

**THE CHURCH AND SOCIAL DEVELOPMENT: A STUDY OF
THE ROMAN CATHOLIC ARCHDIOCESE OF CAPE COAST,
GHANA**

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Abstract

Many new churches have emerged, and new ones seem to be emerging daily in Ghana, as in many other countries in Africa, which do not seem to know about making themselves relevant in terms of social development. The Catholic Church, on the other hand, has, since its establishment in Ghana in 1880, continued to contribute to society among some other mainline churches such as the Presbyterian and Methodist Church, alongside some older Pentecostal and Charismatic churches, such as the Church of Pentecost and International Central Gospel Church. This paper assesses the Catholic Church's contribution to social development in the Archdiocese of Cape Coast, 2000 to 2014. Historical and phenomenological methods of research were adopted for the study. The main research instruments used for data gathering were semi-structured interviews and questionnaire where direct interview were impossible. Interviews were conducted with relevant personnel, such as the Archbishop, the Development Coordinator, the Regional Health Director, the Regional Manager for Catholic Schools and the Religious who had information on what the Catholic Church has been doing in the Archdiocese. The paper establishes that the Catholic Archdiocese of Cape Coast has remained focused and committed to social development, as characteristic of the Catholic Church since its arrival in Ghana. Inadequate funds and negative influence of Government policies were identified as the challenges hindering the Catholic Church's contribution to social development in Cape Coast. It is hoped that the research gives a sense of direction to new Churches in the area of social relevance.

Keywords: Church, Social Development

Introduction

The Christian Church is one of the most visible institutions in Ghana. This is because of the Church's wide-ranging influence in all sectors of life in the country.¹ One of the areas in which the Church in Ghana has gained great achievements is her contribution to social development (Asante²; Eshun³). Despite the acknowledgement of scholars such as Asante,⁴ Debrunner,⁵ and Ganusah,⁶ on the contribution of some churches to social development in Ghana, however, it has been observed by Kpobi⁷, for instance, that there are some newly emerged Churches that seem not to know how to contribute to society by means of social development. According to Kpobi⁸ "A large number of the smaller churches have shown no involvement in any social assistance programmes." The Catholic Church, on the other hand, has since its establishment in Ghana in 1880, continued to contribute to society among some other mainline Churches, such as the Presbyterian and Methodist Churches, alongside some older Pentecostal/Charismatic Churches, such as the Church of Pentecost and International Central Gospel Church. There is therefore the need to provide information to these newly emerged Churches that do not yet involve themselves in social development activities, so that they can be sensitised to also contribute to society by means of social development.

With special focus on the Catholic Archdiocese of Cape Coast, this paper examines how the Catholic Church in Ghana has continued to make herself socially relevant in contemporary times, especially since the takeover of mission schools after the Independence in 1957. This is done by projecting the involvement of the Catholic Archdiocese of Cape Coast in social development in the twenty-first century, covering the period of 2000 to 2014, but not exclusively, since the Church's activities are continuous, past and present projecting into future. Since 1950, that the Archdiocese of Cape Coast was established, the Catholic Church has never stopped to engage in social development works in the entire Central region of Ghana.

The study employed a combination of two approaches in methodology which are historical and phenomenological. The means for data gathering included library consultation, internet sources, use of archival materials and field research. Visitation of sites and interviews of relevant personnel and other stakeholders, as necessary for primary data from personalities who had information on what the Catholic Church was doing in Cape Coast were reached. Furthermore, seventeen (17) beneficiaries of the social services of the Catholic Church were given

questionnaires to share their opinions on the services received from the church's social development activities.

Presentation of Data

This section displays data on the efforts and or initiatives, impact and challenges of the Catholic Church towards social development in the Archdiocese of Cape Coast in the twenty-first century, taking into consideration the period from 2000 to 2014. The contributions of the Church to social development in Cape Coast can be realised in two areas: education and health.

