first Saturday devotions at the Grottos<sup>290</sup> and at the monthly ‘Hour of Grace’ devotions in some parishes, as well as during healing and deliverance sessions in parishes, large quantities of oil, mostly olive oils and other things such as water, candles, rosaries, scapulars etc, are brought by the layfaithful for blessing.

The Archbishop’s directive to priests to stop blessing the oils and his admonition to the layfaithful not to bring oils to priests to be blessed have not gone down well with a large

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<sup>286</sup> This was prepared by eight Vatican Congregations and Pontifical Councils, namely, Congregation for the Clergy, Pontifical Council for the Laity, Congregation for the Doctrine of the Faith, Congregation for Divine Worship and the Discipline of the Sacraments, Congregation for Bishops, Congregation for the Evangelization of Peoples, Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, and Pontifical Council for the Interpretation of Legislative Texts.

<sup>287</sup> Vatican, *Priests and Laity: Instruction on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of the Priest* (Nairobi: Paulines Publications Africa, 1998), 36.

<sup>288</sup> *Ibid.*, 31.

<sup>289</sup> There had never been any prior ecclesiastical directive banning the use or blessing of oil.

<sup>290</sup> Grottos are designated places where prayers and other religious activities are held. There are currently five officially designated Grottos in the five of the six deaneries in the Catholic Archdiocese of Accra. These are in the following Parishes: Christ The King, Cantonments; St. Margaret Mary, Dansoman; St. Joseph The Worker, Community VIII—Tema; St. John The Evangelist, Adenta; and Our Lady of Assumption, New Achimota.

number of the priests<sup>291</sup> who argue, among others, that this type of oil was being used by priests and layfaithful in other dioceses in Ghana. This is against the backdrop of the teaching of the Church which says that for pastoral reasons bishops “can also respond to the needs, culture and special history of the Christian people of a particular region or time.”<sup>292</sup> One interpretation which can be given for this is that pastoral issues should be of prime concern in the decisions of bishops. The understanding is that provided a practice is not being abused nor is against the essential tenets of the faith, bishops should not prevent the use of sacramentals or elements seen to favour the spiritual needs of the people. Whatever the line of reasoning is, bishops being the local ordinaries, have the final authority in the decision making process for the good of the diocese.

Even though the Church teaches that it is licit for any member of the faithful to pray to God for healing and deliverance, it has nonetheless instituted disciplinary norms to regulate both liturgical and non-liturgical prayers for healing and deliverance. According to a document issued from the office of the Vatican Congregation for the Doctrine of the Faith, liturgical prayers should be celebrated in keeping with two disciplinary norms: (1) the use of the rite prescribed in the *Ordo benedictionis infirmorum* of the *Rituale Romanum*; (2) use of proper sacred vestments. The Diocesan Bishop, being the chief liturgist in his Diocese, is empowered “to issue norms for his particular Church regarding liturgical services of healing.”<sup>293</sup> Furthermore, it is required that “Those who prepare liturgical services of healing must follow these norms in the celebration of such services.”<sup>294</sup> Not only this, any one—

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<sup>291</sup> The issue about the ban came up during one of the Archbishop’s interactions with the Diocesan Priests. A number of the Priests who contributed to the issue pleaded for the lifting of the ban with the explanation that if the directive remained it would cause a great spiritual harm to Catholics. Under such circumstances the layfaithful may be compelled to ask “quack” pastors elsewhere to bless and may fall prey to these pastors.

<sup>292</sup> *Catechism of the Catholic Church* no. 1668.

<sup>293</sup> Joseph Cardinal Ratzinger, *Instruction on the Prayers for Healing* (Ghana: Franciscan Publications, 2004), 22.

<sup>294</sup> *Ibid.*, 23.

priest, bishop or cardinal—who wants to hold liturgical services of healing and deliverance, must request for and receive explicit permissions before he can proceed to organize it.<sup>295</sup>

As indicated, liturgical prayers for healing and deliverance are distinct from non-liturgical celebrations. It is therefore the responsibilities of all Christ's faithful to carefully avoid any confusion between liturgical celebrations and non-liturgical meetings<sup>296</sup> where prayers for healing and deliverance are said. Finally, the Church is concerned about what takes place during healing and deliverance sessions. It is to address such concerns that it advises that “Anything resembling hysteria, artificiality, theatricality or sensationalism, above all on the part of those who are in charge of such gatherings, must not take place.”<sup>297</sup> It lies within the domain and authority of the Diocesan Bishop to make the necessary intervention when either abuses, obvious scandals or serious non-observance of disciplinary or liturgical norms are verified in healing and deliverance services.<sup>298</sup>

### **3.5 HEALING AND DELIVERANCE THROUGH CHARISMATIC PRAXIS**

The Catholic Charismatic Renewal, which in many respects exhibits general traits and characteristics of other Charismatic Movements and neo-Pentecostals, wants to live the Pentecost experience. As Asamoah-Gyadu explains, in the thinking of this group of Christians, the Pentecost experience “is meant to confirm the biblical evidence that the outpouring of the Holy Spirit is meant to enrich Christian fellowship with varieties of gifts and ministries.”<sup>299</sup> The Charismatic Movements teach direct access to the sacred; hence some of them have difficulties with the Catholic Church which has its hierarchical structures with its priesthood and liturgy. The presence of these structures are said to be a hindrance to one's

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<sup>295</sup> *Ibid.*, 23.

<sup>296</sup> *Ibid.*, 23.

<sup>297</sup> *Ibid.*, 23.

<sup>298</sup> *Ibid.*, 25.

<sup>299</sup> Asamoah-Gyadu, 149.

personal experience so much so that gifts of healing and the desire to directly seek God's interventions for one's needs are thwarted. The tensions in respect to the institutionalized Church and the inability to exercise the charismatic experience and gifts have in some instances led to schism. One such schism in the Catholic Archdiocese of Accra occurred in the Legon Catholic Charismatic Renewal in 1990, which led to the formation of the Charismatic Evangelistic Ministry by Steve and Stanley Mensah. Giving some of the reasons why they broke away, Pastor Steve Mensah says the Holy Spirit has been "domesticated" in the Catholic Church and institutionalized so much so that priests and bishops dispense the Spirit in the way they do with the sacraments. According to him their religious experience and belief were at variance with hierarchical structures of the Catholic Church.<sup>300</sup>

The Catholic Church has described the Charismatic Renewal as a powerful tool of evangelization and Christian formation. It was, however, quick to point out that the group sometimes engages in excesses such as an overemphasis on demonology and the attribution of many sicknesses and sufferings to demons and witches.<sup>301</sup> Taking Steve Mensah and the schism as an example, it may be argued that part of the misunderstandings between the hierarchy of the Church and the Charismatic Renewals were the results of what the hierarchy perceived to be excesses of the Charismatic Renewal.

This is another example of the tension between how religious experience is understood in the Charismatic Renewal and the Church's own understanding of ministry. Probably in an effort to address the concerns of the hierarchy of the Church on the need for a proper understanding of demonology and healings and deliverance in general, the leadership of the Catholic Charismatic Renewal—Ghana, produced a *Healing and Deliverance Training Manual*.

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<sup>300</sup> *Ibid.*, 148–9.

<sup>301</sup> Pastoral Guidelines: The First National Catholic Pastoral Congress, Cape Coast 7<sup>th</sup>-14<sup>th</sup> April, 1997, 4.

In the introduction to the manual, Anthony Osei Assibey, the National Coordinator of the Catholic Charismatic Renewal, explains that the manual which is the product of forum of sharing of experiences, is “a guide for the proper functioning of Catholic charismatic-oriented Healing and Deliverance ministries”<sup>302</sup> The manual explains that in the three years of his earthly ministry, Jesus devoted about one-third of his time to healing and deliverance. In his parting message to the disciples, Jesus expected his disciples to continue his ministry of healing and deliverance. The manual appears to underscore the point that the Catholic Charismatic Renewal has its own way of doing ministry in the healing and deliverance hermeneutics.

The Holy Spirit has never been inactive or lacking in the Catholic Church from its very beginning. However, in the course of the centuries there was a shift of focus that resulted on emphasis being placed on the commandments, sacraments and other doctrinal issues. This gave rise to the power of the Holy Spirit and the exercising of the Spirit in the life of the Christian falling into oblivion. At the announcement of the convocation of Vatican Council II, Pope John XXIII prayed and asked the Lord “Renew your wonders in this our day; give us a *new Pentecost*.” One of the major fruits of Vatican II was the revival of the lay apostolate and the ministries in the Church. Scholars thus see the Catholic Charismatic Renewal as one of the direct results of Vatican II.<sup>303</sup>

Since the inception of Vatican Council II, the Word of God has become much appreciated and lived.<sup>304</sup> The Sunday Holy Mass and the almost daily celebration of Holy Mass as well as the numerous pious societies and groups have become avenues for spiritual nourishments in

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<sup>302</sup> Anthony Osei Assibey, Introduction to *Healing and Deliverance Training Manual* (Kumasi: Kumasi Catholic Press, 1996).

<sup>303</sup> Maurice Zerr, “The Catholic Charismatic Renewal,” *African Ecclesial Review* 28, no. 5 (1986): 294–5.

<sup>304</sup> Omenyo, 101.

the Church. When all this is considered against the backdrop of what Omenyo quotes John Pobee that ‘the African loves ritual and iconic epistemology—then the Roman Catholic Church, with its rich ritual, is more attractive than any other mainline church in Ghana.’ According to Omenyo, the burning of incense and sprinkling of holy water are rituals that appeal to the sensibilities as well as offering spiritual satisfaction to the quest of the African.<sup>305</sup> In addition to the Church’s sacraments, sacramentals, the minor and the solemn exorcisms, all of which seek among other things to offer physical and spiritual healing and deliverance, then one would think these should have provided enough “spiritual food” to Catholics. Yet “some Catholics had to find solutions to their felt spiritual needs elsewhere,”<sup>306</sup> especially in the area of healing and deliverance.

As was stated in the document that spells out *Pastoral Guidance* for the National Pastoral Congress, the Catholic Charismatic Renewal is one group in the Church that has attempted to offer a response especially in the area of healing and deliverance to some of the spiritual challenges confronting Catholics. The document calls on the clergy and religious to be more involved in the activities of the Charismatic Renewal so as to give them “support and guidance to meet the spiritual *needs* of Catholics who would otherwise seek solace elsewhere and ensure that there are no excesses.”<sup>307</sup>

Some of the regular spiritual activities of the Catholic Charismatic Renewal are the holding of healing and deliverance sessions. They see this as an avenue to exercise some of the gifts of the Holy Spirit. These services are also meant to respond to the needs of people “threatened by the vicissitudes of life, whether these be economic distress, infertility and childlessness, persistent physical and psychological illness, tensions within a family or

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<sup>305</sup> *Ibid.*, 101–2.

<sup>306</sup> *Ibid.* 103.

<sup>307</sup> Pastoral Guidelines: The First National Catholic Pastoral Congress, Cape Coast 7<sup>th</sup>–14<sup>th</sup> April, 1997, 4.

lineage.”<sup>308</sup> In Ghana, because these life challenging issues are interpreted in a worldview of the African, the response of the Charismatic Renewal helps in addressing a central concern of the African, especially in threats of attack by malevolent spiritual forces such as witches and wizards, “mami wata” (water mermaids), dwarfs, ancestral deities, ghosts, and “mysterious” sicknesses that defy orthodox medicine.

Through Crusades, the Catholic Charismatic Renewal has been able to reach out to people in need of healing and deliverance. For example, from 12<sup>th</sup> to 26<sup>th</sup> June 1994, the Accra Archdiocesan Service Team of the Catholic Charismatic Renewal organized a two-week evangelization programme which also included three days of healing and deliverance at the Kwame Nkrumah Circle-Accra.<sup>309</sup> The principal minister for the entire programme was Father Jack Soulsby, a Catholic Priest from Australia. On the first two days of the crusade, two hundred and forty-one (241) people came for counselling. Twenty-eight (28) of this number made a first-time commitment to Christ. Among those who responded to the altar call were non-Catholics Christians and a Muslim.

The two-week programme was also used to run seminars for priests and religious, for parish pastoral council members, and leaders of parish societies. Reported healings involved a 72 year old woman who claimed she had been down with a stroke for 14 years but walked home after the healing and deliverance service. Another claimed he came to the crusade grounds with difficulty of standing erect though he was supported by his walking stick and friends. He had four years previously had an operation for prostate cancer. He mounted the platform to give testimony of God’s healing.

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<sup>308</sup> Osei-Bonsu, ed., *Ecclesia in Ghana: On the Church in Ghana and its Evangelizing Mission in the Third Millennium*, Instrumentum Laboris, Cape Coast, April 7<sup>th</sup>–14<sup>th</sup>, 1997 (Takoradi: St. Francis Press, n.d.), 133.

<sup>309</sup> Mawuli Kwaku Dzramado, “From Australia with Signs and Wonders,” *New Breath: Of the Spirit*, September 1994, 10–11.

Healing crusades have become a common feature on the yearly calendar of the Archdiocesan Service Team of the Charismatic Renewal. In recent times Crusades have been organized in Kasseh, Nsakina, Pokuase and Amasaman. Attendances at these programmes have been described as great and inspiring. A common feature which has emerged in the Archdiocese of Accra is the deaneries holding of crusades which almost always include healing and deliverance sessions. Deaneries such as Mamprobi, Osu, Madina, Tema-Battor, and Kpehe, have all had healing crusades in the past three years. It is usually the practice of the Charismatic renewal to actively involve priest they perceive to be “charismatic” and /or friendly to the ministry of the Charismatic renewal to lead the healing services and crusades. These priests are also tagged as “powerful” and are mostly assisted by Charismatic Renewal Healing Teams from the Archdiocese.

