

**ADVERTISING AND RELIGIOUS PUBLICITY: A STUDY OF ACTION CHAPEL  
INTERNATIONAL AND INTERNATIONAL CENTRAL GOSPEL CHURCH**

**BY**

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## DECLARATION

I declare that, except for references to other people's work which have been duly acknowledged, this thesis is as a result of my own research conducted at the School of Communication Studies, University of Ghana, Legon. The work was supervised by Dr. Sarah Akrofi-Quarcoo.

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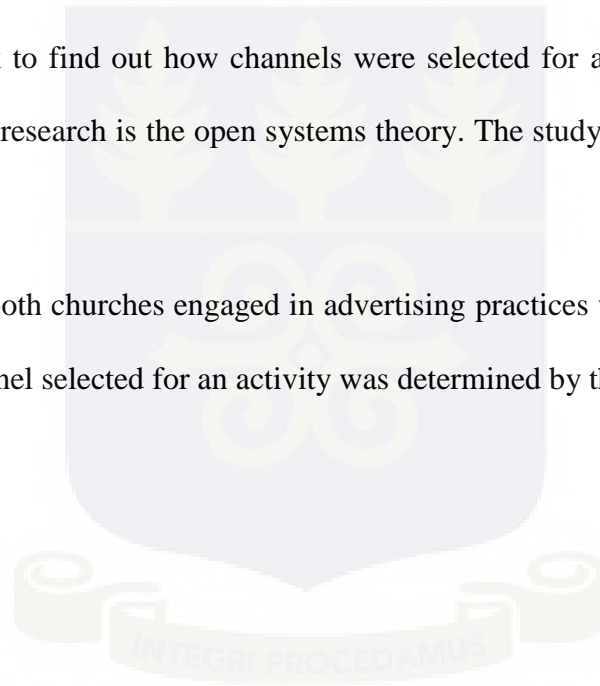
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## ABSTRACT

The purpose of this study is to determine the communication activities of two major charismatic churches in Ghana, the Action Chapel International and the International Central Gospel Church, and extract the advertising activities if any. The study also sought to ascertain why these churches advertise and the advertising channels used. Charismatic churches in Africa and beyond, undertake a plethora of communication activities that appear to suggest advertising practice.

The study will also seek to find out how channels were selected for advertising purposes. The theory which guided the research is the open systems theory. The study used in-depth interviews to collect data.

The findings show that both churches engaged in advertising practices with different approaches and that the type of channel selected for an activity was determined by the goal of the activity.



## **DEDICATION**

This piece of work is dedicated to Rev. Samuel Awuku-Gyekye and the International Central Gospel Church (Palas Town Assembly).

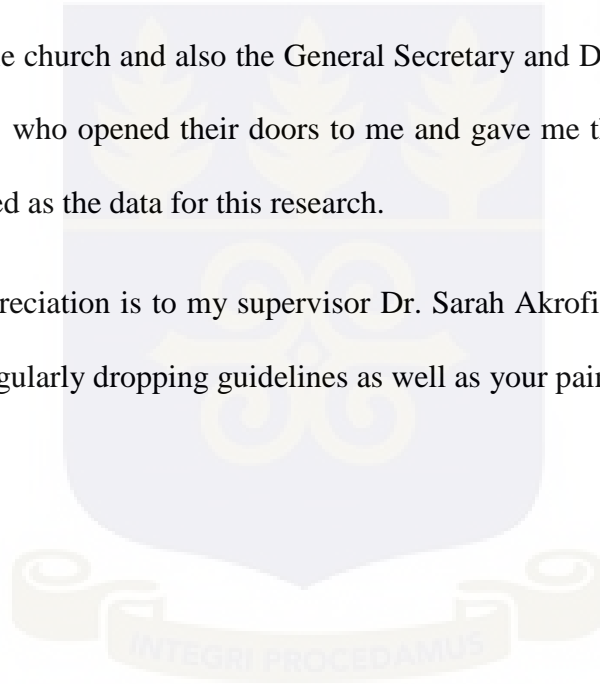


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## CHAPTER ONE

### INTRODUCTION

#### 1.0 Background To The Study

Advertising is the well-thought-out and clearly composed impersonal communication activity used to send out information about products (goods/services/ideas) to targeted audiences in a persuasive manner. It may or may not be for commercial purposes. This is usually paid for by an organization and is done through various media mainly the mass media (Radio, TV, print), outdoor (billboards, banners, pull-ups), direct mail, internet advertising among other platforms (Arens, 1999).

Advertising pervades every web and tissue of society. It is regarded both as a reflection and an architect of culture: its words and images reflect the present and even the past, as they contribute new sounds and symbols that shape the future (Bovee, Courtland, Thill, Dovel, Marian, 1995).

To some, the primary goal of advertising is to sell where as to others advertising creates magic in the market place (Leiss, Kline & Jhally, 1989). To many the “Holy Grail” in advertising is its ability to achieve the magic of continuously reaching the prospect wherever they live, work, play and buy convincing them to keep buying or patronizing a service.

Advertising presents a pure and palpable paradox. Though a form of mass communication strategy, effective advertising is aimed at targeted audiences, segmented according to scientifically determined bases, including socio-demographics, psychographics, geographic, behavioural or lifestyle variables.

Brand advertising provides consumers with information about the brand's value proposition that differentiates it from its competitors, thereby encouraging consumers to choose the advertised brand over competing brands (Krishnamurthy 2000). In recognition of the potential and enormous commercial relevance and value of advertising in the secular settings by religious organizations, there has been an adoption of this marketing tool by religious organizations, especially churches, to give publicity to the sacred.

As Christianity expanded in the postwar era, its primary retailers, local churches, embraced the popular promotional methods of the broader market. Advertising became one of the conduits for religious retailers to adopt and adapt the methods of the marketplace to compete with other businesses for customers. In so doing, these experts of the 1940s laid a new foundation for the industry of religious retail (Hardin 2013).

Church advertising is one of the integrated marketing strategies used by contemporary churches in communicating to their publics. Church communication varies in approach and implementation depending on the model and heritage of the church (Plude, 1994). Thus, the historical antecedence, structure and belief systems of a church determines its acceptance or otherwise of marketing approaches in sacred activities. Over the years, churches have gradually adopted Integrated Marketing Communication (IMC) strategies to promote membership growth and encourage commitment (Wilson, Keyton, Johnson, Geiger, & Clark, 1993). The practice of IMC, together with good leadership qualities, is believed to be the major strategy used for church growth (Lau, McDaniel, & Busenit, 1993). IMC, which is made up of advertising, public relations, marketing, and sales promotions, has become a common phenomenon in both the orthodox (Rodrigue, 2002) and charismatic churches (Newman & Benchener, 2008). By using door-to-door evangelism, writing articles in the newspapers, the use of billboards to publicize

their events (Vokurka, McDaniel, & Cooper, 2002), tele-evangelism (Asamoah-Gyadu, 2005), posters, banners (Gordon & Hancock, 2005), media coverage of events, radio advertisement (Newman & Benchener, 2008), websites and other social media platforms (Ihejirika, 2008), churches are communicating more than ever with their varied stakeholders.