Educational Provision by the Catholic Archdiocese of Cape Coast

The Catholic Education Unit of the Archdiocese of Cape Coast is in charge of all the Catholic Schools in the Central Region of Ghana. The unit is responsible for establishing, managing and maintaining Catholic Schools. It also ensures the maintenance of high moral, religious and academic standards in Catholic Schools. The Unit advocates for educational policies and programmes that are consistent with religious principles. It also provides support for teachers by way of helping them to improve on their education delivery in Catholic schools.⁹

The Education Unit of the Archdiocese is headed by the Regional Manager of Catholic Schools (RMCS) for the Central Region, in person of Mrs. Doris Ashun. According to the RMCS, the Catholic Archdiocese of Cape Coast through its Education Unit establishes schools purposely to serve as a means of outreach to communities, to evangelise and secondly to offer education to the people. The Unit has been able to provide schools at almost every level of education within the Central Region. The Church has provided schools right from basic to tertiary levels. According to the *Pupils Statistics for 2014/2015* of the Catholic Education Unit, at the basic level of education which comprises kindergarten, primary and junior high schools, the Church has established four hundred and thirty-seven (437) basic schools within all the twenty-one (21) districts in the Central Region. At the senior high school level, the Church has established four (4) senior high schools, with two (2) being government-assisted, including the Holy Child Senior High School and St. Augustine's College located in Cape Coast town. The other two (2) are private senior high schools, namely St. Gregory Senior High School at Buduburam and Infant Jesus Senior High School at Kaso-Nyanyano.

The Church also has three (3) vocational schools, namely St. Mary's Vocational School at Elmina, St. Teresa's Vocational School at

Dunkwa Offin, and St. Teresa's Vocational School at Assin Manso. At the tertiary level, the Catholic Church has established one (1) teachers' training college, by name OLA Training College at Cape Coast, and one (1) polytechnic, namely Archbishop Porter Girls Polytechnic at Elmina.¹⁰

The Catholic schools that come under the Education Unit of the Catholic Archdiocese of Cape Coast comprise of both government assisted (public) schools and private schools. Responding to the question on the reaction of the Catholic Church to the takeover of mission schools by the Government, the RMCS stated that the takeover of mission schools was more of a partnership between the Government and the mission schools. She said the reaction of the Catholic Church was more of seeking the welfare of Ghanaians. According to her the takeover "wasn't in the negative. So, I believe they embraced the issue and as it is a partnership everybody has a part to play. The missions are supposed to carry out certain functions, and the government also has its own roles to fulfil."¹¹ Thus, suggesting that the takeover of mission schools by government was not an issue of a total control by government, but rather a partnership, where each party has a role to play.

On the same issue of takeover of mission schools by government, the Archbishop of the Catholic Archdiocese of Cape Coast, His Grace Matthias Kobina Nketsiah explained that the purpose of the Catholic Church in establishing schools was to provide holistic education which was meant to develop the head, heart and hand. That implies the provision of not only intellectual but also moral and service-oriented training. This is clear from the statement he made that "we call it holistic education and so it affects not just the mind, but also the head, heart and hand, heart", and that "it touches the whole person not just the intellectual acquisition but the will to do what is right, morality."¹² However, due to the takeover of mission schools by the Ghanaian government, it has become difficult for the Catholic Church to achieve the purpose for which they established the schools. According to the Archbishop "because of what we are experiencing, the inability to inculcate anticipated in spiritual and moral values, we are trying to go into private schools which are not profit-driven but informed by the desire to form people."¹³

The Catholic Archdiocese of Cape Coast continues to run its schools that were established before the twenty-first century. It has since the beginning of the twenty-first century also established two new senior high schools at Buduburam and Kasoa, respectively, namely St. Gregory Senior High School and Infant Jesus Senior High School, in addition to its other senior high schools in Ghana's Central Region. St. Gregory Senior

High School came about as a result of the Catholic Church's takeover of a basic school which initially provided education for the children of the Liberian refugees in the Buduburam camp. The school was later handed over to the Catholic Church by United Nations High Commissioner for Refugees (UNHCR) after the Liberian refugees were sent back to their home country. The Catholic Church upgraded the basic school to a senior high school.

Commenting on how strategically placed the Catholic schools were, the RMCS stated that a good number of them were set up in locations where people really needed the schools such as the remote areas. The explanation she gave for the Catholic Church establishing schools in remote areas was mainly to provide education to the people and also to evangelise them. She said:

You know that Catholics would not set their schools at where it is easy to access... they really go to where the people are, where the people need, where there is a need for people to have education and then also to propagate the gospel bringing Christianity to the people. ...So you find them setting up school and then the Church."¹⁴

From her response, it can be argued that the educational intervention of the Catholic Church is pursued with evangelistic purposes in mind.

