

## **MTH THESIS WITH ABSTRACT**

**ABUGAH, THOMAS TANGONSE (2011)**

### **MAKING MUSLIMS DISCIPLES OF CHRIST: AN EXAMINATION OF THE MINISTRY AND CONTRIBUTIONS OF STRAIGHTWAY CHAPEL TO EVANGELISM AMONG MUSLIMS IN GHANA**

#### **ABSTRACT**

Christians and Muslims co-exist in the same communities or even in the same homes in Ghana. They interact with each other often in various ways. This interaction provides an opportunity for the sharing of religious ideas. Christians could take such opportunities to share their faith with their Muslim neighbours but in most cases, they fail to do so. There are usually some reasons for the inability to witness to Muslims and these include fear and ignorance of Islamic beliefs and practices. There are yet some Christians who feel that Muslims are resistant to the Gospel and should be left alone. Some have attempted to witness but have used inappropriate methods. The confrontational approach has not been all that successful in winning Muslims to Christ. The use of the right approach to witness to Muslims and disciple them for Christ is important if results are desired. The Straightway Chapel seems to have the antidote to the problem of witnessing to Muslims. The research therefore aims at investigating the extent to which it is engaged in ministry to Muslims and the methods that have been employed to get results. Through the study, the methods used in witnessing and making Muslims disciples of Christ and the impact of the ministry on the lives of its members as well as the contributions it has made to ministry among Muslims will unfold. It is hoped that the ministry of the Straightway Chapel, as the study will show, would eventually serve as a source of inspiration to those who do not see the need to witness Muslims.

**ADDY, ANGELA NAA AKUYEA (2004)**

**IMPROVING UPON THE TEACHING OF ENGLISH TO CHILDREN COMING TO SCHOOL WITH NO ENGLISH BACKGROUND**

**ABSTRACT**

The issues raised and discussed throughout the study have been on the method used to teach English to children coming to school for the first time with no English background. Being concerned with how to accelerate the acquisition of English so that as early as possible the language can be used as a medium of instruction, the researcher tried to look at an appropriate method for teaching English. The main thrust of the study was to assess this method for teaching English to children with a rural background to ensure the early acquisition of the language, in order to help them catch up with their urban counterparts, most of whom are fortunate to have some pre-school education. The Total Physical Response (TPR) approach was used to teach a randomly selected school for a ten-week period, after which their performance in comprehension and speaking skills was compared to another school with the same socio-economic background. The findings after the two had been compared showed that the subjects in the experimental group performed better than those in the control. In the light of this, the TPR can be said to be a better method of teaching English to beginners coming to school for the first time with no English background. The TPR can therefore be recommended for use in schools. The findings of the study involving the experimental study and classroom observations in other schools are discussed. Apart from this, recommendations for policy makers and teachers based on the findings of the study are also discussed. It is hoped that this research will help in the educational field in this country and all other countries where the young ones coming to school need to acquire a second language as early as possible.

**ADJEI, SOLOMON NII-MENSAH (2006)**

**NYONMO (GOD) IN GA TRADITION AND CHRISTIAN MISSION: AN EXPLORATION OF THE HISTORICAL RELATIONSHIP BETWEEN THE RELIGIOUS TRADITION OF THE GA OF SOUTH EASTERN GHANA AND BIBLE TRANSLATION AND ITS IMPLICATIONS FOR GA CHRISTIAN THEOLOGY.**