### **1.1 Ghanaian Charismatic Churches**

Charismatic churches, sometimes referred to as Protestant (Horsefield, Hess, & Maediano, 2004) or Neo-Pentecostal (Soothill, 2012) churches, are Christian groups whose origins are from evangelical fellowships of the late 1960s and the 1970s (Gifford, 1994). This epoch was a moment of economic despair in Ghana, thus the messages of the churches had a general inclination, in addition to normal gospel preaching, towards the need for material, physical and intellectual prosperity (Sekyi-Baidoo, 2002).

These fellowships were usually non-denominational and independent, though some occasionally joined forces to organize mass crusades or other events (Gifford, 1994; Nmai-Dsane, 1997). Subsequently, some of these fellowships were turned into churches and referred to themselves as “ministries” (Witte, 2003).

They are called ‘charismatic’ because of the emphasis placed on the manifestation of the Holy Spirit, especially, speaking in tongues in their worship (Larbi, 1995; Nmai-Dsane, 1997). The unique features of the charismatic churches are their predominant youthful membership, use of the English language generally, and the adoption of American Christian style, especially in terms of music, dressing and preaching (Dijk, 1999).

## **1.2 Action Chapel International (ACI)**

The Action Chapel International (ACI) is a Charismatic Christian church based in Accra, Ghana. Duncan-Williams founded the Christian Action Faith Ministries (CAFM) and the Action Chapel International (ACI) church in 1979. Nicholas Duncan-Williams, popularly referred to as ‘Papa’ was a disciple of Benson Idahosa. The CAFM was the first Charismatic church in Ghana. It was followed by the International Central Gospel Church (ICGC) in 1984. The Christian Action Faith Ministries has its headquarters at Action Chapel International, which is one of Accra's largest mega-churches (Gifford, 1994).

About 3,000 people were attending the Sunday services in 2003; many of them were middle-class professionals and business people. At this time the church held two services on Sunday, as well as other sessions throughout the week. This was down from about 6,000 attendees five years before (Gifford, 1994). In 1995 there were about 8,000 members of the church. The church held just one service on Sunday morning in English, with translation into Ewe and French (Gifford, 1998). The church's vision is to make Jesus Christ known throughout the world with a mission to train and develop Christ-like disciples in their God-given gifts and callings to empower them for the task of building the kingdom of God and making them relevant in their time (ACI, 2012).

As of 2015 Duncan Williams was still head of Action Chapel International, and was also chairman of the National Association of Charismatic and Christian Churches (NACCC).

## **1.3 International Central Gospel Church (ICGC)**

ICGC describes itself as an Evangelical, Charismatic Christian Church led by their founder and General overseer, Dr. Mensa Anamuah Otabil. It was officially inaugurated as a church on the

26th of February 1984, in Accra with their first church service in a classroom with about 20 people. By 1994 the church drew about two thousand two hundred worshipers to its first service and many more to its second (Gifford, 1994) and by 2002, had over hundred branches and its four thousand-seater auditorium, Christ Temple in Accra, counting about seven thousand members every week in each service (Witte, 2003). The mission of the church is to raise leaders, shape vision and influence society through Christ and works with a philosophy of practical Christianity, human dignity and excellence (ICGC, 2013). Its vision is to establish the house of God through the development of model New Testament Christians and churches. The ICGC leans heavily on the personality, vision and charisma of its founder and leader, Rev. Dr Mensa Otabil. Otabil has a special commitment to the mental liberation of black people in the world, to true independence, freedom and self-esteem (Witte, 2003).

#### **1.4 Advertising The Sacred**

Religion and advertising are typically not held in the same mixture or context. However, they are becoming almost hand-in-hand when promoting church services, philosophies, and concepts or ideas. “What Would Jesus Do” bracelets, “Jesus is the Real Thing” t-shirts, and “God is My Co-Pilot” bumper stickers are just a few of the countless novelty items which have popped up in Christian bookstores, truck stops, and airports (Peysner, 2001).

Commercializing the sacred through advertising of church services and religious products has become a conventional practice. While there is a tradition of disseminating religious doctrine using the airwaves, some congregations have begun to use television to advertise their specific church services, in the hopes of raising attendance. A report by the Wall Street Journal indicates that the Episcopal Church hired the advertising agency of D’Arcy Masius Benton and Bowles to

create television advertisements designed “to woo back” lapsed Episcopalians (Bird, 1993). These advertisements were researched and specifically designed to appeal to women who might return to church and bring their families and were paid for by local congregations.

In Edmonton, victory church congregants hired Impact Productions, a company that has worked with about three thousand churches, two hundred of them in Canada to run ads for their church services. As Pastor Morris Watson noted, “It’s not wrong for a church to advertise on TV” (Yu, 1999).

Griffin (2004) also concurs that, outdoor advertising has become instrumental in conveying religious messages to the public. Roadside ads and posters promoting inspirational ideas or specific church services have captured the eyes of many drivers or passengers in America.

It is evident from literature that charismatic churches engage in practices which fall within advertising. These include using different media platforms to increase their visibilities and creating a unique brand for themselves through crafted messaging (Asamoah-Gyadu, 2005)

### **1.5 Problem Statement**

Advertising serves as the medium for sending out information about products and services to targeted audiences in a persuasive manner (Arens, 1999). This often produces the desired results based on a proper psychographic segmentation. This segmentation covers the hopes, needs, fears, beliefs, opinions, and attitudes which shape the actions and choices a person makes. (Morgan & Levy 2002, p. 30). Such desired results are achieved using different advertising strategies and channels. It is apparent from the literature that charismatic churches engage in activities which can be classified as advertising. These include the use of the mass media (Radio, TV, print) for

publicizing church activities and programs, outdoor ads (billboards, banners, pull-ups), direct mail, internet advertising among other platforms (Arens, 1999). They also use different media platforms to increase their visibilities and create a unique brand for themselves through crafted messaging (Asamoah-Gyadu, 2005).

Hitherto, advertising was a communication tool largely employed by corporate organizations to publicize themselves and increase visibility fundamentally to increase their bottom line. However, this commercial tool has, in recent times, become a religious vehicle for transporting sacred products and services. The question that remains unanswered is whether the co-opted commercial tools of advertising into the religious space is intended to increase the bottom line (which is fundamentally the goal of corporate advertising) or rather intended for something else. More so, the gradual shift from conventional religious outreach channels such as the use of tracts, one-on-one evangelism and others alike to mass media channels raises questions as to whether the latter is done out of convenience or for effectiveness.

It is from this backdrop that this study seeks to analyze and describe the communication activities undertaken by the two churches in Ghana, the Action Chapel International and the International Central Gospel Church, to determine whether they may be engaging in activities that fall under advertising and why they advertise. The study also seeks to analyze the various advertising channels used and what informs the selection of a channel.