With respect to the issue of financial charges, the RMCS explained that for the government assisted schools (that is the Church's public schools), education is offered without any charge. This is as a result of Ghana government's implementation of Free Compulsory Universal Basic Education (FCUBE) policy which makes it possible for public schools to provide free basic education, without any cost to the student. According to her:

Once you put up the building and then you get to the government to register with them, they take over the school at least they are able to provide meaningful infrastructure and books, text books sometimes the uniform also comes in and then other things that the children need for schooling.¹⁵

It is imaginable of course that government can only do its best.

Speaking on the financial charges for the Church's private schools, the RMCS posited that because of the costs involved in managing the schools, including putting up infrastructure, paying the teachers and providing all the logistics needed for the comfort of the students, fees

charged were a little higher in order to cater for all those services. She, however, noted that the charges of the Church's private schools were much lower compared to other private schools. Thus, corroborating the assertion made earlier by the Archbishop, that the purpose behind the Catholic Church establishing private schools was not for profit-making but rather the provision of holistic education.

During my interview with the Principal of St. Anne Preparatory School at Nkotrodo, a village in the Komenda/Edina/Eguafo/Abirem (KEEA) district of the Central Region, I was told that the school was established to help children in the rural community. The Principal (a woman) said that as part of the support given to the people of the community, scholarships were given to children who came from poor homes. She disclosed that the scholarship was given to anyone that deserved it and that there was no form of discrimination either on the bases of religion or otherwise in giving scholarships to pupils.

Impact of the Educational Provision by the Catholic Archdiocese of Cape Coast

Presentation of data on the impact of the educational provision by the Catholic Archdiocese of Cape Coast is based upon the responses gathered through questionnaires and interviews conducted with both the providers and beneficiaries (some students and past students). Almost all the respondents gave positive responses on the benefits of Catholic education and the impacts it has had on their individual lives and society at large. The views expressed by the respondents can be categorized under four main areas, which are morality, discipline, Christian values, and reduction of illiteracy.

- a) On the issue of morality, one respondent wrote that "The introduction of the Church's doctrines in the Catholic schools helps to promote morality in students, hence they become useful to their society."
- b) On the issue of discipline, most respondents acknowledged that the discipline in Catholic schools was having positive impact on society. Some of the respondents linked the discipline acquired in Catholic schools to helping people achieve their aim in life. Among the views shared on discipline were: (1) "The activities of the Catholic Church is [*sic*] helping because Catholic Schools are well disciplined and helps the youth to achieve their goals." (2) Another respondent wrote that "Their educational activities are routine in nature and are strictly

adhered to. Enforcement of rules and regulations is ensured by the authorities. In a way, students who attend these Catholic institutions normally come out well-cultured, befitting the good status of the society and helping the populace to be positive-minded.”

- c) Regarding Christian values, a respondent highlighted how Catholic education encourages students to contribute to society through charity when she wrote that: “The Catholic Church’s schools help the poor in society by getting the students to contribute willingly for the needy.” This statement was corroborated by an article in the *Catholic Voice*.¹⁶
- d) Others identified the impact of the Church to be the educational support she is offering the government in its effort at reducing illiteracy in the country.

Challenges of the Educational Provision by the Catholic Archdiocese of Cape Coast

The contribution of the Catholic Archdiocese of Cape Coast to the development of education in the Central Region for the period under review, 2000 to 2014, has not been without challenges. The challenges identified were mainly in the areas of finance and the negative effect of some government policies on education. Speaking about the financial challenges affecting the effort of the Educational Unit of the Catholic Archdiocese of Cape Coast, the RMCS stated that their finances have been very low and this sometimes affects their movement to monitor and supervise their schools. Another financial challenge pointed out by the RMCS, was the late release of the capitation grant by the Government to public schools. According to the RMCS, the capitation grant takes a long time in coming and this affects the smooth running of public schools, including those under the Church. She said that “even chalk to write with, teachers’ note books and so on are among the problems”, and that “sometimes the head-teacher would have to dip into their own personal salaries to run the schools.”¹⁷ She added that initially some of the schools were getting support from donor agencies outside the country but currently such supports were no more forthcoming.

According to the Principal of St. Anne’s Preparatory School, her school with support from Spain initially gave full scholarships to students who came from poor families within the community. The scholarships covered feeding, clothing and fees of the students. She, however, pointed out that due to the economic situation in Spain, their donors are now

unable to provide full scholarship package as they used to.¹⁸ This, according to her, has forced the school to be charging some money from those on scholarship to cater for their feeding, unlike in the past when everything was free.