### **3.6 EXORCISM IN THE ROMAN CATHOLIC CHURCH**

The point was made in the earlier discussion that exorcism is part of the healing and deliverance ministry and that some Churches as well as scholars use interchangeably the terms deliverance and exorcism. What follows in this section is a discussion on the emphasis that the Catholic Church places on its teaching on exorcism.

Jesus performed exorcisms. The Church, as a sacrament of Christ’s presence, has been given the power to, and office of the ministry of exorcism.<sup>310</sup> Through the spiritual authority of Jesus, the Church performs exorcism mostly for two main reasons: either for the expulsion of demons or for the liberation from demonic possession. In a simple form, exorcism is performed on any person prior to the person’s baptism. These are known as “minor exorcisms” and can be performed by a priest, deacon, or a catechist. This is done by the

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<sup>310</sup> Mark. 6: 7; Mark. 16: 15–17; Acts 5:16; Acts 8: 7 and Acts 19: 11–12

celebrant who first extends his hands over the catechumen and says the liturgically approved prayers. After that he anoints the person with the Oil of Salvation<sup>311</sup> and prays:

“We anoint you with the oil of salvation  
in the name of Christ our Saviour;  
may he strengthen you  
with his power,  
who lives and reigns for ever and ever.” All respond “Amen.”

Immediately after the prayers the Minister lays his hands on the catechumen in silence. Martey dates the pre-baptismal exorcism by the Roman Catholic Church to the early times of the history of the Church.<sup>312</sup> The purpose is to free an individual from whatever power that is exercised by the devil. In the Catholic Archdiocese of Accra, baptism, with its minor exorcism, is mostly carried out by Priests. Catechists hardly perform baptism unless in cases of emergency when they, like any Catholic, can perform baptism.

The other exorcism is “When the Church asks publicly and authoritatively in the name of Christ that a person or object be protected against the powers of the Evil One, and withdrawn from his dominion.”<sup>313</sup> Many writers have subdivided satanic activities into categories which often do not march though they invariably end up discussing almost the same phenomena.<sup>314</sup>

The activities of demons are ordinary, which includes temptation and an extraordinary activity.<sup>315</sup> The extraordinary activity can be classified into six categories:<sup>316</sup>

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<sup>311</sup> This oil is also known as *Oil of Catechumens*. It is one of the three Oils that the Bishop blesses during the Chrism Mass on Holy Thursday or any day from Monday to Wednesday during the Holy Week. The other two oils are *Oil of the Sick* and *Oil of Chrism*. As already discussed, and as the name indicates the *Oil of the Sick* is used for those who are sick or begin to be in danger of sickness and the elderly. The third Oil of Chrism is applied after baptism. It is also used for confirmation, and for the ordination of Priests and Bishops.

<sup>312</sup> Martey, 20.

<sup>313</sup> Thomas Pazhayampallil, *Pastoral Guide*, vol. 1 of *Fundamental Moral Theology and Virtues*, 4<sup>th</sup> rev. ed. (Bangalore: Kristu Jyoti Publications, 2004), 881.

<sup>314</sup> See Gabriele Amorth, *An Exorcist: More Stories*, trans. Nicoletta V. MacKenzie (San Francisco: Ignatius Press, 2002), 60 and Corrado Balducci, *The Devil: Alive and Active in our World*, trans. and adapted Jordan Aumann (New York: Society of St. Paul, 1997), 110. I have used the division by Amorth since that appears to be more elaborate and systematic.

<sup>315</sup> Again following the example of Amorth I have omitted a discussion on temptation which is an *ordinary activity* of the devil. This has been done on the presumption that everyone is a victim of temptation.

1. *External pains* which demons inflict on humans beings through beatings, scourging, injuries arising from falling objects and pushing.
2. *Diabolic oppression* which affect one's health, job, and relationship with other.
3. *Diabolic obsession*. In this the victim experiences a personality split with obsessive thoughts and suicidal tendencies.
4. *Diabolic infestation* which affects places, objects and animals. Examples are inhabited and uninhabited houses, offices and workplaces, stores, fields, vehicles, pillows and mattresses.
5. *Diabolic subjugation*. This comes about due to the implicit or explicit voluntary pact entered into with Satan.
6. *Diabolic possession* is said to be the gravest of all. This comes through periodic suspension of the individual's mental, intellectual and affective faculties. As earlier indicated, this is the phenomenon when the affected person is able to understand and speak languages which hitherto were unknown to them. Furthermore, they gain inexplicable strength, and have the capacity to know the thought of others. Such persons hate things that are sacred. Because this type of deliverance is a delicate ministry, the Church requires that before any exorcism is performed, due diligence should be done to ascertain that one is indeed dealing with the devil and its presence.<sup>316</sup> This is also to avoid fraudsters who pose as demoniacs. Illnesses such as those caused psychologically fall within the domain of medical science and should as such be referred to the experts. Since exorcism belongs to a specialized field of theology, it needs tactful handling. Hence, the diagnosis that are

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<sup>316</sup> Amorth, *An Exorcist: More Stories*, trans. Nicoletta V. MacKenzie (San Francisco: Ignatius Press, 2002), 60–2.

<sup>317</sup> *Catechism of the Catholic Church* no. 1673.

always done by the Priests in the Catholic Archdiocese of Accra who are specifically chosen by the Archbishop to do solemn exorcism. The diagnosis, according to Father Jeremy Davies, the Catholic Priest who is the exorcist for the Cardinal-Archbishop of the Catholic Church in England and Wales, is to determine whether or not an influence is demonic, and to know the kind of demonic activity, since there are different degrees of demonic influence.

Unlike the minor exorcism which can be performed by a deacon and a lay minister, the solemn exorcism can be performed only by a priest who has the permission of the bishop. The bishop is to grant permission to a priest who is endowed with piety, knowledge, prudence and integrity of life. In granting powers to the bishop to give the permission, the Church aims at guarding against two extremes: those who would attribute demonic possession in any strange behaviour pattern, and secondly those who would deny the existence of demonic possession.<sup>318</sup> Michael Harper, however, cites three extremes that should be avoided when dealing with demonic forces. First is the denial of the existence of Satan and evil spirits. This position amounts to seeing the world and the man who dwells in it in an unrealistic and benevolent manner. The second extreme is to attribute every spiritual experience in man and in this world to God, as this can lead to destruction. The third is the danger of attributing almost all evil and sin to demonic activity since this belief gives rise to dualism.<sup>319</sup>

On the theoretical side, it emerged that in order that a minister may exercise this ministry well he should undertake a great deal of study of approved authors on the subject matter and also study other cases from experience. The minister should not hastily believe that a person

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<sup>318</sup> See Royce R. Thomas's Commentary on Canon 1172 in *The Code of Canon Law: A Text and Commentary*, edited by A. Coriden, Thomas J. Green and Donald E. Heintschel (New York: Paulist Press, 1985).

<sup>319</sup> Michael Harper, *Spiritual Warfare* (New Jersey: Logos International, 1970), 15.

is possessed by an evil spirit, but should ascertain the signs, by which a demon-possessed person can be identified from other illness,<sup>320</sup> guard against deceptive answers, and avoid engaging the devil in arguments.

I have in this chapter looked at the teaching of Vatican Council II on healing and deliverance and also examined exorcism as a special deliverance ministry in the Catholic Church. Chapter four will examine the relationship between priests and lay-ministers in the healing and deliverance ministry.



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<sup>320</sup> Some of the signs are: ability to speak or understand foreign languages, making known future and hidden events, display of extraordinary strength and power.

## CHAPTER FOUR

### 4.0 RELATIONSHIP BETWEEN PRIESTS AND LAY-MINISTERS IN HEALING AND DELIVERANCE

In chapter three, I looked at the teaching of Vatican Council II on healing and deliverance. I argued that healing and deliverance ministry formed an integral part of the mission and ministry of Jesus. I specifically examined healing and deliverance through liturgical, para-liturgical and charismatic praxis. I also discussed the Church's understanding and teaching of exorcism as a means of healing and deliverance. In the present chapter (four), I have tried to discuss the practical understanding and application of mission and ministry and how this features in the relationship between priests and lay ministers in the healing and deliverance ministry in the Catholic Archdiocese of Accra.

#### 4.1 UNDERSTANDING MISSION AND MINISTRY IN ROMAN CATHOLIC ARCHDIOCESE OF ACCRA

In a focus group discussion,<sup>321</sup> the respondents defined “ministry” as the service one renders in the Church either formally or informally and that ministry can be offered by any baptized person. Giving examples of ministry, the focus group says it involves evangelization, intercession, teaching, music, outreach, healing, deliverance, exorcism, liturgical reading and ushering. The respondents explained that ministry depends on the gifts that individuals have in the Church and these gifts are for service to the community. According to them, through the *Life in the Spirit Seminars*, they have been able to identify their charisms which they have been using in the mission and ministry of the Church. Furthermore, the respondents see their gifts and ministry as an invitation to participate in the mission of the Church.

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<sup>321</sup> This took place on January 21, 2013 at the Catholic Charismatic Renewal Spiritual Centre at Kutunse near Pokuase. It involved nine lay members in the ministries of teaching, and healing and deliverance from Kpehe and Kaneshie Deaneries.

In another focus group discussions,<sup>322</sup> the respondents argued that ministry and mission is an integral part of the Great Commission that has been entrusted to all the baptized. They explained that Jesus Christ has given the baptized the power to preach, baptize, heal and deliver the afflicted from ancestral curses, and deities. A respondent who is a priest from the same deanery defines ministry as service to the community. The Catholic Archbishop of Accra who was another respondent says ministry is service to humanity, especially the poor and the needy. He quotes Matt. 28: 18–20 (The Great Commission) to further explain that every baptized person has been called to ministry and mission. This service embraces all areas of human endeavour, including seeking to bring relief to others. He explains that this ministry has been given to both priests and the layfaithful. A study and analysis of the explanations of the above priests and lay-ministers appear to indicate that all of them have a fair understanding of ministry and mission of the Church as have been explained in chapter two.

#### **4.2 RECOGNITION OF INDIVIDUAL CHARISMS**

Loughlan Sofield and Carroll Juliano have argued that the basis of every ministry in the Church is giftedness.<sup>323</sup> Ministry then is a person's response to the gifts that God has bestowed on him or her. The call and response to ministry finds expression in collaborative ministry which brings together the various gifts so as to achieve the mission Jesus Christ has entrusted to the Church. Since Vatican II, the concept of co-responsibility at every level of the life of the Church has been heightened and encouraged. This is because collaboration has

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<sup>322</sup> This was on March 25, 2013, at St Maria Goretti Catholic Church, Battor. Four members of the healing and deliverance ministry of the Tema-Battor Deanery took part in the discussion.

<sup>323</sup> Loughlan Sofield and Carroll Juliano, *Collaborative Ministry: Skills and Guidelines* (Notre Dame: Ave Maria Press, 1989), 16.

as its goal the effort “to identify, release, utilize and unify the gifts of all baptized Christians.”<sup>324</sup>

In other individual interviews<sup>325</sup> and the two focus group discussions already referred to,<sup>326</sup> the respondents expressed divergent views on whether priests recognize the gifts of healing and deliverance of the lay-ministers. According to some of the respondents, while some of the priests appear to acknowledge the gift of healing and deliverance of the lay faithful, some other priests do not believe such claims. The respondents explained that the priests who expressed doubts argue that the sacraments, especially that of the Anointing of the Sick, are enough to bring about healing and deliverance.

According to one respondent, priests who emphasize the Sacraments of Anointing of the Sick as the Church’s main means of healing normally do not show interest in healing and deliverance services through the use of the charismatic gifts. Other priests in this category do not even allow such services in their parishes. Another respondent, who is a lady, was even forthright in her response. According to her, “some priests think that once people are baptized, confirmed, are communicants, have blessed their marriage, and go for regular confession, then they do not need healing and deliverance through the use of the charismatic gift of healing.”

Almost all the lay respondents said they do receive invitations from priests who believe in the genuineness of the gifts of the lay-ministers. In honoring such invitations, they are given free hands to conduct healing and deliverance services sometimes with or without the

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<sup>324</sup> *Ibid.*, 16.

<sup>325</sup> The respondents were made up of a female and four male leaders of the healing and deliverance ministry of the Catholic Charismatic Renewal. These took place in my office at the Holy Spirit Cathedral, Accra on January 28, 2013; February 11, 2013 and February 18, 2013.

<sup>326</sup> These were recorded on January 21, 2013 and March 25, 2013 at Kutunse and Battor respectively.

participation of the priests. Secondly, these priests refer people who need healing and deliverance to the respondents. As a kind of team work, the respondents in turn give feedbacks to the priests after they have attended to the assignments. By way of “reciprocal” collaboration, lay ministers also direct people to priests for the celebration of the Sacrament of Confession since as one respondent puts it “we lay ministers do not have the power to absolve sinners.”

In expressing their views on whether there is direct involvement of priests in the ministry of healing and deliverance, twenty percent of the respondents said priests are involved, while sixty-five percent said priests are not. Fifteen percent said “they find it difficult to know the position of priests.” In the opinion of the last respondents, even though priests have been ordained and are capable of manifesting the powers of Jesus Christ, they are unwilling to exercise their gifts of healing. In the words of a respondent who is a lay-minister in the healing and deliverance ministry, some priests “do not have the confidence that they have the charism of healing and deliverance.” According to the sixty-five percent respondents, priests confine their involvement in healing and deliverance to only the celebration of the Sacraments. The impact of the celebrations is not felt since little or no teaching has been done to let members of the Church know that the Sacraments bring healing.