## **1.6 Objectives**

1. To describe specific communication activities undertaken by the two churches and ascertain which ones fall under advertising.
2. To ascertain why (ACI) and (ICGC) engage in advertising campaigns if any

3. To find out advertising channels used and what informs the selection of a channel.

### **1.7 Research Questions**

RQ1 What specific communication activities are undertaken by ACI and ICGC and which ones fall under advertising?

RQ2 Why does (ACI) and (ICGC) engage in advertising campaigns?

RQ3 Which advertising channels are used by ACI and ICGC and why those channels?

### **1.8 Purpose of The Study**

It seems there is a stigma tied to the idea of churches marketing and advertising. Some appear to be uncomfortable with this concept. As George Barna puts it, some people in the Christian community refer to church marketing activities as church growth strategies, bridge building, or simply church outreach (Barna, 1988). This is one reason I chose to research this topic. To determine the communication activities that ACI and ICGC engage in and extract the advertising activities. Additionally, I also want to find out why these churches advertise and learn about the advertising channels that are used by these two churches.

### **1.9 Significance of The Study**

Few studies have explored the communication activities of churches to unearth their marketing communication practices (Hackett, 1998; Witte, 2003). This study seeks to analyse these communication activities in order to ascertain advertising functions in the churches. Hitherto, advertising has been a secular marketing tool. However, it has in recent times been a conduit for religious publicity although with very little literature review of the phenomenon especially in relation to Ghana. Considering the shortfall in religious advertising literature, any study focusing

on such an area is significant. This study therefore seeks to bridge the knowledge gap in advertising especially within the context of the church and by extension religious organizations. Additionally, the findings from this study will provide some useful data and suggestions for future research into advertising in charismatic churches. This study will also offer churches some insights into available types of advertisings and the channels that can be used.

Since the research also seeks to find out why these churches advertise and the advertising channels used, other research may find the data useful, for instance, in finding out the similarities and differences in advertising practice in charismatic churches and corporate organizations to ascertain the level of impact and turn-over of religious ads relative to corporate ads.

### **1.10 Operational Definitions**

**Advertising:** Comprise a well-thought-out and clearly composed impersonal communication activity used to send out information about products (goods/services/ideas) to targeted audiences in a persuasive manner. This employs the use of the mass media publicity: (Radio, TV, print ads and tele-evangelism), outdoor (billboards, banners, pull-ups), direct mail, internet adverting, Media Relations.

**Communication activities:** A planned series of actions that involves verbal, non-verbal, visual and audiovisual encoded messages channeled through various media outlets with a goal to reach out, inform and/or persuade a target audience. This encompasses all activities that are carried out by ACI and ICGC to enable them relate information to both their internal and external publics.

### **1.11 Organization of The Study**

The design, processes and outcomes of the study is organized in five separate chapters. Chapter one set the study in context by drawing out the concept of communications and advertising practices as seen in charismatic churches today while tracing the origins of the concept in religion. It also states the research objectives and the overall expectations of the study.

The theoretical framework for the study is explored in chapter two. The open systems theory serves as the theoretical foundation for the study. Highpoints of the theory includes the background, tenets, key proponents of the theory as well as its relationship to the study. In chapter three, the research examines previous literature with some useful findings and intellectual observations made on advertising practice in charismatic churches.

The methodology, which follows in chapter three, explains the processes and procedures which are used in gathering and analyzing the data collected. Chapter four presents the findings, discussion and analysis of findings. The analysis leads to the drawing of conclusions about advertising practice in ACI and ICGC in chapter five. It also includes an acknowledgement of the limitations of the study and made recommendations for future research.

## CHAPTER TWO

### THEORETICAL FRAMEWORK

#### 2.0 Introduction

This chapter discusses the theoretical perspective used for this study. It also focuses on related works, scholarly concepts, orientations, practices and methodologies linked to the empirical findings of previous research efforts in the fields of communication and religious advertising.

#### 2.1 Theoretical Foundation

The theory which guided the study is the open systems theory which is used as a framework for the study. The chapter first discusses the background of the theory and the key tenets and then elaborates on the applicable uses of the theory.

Organizational management systems consist of many internal subsystems that need to be continually aligned with each other. As companies grow, they develop more and more complex subsystems that must coordinate with each other in the process of transforming inputs to outputs (McShane, Glinow, 2003). These interdependencies can easily become so complex that a minor event in one subsystem may amplify into serious unintended consequences elsewhere in the organization.

Every organized enterprise does not exist in a vacuum. It is rather known to depend on its external environment – which is a part of a larger system, such as the industry to which it belongs, the economic system and the society (Wehrich et al, 2008).

An open system consists of five basic elements (Scott, 2008): inputs, a transformation process, feedback, outputs, and the environment.

**i) Inputs:** The composition of inputs from the external environment may include people, capital, managerial skills as well as technical knowledge of skills. It also includes the various claimants – groups of people making demands on the organization; such as employees, consumers, suppliers, stockholders, federal, state and local governments.

**ii) Transformation process:** In an organizational system, inputs are transformed in an effective and efficient manner into outputs. This can be viewed from different perspectives. Focus can be on such management functions as finance, production, personnel and marketing.

**iii) Feedback:** As a component of the systems model, the external environment plays a key role in the transformation of inputs into outputs. While it is true that organizations have little or no power to change the external environment, they have no alternative but to respond to it.

**iv) Outputs:** Inputs are secured and utilized by transformation through the managerial functions with due consideration for external variables into outputs. Outputs of different kinds vary with the organization. They usually include many of the following; products, services, profits, satisfaction and integration of the goals of various claimants to the organization.

**v) Environment:** The environment in the open systems model takes on added significance today in a climate of policy accountability. The social, political, and economic contexts in which churches work are marked by pressures at the local, state, and federal levels. Thus, churches today find it necessary to manage and develop internal operations while concurrently monitoring the environment and anticipating and responding to external demands.

## 2.2 Qualities of An Ideal System

According to Harry (1990) the following elements are indicators of a quality system:

**a) Components:** A system consists of more than one part called component elements of a system. A component refers to anything that is part of a system or sub-system. The term element implies the smaller components that one would wish to identify separately. Organization of a system is the specification of relations between its elements.

**b) Connection:** These components of a system are connected together.

**c) Structure:** The form of this connection is fixed in an organized way called structure. The concepts of structure and organization become more interesting in large systems, where more than just one or two possible structures or organizations may be considered.

**d) Interaction:** The components affect each other by their presence in or removal from the system which results from mutual interaction with the systems environment.

**e) Process:** the changes resulting from these interactions are called processes.

**f) Holism and emergent properties:** A system is a whole which exhibits properties which only have meaning in terms of the interactive processes of its components.

**g) Identity:** The properties of a system that enable it to be identified and separated from other things which are not part of the system.

**h) Environment:** There are things which are not part of the system, which significantly affect it, but which the system can only marginally influence, called the environment of the system.

**i) Conceptualization:** a system is a concept whose particular form reflects the aims and values of the individual or group whose concept it is (Harry, 1990).