Commenting on the measures put in place to address the financial challenges facing the smooth administration of Catholic schools, the RMCS, indicated that the Education Unit had instituted a programme called Catholic Education Week, which fetches them some money to support their activities though the amount was grossly insufficient. Of course that is reflective of the prevailing economic hardship in the larger Ghanaian society.

Finally, some policies of the Ghanaian government on education were identified as a source of challenge to the efforts of the Church at contributing to education. Although the government is giving some financial support to mission schools, including those of the Catholic Church, there are some challenges that come from government policies on education which affects negatively the educational effort of the Catholic Church. The RMCS pointed out that their relationship with government has not been smooth. The reason being that some of the roles that government is supposed to be playing, based on the partnership arrangement made with mission schools, were not being carried out. For example, the RMCS stated that:

Initially the partnership was supposed to be that everybody has a job description that they are supposed to do, such as monitoring and supervising the schools, recruiting teachers, transferring teachers from one school to the other, etc., within the last few years, things are really running down. The relationship between government and the unit schools is no longer smooth, in the sense that we've been receiving series of letters from government side to us that we shouldn't transfer teachers anymore, we shouldn't give assurances, we shouldn't recruit and these are the things that bring teachers to the unit office for us to actually help them out.¹⁹

Similarly, the Archbishop, while addressing the challenges that the Catholic Church faces with government on education since the takeover of mission schools in 1951 said that:

Gradually the control of our schools began to slip away from us and came to a head when Kwame Nkrumah took over. He virtually took control of the schools from us. Right now our

Regional Managers do not have too much to say, they cannot employ people and also we cannot really instil in the students the actual aim of establishing the school, morality, discipline, patriotism and those things which were hallmark of Catholic education.”... We are not able to instil in the students the kind of values that we think education has to impart. That is one of our problems. ...We are not being allowed to control, minister, manager, but people know that these are our schools... sometimes the Government behaves as if we are competitors instead of considering us as people together playing complimentary roles.²⁰

Healthcare Facilities of the Catholic Archdiocese of Cape Coast

The Department of Health of the Catholic Archdiocese of Cape Coast is in charge of providing healthcare services to people in the Archdiocese. The department is headed by the Regional Director for Health (RDH), in person of Rev. Fr. Daniel Neyoh. According to the RDH, the purpose of the Catholic Church in providing healthcare services, is first to aid evangelisation and secondly to secure affordable healthcare to the general public.²¹ He added that, it is for the aim of propagating the gospel that the Catholic Church decided to add the aspect of healing and schooling to their evangelistic activities. This he said explains the reason why the Catholic Church tries to establish schools, hospitals and clinics wherever she finds herself. Moreover, according to the RDH, their vision as a Church was to continue the healing ministry of God as manifested in Jesus Christ, and that it was a mandatory thing for the diocese to provide such services to communities that need them, in line with the directives of the headquarters of the Church that is in Rome, Italy.

The RDH explained that the Catholic Archdiocese of Cape Coast has continued to make herself relevant to society through the establishment of five hospitals in the Central Region. These hospitals are St. Francis Xavier, located at Assin Fosu; Our Lady of Grace Catholic Hospital, Breman Asikuma; Apam Catholic Hospital at Apam; Mercy Women Hospital, Mankessim; and St. Gregory Hospital; Buduburam. He said these current locations of the health facilities were initially remote areas. His assertion was corroborated by the Archbishop during my interaction with him, at the archdiocesan secretariat in Cape Coast.

Throwing light on the general and specialty areas of healthcare services offered by the Church’s health facilities, the RDH stated that their hospitals provide services of general healthcare and specialised healthcare

such as ophthalmology, psychiatry, dental and fistula services. He explained that as a Church, they do not support artificial family planning and so not offering such services in their health facilities. Commenting on the specialised healthcare services offered in some of their health facilities, the RDH said it was the eye care (ophthalmological) service being offered at Our Lady of Grace Catholic Hospital in Breman Asikuma that has popularised the name of the town. Another specialised hospital of the Catholic Archdiocese of Cape Coast is the Mercy Women Hospital in Mankessim. Established in 2010, the hospital, apart from offering basic healthcare services, is also specifically devoted to the healthcare needs of women regarding maternal and child care, obstetrics and fistula repair.²²