**ABSTRACT**

In recent times, there are some indications which suggest an attempt to relegate the traditional or pre-Christian notion of *Nyɔnmɔ* to the background in the face of recent Christian expansion within the Ga community. This may be observed basically in two forms. First is the attitude and thinking which attempt to separate, *Nyɔnmɔ* who is considered a holy God, totally from the creation, considered unholy. This view suggests that *Nyɔnmɔ* is holy and therefore his name cannot be attached to any aspect of the creation which is considered corrupted with sin and evil. In this regard, a distinction is thus made between *Nyɔnmɔ*, the Supreme Being, and, *Nyɔnmɔ* rain. A new word *nugbo*, literally 'water stranger' or 'foreign water' has therefore emerged and is now being used for rain by some Ga. Secondly, there is the assumption, especially among some Ga Christians, that hitherto, the Ga did not know about God and that it was Christianity and the proclamation of the Christian message that introduced the knowledge of God into the Ga religious culture. These views are, however, contrary to the thoughts of the traditional Ga. The pre-Christian notion of *Nyɔnmɔ* is that of a Supreme Being, who is not far removed from creation but deeply involved in its daily activities. Thus, one finds the name of *Nyɔnmɔ* attached to some elements within the creation, as the configurations of *Nyɔnmɔ* indicate. Again, contrary to the views held by some Ga Christians, oral and early written sources indicate that the notion of *Nyɔnmɔ* was well established within the Ga religious and social life before the coming of Christianity. However, one realizes that with the influence of Christianity and Bible translation, the concept *Nyɔnmɔ* has expanded and assumed a new meaning to become the Christian God of the Bible, 'the Father of our Lord and Saviour Jesus Christ.' This research attempts to investigate the 'development' of *Nyɔnmɔ* as a religious concept from its pre-Christian usage to the present. It looks at how *Nyɔnmɔ* was recognized in the traditional religious life. This is done by analyzing the general historical and religious backgrounds of the Ga people, focusing on key elements within the social, political, economic and religious settings. The work further assesses the impact of Christian influence on Ga culture, especially in the area of Bible translation, and also observes how the concept has gained a new meaning as a result of this engagement. The researcher concludes by exploring some of the implications raised in the work and attempts some suggestions on how Ga Christian theology may be developed to address these concerns.

**ADOBAW-OGOE, JOSEPH ((2020)**

**THE CHURCH AND CONFLICT RESOLUTION: A CASE STUDY OF THE STRATEGIES OF THE PRESBYTERIAN CHURCH OF GHANA IN RESOLVING THE AKUAPEM STATE CONFLICT(1994-2013)**

**ABSTRACT**

The overarching objective of this study was to examine the conflict resolution strategies employed by the Presbyterian Church of Ghana in the 1994 to 2013 Akuapem State conflict. In addition, it was to find out the motivation of the church that necessitated the attempt to help resolve the conflict. This study again, tried to ascertain the effectiveness of the strategies used in the resolution process and whether the conflict was resolved. Furthermore, challenges that impeded the resolution of the conflict were also looked at. The research approach was qualitative, so historical and theological methods were adopted. Primary and Secondary sources relating to the topic were used. Primary sources include interviews, minutes and archival materials whereas the secondary sources include books and articles. Purposive approach was used to select and interview three Presbyterian Church of Ghana leaders, eight chiefs and one queen mother from Akuapem. The data collected was analyzed under themes emanating from the objectives of the study and the responses obtained from the participants. The study revealed that the parties to the conflict were pleased with the approach that the church used, which won their hearts to the point that some chiefs among them changed their emblems to reflect Christian symbols. It also came light that the conflict resolution strategies employed were effective and that the conflict was indeed resolved. Hence, all those who seceded from the Akuapem Traditional Council for about 20 years agreed and came back to sign a peace accord for re-unification. It was therefore recommended to the Peace Council of Ghana and all as theological students who are interested in learning about peace and conflict resolution processes using theological bases, to adopt these strategies in their quest to resolve conflicts in our communities