Like living systems, most organizations if not all, operate in constant interchange with their environment. They have many complex interactions and interrelationships within their

boundaries. To survive, organizations must grow and achieve a dynamic equilibrium rather than simply return to a steady state

### **2.3 The Open Systems Theory**

The open systems theory was derived from a theory in biology known as general systems theory which was developed by Ludwig von Bertalanffy in the 1950s (Newsom, Turk & Kruckeberg, 2004). He said “living systems are open systems, maintaining themselves in exchange of materials with environment, and in continuous building up and breaking down of their components” (Bertalanffy, 1950, p. 23). This implies that, whether social, biological or psychological, systems are organized for “dynamic interaction to sustain life” (Newsom et al., 2004, p. 117). The theory was later applied in developing interactional theory of communication by psychologists and subsequently adopted into communication.

Open systems theory refers simply to the concept that organizations are strongly influenced by their environment. The environment consists of other organizations that exert various forces of an economic, political, or social nature. The environment also provides key resources that sustain the organization and lead to change and survival. Open systems theory was developed after World War II in reaction to earlier theories of organizations, such as the human relations perspective of Elton Mayo and the administrative theories of Henri Fayol, which treated the organization largely as a self-contained entity.

Virtually all modern theories of organization utilize the open systems perspective. As a result, open systems theories come in many flavors. For example, contingency theorists argue that organizations are organized in ways that best fit the environment in which they are embedded.

Institutional theorists see organizations as a means by which the societal values and beliefs are embedded in organizational structure and expressed in organizational change.

Resource dependency theorists see the organization as adapting to the environment as dictated by its resource providers.

Although there is a great variety in the perspectives provided by open systems theories, they share the perspective that an organization's survival is dependent upon its relationship with the environment.

Open systems theory has profoundly altered how we understand churches as organizations and the demands placed upon their leaders. Treating churches as if they are independent of their environment would lead to wide misperceptions of the driving factors behind organizational change.

Following this, a system can be explained simply as a set of interrelated or interconnected parts (Plude, 1994).

The open systems theory posits that an organisation's success or failure is reliant on its relationship with the environment around it. The subsystems (persons, communities, societies and groups) can affect the organisation economically, politically, socially, and spiritually (Bastedo & Bowman, 2011; Grunig, 1975). These individuals and groups therefore become the resources that sustain the organisation and aid in fulfilling its goals and objectives (Plude, 1994).

The tenets of this theory also posit that an organisation must behave like living systems by exchanging of information with its environment to produce changes in both the organisation and the environment. An organisation can achieve this by adjusting and adapting to new conditions in its environment in order to respond to or accommodate environmental differences (Cutlip et al., 2000). The theory also postulates that Feedback serves as a control device of a system.

Adjusting and adapting to objectives, structures or procedures, rely on the kind and amount of feedback received from the environment. Feedback helps to cause an adjustment in both the system's structure and its processes.

In advertising, an organisation and its publics make up the interacting units in which the organisation is usually permanent but the publics can change based on different circumstances that may arise.

In view of this, the open systems theory provides an ideal philosophical framework that can aid in the effective interactions between the churches under study and their publics. Thus, it is assumed that AIC and ICGC behave like living systems by exchanging information with their environment to produce changes in both the organisation and the environment. An organisation can achieve this by adjusting and adapting to new conditions in its environment in order to respond to or accommodate environmental differences (Cutlip et al., 2000).

More so, the two-way symmetrical approach to communication which is an input-transformation-output model is the ideal communication approach to be practiced by the two churches. Inputs from the environment may be the result of reactions to a system's own outputs or could be changes occurring outside the systems outputs, either of which has the ability to change parts of a system.

This means that as the churches develop a dynamic relationship with its environment, it can receive different types of inputs such as messages, information, ideas, complaints, and technological advancements. These inputs can go through transformations and create, possibly,

policy changes, adaptation of new technologies, adoption of new and emerging trends, and export output by practising the new way learnt, and doing things differently.

In accessing the right feedback, which serves as a regulator of a system, organizations must make room for a constant interaction between them and their publics. This can be made possible by creating various forms of flexible and friendly media interface for interaction. Systems are better able to adjust and adapt their objectives, structures or procedures, depending on the kind and amount of feedback they receive from the environment. Feedback within a system causes adjustments in both the system's structure (what the system is) and its processes (what the system does). ACI and ICGC have communication platforms that solicit for feedback from their internal and external publics. It is essential to note that adjustment and adaptation, input transformation-output model and the element of feedback, induce adaptive strategies in systems.

In trying to find out if and how ACI and ICGC communicate to their publics through advertising, this study tried to understand how open the two churches were to their environment. The open system theory provided grounds to understand if and how the two churches exchanged information with their publics, allowed inputs from their publics to influence the churches' outputs and how feedback facilitated adaptations and adjustments in both the churches and their publics. Since social systems, usually, are neither too open nor too closed (Cutlip et al., 2000), the study needed to find out the extent to which ACI and ICGC operated an open or closed system in order to assess if and how they engaged their publics and built mutually beneficial relationships with them.

## **2.4 Review of Related Literature**

The literature is reviewed to find out the advertising functions employed by religious organisations, especially within churches and how they were used to build mutually beneficial relationships with their publics.

Regarding the relationship between religion and advertising, Colson and Pearcey (1998) claim that the people who developed the art of modern advertising in the early part of this 20<sup>th</sup> century were largely Christians, often sons of clergymen, who imported the methodology of religious revivalism into the commercial arena. Cooperman (2004) maintains, organised religion is becoming a commodity. He posits that organized religion in contemporary times is carefully packaged for new buyers, emphasizing the selling points that will meet their market researched needs. Harrison (1997) concurs that more and more ads are drawing on the rich possibilities of religion and spiritual themes and schemes.

Hackett (1998) explored how and why charismatic and pentecostal churches in Ghana and Nigeria increasingly used the various electronic media as suitable platforms to evangelise, build their churches and create images of themselves. Case studying some churches in Ghana and Nigeria as well as reviewing several literatures on the subject, she argued that the leaders of African charismatic churches aspired to attain the popularity gained from religious broadcasting by their counterparts in the U.S. and the large market it held for selling their books thus the surge in electronic broadcasts. According to Hackett's (1998) research, these leaders also observed how Asia's fastest growing mega-churches exploited the electronic and print media to grow their churches and have thus adopted this strategy.

MacDaniel (1986) investigated the clergy and general public perceptions regarding the appropriateness of various types of religious advertising and advertising media as well as message content options available for a typical church. Using a quantitative method, two separate questionnaires were administered. One mailed to a sample of one thousand pastors of various churches and the other to a sample of one thousand two hundred and fifty members of the general public throughout the U.S.

He included the conventional media (radio/television, news-paper), as well as secondary media (billboard, direct mail, handbills, on-premise sign, yellow pages, specialty). The study explored views on two types of newspaper advertisements - individual (i.e., placed by the church itself) and cooperative (i.e., in cooperation with other churches), two types of on-premise signs - permanent and temporary (promoting an upcoming or current church activity), and two types of yellow-page advertisements - block and regular listing. Three message content options were also investigated: "institutional" (advertising general religious principles), "product benefits" (advertising church benefits such as fellowship, fun, spiritual satisfaction), and "product characteristics" (advertising church theological beliefs).