Scholars have argued on the mission, ministry and charisms of the members of the Church. For example, Thomas Vijay points to a broader understanding of mission and ministry as practised in the early Church. He explains that the early Church, by the inspiration of the Holy Spirit and in response to the needs and the demands of the Gospel, set up ministries. He concludes that for the times that “the community and its leaders worked together and

discerned the activity of the Spirit in and through them, they were able to overcome cultural barriers and did not experience a clergy and laity divided. (Acts 10: 1–14).”<sup>327</sup>

In calling for the recognitions of the ministries of the laity, Kalilombe argues that a variety of charisms and gifts are not the monopoly of clergy alone. It is the will of Christ that the clergy alone cannot adequately fulfill the mission entrusted to the Church. He argues that the ordained ministry is just one of the many indispensable ministries in the Church which can be performed by the laity and often better, for the proper functioning of the Church as the Body of Christ.<sup>328</sup> This point was reiterated in chapter two of this work. All the baptized by their calling are charismatic and each person receive gifts of the Spirit for ministry in the Church.<sup>329</sup> Vijay’s reference to Chapter 12 of St. Paul’s letter to the Corinthians gives a very clear account of the gifts of the Holy Spirit. This gift has been given, first for the common good, and second for the mutuality and co-responsibility of all the members of the Body of Christ. The aim of these gifts is for priests and laity to carry out the mission of Christ effectively because even though the body has many parts with each part performing different functions, they are ultimately one body.<sup>330</sup>

A scholar who discusses into details *charisms* is Kung. He identifies three misconceptions which have been associated with charisms. First, he says it is a misconception for anyone to think that charisms are phenomena that are exceptional, miraculous or sensational.<sup>331</sup> While appearing to admit that charisms are needed to bring about healings, drive out demons, and

<sup>327</sup> Thomas Vijay, *FABC Papers*, 17

<sup>328</sup> P.A. Kalilombe, “The African local churches and the world-wide Roman Catholic communion: Modification of relationships, as exemplified by Lilongwe Diocese,” in *Christianity In Independent Africa*, eds. Edward Fashole-Luke et al. (London: Rex Collings Ltd, 1978), 90.

<sup>329</sup> Alcuin Coyle, “Dialog with Church Leaders and Theological Schools on Charisms and Priestly Ministry” [www.womenpriests.org/classic/coyle.asp](http://www.womenpriests.org/classic/coyle.asp) [accessed 15/10/2012].

<sup>330</sup> Vijay, 18.

<sup>331</sup> Hans Kung, “The Continuing Charismatic Structure,” in *Theological Foundations for Ministry*, ed. Ray S. Anderson (Edinburgh: T & T Clark Ltd., 2000), 479.

perform other miracles, Kung's conclusion "is that the signs and wonders are not unequivocally signs of the Holy Spirit, of the real charism." According to him, the Antichrist can perform signs and wonders. Secondly, these extraordinary signs can also happen outside the Church. In following the example of Paul who recommends the necessity of distinguishing spirits (I Cor. 12: 2), Kung argues that this approach is essential because of the presence of different spirits and different spiritual phenomena.<sup>332</sup> According to him, the two principal criteria established by Paul to help identify the Spirit that comes from God are: when a person affirms that Jesus is Lord since it is only in the Holy Spirit can such affirmation be made; and the second criterion is the offer of service which is part of the charism. Since charism is directly linked to the community, true charism is not only in terms of extraordinary signs but of service to the community.<sup>333</sup> In his argument then, charisms are not only extraordinary happenings, but "are everyday phenomena in the life of the Church."<sup>334</sup> Vatican Council II appears to make the same point about the existence of the charisms in both extraordinary and ordinary forms in the Church, when it asks the faithful to receive with thanksgiving and consolation the charisms, whether they are "very remarkable or more simple and widely diffused."<sup>335</sup>

In linking the charisms to the Church, Vatican Council II explains that there is no need for anyone to rush for the extraordinary gifts since all the gifts of the Holy Spirit are "fitting and useful for the needs of the Church" because it is not only through the remarkable charisms that one can expect the fruits of apostolic labour.<sup>336</sup> Even though the Church recognizes the existence of different gifts, it however wants the genuineness and the proper use of the charisms to be ascertained by those who have charge over the Church. The aim is not to

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<sup>332</sup> *Ibid.*, 480.

<sup>333</sup> *Ibid.*, 480.

<sup>334</sup> *Ibid.*, 480.

<sup>335</sup> *Lumen Gentium* no. 12.

<sup>336</sup> *Ibid.*, 12.

“extinguish the Spirits, but to test all things and hold fast to what is good. (Thess. 5: 12, 19–21).”<sup>337</sup> Although Vatican Council II has given responsibility to some people in the Church to oversee the right use of the Charisms, there was no clear designation or identification of persons whose responsibility it is to understate this supervisory role. Second, no clear procedure has been given to help in this role of identification of genuine charisms and supervision of persons claiming to have these gifts.

The second misunderstanding identified by Kung has to do with whether there is only one particular kind of gift such as ordination. In his opinion, ordination cannot be assumed to be the only charisms since there are a rich variety of the gifts as shown by Paul in such passages as I Cor. 12: 28–31; Rom. 12: 28–31; Eph. 4: 11ff. Some of these charisms are preaching, service and leadership. Kung thinks that in the mind of Paul, suffering is also a form of charism (II Cor. 4: 7–12; cf. Col. 1: 24). Charism is bestowed; it is assigned and distributed for the benefit of others and because there are a variety of them they are spread throughout the whole Church for the use and benefit of others.<sup>338</sup>

Kung’s third and final argument on the misunderstanding of the charisms is the assumption that the charisms are limited to only few people and to suppose that the charisms exist in “hierarchical” form. In reiterating an earlier argument, Kung explains that charisms are a general rather than a specific phenomenon. Basing his evidence on New Testament, he explains that “it would be impossible to limit charisms to those who hold office in the Church.”<sup>339</sup> The apparent conclusion is that no single individual in the Church can lay claim to all charisms, and neither are charisms the preserve of only particular people in the Church. Individuals are endowed with charisms for the building of the community. Nonetheless, as

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<sup>337</sup> *Ibid.*, 12.

<sup>338</sup> Hans Kung, 481–482.

<sup>339</sup> *Ibid.*, 483.

indicated by Kung, tensions and difficulties can arise in the Church as a result of the workings of the Spirit in the Church and those people in the Church who are filled with the Spirit.<sup>340</sup>

The tensions and difficulties identified by Kung have also been highlighted by Fernandez with specific mention of the opposition between sacramental institution (hierarchy) and charism within the Catholic Church. Coyle calls these ministries “office and charism” and says that while “office has its origin primarily from the historical Christ and bears the characteristics of the incarnation, charism has its origin primarily from the Holy Spirit and bears the characteristics of the working of the Spirit. Office represents the Headship of Christ; charism heals, renews and carries the Church forward.”<sup>341</sup> Coyle recommends that office and charism be distinguished depending on whether the services they render are spontaneous or are of permanent basis.<sup>342</sup>

The inability to make this clear distinction has been one of the factors that have brought about tensions between priests and lay ministers in the healing and deliverance ministry. According to respondents who are lay ministers, some priests have argued that healing and deliverance is an essential part of the ministry of priests and not for the laity. This is contrary to what the lay ministers say about themselves, for they (lay ministers) argue that they are part of the Church and have been called to exercise their Charisms in healing and renewing the Church. Almost all the respondents who are lay ministers expressed the view that criticisms priests level against lay healing ministers mean that priests understand the charisms as gifts for only a few people and the ordained ministers. This approach, the respondents

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<sup>340</sup> *Ibid.*, 489.

<sup>341</sup> Alcuin Coyle, “Dialog with Church Leaders and Theological Schools on Charisms and Priestly Ministry” [www.womenpriests.org/classic/coyle.asp](http://www.womenpriests.org/classic/coyle.asp)[accessed 15/10/2012]

<sup>342</sup> Alcuin Coyle, “Dialog with Church Leaders and Theological Schools on Charisms and Priestly Ministry” [www.womenpriests.org/classic/coyle.asp](http://www.womenpriests.org/classic/coyle.asp)[accessed 15/10/2012]

think, does not promote the mission of the laity. What it rather does is to leave this all important ministry in the hands of only a segment of Christ's faithful: a number of whom do not appear to be interested in the charismatic gift of healing and deliverance. Another area that appears to heighten tension in the relationship between priests and lay ministers in the healing and deliverance ministry is the clear categorization of priests into "renewal" and "non-renewal" members. The renewal priests are the "powerful" ones who are seen to be interested in the ministry of the Charismatic Renewal and in healing and deliverance, while the "non-renewal" priests are described as not keen and sometimes hostile to the gifts of the spirit that the lay ministers exhibit. This group of priests does not promote healing and deliverance because they see the sacraments as containing enough healing powers.

According to Fernandez, John Paul II also acknowledges the tension or opposition in some quarters between office and charism. He therefore called for the need of a harmonious relationship between the institutional and the charismatic dimensions in the life of the Church.<sup>343</sup> Making it a constant position of his teaching authority, John Paul II in 1987, indicated in his message to the ecclesial movements gathered for their second international colloquium that: "In the Church, both the institutional aspect, and the charismatic aspect [...] are co-essential and concur to her life, renewal and sanctification, albeit in different ways."<sup>344</sup> John Paul II then calls for the need "always to avoid that deplorable opposition between charism and institution" because the existence of such an opposition, tension and difficulty will damage the unity of the Church, and will call into question the credibility of the mission of the Church in the world, as well as its mission for the salvation of souls.<sup>345</sup> Cantalemesa describes institution and charism as "the two lungs" of the Church body and argues that they

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<sup>343</sup> Fidel Gonzalez Fernandez, "Charisms and Movements in the History of the Church," in *Laity Today: The Ecclesial Movements in the Pastoral Concern of the Bishops* (Vatican City: 2000), 75.

<sup>344</sup> *Ibid.*, 75.

<sup>345</sup> *Ibid.*, 75.

are working together for the Church unity.<sup>346</sup> Coyle appears to support this relationship when he explains that the two ministries seek unity each in its unique way. The basic function of office is to ensure order and continuity, while charism “contributes to the ministry of unity through renewal, reform and development.”<sup>347</sup>

Even though office and charism are dialectically against each other by way of their mode of operation and structure, they nevertheless complement each other. Second, the two together make up the total ministry of the Church. Third, when there is mutual respect between them the Church as a whole benefits by flourishing. This growth becomes evident when each one makes use of the resources of the other.<sup>348</sup> An example of the relationship between the institution and the charismatic gifts has been given by Beeko former Moderator (1994–1998) of the Presbyterian Church of Ghana. According to him, “Whilst serving as the Chairman of the Akim Kibi Presbytery of the Presbyterian Church of Ghana, I was in the office one morning preparing a conference paper. Suddenly I heard loud noises from a crowd which had gathered at the office premises. When I went out to enquire what was happening, I was confronted with a traditional priestess followed by a sizeable crowd. The priestess claimed she had been told by a certain ‘voice’ to come to see me, and that I would deliver her from her fetish. She had become ecstatic and I was told by a member of the crowd that the woman was a priestess of the river deity Bootwiri of Kibi. I was confused because I had no knowledge of how to undertake deliverance, yet the woman wanted to be free from the deity to become a Christian. I dismissed the crowd, and with a few of my elders, we sang some hymns, I prayed and then read Psalm 23. At the end of these prayers, the priestess had become sober. I then invited the leaders of the BSPG who I knew were conversant with the

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<sup>346</sup> Raniero CantaleMESSA, *Come, Creator Spirit: Meditations on the Veni Creator*, trans. Denis and Marlene Barrett (Minnesota: Liturgical Press, 2008), 184.

<sup>347</sup> Alcuin Coyle, “Dialog with Church Leaders and Theological Schools on Charisms and Priestly Ministry” [www.womenpriests.org/classic/coyle.asp](http://www.womenpriests.org/classic/coyle.asp) [accessed 15/10/2012]

<sup>348</sup> *Ibid.*

ministry of deliverance to deal with the situation. They did exorcise the spirit of Bootwiri from the priestess. The former priestess was subsequently baptized and she was enlisted as a member of the Presbyterian Church of Akim Kibi.”<sup>349</sup>

Cantalembessa gives another analogy between charism and institution and says they are like the two arms of the same cross. They cannot operate independently of the other. This is because “Charisms without the institution result in chaos; the institution without the charisms becomes stagnant. The institution does not kill the charisms; on the contrary, it assures them of a future and also a ...past.”<sup>350</sup> The institution acts in the present by seeing to it that the charisms do not burn out too quickly since it is required for the building up of the Church. In the same vein, the institution is in the best position to remind charismatics of the experience of the Spirit in times past. In spite of the existence of these possibilities, Coyle re-states his argument that “there has always been, and always will be, a tension between office on the one hand, and charism on the other.”<sup>351</sup> This position appears to contradict that of Fernandez who opines that “There can never be any opposition between the ecclesiastical institution that operates by the power of the Holy Spirit and the charisms that the Spirit himself gives to the Church of Christ.”<sup>352</sup>

### 4.3 SPIRITUAL DIRECTORS AND DISCERNMENT

As I have argued in this research, majority of lay ministers in healing and deliverance ministry generally exhibit the spirituality of Charismatic renewal. This spirituality is largely made up of the experiences one has of the Spirit. This experiential dimension of faith

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<sup>349</sup> Asamoah-Gyadu, 199.

<sup>350</sup> Cantalembessa, 187–8.