**ADUBOFOUR, SAMUEL BREFO (1987)**

**AKAN COSMOLOGY AND AKAN CHRISTIANITY IN CONTEMPORARY GHANA**

**ABSTRACT**

This thesis is an enquiry into the encounter between Christianity and traditional Akan world view in Akan Christian experience in both the historic and independent churches in Ghana today. The main aim is to explore how the supernatural world view of the Akan is reflected in the apprehension of Christianity. The previous expositions of Akan cosmology by Rattray, Danquah, Meyerowitz and Busia are critically reviewed to provide a background for understanding the cosmology in the existential situation and indicate changes that have occurred. The review of Akan Christian experience indicates conflict, continuity and change as a result of the persistence of the old-world view. This explains the distinctive character of Akan Christianity today. Some signs of authenticity in Akan Christian life and thought are noted in both the historic churches and independent churches, as well as the ministries of various para church movements which seek to root Christianity within the traditional world. Within the historic churches the Akan identity in expression of the Christian faith is evident in songs and prayers. But the policy of the Church in conscious response towards Akan world view remains unfavorable. The most significant development towards making Christianity Akan is seen in the work of the independent churches

**AFFUM-NYARKO, CHRISTOPHER (2017)**

**THEOLOGY, HUMAN NEED AND THE ENVIRONMENT: AN EVALUATION OF CHRISTIAN AND TRADITIONAL RESPONSES TO ILLEGAL MINING IN GHANA**

**ABSTRACT**

Illegal mining, popularly known as galamsey in Ghana as an environmental issue has become a major source of threats to the environment and human health despite the fact that it provides a source of livelihood. Even though it has been in existence for several decades, it seems to have escalated with outstanding rapidly in the last two and half decades in Ghana. Its effects on human health, rivers, vegetation and land have become immensely pronounced. Through primary and secondary sources of information, this research explores the history and factors responsible for the escalation in galamsey operations in Ghana. It analyzes views from Pastors and church members in selected churches as well as chiefs and some key personalities of the traditional societies in communities I visited in a bid to suggest responses to curb the menace. It uses Christian and traditional world-views of the creator and the non-human creations to determine humanity's approach and use of the land and other natural resources. The research shows that galamsey operations do not only destroy land, vegetation and water sources; but also, human health and survival. Some major rivers (Bierem, Ofin, Anorn, Oware and Pra) in mining communities where I researched have been polluted by the operations. People living in illegal mining communities are exposed to various forms of threats. They are affected by guinea worm infestation, teenage pregnancy, skin and lungs related diseases due to the crude methods of extracting gold as well as the uncontrolled use of dynamite, mercury and cyanide. This dissertation also highlights some factors responsible for the rise in the activities. Notable among them are the alleged involvement of some chiefs and government officials in the operations and the profuse use of gold in the country. Additionally, this research found out that the exportation of gold recovered by licensed mining companies has created a resource deficit on the local Ghanaian gold market, making galamsey an indispensable alternative for providing gold for use locally. The apparent lack of collaboration between the church and the traditional society in formulating policies to fight the problem in areas of my research remains a strong factor. The issue of Unemployment cannot be disregarded despite the increasing awareness of its effects on human health and the environment. The last but not the least, the waning reverence for taboos and some traditional values related to the use of land and other natural resources has made abuse of the earth inevitable. Finally, the study makes necessary recommendations to enhance scholarship and Christian Mission in respect of environmental care in Ghana. It presents some implications for the operations of the church and traditional society, the two main institutions in this research.

**AFRIYIE, ERNESTINA (2000)**

**A COMPARATIVE STUDY OF AKAN AND BIBLICAL CONCEPTS OF A HUMAN BEING: A STUDY TO ILLUSTRATE A METHOD OF CROSS - CULTURAL EVANGELISM**

**ABSTRACT**

This study establishes what the Akan and Biblical concepts of a human being are in terms of origin, constitution, gender, body form, age, status, moral behavior, ethnic affiliation, and communality. It then compares the Akan concepts with the Biblical concepts to see what the similarities are, and, what the differences are. The findings are that in terms of origin, constitution, gender, age, status, moral behavior, ethnic affiliation and communality, the concepts are similar even though there are some differences. For example, while in both Akan and Biblical thought, the human being consists of material and immaterial components, the Akan have five components, namely, *okra*, *honhom*, *sunsum*, *mogya* and *nipadua*, and the Biblical has three, body, soul and spirit. In terms of body form, Akan thought is completely different from Biblical thought. The presence of such differences in thought poses a problem in evangelism as it often leads to conflict. Yet this should not be for it then affects the effectiveness of evangelism. This study therefore illustrates how Akan culture, just as it is, can be interpreted by the Bible and thus establishes that it is possible to evangelize cross - culturally without creating conflict so that the Christian faith can be integrated into the culture. This is possible only if evangelists know and understand the culture in which they try to evangelize, if they know what needs their beliefs and practices meet for them. The study proposes that for effective evangelism to take place, the church must take up the study of cultures seriously and provide funds for it.