Regarding the relative rankings of responses, MacDaniels (1986) asserted that the two groups surveyed indicated that the clergy seems to be more open to church advertising than the general public. Members of the clergy have a more favorable view of churches using various advertising media, types of advertising, and advertising messages. Both the clergy and the general public perceive on-premise signs and yellow-page advertising as being the most appropriate media to use for church advertising. Both groups see specialty advertising (bumper stickers, pens, etc.) as being relatively inappropriate. Regarding advertising message content, the clergy tends to have favorable views on all three types investigated (institutional, product-benefits, product-

characteristics), whereas the general public tends to view church advertising using a product-characteristic message (i.e., advertising church theological beliefs) somewhat negatively.

The philosophy of advertising is largely to market a product, service or an idea. It usually begins with a determination of a niche market and an objective to reach out to this market. Naturally, this objective stems from what would have already been established in the earlier stages of marketing (Shawchuck, Kotler, Wrenn, Rath 1992)

Brinkerhoff agrees that promotion and distribution come after the market has been determined. “By now you know your market. You know what they want...., Does your market know about you? Do they know that you are in business, that you have this wonderful product or service that is shaped to meet their wants? This area is called advertising” (Brinkerhoff, 2010, p 86-87). The advertising objectives that need to be developed call for defining the niche market, target reach and frequency (Shawchuck et al, 1992). Gary McIntosh adds, “A community is a mosaic of people, some of whom will be open and receptive to the gospel, while others will be closed and unreceptive to it. Faithful churches seek to discover the receptive people in their ministry area and focus their resources on them” (McIntosh 2003). In other words, advertising needs to be target focused. The target may be potential new members, current members, or key publics or may consist of individuals or groups. The target of a church ad has a crucial influence on the communicator’s decisions on what to say, how to say it, when to say it, where to say it, and who should say it (Shawchuck et al, 1992). This suggests that churches must have a clearly defined target before beginning any ad campaign.

Any member of the niche market may be in one of six consumer readiness states. Consumer readiness states consist of awareness, knowledge, liking, preference, conviction, and action.

1. *Awareness*: The first thing to establish is how aware the target market is of the product (program, ministry, church, etc.). It may be completely unaware of the product, know only its name or one or two things about it. In this case, the communicator builds awareness, perhaps just name recognition (Shawchuck et al, 1992).

2. *Knowledge*: The target market may be aware of the product but may not know much about it. In this case the communicator's goal is to transmit some key information (Shawchuck et al, 1992)

3. *Liking*: If the target market members know the product, the next question is finding out how they feel about it (Shawchuck et al, 1992).

4. *Preference*: The target market may like what the church offers, but may prefer others. In this case, the advertiser's job would be to build consumer preference (Shawchuck et al, 1992).

5. *Conviction*: The target market may prefer a particular product to another, but it may not translate into a conviction about using that product (Shawchuck et al, 1992).

6. *Action*: At this stage, a person passes through a hierarchy of states-of-readiness on the way to making a decision to an offer.

Various advertising objectives can be developed for each of the six stages mentioned on the basis of whether their aim is to inform, persuade, or remind (Shawchuck et al, 1992).

## 2.5 Conclusion

Churches are social systems in which two or more persons work together in a coordinated manner to attain common goals. Churches are open systems. An open system consists of five basic elements: inputs, a transformation process, outputs, feedback, and the environment. Churches use four kinds of resources from the environment: human, financial, physical, and information resources. Through technology and administrative functions, the inputs undergo a transformation process. The interaction between churches and their publics is part of the transformation or learning process by which publics become informed and capable of giving useful feedbacks. Open systems export a product into the outside environment. In a church, the output may be congregants' knowledge, skills, abilities, and attitudes as well as the leadership portrayal of the church through advertised messages, symbols, doctrines, culture and philosophy of the church. Feedback serves as a control mechanism. Negative feedback from the environment can be used to correct deficiencies in the inputs or the transformation process, or both.

The literature studied in this chapter examined churches and their communication practices. The study also took a look at marketing communications activities and its perceived effectiveness within the church context. Other related literature examined found out that churches were using the mass media, especially tele-evangelism, as a publicity tool in an attempt to grow membership, advertise services and products, create positive perceptions of the head pastor and build a brand. Few studies also discussed how communication strategies used by churches were informed by their orientation. The next chapter discusses the methods and techniques used to gather the relevant data for the study.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction**

This chapter outlines the methodology used in gathering data, and defines the study area, sample size, data collection procedure, analysis and the presentation of the data. The study used the qualitative research methodology to enable the researcher examine thoroughly the depth of the phenomenon under investigation. This research used in-depth interviews to help describe all communication activities undertaken by the Action Chapel International (ACI) and the International Central Gospel Church (ICGC). This approach helped in extracting the advertising functions and how they contribute to effective communication process with their publics. The interviews also solicited the reasons why ACI and ICGC advertise and additionally assisted to determine the advertising channels used by ACI and ICGC.

#### **3.1 Research Design**

The study set out to extract Advertising functions from all other communication activities undertaken by ACI and ICGC and to find out how these functions help ACI and ICGC to build mutually beneficial relationships with their publics.

In order to seek answers to the stated objectives, the researcher needed to describe what the churches were doing and explain how and why they were doing them and thus the qualitative research methodology informed the research design.

Qualitative methodology refers to a broad class of empirical procedures designed to describe and interpret the experiences of research participants in a context-specific setting (Denzin & Lincoln,

2000). It involves the deliberate use and collection of a variety of empirical materials that describe a phenomenon (Denzin & Lincoln, 2000). Findings from qualitative research are usually presented in a way to incorporate participants' description of a psychological event, experience, or phenomenon (Taylor & Bogdan 1998).

Grunig (2002), posits that the most common qualitative methods that could be used for assessing relationships are in-depth interviews and focus groups because they help the researcher understand what motivates people and explain what people think and do in their own terms.

In view of this, the study used an In-depth interview research technique. In-depth interview is a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular phenomenon, idea, program, or situation. This involves asking participants, staff, and others associated with a phenomenon or program to give detailed information about their experiences, thoughts and expectations in relation to the phenomenon or program. The process involves planning and developing an interview guide, collecting data and analyzing the data.

### **3.2 Research Sites**

Although both orthodox and charismatic churches employ advertising in their activities, orthodox churches tend to be conservative and deploy largely conventional methods in its advertising approach. The use of secular advertising modules and the mass media has been a phenomenon widely incorporated by charismatic churches. It is from this backdrop that this study zeros in on advertising in charismatic churches to ascertain the extent of the phenomenon and the mode of advertising practice in these churches. The sites for this study were the main

branches of the Action Chapel International, known as ‘the Prayer Cathedral’ and of the International Central Gospel Church, known as ‘Christ Temple’.

The Action Chapel International and the International Central Gospel Church were sampled out of the many charismatic churches in Ghana for this study because aside from being pioneers of the charismatic movement in Ghana, both churches engage in practices that can be associated to conventional and mass media advertising which other charismatic churches appear to do in part or do not practice at all.