<sup>351</sup> Alcuin Coyle, “Dialog with Church Leaders and Theological Schools on Charisms and Priestly Ministry” [www.womenpriests.org/classic/coyle.asp](http://www.womenpriests.org/classic/coyle.asp) [accessed 15/10/2012]

<sup>352</sup> Fidel Gonzalez Fernandez, “Charisms and Movements in the History of the Church” in *Laité Today: The Ecclesial Movements in the Pastoral Concern of the Bishops* (Vatican City: 2000), 76.

therefore plays a major part in healing and deliverance. While it may be true to talk about authentic experiences of God, so it may be true that the spiritual realm may also include certain experiences that may have their sources from demons or evil spirits or even from one's mind or imagination. Dreher, a Catholic Priest associated with the Catholic Charismatic renewal explains that "the Spiritual realm needs to be approached with discernment. We need to be able to respond wholeheartedly to what God is doing, but also to negotiate our way through the counterfeits of Satan and the temptations of our own egoism."<sup>353</sup>

Peter Adoko-Enchill, also a Catholic Priest in an article in the *Catholic Voice* says that from the day of Pentecost to the present age many believers do experience the Holy Spirit and with His power are doing wonderful things. He however says that the devil from the beginning of creation pretends to be the right spirit and continues to deceive God's people. Adoko-Enchill draws attention to the caution given to Christians not to believe every spirit because "Even satan can disguise himself to look like an angel of light" (2 Cor. 11: 14). He claims there are Christians who conclude that once a person begins to speak in tongues, performs miracles, heals and prophesizes such a person is filled with the Holy Spirit. But these manifestations are not necessarily the work of the Holy Spirit since the devil is capable of manifesting some of these gifts (cf. Exod. 7: 8–13).<sup>354</sup>

Dreher outlines four principles to act as a guide in the discernment process. These are:

1. Seek God, not experiences. He says spiritual experiences should not be sought for themselves since to seek them opens one up to the counterfeits of Satan.
2. Walk in faith. This calls for a personal knowledge of God without necessarily having a spiritual experience in the usual sense.

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<sup>353</sup> John Dreher, "Which Spirit Are You Following," *New Covenant*, February 1984, 22.

<sup>354</sup> Peter Adoko-Enchill, "Testing Every Spirit: The Promise of the Holy Spirit," *Catholic Voice*, May 1995, 15–6.

3. Draw proper conclusions. To have spiritual experiences do not in themselves show the “correctness of our gifts” particularly in situations where there are “difference of opinion with those in authority.”
4. Obtain pastoral oversight. If one’s experience is judged to be normal to the charismatic renewal, one should contact another person in the local prayer group for advice. However, if the experiences are unusual, the spiritual direction of someone with training in theology and spirituality will help. Even this may not guarantee sound spiritual direction. The best method is to have a spiritual director.<sup>355</sup>

McBrien explains that it is not easy to discern the Spirit because the Spirit itself, apart from being invisible, is also transcendent. Another reason is that human beings easily rationalize issues to conform to what they think is right, and finally because a number of issues are complex and complicated and therefore answers are not easily found for them. In arguing that it is absolutely never certain to claim to be responding to the Spirit, McBrien proposes “*negative criteria* by which obviously false responses can be exposed.”<sup>356</sup> He discusses four of them. According to him, a *discernment process* is probably “not of the Spirit:” first, if it does not have what Paul mentions in Galatians 5: 22–23 as fruits of the Spirit, namely, love, joy, peace, patient endurance, kindness, generosity, faith, mildness, and chastity. Second, if it results in the taking of either a moral or doctrinal positions that are inconsistent or diametrically opposed to the doctrinal tradition of the Church. Any such positions which are opposed to recognized theological and biblical scholarship are not to be regarded as such. Third, if it results in the demonstration of peculiar behaviour and isolation of persons involved instead of enhancing the life of the Christian community (Ephesians 4:15-16).

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<sup>355</sup> John Dreher, “Which Spirit Are You Following,” *New Covenant*, February 1984, 24.

<sup>356</sup> Richard McBrien, *Catholicism* (London: Geoffrey Chapman, 2008), 976.

Finally, if it does not take into consideration relevant information, and prefers to ignore the counsel of well informed and experienced and knowledgeable people, and ignores corporate reflection and imposes its own judgment.<sup>357</sup>

McBrien's analysis finds support in the argument of Simon Attigah, the Accra Archdiocesan Coordinator of the Catholic Charismatic Renewal on the significance of the appointment of Spiritual Directors<sup>358</sup> to the renewal. According to Simon Attigah, a Spiritual Director is a spiritual safeguard of the activities of lay ministers. This observation also appears to underline the intention of Most Rev Charles Gabriel Palmer-Buckle, the Metropolitan Catholic Archbishop of Accra, in his letter<sup>359</sup> of appointment of the Spiritual Director to the Catholic Charismatic Renewal. In assigning a priest the role of a spiritual guide for three years with effect from October 1, 2011, the Archbishop indicated that the choice of, and the decision to appoint a spiritual director, was based on the recommendations<sup>360</sup> by the members of the Charismatic Renewal and the result of the consultations he had made with the Accra Archdiocesan Curia.

A critical analysis of the content of the letter indicates that the role of the spiritual guidance has been given to a priest who will have to relate with all the members of the renewal which includes those in the ministry of healing and deliverance. Since pastoral care aims at touching personal lives, Sebastian L. Ssempijja quotes Eugene Kennedy to explain that "When the

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<sup>357</sup> *Ibid.*, 976.

<sup>358</sup> The Spiritual Directors are often priests. The Catholic Church has made it a pastoral policy to assign priests to the various societies and groups. For example, in the Charismatic Renewal, from the Archdiocese to the zonal and parish prayer groups, priests have oversight spiritual responsibilities over all of them.

<sup>359</sup> The letter of appointment dated October 20, 2011, was personally handed to the Spiritual Director by the Archbishop during a brief inauguration ceremony at the Holy Spirit Cathedral on October 19, 2011. The spiritual directors to the other Archdiocesan Societies and groups were present and also received their letters.

<sup>360</sup> In response to a letter of April 1, 2011, asking Archdiocesan Societies and Groups to nominate three priests for consideration as spiritual directors, the Catholic Charismatic Renewal through its coordinator in a letter dated 12th May 2011, proposed three priests to the Archbishop. Out of this number a spiritual director and an assistant were appointed.

priest can present himself to his people as an open and receptive person, as a man who can reach into the lives of others with sensitive understanding, then he is available for a deep relationship with them as individuals.”<sup>361</sup>

The priest as a spiritual director, and in his pastoral care, is to have a deep understanding of human conditions, which often show in times of sickness, demonic attacks, loss of property, marital challenges like infertility, and death. Pastoral direction is part of the mission of the Church which aims at bringing healing and hopes to the afflicted. Furthermore, seeking the opinion of the leadership of the renewal for a spiritual guide has offered the lay people a say in the mission of the Church. This is most likely to improve upon the relationship between the priests and lay ministers in the Church.

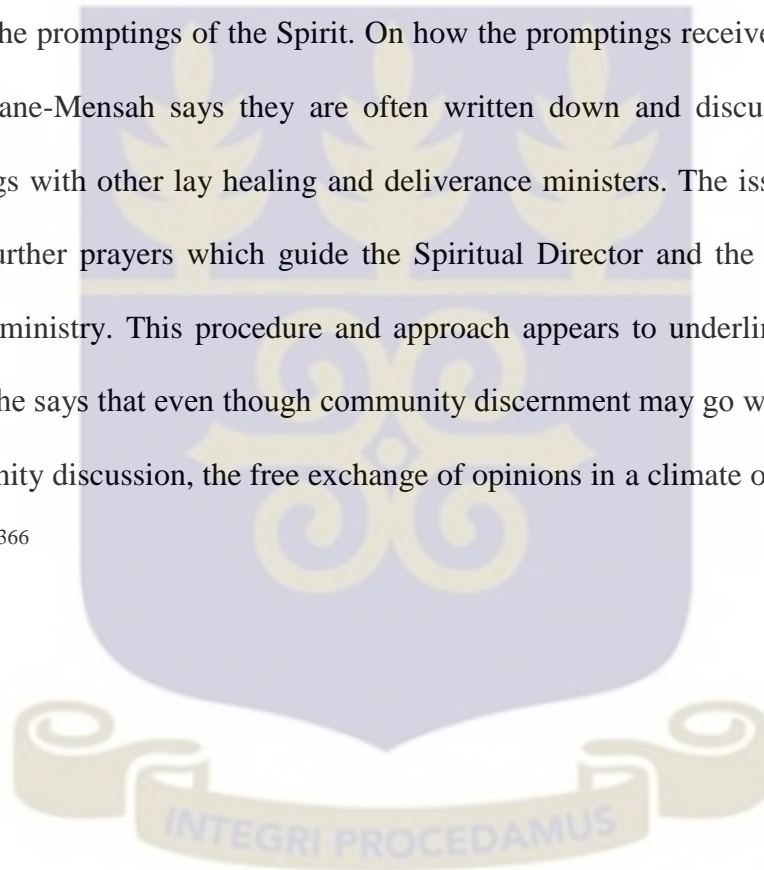
In detailing out his function, the letter states that “As the Spiritual Director, you are to offer, first and foremost, spiritual guidance to the members of the society [Catholic Charismatic Renewal] in the entire Archdiocese of Accra. Additionally, you are to take keen interest in all the group’s activities and do your best to help members play their active role in the development and mission of the Archdiocese....” The Archbishop’s letter appears to place greater emphasis on spiritual direction than on other considerations, and secondly it aims at helping members discern how to take active part in ministries. Whether for oneself or to help others make decisions, and know the will of God, involves what Rebekah Eklund calls “a messy set of human and practical questions as well as the divine element” since attempting to separate the psychological, material, spiritual, and the emotional are not an easy task. This is because in addition to God, one also pays attention to the context and stories of one’s lives.<sup>362</sup>

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<sup>361</sup> Sebastian L. Ssempijja, “Pastoral Counselling As a Human Encounter,” *African Ecclesial Review* 28, no., 5 (1986): 307.

<sup>362</sup> Rebekah Eklund, “Communal Discernment: Knowing God Together” [www.practicalmattersjournal.org](http://www.practicalmattersjournal.org) [accessed 15/02/2013], 13.

The complexity involved in being open to “the promptings of the Spirit are never unequivocally and unmistakably clear.”<sup>363</sup> McBrien explains that since no one has ever seen God, so has no one seen the Spirit. It is by inference from what one sees, feels, and experiences that one is able to talk about the presence of the Spirit.<sup>364</sup> As the Spiritual Director of a group of Catholics who believes in healing, deliverance and miraculous powers, Philip Anane-Mensah<sup>365</sup> a respondent of the Archdiocesan Healing and Deliverance Team, opines that priests use the various prayer warriors of the Charismatic Renewal community for discernment of the promptings of the Spirit. On how the promptings received from the Spirit are utilized, Anane-Mensah says they are often written down and discussed during their monthly meetings with other lay healing and deliverance ministers. The issues then become the theme for further prayers which guide the Spiritual Director and the leadership of the Renewal in the ministry. This procedure and approach appears to underline what McBrien expresses when he says that even though community discernment may go with prayer “it also requires community discussion, the free exchange of opinions in a climate of truthfulness and mutual respect.”<sup>366</sup>



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<sup>363</sup> McBrien, 976.

<sup>364</sup> *Ibid.*, 976.

<sup>365</sup> Philip Anane-Mensah is a retired teacher and has since 1982 been a lay minister of the healing and deliverance ministry of the Catholic Charismatic Renewal. This interview was conducted on February 11, 2013. At 67, he is one of the oldest members both by age and membership. His services have been sought not only in Renewal meetings but at healing and deliverance programmes in parishes in the Archdiocese of Accra.

<sup>366</sup> McBrien, 976.

#### 4.4 THE PLACE OF THE BIBLE

A lay respondent of healing and deliverance ministry argues that the Bible is held in high esteem and used extensively in the ministry of healing and deliverance. The respondent however explains that there are a number of people who take every part of the Bible literally, and cites as an example, Jesus' saying "Let the dead bury their own dead" (Matt. 8: 22; Luke 9: 60). This, the respondent explains, requires interpretation since the saying and its background do not support a literal interpretation. Despite the problem of interpretation, other respondents, priests and lay ministers explain that Bible reading, interpretation and application to concrete life situations feature prominently in healing and deliverance sessions. This pastoral approach finds approval in what Pope Benedict XVI explains that "the interpretation of Scripture can never be a purely academic affair, and it cannot be relegated to the purely historical."<sup>367</sup>

The Church in Ghana, aware of the place of the Bible in the life of Catholics, stresses the need to introduce the faithful "to the correct principles for interpreting the bible to forestall the danger of fundamentalism and each member interpreting the bible in his/her own way."<sup>368</sup>

The Church therefore in its Pastoral Guidelines for the National Pastoral Congress in Cape Coast from 7<sup>th</sup>-14<sup>th</sup> April, 1997, advocates that exegetes should help in the correct interpretation of biblical texts. Since it is the Catholic Charismatic Renewal that appears to show much interest in the ministry of healing and deliverance, the Pastoral Guideline identifies some excesses of the group. These include overemphasis on demonology and the habit of attributing all kinds of illnesses, physical and spiritual challenges to demons and witches. Furthermore, the document was concerned of the tendency of some Renewal

<sup>367</sup> Joseph Ratzinger Pope Benedict XVI, trans. Andrian J. Walker, *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration* (New York: Doubleday, 2007), 78.

<sup>368</sup> Ghana Catholic Bishops' Conference, *Pastoral Guidelines for the National Pastoral Congress in Cape Coast from 7<sup>th</sup> -14<sup>th</sup> April, 1997* (n.d.), 3.

members disregarding authority of the Church and the literal and fundamentalistic approach to the use of the Bible. It also mentions the branding as demonic everything in African Traditional Religion and in non-Christian Religions.<sup>369</sup>

In offering pastoral guideline, the document calls on clergy and religious to be more involved in the formation and devotion programmes of the Renewal. Such involvement is intended to offer support and guidance so that the Renewal, which is described as a powerful tool for evangelization, can help the layfaithful meet their spiritual needs. Second, the priests' involvement is meant to prevent excesses of the members. Another recommendation which brings the Renewal and the Priests to closer pastoral relationship is that Church authorities such as parish priests and chaplains to the Renewal must approve speakers invited to talk at Renewal gatherings. This is to ensure that orthodoxy should be the message that is given at such meetings.<sup>370</sup>

For most of lay respondents, the bible rather than the *Catechism of the Catholic Church* or any other book, is what they use in their ministry because it touches and makes meaning in their lives and in that of others who they have ministered to. This position is in line with what Anderson says generally of Pentecostals and Charismatics. According to him they “read the Bible, which they acknowledge universally as the source of their theology. For most Pentecostals and Charismatics, theology is inseparable from the Bible in which they find their central message.”<sup>371</sup> The lay ministers of healing and deliverance are not interested in theological niceties and other issues which they deem are good for academicians. Anderson

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<sup>369</sup> *Ibid.*, 4.