Information gathered from the Archdiocese of Cape Coast's webpage indicates that the Mercy Centre was established as a response to the high rate of teenage pregnancy, maternal and child morbidity in Ghana's Central Region.²³ It further stated that, the choice of location for the hospital was prompted by the fact that, in a year Mankessim recorded about 200 fistula cases, therefore the need to set up a dedicated facility to handle that specialised health need. The RDH stated that government helped in bringing women from areas such as the Northern Region with fistula cases to come for surgery. And that after repairing the women with the fistula condition, the Church also provided rehab services for them by either getting them a job or giving money to them to start one, because the women who suffer from such conditions are mostly rejected by their families and therefore as a means of restoring them back to society the Church gives them this help so they can start a life of their own.

In an interview with the Administrator of the Mercy Women Hospital, she opined that beyond catering for the women in that condition, the Church also provided transportation, accommodation and feeding to the relatives that accompany them for the period that the affected women undergo the repairs.²⁴ The unique thing about this service, as the researcher found, was that the surgery was carried out at no cost to the patient. The Church bears all the costs, and according to the Administrator of the hospital, a surgery costs Gh¢ 2500. The Administrator added that between 2013 and 2014, the facility has treated over two hundred cases of fistula alone.

The RDH indicated that some of their hospitals were serving as district hospitals, with examples of Apam Catholic Hospital and Our Lady of Grace Catholic Hospital. Thus, such hospitals serve as referral hospitals for complicated medical cases. This also implied that in such locations

there were no government hospitals that had what it takes to be identified as district hospitals.

The RDH outlined a number of plans that were being put in place to improve healthcare delivery in some of the hospitals in the near future. He noted that their hospitals were located mostly in the southern part of the Central Region and that the Health Office had as part of its vision to extend its health facilities to the northern part of the Region. He added that the vision of the Church was to open new health facilities in remote areas of the Region “where ordinarily the Ghana Health Services or any other interest will not go.”²⁵ Explaining further, the RDH said that: “We try to bring healing to the doorstep of the vulnerable, poor and the needy.”²⁶ He posited that due to the unique nature of their services, a lot of people come to their hospitals.

The RHD stated that all their health facilities had an HIV unit that gave special attention to HIV patients. He further added that special attention was given to diabetic patients. Using Our Lady of Grace Catholic Hospital as an example, the RHD said a whole unit had been commissioned solely for diabetic patients who do not mingle with other patients. This facility was also seen by the researcher when he paid a visit to the hospital. The RDH pointed out that one unique thing about their health facilities is neat environment. This fact was acknowledged by some beneficiaries of the health facilities of the Catholic Church located within the Archdiocese of Cape Coast.

Asked how they are able to finance all their activities, the RHD responded that 80% of the funds for running the health facilities came from the National Health Insurance Scheme (NHIS). He also said there were some internally generated funds, the benevolence of some individuals, churches and NGOs helping in managing the facilities. He went further to say that government does not give them much money, and so they solicit for funds from outside the country to support their health facilities. He said almost all their infrastructure came by means of foreign aid.

On the issue of whether the Church combined prayer as part of their healing practices, the RHD said that the Church’s hospitals serve as agents of the healing ministry of God. And so, the Church has in almost all her hospitals, full time priests who go around after the doctor has finished with his work to give spiritual blessing and encouragement to the patients. Thus, the provision of healthcare serves as a means of evangelization as well. He said that “There are also healing and miracle in the Catholic Church, the actual healing comes from the Lord, and we are

agents.”²⁷ He further added that: “We don’t separate healing and evangelization and that “In the Catholic faith, one of our sacraments is healing and anointing of the sick, to bring you back to your health again, and so, this is just an external one that is, the hospital.”²⁸

According to the RHD, the Church’s health facilities do not charge much for their services. He explained that, as a Church their goal was to reach out to the poor and evangelise, hence their healthcare facilities do not operate as profit-oriented institutions. He added that they charge in such a way that the hospital would not collapse due to insufficient funds.

Impact of the Healthcare Facilities of the Catholic Archdiocese of Cape Coast

There was no respondent who did not indicate that the healthcare provision of the Catholic Archdiocese of Cape Coast was helpful to society. To some respondents, because the Catholic hospital was the only health facility within the community held that everyone would have benefitted from it one way or another, directly or indirectly. Some other respondents added that the quick attendance of the Catholic hospital to emergency cases was helping to save lives and so highly appreciated.