### **3.3 Sampling Procedure**

This study used the purposive sampling technique to select the informants because it was vital that the persons interviewed were capable of speaking to the questions the research raised. The purposive sampling technique is a type of non-probability sampling that is most effective when one needs to study a specific domain with knowledgeable experts within. Its main goal is to obtain cases deemed information-rich for the purposes of study (Sandelowski, 2000). This implies that the researcher determines what needs to be investigated and discovered and sets out to find people who have the expertise and experience to provide the needed information. The researcher wrote to the churches, requesting interview sessions with their communication directors. The churches directed the researcher to the persons authorized by the church to speak on their behalf.

#### **3.3.1 Sample Size**

The study interviewed four persons in all. For ACI, the researcher interviewed the pastor who is the communications director of the church. The research also interviewed a pastor in charge of media ministry in the church. For the ICGC, the researcher interviewed the General Secretary of

the church who has been mandated to speak on behalf of the church on all matters. Finally, the researcher interviewed the Director of Administration of Christ Temple, whose office worked on all communication activities in the church. Data from the Director of Communications at ACI and the Director of Administration at Christ Temple is mainly used.

### **3.4 Data Collection Instrument**

For the purposes of data collection, the research drew an interview guide with several open-ended questions. The questions were specifically structured under the three research questions: to find out communication activities by the two churches and extract advertising activities practiced, to unearth the reasons behind church advertisements and to ascertain the channels used by ACI and ICGC for advertisements.

The interview guide was not strictly followed as a result of follow-up responses and reactions of those interviewed.

#### **3.4.1 Data Analysis Procedure**

The data collected from the in-depth interviews was transcribed and a meaningful explanatory account was created. The themes were used to evaluate what precisely ACI and ICGC were doing which could be described as communications activities. Advertising functions were extracted from these activities and categorised into thematic areas of advertising functions. The findings of the research were then discussed and analysed with reference to theories, concepts and related works discussed earlier.

**CHAPTER FOUR**  
**RESEARCH FINDINGS, ANALYSIS AND DISCUSSION**

**4.0 Introduction**

As indicated earlier, the goal of this study was to understand the specific communication activities undertaken by the Action Chapel International (ACI) and the International Central Gospel Church (ICGC) and isolate the advertising functions. The study sought to know why these churches engage in advertising if any, the advertising channels used and what informs the choice of a particular channel.

Integrated Marketing Communication (IMC), which involves the practice of marketing, advertising, public relations, and sales promotions, usually makes up a church's communication activities (Wilson, Keyton, Johnson, Geiger, & Clark, 1993). The study sought to discover these communication activities and how they were practised in the churches with much focus on Advertising. The findings are arranged as follows:

**4.1 Communication Activities in the Action Chapel International**

Action Chapel International believed that the church thrived on communication because their core business was to reach out to people with the Word of God. The church used different communication activities such as advertising, online streaming, sales promotion and social media interactions to reach out to different target individuals and groups. These are elaborated as follows:

#### **4.1.1 Online Streaming**

The church had an online streaming portal, the Ustream, which carries live messages of the archbishop and other services to its audience. "The church formerly televised the messages of the archbishop on Ghana Television (GTV) on Sundays but has withdrawn from the network and is now broadcasting on ACi TV on Ustream, the official web TV of Action Chapel" (Director of Communications, ACI, July-19-2016).

#### **4.1.2 Social Media Interaction**

The church has a strong social media presence which serves as a conduit for communicating to its publics. Some of its social media platforms include Papa Facebook page, ACi Instagram page, ACi Twitter page, Papa Instagram, Papa twitter page and ACi Facebook page.

#### **4.1.3 Media and Internal Relations**

The church also solicits media attention for their events or church activities. ACI's internal publics of the church are the staff and pastors of the church and the members of the church. The college of bishops, a group of bishops, facilitated both internal and external communication in the church. For the pastors and staff, their first point of disseminating information was through text messages sent to their mobile phones and email in the case of prior notice to future programs. For members, announcements given during Sunday service provided information the church wished to convey.

#### **4.2 Advertising And Channels Used In Action Chapel International**

ACI used outdoor advertising platforms such as billboards, banners, and pull-ups to announce the church's events and promote specific books written by the founder, Archbishop Nicholas

Duncan Williams. The church engaged in television advertising especially for their annual Impact Conference which features International Speakers. The church's advertising drive gets to its peak during this Conference. The week-long conference is an annual programme held under the auspices of Archbishop Duncan-Williams. "The programme is widely advertised through every medium available. We use fliers, banners, billboards, radio and television ads and many more" (Director of Communications, ACI, July-19-2016).

"What we usually do in terms of advertising is that anytime we thought there was a message or a book that the church should get to know, we will announce it over a period of time from the pulpit, and make sure the church has received the message" (Media Director, ACI, July-19-2016). The church mounts Pull-ups at vantage locations in the church's premises to advertise upcoming events, books and church products and services. The founding bishop's preaching programme, upcoming events of the church, books written by the founding bishop are all advertised on Christian radio stations such as Sunny FM and Sweet Melody FM. The church said another platform for advertising was announcements from the pulpit. ACI also has a strong visibility online and on social media where they advertise their services and products. These books of the founding archbishop were also advertised online using the church's website. The website also displayed their events, daily devotionals which can be read by the public, prayer request link where the public could send their prayer requests to and a place to share testimonies. The church has an online streaming portal, the Ustream, which carries live messages of the archbishop and other services to its audience. "ACi TV on Ustream is the official web TV of Action Chapel" (Director of Communications, ACI, July-19-2016).

The church has a strong social media presence which serves as a conduit for communicating to its publics. Some of its social media platforms included Papa Facebook page, ACi Instagram

page, ACi Twitter page, Papa Instagram, Papa twitter page and ACi Facebook page and YouTube. The church's website interface had an advertisement of the various meeting days and time and the various ministries in the church. The online portals and social media platforms are all used as media platforms for advertising and as communication tools to interact with their publics.

### **4.3 Communication Activities In International Central Gospel Church**

In relation to the International Central Gospel Church, different departments and directorates of the Church undertook different activities to make up the church's total communication drive. Their communication activities were made up of advertising, corporate social responsibility (CRS), public relations, sales promotion and social media interactions with their publics.

#### **4.3.1 Corporate Social Responsibility and Public Relations**

ICGC makes annual donations to the Korle-bu Children's Cancer Unit with proceeds from its annual LifeWalk that attracts sponsors like Voltic mineral water, Capital O2 and The Coca Cola Bottling Company of Ghana.

“We help people in need to pay the school fees regardless of their religious background. Once you can prove that you are in need, the church will help you go through a process then we help you” (Director of Administration, Christ Temple, July-13-2016).

In addition, the church has the Central Aid Foundation that grants educational scholarships. These were advertised every year in the national newspapers, in the various branches of their church, and even by word of mouth for people to apply. Applicants must be brilliant but needy,

have been admitted into a secondary or technical school, gone through a selection process by the church and been accepted before the fees were paid.