<sup>370</sup> *Ibid.*, 3–4.

<sup>371</sup> Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: University Press, 2010), 225.

further explains that the reading of the Bible has one purpose for the Charismatics: “to find there something that can be experienced as relevant to their felt needs.”<sup>372</sup>

Priest- respondents expressed worry about the selective preference given to some parts of the Bible by the lay ministers. The healing and deliverance ministers many times rely on biblical passages and themes that speak of spiritual warfare, healing, deliverance, name and power and authority of Jesus and the Holy Spirit. Since their charisms are largely to fight spiritual forces, the healing and deliverance ministers find in the Bible the resources for their ministry. Omenyo, quoting Justin Ukpong, makes a similar point that “The Bible is believed to provide a spiritual resource for fighting spiritual forces. Since these forces are spiritual, only spiritual resources can overcome them.”<sup>373</sup>

This approach appears to conform with the document *Theology Today: Perspectives, Principles and Criteria*, issued by the International Theological Commission of the Catholic Church which argues that the people of God believe it is led by the Spirit of the Lord and in response to Vatican II, the Church reads the signs of the times and interprets them in the light of the Gospel. The bible takes the human person in their totality and speaks of the wonderful plans of God for the salvation of all. As a Word of God it liberates people from every part of the globe. The Church makes use of language that is intelligible to every generation so as to respond to questions about the present life and the life to come.<sup>374</sup>

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<sup>372</sup> *Ibid.*, 225.

<sup>373</sup> Omenyo, 250.

<sup>374</sup> <http://www.zenit.org/article> [accessed 31/03/2012], 16–7.

Scholars have discussed the literalist approach used by Pentecostals and Charismatics in understanding the Bible and the Christian message.<sup>375</sup> Biblical literalism was the episode behind the poison drinkers and snake handlers in North America.<sup>376</sup> What those persons did was to give a literal interpretation to Mark 16: 18 which says believers “will pick up serpents, and if they drink any deadly thing, it will not hurt them.” Lay ministers of healing and deliverance, in using the Bible for exhortation prior to healing and deliverance sessions, are able to cite many real life examples of situations and are also able to back these examples with several biblical texts. For them the Bible has all answers for human challenges like sickness, demonic oppression, financial difficulties, poverty, marital challenges, and unemployment.

In a deanery healing and deliverance session of a crusade which had the theme “Come to me, all who labour and are heavy laden, and I will give you rest” (Matt. 11: 28) of which I was a participant observant,<sup>377</sup> a lay minister of the healing and deliverance ministry who was the facilitator for the third and last day of the crusade, was able to give many testimonies to illustrate his teaching. As a participant observant, my assignment included the sprinkling of holy water on the worshippers and the stretching forth of my hands like the other priests over those who were being prayed over. I was also asked to attend to others who fell down during the prayer sessions and those who were sent to the “spiritual theatre”<sup>378</sup> for further prayers and counselling. One priest after the other was called upon by the lay facilitator to say a

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<sup>375</sup> Handling venomous snakes and drinking poison are part of their Christian worship practices. Some of the teachings of Jesus are spoken in riddles, symbolism and metaphors. Some followers understand them literally and try to put these teachings in their exact words into action in their daily lives. In some cases, it is not all believers who handle snakes and drink poison but only the *true believers* among them. If in doing this someone is harmed or killed, the understanding is that it is because they had doubts in the Lord. For example, at the Easter Sunday Service in 2004, Rev. Dwayne Long died out of this practice. It is estimated that about 80 people have died through this practice. See [www. Rickross.com/reference/snake/snake 8 html](http://www.Rickross.com/reference/snake/snake%208.html) [Accessed 17/02/2013].

<sup>376</sup> Anderson, 226.

<sup>377</sup> The healing and deliverance session was during the Accra East Deanery Crusade at Abavana Down Cluster of Schools Park, from Wednesday, 2<sup>nd</sup> to Friday, 4<sup>th</sup> September 2009.

<sup>378</sup> This is the place at the healing venue specially designated for persons judged to have “stubborn” demons. Such persons are attended to by other healing ministers or prayer warriors.

prayer after he had taken the people through the healing sessions. Other priests, together with lay healing ministers, moved among the people, laid their hands on them and prayed for them. All these while, the people had stood before the rostrum and were being prayed for.

Some of the phenomena that I saw during the deliverance sessions were screaming, vomiting and falling down by persons undergoing healing and deliverance. Apart from few male, majority of people who exhibited such signs were women. Some of the signs that Martey and Atiemo have listed as manifestations of demons were seen at the healing and deliverance sessions. Signs and manifestations such as vomiting, flatulence, rapid rolling of eye-balls, trembling and shaking, spinning, crawling on the ground like a snake, hissing, twitching the mouth and spitting, bizarre bodily movement, bad odour, shedding of tears, laughing and roaring<sup>379</sup> were a common feature at the crusade. These signs and manifestations have also been mentioned during the interviews. However, it was pointed out that such signs and manifestations do not show that people have been delivered. Martey and Abamfo also say one must not necessarily show such signs to be assured they have been delivered.

Preaching and exhortations by lay ministers is a common practice in the Archdiocese. This is evident during parish, deanery, and zonal crusades, and the monthly *Hour of Grace* sessions in some parishes. In his comparative study of Pentecostal preaching with Protestant and Roman Catholic preaching, Aldwin Ragoonath “argues that Pentecostal homiletics (1) contains a commitment to the whole of the Scriptures; (2) operates from a Spirit worldview, (3) starts with the preacher reexperiencing and subsequently drawing out symbolic meaning of it, (4) moves the congregation to experience the presence of God through the sermon, (5) seeks to preach to the needs of the congregation, (6) preaches in a variety of genres (topical,

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<sup>379</sup> See Emmanuel Martey, “Deliverance Ministry in Ghana: A Theological Assessment,” *Trinity Journal of Church and Theology* 9, no. 1 (1999) 22; Abamfo Atiemo, “Deliverance in the Charismatic Churches in Ghana,” *Trinity Journal of Church and Theology* 4, no. 2 (1994):42.

textual, need centered, counseling, expository), (7) is not dependent on any specific mode of communication (monologues and dialogues), and (8) uses blocks of thought, especially when preaching from narratives.”<sup>380</sup>

A cursory observation of the style of preaching by priests and lay ministers at *Hour of Grace* and Crusades, and other para-liturgical and liturgical programmes that have Pentecostal-Charismatic settings, shows some of the characteristics associated with Pentecostal homiletics. A typical outline of healing and deliverance sessions as observed in the Archdiocese of Accra often takes the following form:<sup>381</sup>

1. Songs of praise and songs of worship
2. Reading of a Bible passage<sup>382</sup>
3. Preaching/Exhortation which is based on the Bible passage that has been read and the style of preaching incorporating a number of characteristics described above.
4. Healing<sup>383</sup> sometimes interspersed with songs
5. Offerings
6. Closing songs.

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<sup>380</sup> Mark J. Cartledge, “Practical Theology” in *Studying Global Pentecostalism: Theories and Methods*, eds., Allan Anderson et al (Los Angeles: University of California Press, 2010), 273.

<sup>381</sup> In a liturgical or para-liturgical setting there is first the exposition of the Blessed Sacrament which is only reposed at the end of the programme. This, for example, was what was done in Star of the Sea Catholic Church, Dansoman Last Stop on February 22, 2013, as part of the 120<sup>th</sup> anniversary celebration of the Catholic Archdiocese of Accra. Other parishes and rectorates also organized healing services as part of the same celebration in the Archdiocese of Accra.

<sup>382</sup> Again in a more liturgical or para-liturgical programmes, the Rosary is said immediately after the songs of praise and worship.

<sup>383</sup> Either mass healing or people with specific illness are called forward for prayers of healing or spontaneous prayers are said for healing. The later was what was used at the Star of the Sea Catholic Church.

#### 4.5 SEMINARS AND TEACHING

The Catholic Archdiocese of Accra has organized healing, deliverance and exorcism seminars for priests and lay ministers. However, a greater number of such seminars have been an annual activity of the Catholic Charismatic Renewal. According to Anthony Osei Assibey, the National Coordinator of the Catholic Charismatic Renewal whose office facilitated some of the programmes, such seminars are intended to “upgrade the knowledge of priests and lay people all of whom are pastoral agents of the mission of Christ.”<sup>384</sup> For example, at the invitation of the National Service Team of the Catholic Charismatic Renewal, Father Elijah Vella, OFM Conv., an exorcist from the Archdiocese of Malta, directed a healing and deliverance seminar for priests, religious and members of the Healing Ministry of the Catholic Charismatic Renewal in October/November 1993, at the Pastoral Centre Sunyani. The theme was *The Devil and Exorcism* and was treated under three sub-headings: “The Christian on the Battlefield,” “Strategies of the Devil,” and “Powers Christians Contend Against.”

The seminar later resulted in the formation of Diocesan Healing and Deliverance Teams in the country. Another outcome has been the holding of periodic workshops on healing and deliverance at diocesan level as well as the formation of national and diocesan monitoring teams whose responsibility is “to ensure that healing and deliverance ministries do the proper thing.”<sup>385</sup> Even though priests and lay representatives from Accra Archdiocese were at the Sunyani seminar, arrangement was made for Father Elijah Vella to hold a day’s seminar for leaders of the Catholic Charismatic Renewal in the Archdiocese of Accra. The seminar which was held on the eve of the departure of Father Vella to Malta took place at the Holy Spirit Cathedral.

<sup>384</sup> A telephone interview on December 5, 2012.

<sup>385</sup> National Service Team of the Catholic Charismatic Renewal, *New Breath of the Spirit*, June 1994, 11.

In September 1995, two separate deliverance and exorcism seminars were organized for priests and lay ministers during the holidays at the St. Paul Catholic Seminary, Sowutoum-Accra. The facilitator was Father Jeremy Davies, who was appointed exorcist of the Archdiocese of Westminster in 1986. He was a medical doctor before entering the seminary for formation leading to his ordination in 1974. During the three weeks programme, he took participants<sup>386</sup> through three days sessions on biblical and theological bases of deliverance, and two weeks of practical sessions with persons who some of the participants had brought and were said to be under demonic influence.

The last seminar on healing and deliverance for priests was held at St. Paul Catholic Church Kpehe in 2008 by the *Cor et Lumen* Christi Community of Britain, led by Damian Stayne. According to a member of the Zone Five of the Catholic Charismatic Renewal, many priests have taken seriously and have applied the recommendations of the Pastoral Congress to their pastoral ministry. This is seen in the occasional presence of some priests at prayer and healing services. The priests, who are the parish/local spiritual directors, have honoured invitations to teach and participate at prayer meetings and healing services. A few priests are said to invite themselves and give teachings on some aspects of the Church's belief. In some other parishes, the priests go through the year's programmes with the leadership of the renewal all in an attempt so ensure the renewal's activities conform to the theme of the parish and is marked by orthodoxy.

In spite of the above accounts, it ought to be emphasized that the apparent involvement of priests in the healing and deliverance ministry by way of formation seminars, generally

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<sup>386</sup> I was a participant at the seminar. Even though it was meant for priests from the Accra Province of the Catholic Church, made up of Accra Archdiocese, the Dioceses of Koforidua, Ho, Keta-Akatsi and Jasikan (The Apostolic Vicariate of Donkorkrom had not yet been carved from Koforidua Diocese) only five priests from Accra Archdiocese attended. A few priests who did not attend said they were uncomfortable with the topic. This has often been the reason cited by priests when it comes to the issue of exorcism.

speaking, has been far below the number of times that lay ministers of the Catholic Charismatic Renewal have been. As the information provided above indicates, training and formation programmes for priests in healing and deliverance have not been constant and continuous as compared to that for the lay ministers. For example, while only three programmes were organized for priests between 1993 and 2008, lay ministers on the other hand had attended similar programmes almost every year during the same period.

In 2012, while the Archdiocesan Service Team of the Catholic Charismatic Renewal organized a three-day training sessions for lay ministers, with the resource persons also being lay ministers of healing and deliverance ministry,<sup>387</sup> no such programme was organized for priests. There was also no priest in attendance either as a participant or a resource person. It would therefore appear that the organizers who were themselves lay ministers of the training sessions had as their focus other lay-ministers rather than priests or even joint priests-lay ministers training.

The situation in the Zonal Levels had not differed from that of the Archdiocese. Using Zone Five<sup>388</sup> as an example, there was not a single joint priests-lay ministers training programmes in the Zone in the year 2012. There was also no training programme for priests. However, as many as seven training sessions were held for lay ministers. The facilitators were all lay ministers of healing and deliverance.<sup>389</sup> As to why little or no attention has been given to

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<sup>387</sup> The sessions were held from February 16–18, 2012, at the Holy Spirit Cathedral Hall, Accra. Topics treated were occultism, witchcraft, demon manifestation, counseling, forgiveness and inner healing. The resource persons were Philip Anane-Mensah, Francis Tsotorvor, Philomena Nortey (Mrs.), Ofori Sarpong and Martha Norshie.

<sup>388</sup> Zone Five is made up of the following nine Catholic Churches in Kpehe, Nima, Abelenkpe, Kotobabi, Darkuman, Nii Boye Town, Abeka, Akweteman, and Pokuase. In terms of Deaneries, these Churches are in Kpehe and Kaneshie Deaneries.