**AGYEKUM SETH OWUSU (2022)**

**GOSPEL AND CULTURE IN CONTEXT: A MISSIOLOGICAL ASSESSMENT OF KPANDO CONGREGATION IN THE VOLTA PRESBYTERY OF THE PRESBYTERIAN CHURCH OF GHANA.**

**ABSTRACT**

Jesus Christ was born as a Jew and lived his entire life in the Jewish cultural context. The cultural orientation to the Christian faith supports and harmonies individuals and groups of people with Christ our paradigm and Lord. Since the advent of the 21<sup>st</sup> century, Africa has witnessed a dramatic increase in the number and quality of missionary work, and Christian expansion has reached exceptional levels on the continent. That is because Christian conversion and expansion in Africa are coupled with cultural continuity. It is not out of place that the African quest for Christianity does not take away-their cultural identity- but-rather incarnates the life and thought of Christ in their worship. Based on this background, the study evaluates missiological patterns on how Christian expansion took place in the *Akpini* culture, particularly concerning the Basel Mission-PCG in the Kpando community. The fifty years of the *Akpini* journey through the wilderness reveal their trust in *Mawu* as their provider, protector and director. Notwithstanding, for the *Akpini*, *Mawu* worked through their deities, *Gbonuga or Blabu, Togbe Nyangamaku* or *Agamefia*. The priests and priestesses were mandated to lead the *Akpinis*: They assumed influence and authority, served as the political leaders and determined the course of their movement. That culture gave a reception to Christianity and the emergence of missionary enterprise in Kpando. One fact that runs through all the narratives is the remarkable role that the Basel Mission played in bringing the gospel to Kpando and its environs. It was from Nkonya that the message of the gospel spread through many towns and villages, including Sohae, Botoku, Tsurukpe, Vakpo, Anfoe, Sovie-Kpando and Kpando. The Basel Mission assisted in transforming the local society in cultural practices, education, commerce, and religion. However, due to political reasons, the Basel mission had to hand over peacefully to their associates, the Bremen Mission, to continue with the mission. With an in-depth evaluation and analysis, the research proposes a practical way for future church expansion of the Presbyterian church in Kpando. Theological methods and missiological principles were effectively used to engage the gospel and the *Akpini* culture. In the process, one discovers how the Basel Mission - PCG in Kpando has contributed to the quest for Christian expansion among the *Akpini* community.



**AGYEMANG, KWASI FREDUA DAMPRANI (2018)**

**THE CONTRIBUTION OF AFRICAN INDEPENDENT CHURCHES TO THE SPIRITUALITY OF MISSION-RELATED CHURCHES IN CONTEMPORARY GHANA**

**ABSTRACT**

The study tried to find out the reason why the spirituality of today's mission-related churches is not the same as that of yesterday? This became necessary for the simple reason that the worship setup of the mission-related churches in contemporary Ghana has changed. The research, therefore, tried to find out whether the change in mission-related church spirituality was a deliberate effort on the part of leadership to contextualize their worship setup or it came as a result of the AICs influence on Christian worship in contemporary Ghana. The major research tools were participant observation and interviews, with a review of important literature on the research topic. The main finding was that contemporary mission-related churches did not choose to contextualize their worship setup because they were Africans; rather, they were influenced by the spirituality of the AICs which is charismatic in quality. This has contributed to their enlivened worship setup and achieved a change in the way they approach liturgy, worship life, theology and evangelism and missions. From the African context, contemporary mission-related churches and the AICs are the same in outlook. This study is significant for two reasons. First it will serve as a resource document for African Christian spirituality and how it is expressed by the mission-related churches in contemporary Ghana. Secondly, it will also serve as a catalyst for further study into the spiritual life of individual members in contemporary Ghanaian mission-related church to know how the change in spirituality has affected them.