#### **4.3.2 Sales Promotion**

The Altar Bookshop of the ICGC church serves as the center that drives the sales promotion of several religious materials of the General Overseer, pastor Mensa Anamuah Otabil. During major annual church events such as Greater Works and Destiny Summit, promotional discount is given on selected books and Christian materials of Pastor Otabil and other writers as well. Other material that are discounted include books and preaching CDs of the host and guest speakers of these events, program branded tee-shirts, wrist bands and other Christian materials to encourage high patronage.

#### **4.3.3 Social Media Interactions**

ICGC also had active social media sites where they engaged regularly with their publics and also advertised some of their products and services. Some of its social media platforms included Facebook , Twitter and Instagram.

#### **4.4 Advertising And Channels Used In International Central Gospel Church**

The church has a publicity unit under the media department that is in charge of advertising efforts. Our main publicity platform was outdoor advertising. “We use billboards and banners to advertise events and products of the senior pastor” (Director of Administration, Christ Temple, July-13-2016)

They also advertise their events using bar-lines on television during their Living Word programme, a weekly tele-evangelistic programme aired on GTV every Sunday. “We advertise

on Living Word for upcoming events such as Greater Works Conference and LifeWalk and also feature Living Word prominently on some selected radio stations” (Director of Administration, Christ Temple, July-13-2016).

The media and publicity department in the church also facilitates some Live Presenter Mentions (LPMs) on behalf of the church, place banner adverts on the front page of newspapers, as well as design and distribute fliers and brochures to advertise their events, programmes and materials on sale. ). “During Sunday church services, audio-visual productions are played to announce upcoming events. We also sometimes send SMS blast to our members, inviting them to an event” (General Secretary, ICGC, July-13-2016)

Additionally, ICGC has a website that displays their events, services, products and daily devotionals. The website has a friendly interface for sending prayer requests and a place to share testimonies. The church has an active facebook page, twitter handle, YouTube account and streamed all their church services and big events (such as Greater Works) live through the internet.

For the church’s congregation, announcements and small group meetings were the two media used in disseminating information. The small group meetings, called Covenant Families, also serves as a platform for feedback from congregations to the churches. This satisfies the feedback tenet of the open systems theory as it constantly helped to exchange information and facilitates the building of better relationships between the church and their internal publics.

#### **4.5 Why ACI and ICGC Engage In Advertising Activities**

As the open systems model suggests, Advertising activities concentrate on action and communication strategies that are used to send out information about products, services and ideas to targeted audiences in a persuasive manner (Arens, 1999).

The ACI Advertises in order to reach out to people and interact with them. “We advertise not to target a particular group of people. The Gospel of Jesus Christ is for all so our adverts target every one” (Media Director, ACI, July-19-2016).

##### **4.5.1 Advertising To Publicize**

The ACI church uses advertisements to inform their members of services, programmes and products and upcoming events. “It helps to keep the founder and the church in the hearts and minds of church members and the general public. By this, the church is able to possibly retain membership and win new ones. We have an obligation to give the church and the archbishop the needed attraction and appeal to members and outsiders and we think advertising is one of the tools we can use” (Director of Communications, ACI, July-19-2016).

ICGC rhetorically questioned, “if church advertising is a tool to bring people to hear God’s Word, then why would we not want to use it? If we are a church that has been given the command to “make disciples of all nations,” then why would we not want to exhaust every means possible to cultivate such an opportunity for this to happen?” (Director of Administration, Christ Temple, July-13-2016)

#### **4.5.2 Advertising To Inform**

According to ACI, advertising enables the church to inform and create awareness for their services and products. It is a medium that helps the church to tell the public especially, non members about our brand, what they stand to gain from us as members and it also gives visibility and leverage to the church.

The ICGC on the other hand believed that advertising has its place in church publicity. “We know that advertising does nothing to convert sinners. It has no power to save lives. It cannot be used in place of soul winning. Only God’s grace has the power to save. However, we advertise to create an opportunity for people to hear and approach the means of grace” (General Secretary, ICGC, July-13-2016)

#### **4.6 Analysis and Discussion**

This study has shown that even while the open systems theory is being practised in the churches under study, certain issues, challenges and prospects have cropped up in the course of its application.

Bureaucratic applications on operations were observed to be fundamental elements of the systems theory in the two churches. Because of its structured and systemized nature, issues relating to daily operations in relation to advertising are subjected to bureaucratic functions. This sometimes leads to lost man hours which encourages losses if not strictly monitored.

There is also the issue of contingency or situational decision making bothering on the prevalent situation. Although the churches have separate department responsible for publicity and advertising, often, final approval is sought from the general overseer before publications are

made. Thus, strategic decisions and policy formulations are principally in the hands of the general overseer who is chief executive of the church.

In extrapolating from the three main research questions the study sought to answer, the findings adduced supports the idea that outdoor advertising was the most preferred platform for advertising in both churches with ICGC doing more of it. ICGC actually had billboards all around the country. The use of billboards to communicate was believed to be one of the most effective ways in undertaking church advertisements and creating visibility (Joseph & Webb, 2000). Newman & Benchener (2008) stated that more and more religious organizations, particularly churches, were using outdoor advertising, especially billboards, to spread their message and Vokurka, McDaniel, & Cooper (2002) discovered that outdoor advertising was seen by pastors of many churches to be one of the most effective church communication outlets.

Radio as a medium was also used by both churches in advertising their messages, events, books and preaching CDs of their head pastors as well as inviting the general public to correspond with the pastors via direct mails or email. Radio advertising was seen to be more effective if the aim of the communication was to recruit new members (Joseph & Webb, 2000). ACI's preaching and advertisements were mainly on Sunny FM and Sweet Melodies whilst ICGC advertised mainly on Joy FM. ACI asserts that they are now not interested in conventional television advertising because it was not effective and this was consistent with the findings of Joseph and Webb (2000) that television advertising was ineffective in recruiting new members or retaining current members.

Aside from mass media advertising, both churches distributed fliers and brochures used to advertise events of their church which according to Joseph & Webb (2000) were common

channels used by churches especially during outreach programmes. The churches also advertised their events from the pulpit.

ICGC's sales were done usually for the preaching CDs of a conference or a special book offer from a visiting preacher. These promotions went a long way to advertise products and services of the churches' head pastors. These promotions, especially the ones done during huge events attracted a lot of non-members, and gave the church the visibility it needed.

ACI and ICGC also communicated church programmes through their websites, print Ads, brochures, banners, church announcements, telephone calls and any other means available to them to both their internal and external publics.

The churches also made a conscious effort to retain their members by building more intimate relationships with them. They did this by creating smaller groups within the church where individuals would have a better sense of belonging and everyone could be tracked. Drawing from the open systems model, these smaller groups become subsystems in the bigger church and are therefore able to interact better within the system.

However, it seems that the churches pay very little or no attention to the key elements of secular advertising which are research, targeting and segmentation (the demographics, psychographics, geography etc) of the audience they are trying to communicate to. These elements have been proven to be effective in the world of secular advertising

This perhaps is the case because the philosophy underpinning the premise of these ads by the churches is to reach out to all, which is a biblical injunction, and therefore targeting and segment of society appears to defeat this purpose.