<sup>389</sup> During this period, sessions took place in February, April, May June and November 2012, all at St. Paul Catholic Church, Kpehe-Accra. Some of the topics treated were Counselling, Inner Healing, Anointing, Manifestation of Demons, Prayer, Occultism, and Rhema. The resource persons included Philip Anane-Mensah, Francis Tsotorvor, Felix Ahiafor and Emmanuel Sekeh.

continuous formation programmes for priests as compared with the time devoted to lay Ministers in the healing and deliverance ministry, a respondent of the Catholic Charismatic Renewal said the leadership and organizers of the training programmes never gave a thought to have some for priests.<sup>390</sup>

#### **4.6 LIFE IN THE SPIRIT SEMINARS AND COMMISSIONING SERVICES**

The *Life in the Spirit Seminars* (LSS) is a formation programme by the Catholic Charismatic Renewal that helps Christians deepen their personal experience of Jesus. It aims at growth that leads to deeper Christian life in the power of the Holy Spirit. The LSS is relevant to our discussion because some respondents of in-depth and focus groups interviews have argued that it was the means through which they were able to identify their gifts of healing and deliverance.

The *Acts of the Second Synod of the Catholic Archdiocese of Accra* identifies the LSS as an example of a post-Confirmation ongoing formation programme that can be organized for Catholics.<sup>391</sup> It is usually given by a team of leaders of the Catholic Charismatic Renewal. However an individual may give it provided the participants are less than six. The format of the LSS is usually made of eight seminars of prayer, teaching and sharing in small groups, and three services namely, penitential during which individuals have recourse to the sacrament of confession, praying over for the outpouring of the Holy Spirit and a *Commissioning Service*.

The lay persons are at the centre of the running of the life changing programme. But priests also have a role to play. In some parishes, priests and lay faithful share the teachings among

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<sup>390</sup> Interview on March 7, 2013.

<sup>391</sup> *Acts of the Second Synod of the Catholic Archdiocese of Accra 2009*, "Catechesis and Liturgical renewal in the Archdiocese," no. 8.

themselves. The priests also team up with the layfaithful to plan the liturgy of the sacrament of penance and celebrate confession with the participants. In some instances, priests especially those affiliated with the Catholic Charismatic Renewal either take charge of the praying over service or do it with the lay faithful. The *Commissioning Services* can either take place with a Eucharistic celebration or outside a Eucharistic celebration. When the former is adopted, the priest is the automatic celebrant since in the Catholic tradition only priests preside at the Holy Mass and often, though not always, give the homily as well.

The Leaders' Manual of the *Life in the Spirit Seminars* has suggested seven useful steps to guide the praying team:<sup>392</sup>

- (a) The prayer team members, in the name and peace of Christ, welcome the participant who is to be prayed with.
- (b) They ask for the name of the participant (if it is not known already) and ask what gift/gifts he or she requests from the Lord.
- (c) They impose hands, and pray with the participant for the outpouring of the Holy Spirit, making sure not to press on the head.
- (d) After a time of prayer, the team will help the participant to receive the gift of tongues.
- (e) They then pray for the gifts (Charisms) that the participant desires to receive.
- (f) They pause for possible words of knowledge from the Lord for the participant.
- (g) The prayer ends with an appropriate sign of peace, e.g. a warm hug.

It is usually at the praying for the outpouring of the Holy Spirit that participants are said to identify their special gifts of the Holy Spirit. This has been corroborated by all the

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<sup>392</sup> Catholic Charismatic Renewal Ghana, *Life in the Spirit Seminars: Leaders' Manual* (Kumasi, 2010), 96.

respondents. For example, a respondent of Zone 2 in the Mamprobi Deanery said it was after going through the LSS in 2004 that he identified his gift of having the power to lay hands on the sick. Another respondent, who is also a catechist and lay minister of healing and deliverance ministry of Zone 5, also said she received her charism of healing and deliverance in 1986 when she went through the LSS. According to her, before the commissioning service she asked for the gift of healing and deliverance. After that she attended a number of healing and deliverance seminars. She is convinced of her gifts because when she prays for people in need of physical and spiritual breakthrough, for example, for barren women, the jobless, the demonized, such persons receive answers to their prayers.

The involvement of many women as lay ministers in the healing and deliverance ministry in the Catholic Archdiocese of Accra may be described as remarkable. This is assessed against the backdrop of a Church which is male dominated. The active role of women in this ministry is contrary to the practice in some Churches where healing and deliverance forms an integral part of their ministry. For example, Birgit Meyer observes that in Agbelengor, it is normally the men who undertake deliverance proper even though women are part of the Deliverance Team.<sup>393</sup> The active involvement of lay healers in the Catholic Archdiocese of Accra appears to have gained acceptance among some priests and local ordinaries. This is because of the cooperation they give those women since they regard them, like their men counterparts, to be responding to the call to ministry. The acceptance of lay ministers of healing and deliverance, irrespective of sex, appears to confirm the notion that the charisms including healing and deliverance can be exercised by any member of the Church and for the benefit of the entire community.

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<sup>393</sup> Birgit Meyer, *Translating the Devil: Religion and Modernity among the Ewe in Ghana* (Edinburgh: Edinburgh University Press, 1999), 166.

In this chapter, I made the attempt to explore how priests and lay-ministers relate pastorally to each other in the ministry of healing and deliverance. The discussion has shown that while there have been attempts at collaborative ministry, there have also been tension and opposition between the ecclesiastical institution of priests and the charismatic gifts of lay ministers. The next chapter, which is the last chapter of this research, will attempt to give a summary of the discussions so far, and then look at some pastoral implications of priests and lay ministers' involvement in the ministry of healing and deliverance, and make recommendations. It will end with a conclusion.



## CHAPTER FIVE

### 5.0 PASTORAL IMPLICATIONS, RECOMMENDATIONS AND CONCLUSION

The research has been conducted as a practical theological study; an approach that seeks to apply theology to life and ministry. This approach uses a real life experience as a point of departure. The research also makes use of historical-critical method which seeks to analyze the relevant and available texts in their historical context. I have argued that the Church has been entrusted with a mission and it fulfils this through the ministries of priests and lay faithful. Among these is the ministry of healing and deliverance. I indicated that while some priests rely solely on the Church's traditional means of healing, others use the charismatic gifts for the same purpose. The lay-ministers mostly depend on the charismatic gift of healing and deliverance. Though there has been collaboration in some instances, there have also been tensions and oppositions between priests and lay-ministers who are engaged in healing and deliverance.

In this chapter I have attempted to address the final question of the main research problem which is about the pastoral implications of the relationship between priests and lay-ministers in the healing and deliverance ministry.

#### 5.1 SOME PASTORAL IMPLICATIONS

Pastoral implications of the relationship between priests and lay ministers in the healing and deliverance ministry will be discussed under six brief sub-headings, namely: (i) Collaboration (ii) Repositioning of Priests and Lay Ministers (iii) Church as a Community (iv) Pastoral Team (v) Signs of the Times (vi) Towards a truly local Church.

### 5.1.1 COLLABORATION

The participation in the ministry of healing and deliverance by priests and lay ministers has suggested an image of “collaboration”—“a theologically well-grounded concept that provides fertile soil for a renewed understanding of the “ecclesial” dimensions of priestly and lay ministries.<sup>394</sup> Such an understanding may pave the way to a greater priestly-lay minister’s identity of mission which is the mark of the Church. To foster relationships and to cultivate group dynamic processes are not for psychological conveniences. Rather they are theological necessities for one’s personal identity and involvement in the ministry of the Church.<sup>395</sup>

The use of the bible to explain phenomenon is a common practice in the healing and deliverance ministry in the Catholic Archdiocese of Accra. In almost all healing and deliverance sessions, whether in public or private, with an individual or a congregation, the session does not proceed without use of the Bible. This gives an indication that Scripture occupies a central place in these ministries. However, as has been argued, sometimes the approach, especially by some lay ministers to the interpretation of biblical texts becomes subjective. Scripture is quoted without attention being paid to such issues as literary and historical context. For example, because Jesus commands his followers to pray for the sick for healing, it is often interpreted to mean that all the sick that are indeed prayed over must necessarily receive healing. Similarly, all those suspected to be tormented by demons must at all cost receive their deliverance. This kind of hermeneutic approach leads to distortion of textual meaning. The application of biblical passages in the ministry of healing and deliverance therefore raises critical pastoral concerns since in all cases a well grounded biblical and theological basis is essential in praxis. This then has pastoral implication for priests-lay ministers’ relationship in the ministry of healing and deliverance. As noted by

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<sup>394</sup> Jeremiah J. McCarthy, “Priestly Leadership and Morale,” *The Priest*, April 1996, 29.

<sup>395</sup> *Ibid.*, 29.

Russell Alexander Morris, “Interpreting correct orthodoxy and orthopraxy requires adequate hermeneutical skills that are the result of substantive biblical and theological training.”<sup>396</sup>

### **5.1.2 REPOSITIONING OF PRIESTS AND LAY MINISTERS**

Guided by this and informed by the fact that apart from priests, majority of the lay-ministers engaged in healing and deliverance have not received any formal training in the theological disciplines, the pastoral implication is the need for the running of a more comprehensive formal training in biblical and theological disciplines especially for the lay ministers of healing and deliverance. This can be a prerequisite for acceptance into the ministry of healing and deliverance. Furthermore, the periodic seminars can be made more formal and priests made to participate in. This will give more exposure to the lay ministers and a strong reminder to priests of the need to give more attention to this ministry of the Church.

According to the Church, the responsibility of ministering to the people of God has officially been entrusted to priests, while the layfaithful either share or participate in this responsibility. (Code of Canon Law nos. 129 & 835). Many priests especially the newly ordained soon discover in their ministry that despite their long years of formation they do not have answers to all pastoral issues and questions that they are confronted with, including healing and deliverance. Yet there may be some lay ministers in the Christian Community who may be endowed with the gifts of charisms and are capable of offering solutions to such issues.

This situation becomes a worrying pastoral concern more so when the priest concerned finds it difficult to seek advice as he may be under the impression that he knows all. The pastoral implication is that since Vatican Council II undertook a major repositioning of the lay

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<sup>396</sup> Russell Alexander Morris, “A Biblical and Theological Analysis of Specific Tenets of Word of Faith Theology: Pastoral Implications for the Church of God” (PhD. Diss., South African Theological Seminary, 2012), 242.

faithful, there should be a concomitant repositioning of priests and the ordained in general. As priests have had and even now “do have major positions of power in the Church, this repositioning has been seen as a threat to their position of power, and, even more deeply, has been seen as a threat to their self-identity.”<sup>397</sup>

The involvement of priests and lay ministers of the Catholic Archdiocese of Accra in the ministry of healing and deliverance makes a real connection between one’s faith affirmations and the exercise of pastoral care. There is therefore a convergence of the theological commitment of the ministerial priesthood and the priesthood of all believers to promote in a most practical way the relief Jesus sought for the sick and those under demonic powers and control.

### **5.1.3 CHURCH AS A COMMUNITY**

This brings parish and community experiences together thus making theological and biblical concepts experienced in a given faith community. Hence the priest and the lay minister are accorded the right context to bring theological concepts to the doorsteps of God’s children. Both are therefore in a position to give some response to health issues such that they reflect the very nature of God.

Theologically and practically a major challenge and task of the Church is to come to terms with the fact that above all else the Church is a community of believers. The Church is made of persons who have a mission by virtue of their baptism. Even though there are different ministries, all have the same mission which is to spread the kingdom of God. The practice of ministry of healing and deliverance has made it possible for the emergence of non-ordained

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<sup>397</sup> Kenan B. Osborne, *Ministry: Lay Ministry in the Roman Catholic Church: Its History and Theology* (New York: Paulist Press, 1993), 560.

ministries which are neither auxiliary ministries nor ministries inferior to that of the priests. They are ministries of their own rights. When the ministries of these lay ministers are recognized and accepted by the community concerned, they may undertake their legitimate pastoral ministry for the spread of the mission of Christ. Despite the cooperation and collaboration between priests and lay ministers, ministry in general tends to be understood in terms of office of power. That is why some priests could on their own wishes or according to their spirituality determine whether or not to allow healing and deliverance services to be conducted in their parishes. Priests may need to do away with their cultic mentality and instead “delve more deeply into the implications of their *pastoral* and *prophetic* calling.”<sup>398</sup>

Not only that, the priest and the lay minister are given the opportunity to respond to the needs of other persons as a result of their theological understanding of the issues of evil confronting the community. Thus, they are both called to respond in faith to an essential mission of the Church. They draw from a theological well in order to nourish practical living.

There are some priests and lay ministers of healing and deliverance ministry who overemphasis and attribute many illnesses, physical, spiritual and mental challenges to be the work of demons. As observed by Asamoah-Gyadu, a major difficulty “with the healing and deliverance theology is its inability to come to terms with the mysterious nature of God in the search for solutions to pastoral problems.”<sup>399</sup> God’s mysterious nature in seen, for example, in the life of Job and in the biblical statement of Prophet Isaiah 55: 8 “For my thoughts are not your thoughts, neither are your ways my ways.” These two instances appear to mean that though it is God’s nature to bring healing and deliverance to His children, it is also His nature

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<sup>398</sup> Magesa Laurenti, “The Church in Eastern Africa: Retrospect and Prospect,” *How Local is the Local Church: Small Christian Communities and Church in Eastern Africa*, nos. 126–128 (1993): 29.

<sup>399</sup> Asamoah-Gyadu, 189.

to allow things which are beyond human understanding to happen to people. In any of these it is the intended plan of God to bring good to people and draw them to Himself.

#### **5.1.4 PASTORAL TEAM**

The ability of priests and lay ministers to work together in the area of healing and deliverance ministry has given rise to what is called a “pastoral team,” a concept that tries to do away with individualism and isolation. Ultimately, such a team overcomes pastoral disintegration. To do pastoral ministry as a team is not so much the mere generation of teamwork, but the theological import of such a team. Vatican Council II has brought about pastoral renewal through its emphasis on the key word “community.”