Commenting on the contribution of the healthcare provision of the archdiocese to society, the RDH expressed the view that the Catholic Church’s intervention in the area of health in the Central Region is particularly helpful as it targets rural populations where government presence is absent or minimal. He concluded that “Had it not been for these hospitals many sick persons would have been losing their lives, but we are located in remote areas that have now evolved into towns”, wondering “If the people are dying, who would we be evangelising?”²⁹

The Archbishop remarked that in some areas in the Central Region, Catholic hospitals were the only ones providing healthcare and therefore he appraised the impact of the Church’s intervention in the area of healthcare delivery as tremendous. The Development Coordinator expressed happiness, saying it was a unique thing that the healthcare provision workers of the Catholic Church never went on strike. Thus, lives that are lost during doctors’ strike in public health facilities are averted in areas where Catholic hospitals are located.

Challenges Facing the Healthcare Facilities of the Catholic Archdiocese of Cape Coast

In trying to find out the challenges facing the Catholic Archdiocese of Cape Coast’s healthcare facilities, various issues surfaced in the

interviews that I had with the Archbishop, RDH and some of the Administrators of the Catholic hospitals in Ghana's Central Region. Matters that were related to funds and government policies were said to be the main challenges affecting the archdiocesan health delivery sector.

According to the RDH, the Church used to receive fairly substantial amount of money to run the health facilities, but currently he said they have challenges receiving foreign aid because their donor agencies now felt the Catholic Church in Ghana was of age and should manage its own affairs. He said that this has brought about the Church now relying on the NHIS and internally generated funds to run the facilities. He therefore pointed out that their activities were greatly affected whenever there was a delay in the payment of the NHIS funds. The challenges that came with the delay in the reimbursement of the NHIS by government were also touched on by the administrators of the St. Gregory's and Mercy Women Hospital.

According to the Archbishop, the recurrent delay in government reimbursing the Church's health facilities has resulted in indebtedness on the part of the Church to some suppliers and service providers. He also identified some government policies that were negatively affecting the Church's healthcare facilities. He said for instance that due to the embargo placed on public sector employment, the hospitals had qualified health workers who were yet to be mechanised, i.e. enrolled on government payroll. This, he explained has led the Church to resort to either paying these health workers by herself or in other cases not employing more health workers because they did not have the means to be paying them, even though they needed their services.

The Archbishop also pointed out that the Church had in mind to set up one of the largest orthopaedic centres in West Africa at the Mercy Women Hospital but this ambition seemed bleak. This is because the tax exemptions that the Church used to enjoy on imported medical facilities has now been scraped off by government, making it difficult for the Church to import medical equipment partly because the Church was not in the position to pay the huge import duties that came with the delivery of such equipment.

Conclusion

This researcher set out to find out the specific ways by which the Catholic Church has continued to make herself relevant in social development in the twenty-first century, considering decades since the take-over of mission schools by the Ghanaian government, using the

Catholic Archdiocese of Cape Coast as a case study, with specific reference to 2000 to 2014. The study found that the Archdiocese has remained focused and committed to social development, as characteristic of the Catholic Church since her arrival in Ghana in the nineteenth century. The Archdiocese, during the period under study, paid much attention to the sustenance of its social development activities than initiating new ones in the two broad areas of providing Western education through schools and healthcare through hospitals and clinics. Interactions revealed that the efforts of the Archdiocese in the two broad areas of education and health are appreciated and found to be very helpful by Ghanaians from far and near.

The researcher found that in several ways the Church is working in partnership with government, particularly regarding the free primary education policy of government and the National Health Insurance Scheme (NHIS) that makes it necessary for government to provide funds to participating health institutions, and all of that applies to Catholic schools and hospitals. Among the challenges said to be facing the education and health institutions of the Archdiocese are insufficient funds and late arrival of funds from government, coupled with reduced or suspended funds by overseas donor organisations, while local contributions by churches within the Archdiocese are minimal.

That is the much that one could gather towards guiding newly emerging Churches that are yet to involve themselves in social development activities; to learn from the Catholic Church, from the perspective of the Catholic Archdiocese of Cape Coast, which is typical of the Catholic Church, generally speaking. One hopes the findings would be an eye opener for some new Churches and encourage the Catholic Church and some other Churches that have been useful to society to do more.

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