#### 4.7 Summary

This chapter presented findings obtained from the ACI and the ICGC on the various communication activities undertaken by the churches with specific attention given to advertising. The findings were characterised by the type of communication activity especially advertising activities undertaken by the two churches and the channels used. Advertising was an integral part of each church's communication activities used to enhance their visibility, project a good image and possibly retain members. The next chapter will draw conclusions and make recommendations for future studies.



## CHAPTER FIVE

### CONCLUSION AND RECOMMENDATIONS

#### 5.0 Introduction

This study was embarked on to learn about the communication activities undertaken by the Action Chapel International (ACI) and International Central Gospel Church (ICGC) and extract advertising practices embedded in these activities. The study also sought to understand why (ACI) and (ICGC) engage in advertising campaigns if any. The study also set out to find out advertising channels used and what informs the selection of a channel.

#### 5.1 Summary of Findings

ACI perceived communication activities as largely mobilizing tools to bring people together for a spiritual endeavor targeted at fulfilling their spiritual needs. ICGC believed that their primary focus for their communication activities was spiritually based.

The two churches used various advertising activities to promote the church and its activities, create platforms for fellowship, and become socially relevant. As such, advertising channels selected by the churches were based on their ability to reach these goals. For instance, ACI ended their tele-evangelistic programme on GTV because they felt it had not brought in many members and had now resorted to billboards which research agreed was one of the most effective channels of communication for churches.

## **5.2 Limitations of The Study**

The first limitation of this study was a lack of adequate literature on church communications and advertising practice especially on charismatic churches in Ghana. The few reviewed literature was quantitative in nature and did not elaborate on the actual activities of church advertising.

Also, the study could not be generalised due to the limited sampling to the entire charismatic community in the country. This is one of the disadvantages to qualitative research.

The possibility of the element of bias on the part of interviewees due to their relationship with the organizations being studied may as well be a limitation. Furthermore, the use of only the in-depth interviews as the source of data might have limited the scope of the study as the researcher relied mostly on the notes from the interviews.

## **5.3 Conclusion**

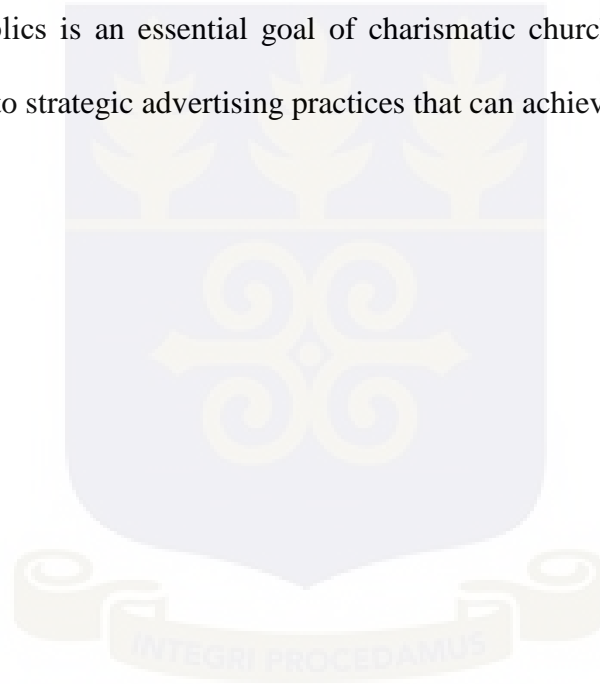
Like living systems, most organizations if not all, operate in constant interchange with their environment. They have many complex interactions and interrelationships within their boundaries. To survive, organizations must grow and achieve a dynamic equilibrium rather than simply return to a steady state. It is for these reasons that the open systems theory has come to be applied to the study of organizational phenomena. However in this study, I have looked into its application in a modern day charismatic church.

The Open Systems Theory is an abstract philosophical framework that nonetheless entails a highly empirical and investigative form of management science. It also clarifies the role of complex organisations in modern society; and predicts that the complexity of organisations, and therefore the role of management, will probably continue to increase – at least for so long as the

efficiency-enhancing potential of complexity can continue to outweigh its inevitably increased transaction costs.

#### **5.4 Recommendations**

It is recommended that future research should further investigate the publics' perception of the advertising activities of charismatic churches in Ghana to appreciate the impact of the advertising campaigns on the church's goals and objectives. A broadening of the scope of this study to include orthodox churches is also recommended in future research. If the practice of advertising to one's publics is an essential goal of charismatic churches in Ghana, this study provides some insight into strategic advertising practices that can achieve this.



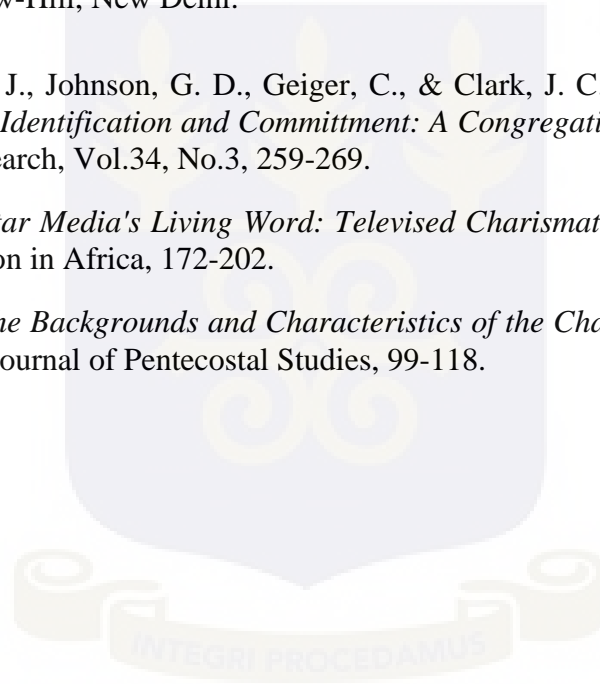
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**APPENDIX A**

**Interview Guide for spokespersons of ACI and ICGC.**

- a. What specific communication activities does the church undertake, which channels do you use and why? (Give specific examples like sponsorship, publicity, advertisings, sales promotions, marketing, internal communication)
- b. Can you identify all your stakeholders, and describe how you engage them? (E.g. the media, the community, government, church members, church workers, other churches, the general public)
- c. In which ways does the church send information to its congregation and workers?
- d. Which activities does the church engage in that it considers as advertising?
- e. What advertising channels do you use as a church? (tele-evangelism, TV commercials, billboards, banners, posters, pull ups, fliers, paraphernalia, internet advertising)
- f. Why do you advertise as a church?
- g. What informs the type of adverts to be used in a given situation?
- h. What informs the content of ad messages? (E.g. type of program, church doctrines, demography of target audience)
- i. Is there a person or group in this church solely responsible for all ad campaigns?
- j. Which platforms does the church use to receive feedback from staff and the general public?