The idea of belonging to a community links one up to all agents of pastoral ministry including the first Christians who were conscious of being members of a large community that is not limited by space and time. The observation that the Church as a community has been entrusted with a mission and ministry of healing and deliverance should awaken in all pastoral agents the conviction that such a ministry is neither an individual nor isolated act but one that is deeply ecclesial. As I have argued, there is a relationship in the Church between the ministerial or hierarchical dimension and the charismatic dimension of ministry. This means that the Spirit distributes His gifts for the mission of the Church. It is the responsibility of the Church to discover, give value to and confirm these gifts in the baptized for ministry.

Bishop Antonio Celso Queiroz is therefore right when he posed the question: “if the Church is essentially a community, and if pastoral agents are not capable of integrated activity springing from community, from teamwork, how can they hope to communicate a vision of

what the Church is?”<sup>400</sup> A pastoral agent is therefore any baptized Christian who has discovered his or her mission and has consequently assumed it. Hence pastoral agents convey the idea of the Church as a community of believers when they overcome individualism and work as a pastoral team.

The various seminars that have been organized on healing and deliverance ministry for priests and lay ministers through the initiatives of the Accra Archdiocesan office of the Catholic Charismatic Renewal, as well as the outdoor crusades and the other collaborations by priests and lay ministers, should be means to help bring the different agents of pastoral ministry together to promote pastoral activity of the Church. In this way both the priest and the lay minister who are involved in healing and deliverance ministry see themselves as pastoral agents whose ministry is to spread the Good News.

### **5.1.5 SIGNS OF THE TIMES**

The reading of the *signs of the times* and knowing what the Spirit is saying to the Church of the Catholic Archdiocese of Accra is another concept that has emerged in this research as one of the major pastoral implications of the relationship between priests and lay ministers in the ministry of healing and deliverance. Vatican Council II stresses the significance of the discernment of the *signs of the times* when it declares that “At all times the Church carries the responsibility of reading the signs of the time and of interpreting them in the light of the Gospel, if it is to carry out its task. In language intelligible to every generation she should be able to answer the ever-recurring questions which men ask about this present life and of the life to come, and one is related to the other. We must be aware of and understand the

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<sup>400</sup> Antonio Celso Queiroz, “Team Ministry and Pastoral Teams,” *African Ecclesial Review*, 21, no. 4 (1979): 211.

aspirations, the yearnings, and the often dramatic features of the world in which we live.”<sup>401</sup> Vatican Council II’s only “pastoral” constitution known by the Latin name *Gaudium et Spes* (“Joy and Hope”), also commonly given as the *Pastoral Constitution on the Church in the Modern World* conveys the theological significance that the Church is not separated from the world. In other words, the Church is not at odds with the human community. Rather there is the integration of Church and world; the Church is in the world, and the world is in the Church.<sup>402</sup>

The Church is therefore in and for the world. It is not above the world or separated from it. Christ is to be seen not simply God in human form, but one who is interested in the health issues of humanity and human concerns in general. This implies a new way of understanding the mission of the Church as well as a completely new style of our existence as Christians. The emergence of, the deep interest in, and the practice of healing and deliverance in the Catholic Archdiocese of Accra, seems to suggest that God may be calling the Church to recognize new challenges and to put in place new ways in addressing these challenges. God may be using this phenomenon to invite the leadership of the Church, priests and lay faithful to conversion, a change of mind and heart (Mark 1: 15).

By the effective exercise of leadership, the Archbishop either with his College of Consultors or the Presbyterial Council would be able to read the signs of the times and hopefully find solution to the challenges confronting the local situations and the different ways of understanding the diversity of gifts. The implications for this reading of the signs of the times find its antecedent in the very first “council” which was called in Jerusalem. That meeting helped to resolve the two opposing points of view between the group that was rooting to

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<sup>401</sup> *Gaudium et Spes* no. 4.

<sup>402</sup> McBrien, 77.

maintain the Jewish way of life and those who wanted unrestricted acceptance of the Gentiles into the Church. What is implied in the call to read the signs of the times appears to be an acknowledgement that the Church is yet to fully take a more positive approach to respond to the pastoral needs of the contemporary world. I agree with David Power when he observed that reading the signs of the times “has considerable consequences for how the Church understands its mission and develops its ministries. It also points to diversity in the pastoral work of the Church in different places around the world.”<sup>403</sup>

### 5.1.6 TOWARDS A TRULY LOCAL CHURCH

Finally, the five pastoral implications discussed above appear to converge to suggest a sixth: a move towards a truly local Church<sup>404</sup>. Since theologizing is preceded by praxis, that is to say, praxis is prior to theology, the concrete and existential situations in which Christians find themselves today is being critically examined. Though this has been an arduous task, it may not be insurmountable since the renewal in the Church brought about by Vatican Council II calls for such an approach. During his visit to Uganda, Pope Paul VI told the Church in Africa: “You Africans may become missionaries to yourselves.”<sup>405</sup> This invitation implies that “the remaining task of evangelization of Africa is primarily the responsibility of the African Church itself.”<sup>406</sup> The basic characteristics of a truly local Church are described as follows: ‘While the Church of Christ is universal, it is a communion of small local Christian Churches, communities of Christians rooted in their own society. From the Bible we learn that such local Churches are born (sic) through apostolic and missionary preaching. But they

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<sup>403</sup> David Power, 99.

<sup>404</sup> A local church here refers to a diocese headed by a bishop who is Ghanaian, and almost all the other ministers are Ghanaians. Such a church largely propagates the Good News by itself and is also able to generate enough financial resources to support its evangelization mission.

<sup>405</sup> P. A. Kalilombe, “The African local churches and the world-wide Roman Catholic communion: Modification of relationships, as exemplified by Lilongwe Diocese,” in *Christianity in independent African*, eds. Edward Fashole-Luke, et al. (London: Rex Collings Ltd., 1978), 79.

<sup>406</sup> *Ibid.*, 79.

are meant to grow so that with time they become firmly rooted in the life and culture of the people. Thus the Church, like Christ himself, becomes incarnated in the life of the people. She is led by local people, meets and answers local needs and problems, and finds within herself the resources needed for her life and mission.

We are convinced that in these countries of Eastern Africa it is time for the Church to become really “local”, that is: *self-ministering, self-propagating and self-supporting*. Our planning is aimed at building such local Churches for the coming years.<sup>407</sup> This description given at a plenary session in Nairobi, Kenya in December 1974 by the AMECEA<sup>408</sup> Catholic Bishops, to a large measure, describes for them what constitutes a local Church.

- **A Self-Ministering Church**

A local Church becomes self-ministering when essential services that are needed for the proper functioning of the life and work of the Church are undertaken by the very members of the local Church. In the thinking and context of the AMECEA Bishops, ministry and ministers are not limited to only the ordained. It was used in the understanding we have given to these words in this research. The priests alone cannot adequately fulfill ministry as intended because of their small number as compared with the lay ministers, and more importantly “because the proper running of these services calls for a variety of charisms and gifts that are not found among the clergy alone.”<sup>409</sup>

In restricting the discussion to the research question, I have argued that lay ministers by far outnumber priests in the Catholic Archdiocese of Accra. Lay ministers in the healing and

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<sup>407</sup> *Ibid.*, 89.

<sup>408</sup> This is an abbreviation for: Association of Member Episcopal Conferences of Eastern Africa then made up of the episcopal conferences of Uganda, Kenya, Tanzania, Malawi and Zambia.

<sup>409</sup> Kalilombe, 90.

deliverance ministry who are all from the local communities are about four hundred,<sup>410</sup> while priests—local and expatriate are less than half this number. When one includes other lay ministers like catechists, marriage counselors, etc. who are outside the scope of this research but are nonetheless exercising a variety of charisms and gifts, then it can be argued that it is a matter of time when the Catholic Archdiocese of Accra will become a self-ministering Church at least in the healing and deliverance ministry. The gradual movement towards the status of a self-ministering Church by the Catholic Archdiocese of Accra will make the Church “more firmly rooted in”<sup>411</sup> the people.

- **A Self-Propagating Church**

A self-propagating Church is one that relies “on her own members, her own initiatives, and her own methods and means” to attract new members.<sup>412</sup> The healing and deliverance ministry which is propagated by the members of the Catholic Charismatic Renewal has been used to attract new members into the renewal. The Church has identified illness and other misfortunes as challenges that prevent many people from becoming Christians. Hence the provision of health delivery services and more importantly faith healing services which are mostly carried out by the Catholic Charismatic Renewal are means of inviting people to faith. I have discussed how by means of crusades people make first time commitment to Christ. For example, a respondent<sup>413</sup> in St. Maria Goretti Catholic Church, Battor, and a member of Zone Eight of the Catholic Charismatic Renewal, explained that every year crusades are organized in outstations and through that some people make first time commitment to follow Jesus. Thus crusades, house to house evangelizations, healing and deliverance sessions by the Catholic Charismatic Renewal and parishes have become methods and means initiated by

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<sup>410</sup> The Accra Archdiocesan office of the Catholic Charismatic Renewal provided this figure.

<sup>411</sup> *Ad Gentes* no. 16.

<sup>412</sup> Kalilombe, 91.

<sup>413</sup> Interview at the compound of the Church on March 25, 2013.

members of the local communities for the propagation of the Church. The ministry of healing and deliverance through the concerted efforts of priests and lay ministers has been identified as an effective means of self-propagation of the Church. However, a lot more needs to be done through the involvement of the whole membership of the Church. In this way, all will be actively engaged in the life and witnessing of the Church in a given area.

- **A Self-Supporting Church**

A self-supporting Church depends *mainly* on the local members for resources such as money and material goods to help run, support and maintain essential services and pastoral ministries. Such a Church which must be economically viable must also aim at expanding these services and ministries.<sup>414</sup> Hence a self-supporting Church relies more on local people than on external people and agencies for financial assistance. This appears to be the most difficult challenges of the vision towards a truly local Church. This is because of the external or foreign dependency syndrome that the local people have come to be associated with. This situation appears to be giving way to a Church that is determined to be self-supporting, judging from the Church-related programmes and projects that have been undertaken mainly through local efforts and contributions.

During the First Synod<sup>415</sup> of the Catholic Archdiocese of Accra, a considerable time was spent in discussing and developing a strategy to make the Church self-supporting. There was the proposal that surplus funds from parishes should be invested in risk free ventures. Even though this has not yet been implemented, the Archdiocese can revisit this idea if it wants to be a self-supporting Church. It is however noted that many of the parishes and rectorates can

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<sup>414</sup> Kalilombe, 91–2.

<sup>415</sup> This Synod took place from December 1996 to January 1997 on the theme “Renewal of Evangelization in the Archdiocese of Accra.” The Acts were published in the document entitled “Challenges and Hopes for a New Millennium—Outcome of the First Archdiocesan Synod: December 1996-January 1997.”

be described as financially independent in the sense that they generate funds for their projects.<sup>416</sup>

In pushing for an *organic pastoral solidarity*<sup>417</sup> the Second Synod says that “Well to-do parishes should be assigned outstations to develop in the fast-growing sub-urban and rural areas of the Archdiocese.”<sup>418</sup> Almost all the societies and groups in the Catholic Archdiocese of Accra generate funds to help in the running of their programmes and activities. The Catholic Charismatic Renewal, for example, is noted for the introduction of tithe-giving and seed-sowing offerings as well as other voluntary offerings. Through these donations, ministers of healing and deliverance have been trained and equipped for mission. The numerous crusades, house-to-house visitations, and other evangelizations ministries such as healing and deliverance which are organized have been financed by local people. Perhaps, this is where the Church aiming to become truly local, can study the “charism” of giving that has come to be associated with the Charismatic Renewal movement.

## 5.2 RECOMMENDATIONS

The Catholic Archdiocese of Accra appears to show concern for the health of all people mainly through the traditional celebration of the Sacraments of Penance and Anointing of the Sick, and the use of Sacramentals. It also does that through its health facilities in Battor Catholic Hospital and St. Andrew Clinic at Kordiabe. However, there is no specific Archdiocesan pastoral plan or policy that encourages priests and lay ministers to practice healing and deliverance ministry. This assertion is evident in two important Archdiocesan

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<sup>416</sup>*Instrumentum Laboris of the Second Synod 2009*, 14–5. The Second Synod was celebrated from February 15–20, 2009. Unlike the first Synod, the theme for the Synod and Acts had the same Theme: “Go therefore and make disciples of all the nations baptizing them—teaching them to observe all that I have commanded you” (Matt. 28: 19–20): Renewing the Church and Fulfilling our Vocation and Mission in the Catholic Archdiocese of Accra in preparation for its 125<sup>th</sup> Anniversary.”

<sup>417</sup> See *Ecclesia in Africa* 131 no. 2.

<sup>418</sup> Acts of the Second Synod of the Catholic Archdiocese of Accra 2009, 37 no. 10.

documents. For example, the *Instrumentum Laboris* of the Second Archdiocesan Synod notes that healing services in the Catholic Church is a welcome development, and that “if these services were included in the spiritual program of the parish with the involvement of the priest they might be more acceptable.”<sup>419</sup> What this recommendation seeks to do is to call on priests to show greater interest, and collaborate with lay ministers in the ministry of healing and deliverance so as to make this ministry a regular programme in the parishes. However, after the celebration of the Synod, there was no mention of these proposals in the Acts of the Second Synod, the document that spells out pastoral actions to be taken.

Through her health care institutions the Church continues to show this same concern for the sick and for all who suffer.<sup>420</sup> The *Instrumentum Laboris* of the First National Catholic Pastoral Congress “acknowledges that its health services are a continuation of the Healing Ministry which Christ exercised while on earth.”<sup>421</sup> The document proceeds to state that since the 1950s the Catholic Church has established many health institutions made up of 27 hospitals, 57 clinics, 5 large Primary Health Care programmes, 4 home based HIV/AIDS programmes and 5 Natural Family Planning/Family Life Education Programmes. After providing these statistics, the document critically observes that “If, therefore, the topic on Health and Healing is still a burning issue, then one would have to seriously seek genuine reasons.”<sup>422</sup>

One phenomenon of our time which the Catholic Archdiocese of Accra must take seriously and give it the necessary pastoral care is healing and deliverance and the active involvement

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<sup>419</sup> *Instrumentum Laboris of the Second Synod 2009 of the Catholic Archdiocese of Accra*, 73.

<sup>420</sup> Benedict XVI, *Africae Munus: Post-Synodal Apostolic Exhortation* (Takoradi: Franciscan Publications, 2011), 139.

<sup>421</sup> Joseph Osei-Bonsu, *Instrumentum Laboris of the First National Catholic Pastoral Congress, Cape Coast, April 7–14, 1997*, no. 151.

<sup>422</sup> *Ibid.*, 151.

of priests and lay-ministers. This is because the drift from one Church to another by Christians including Catholics has been necessitated by the search for healing and deliverance. Many Christians live under the threat of issues about life such as sickness, persistent physical, emotional, mental and psychological distress, spiritual and demonic attacks, infertility, financial challenges, etc.

The new vision of Vatican Council II is that the Church is a community of disciples that is gathered by the word of God, the sacraments, filled and directed by the Holy Spirit. In this community all the members, priests and lay faithful, share a common dignity by virtue of their baptism. Therefore each member of the community of believers should be seen as a full member of the Eucharistic assembly having the Holy Spirit dwelling in the Church and in the hearts of the faithful. It is the same Holy Spirit in guiding her in the works of ministry, which bestows upon the Church varied hierarchic and charismatic gifts.<sup>423</sup> By these gifts he sanctifies, equips and makes them ready to carry out various tasks and offices for the renewal and building of the Church.<sup>424</sup> Since the Holy Spirit has given the entire Church a mission to undertake, it is the responsibility of priests to recognize and appreciate the contributions and charisms of all. In this way everyone, in the measure of their gifts, may contribute to the realization of the common task.

This recommendation helps to emphasize the understanding that in the Church there is one mission but a diversity of ministries which all aim at a common good. Hence no member in the Church should be seen playing a purely passive role. Another significance of this recommendation is that it tries to do away with the emphasis often put upon the distinction between priests and laity. Instead it brings to fore the importance of ministry and co-

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<sup>423</sup> See *Lumen Gentium* 4.

<sup>424</sup> Wotsuna Khamalwa, 38.

responsibility. Therefore the priests and lay-ministers involved in the ministry of healing and deliverance may see their ministry as contributing to the realization of the mission of the Church.

Priests and lay ministers should team up to organize healing and deliverance services in the entire Archdiocese. The practice where many priests and lay ministers only give greater attention to this ministry in their parishes during the annual Pentecost vigils should give way to frequent healing and deliverance services. Archbishop Charles Gabriel Palmer-Buckle is even emphatic on this when he says with approval that “I will encourage priests to do healing and deliverance regularly because of the need, the reality of today.”<sup>425</sup> In the opinion of the Archbishop, healing and deliverance ministry is the phenomenon of the day and so Priests and lay ministers who have all been called to ministry must give greater and better attention to this ministry.

Not only this, another recommendation is that priests and lay-ministers in the healing and deliverance ministry ought to think and see the Church in terms of *communion*—an integrated relationship between the ordained and the non-ordained—where all the faithful share life by virtue of their baptism. The tendency to use power and dominate one another in the Church is natural and has been a part of human tendency. As I have argued, the Holy Spirit gives charisma to the individual for the main purpose of building the Church. Hence it is recommended that all ministers of healing and deliverance in their ministry should remember that the Holy Spirit gives the gifts including healing and deliverance to the individual for the benefit of the community rather for individual use. This then follows ‘that the ministry and the community are more important than the gift or the one to whom it is given. He or she is

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<sup>425</sup> Interview in the Archbishop’s residence on Saturday, March 23, 2013.

but the steward of the charism in question for the community. It becomes the duty of the one entrusted with the charism to use it for the purpose intended or he is not a “good and faithful” steward.<sup>426</sup> I agree with the recommendation of Wotsuna Khamalwa when he said that the most important thing “is not so much who has which gift, but rather that we all minister in accordance with the gifts the Holy Spirit has entrusted to us for the community.”<sup>427</sup>

This research has argued that the Catholic Archdiocese of Accra has needs. One of the needs has been identified as the ministry of healing and deliverance. The emergence of lay-ministers of healing and deliverance and the zeal to promote this ministry is proof of its needs in the Catholic Archdiocese of Accra. It also shows that the Holy Spirit gives ministries to both priests and layfaithful. In addition, the Holy Spirit also gives charisms. The Church recognizes these charisms and has to a large measure, allowed the exercise of the ministries and charisms of healing and deliverance.

As was indicated in chapter four, the appointment of a priest as Spiritual Director to oversee the spiritual needs of the Catholic Charismatic Renewal and the involvement of some priests in the ministry of healing and deliverance, are also intended to help in the discernment of the spirits. I recommend that the hierarchy of the Archdiocese, together with the Spiritual Director, his assistant, priests involved in this ministry and the leadership of the Catholic Charismatic Renewal take active part in the discernment of the gifts. This is necessary because, as explained by some of the respondents, there are genuine and false charisms. The two main criteria we identified in this work are some of the criteria that can be used to determine the genuineness or otherwise of the charisms: These are that the origin of the charism must be God, and they must be for service, benefit, unity and good of the

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<sup>426</sup> Wotsuna Khamalwa, 39.

<sup>427</sup> *Ibid.*, 39–40.

community. That is to say, a charism that does not give service, that does not bring unity, and is not for the good of the community, cannot be from God.

In principle, there should not be any tension or conflict between the Church, the Body of Christ which has its priests who exercise the office of unity, and those members of the same Body of Christ who are gifted with the charisms of healing and deliverance. This is because the “*Spirit of Christ* that manifests itself in the charism of healing given to a certain Christian community or individual is the same Spirit that enlivens the *Church, the Body of Christ*.”<sup>428</sup> The lay-minister who is gifted with the charism of healing and deliverance is also a member of the Church. Such a person, by his or her baptism and confirmation, participates in the life and mission of the Church.

Another reason is that individuals are given the gift of healing and deliverance for the benefits of the community and not for their private use. Therefore any authentic gift of healing and deliverance that anyone in the Church may claim to possess should bring unity, cohesion and help build up the Church. This understanding should help priests and lay-ministers in healing and deliverance ministry to relate well for the good of the Church. Even though the Catholic Archdiocese of Accra, like the Roman Catholic Church everywhere has the Sacraments of Healing, only few people including Catholics “are even aware that the Church has a Ministry of Healing and often go elsewhere to seek it, since it is such a deeply felt need in their lives.”<sup>429</sup> The Healing Ministry of the Church is not known by many people because the Church appears to have neglected this area of bringing healing to people.

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<sup>428</sup> Oskar Wermter, “Healing and Salvation in the Church: A Theological Investigation in the Context of Zimbabwe,” *Pastoral Study Paper*, no. 2 (1989): 10.

<sup>429</sup> Cecil McGarry, “*The Lineamenta For The African Synod: Christological and Ecclesiological Perspectives*,” *African Ecclesial Review* 33, no. 6 (1991): 333.

While this research has identified the frequent seminars and training for lay ministers in healing and deliverance and the occasional seminars for priests, I recommend a more systematic training in this ministry for all priests whether or not they are associated with the ministry of healing and deliverance. A similar training programme in the ministry should be organized for the lay-ministers. This recommendation is relevant because at the moment “The training given to African seminarians is similar in style and quality to that which obtains elsewhere in the Latin Church. The road to the priesthood is basically uniform throughout the Church.”<sup>430</sup> This approach to training is pastorally deficient because while healing and deliverance may not be a pastoral priority in other countries especially in Europe and America, the same cannot be said of Africa and Ghana, to be specific. It is to avoid such uniform training that Vatican Council II instructed that “priestly formation must take account of the pastoral needs of the region”<sup>431</sup> since priests must be “in close contact with the way of life of their own people.”<sup>432</sup>

Finally, there is the need for the Catholic Archdiocese of Accra to commission studies into how the hierarchical and charismatic gifts can cooperate in its overall pastoral plans and actions and also in the entire spiritual life of the Church with particular emphasis on the healing and deliverance ministry. This is important because it is the Holy Spirit who directs the Church in her mission and ministry with various charismatic and hierarchical gifts. As I have argued, these two gifts flow from the one Spirit of God and are not in competition; instead they are coessential to the life of the Church and to the effectiveness of her mission and ministry. The studies into these gifts should lead to the putting in place of a body whose pastoral responsibilities, among others, is to see to the coordination of the charisms of healing

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<sup>430</sup> Raymond Hickey, “Ministry in Parallel Lines,” *African Ecclesial Review* 23, no. 3 (1981): 162.

<sup>431</sup> *Ad Gentes* no. 16

<sup>432</sup> *Ibid.*, no. 16.

and deliverance, and the priestly and lay-ministries for an organic and renewed pastoral activity in the Catholic Archdiocese of Accra.

### 5.3 CONCLUSION

In a statement issued after their meeting in Accra,<sup>433</sup> the Pan-African Conference of Third World Theologians advocated a more critical approach in studying the presence of Christianity in Africa. This “critical approach which starts from the African worldview and examines the impact of Christianity and the varieties of African responses” is relevant because among other things “there is a gap between the rhetoric of church officials, administrators and theologians, and the reality in the village.”<sup>434</sup> This research, in acknowledging the relevance of this methodology, has used a practical theological paradigm as its approach. Healing and deliverance as a ministry is a form of evangelization which must take account of the context in which it is practised. This is because the ministry of Jesus took into account the concrete situations of the lives of the people. For example, Jesus “spoke to their questions, their concerns, their needs and their capacities. He speaks of God and his kingdom in terms of their everyday lives: fishing, farming, business, work, house-keeping, feasts, hunger, hardships, sickness and death.”<sup>435</sup>

The ministry of healing and deliverance finds expression in *The Great Commission* of Jesus for His disciples to go and preach the Gospel to all peoples throughout the world, to heal human infirmities and cast out demons. This would have remained a mere rhetoric had the disciples not acted. This ministry of healing and deliverance which has been entrusted to the

<sup>433</sup> The meeting took place from December 17–23, 1977.

<sup>434</sup> See “Pan- African Conference of Theologians: Statement of the Accra Meeting,” *African Ecclesial Review*, 20, no. 3 (1978):178; and Kofi Appiah-Kubi and Sergio Torres, eds, *African Theology en Route: Papers from the Pan-African Conference of Third World Theologians, December 17–23, 1977, Accra, Ghana* (New York: Orbis Books, 1983), 191.

<sup>435</sup> Cecil McGarry, “The Lineamenta for The African Synod: Christological and Ecclesiological Perspectives,” *African Ecclesial Review* 33, no. 6 (1991): 331.

Church has become so only as a result of deliberate action of priests and lay-ministers. Action or praxis is what helps to spread the Good News. Thus the praxis of belief must remain perennial in the evangelization mission of the Church.

To reiterate our methodology, this research has been conducted as a practical theological study. The approach seeks to apply theology to life and ministry because the point of departure of practical theology “is a problem in the real world, that is, a real real-life situation that is not as it should be.”<sup>436</sup> By using both descriptive and analytical dimensions of the research, I have tried to capture the perspectives of priests and lay ministers and their relationship in the healing and deliverance ministry in the Catholic Archdiocese of Accra. The intensive use of in-depth interviews, group focus discussions, and participant observation, as well as documents, has greatly enhanced the research.

The conclusion of this research is that healing and deliverance is one of the mandates of Jesus to the Church. Though there is increase of the healing and deliverance phenomenon, the Catholic Archdiocese of Accra has not given much attention to this ministry. The Catholic Church still depends to a large degree, on the Sacraments of Penance, Anointing of the Sick, Sacramentals like rosary, scapular, holy water, to address healing and deliverance challenges that confront its members. I have argued that these traditional methods, together with the establishment and provision of health institutions, have been used by the Church for several years. In spite of this, they appear to be inadequate in addressing the physical and spiritual needs of many Catholics. This research has also shown that interest in the healing and deliverance ministry is heightened and exercised more by lay-ministers in the Catholic Charismatic Renewal. The lay-ministers therefore appear to have become the *feeling part of*

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<sup>436</sup> Kevin Gary Smith, *Academic Writing and Theological Research: A Guide for Students* (Johannesburg: South African Theological Seminary Press, 2008), 204.

*the Church* where serious analysis of the realities of healing and deliverance are done and responses planned and carried out in the name of the Church. This is evident in the multi-sited fieldwork in both the rural and urban settings in parishes in the four deaneries in the Archdiocese of Accra. It has also emerged in this study that the level of collaboration or otherwise appears to be almost the same in the Archdiocese of Accra. While in some instances there were collaborations between priests and lay-ministers, in others there were no such things.

The inability of priests and lay-ministers to fully collaborate with each other in the ministry of healing and deliverance appears to have negatively affected the mission of the church: a mission which includes healing and deliverance to the afflicted. I agree with Kalilombe that the charism of the hierarchical leadership, in our specific case, the priests, “should ideally exercise their function not by suppressing the other charisms in the Church but, rather, by allowing each type of gift to have its proper place for the good of the whole Body. For this to happen, it is necessary to have a conception of the Church which is in line with Paul’s image of the human body or the People of God, such as the Vatican II has accustomed us to contemplate.”<sup>437</sup> This model of the Church will most likely bring about a greater improvement in the relationship between priests and lay-ministers in the healing and deliverance ministry in the Roman Catholic Archdiocese of Accra for better coordinated pastoral activities.

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<sup>437</sup> Patrick A. Kalilombe, “Cry of the Poor in Africa,” *African Ecclesial Review* 29, no. 4 (1987): 206.

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