**AGYEMANG, LEONARD OPOKU (2017)**

**REFLECTIONS ON RECENT DEVELOPMENTS IN MODERN AFRICAN THEOLOGY  
IN SOME SELECTED THEOLOGICAL PUBLICATIONS, 1984-2014: A THEMATIC  
STUDY OF THE ISSUES, PATTERNS AND TRENDS**

**ABSTRACT**

This dissertation reflects on recent developments in modern African theology through a thoughtful survey of articles on modern African theology from 1984 to 2014 in selected theological publications. The survey indicates broadly the vast extent of African theology and the many themes and issues that have preoccupied the attention of African theologians, including some religio-cultural themes: primal religious thought, African identity, Gospel and culture and the existential and the contextual themes: political violence, modernity, oppression, reconstruction, liberation, and the tension between church and state. Of the many themes, African identity features prominently and seems to have links with all the major, themes and issues addressed. We further discerned three patterns of African theology and some trends. The three patterns are the liberation pattern, African patterns of thought and the African intellectual pattern. On trends, it emerged that most of issues are in continuity with the two main trends of modern African theology, namely: inculturation, black or liberation trends. The continuity notwithstanding, inculturation theologians are now expressing black and liberation concerns and black or liberation theologians too are now reflecting on inculturation concerns. New trends and directions are emerging. They include: theology of reconstruction, theologies of the African Instituted Churches, translation theologies, African feminist/women theologies, African Evangelical theology, African Catholic theology, African theology of disability and mother tongue theology, etc. There are so many issues on methods and the interpretative task of modern African theology. The survey further confirms Andrew Walls' observations and predictions that African theology would be largely based on the crises in Africa, the demographic shift in Christianity's centre of gravity from the global North to the South of which Africa is a major heartland, and some methodological concerns. Finally, a critical assessment of the current state of African theology is given and the future and possible shortcomings of modern African theology are also discussed. From the listing we are immediately able to describe African theology as contextual, life-affirming and generally departing from the rather too rationalistic Western approach to theology.

**AKIMANA, GABRIEL (2012)**

**A COMPARATIVE STUDY OF PSALM 106 AND SEKARAMA'S NDABUKIRE IMANA YUNAMUYE U RWANDA' AND THEIR CONTRIBUTION TO THE CONTEXTUALIZATION OF THE KINYARWANDA BIBLE**

**ABSTRACT**

From earlier times Christians have been reading the Bible in order to find in it a message that can help them build up their spiritual lives. Church leaders and theologians have also used the Bible to support Christian doctrines. From the eighteenth century, however, biblical scholars have emphasized the importance of studying the original languages (Hebrew, Aramaic and Greek), history and culture of Israel and Ancient Near East in the interpretation of the Bible. In that respect the literature of those places has drawn their special attention. In the twentieth century, however, the Third World theologians especially have argued that the aim of Biblical Studies should not be limited to the search of knowledge. The study of the Bible should lead to the transformation of the lives of individual readers and societies as well. In that respect, the language, history and culture of the reading individuals and communities contribute to the understanding and application of the Bible. The Bible is read by the majority of the Rwandan population. So far more than ninety percent of Rwandans claim themselves to be Christians. Many Christians read the Bible and even non-Christians do for various reasons. The aim of this study is to investigate the role oral literature as a storehouse of history, language and culture of Rwandans can play in the reading, study and application of the Bible. The research has focused on the poetical literature. Poetry was one of the channels of conservation and transmission of traditions, culture, language, worldviews and values in both ancient Israel and traditional Rwanda. Psalm 106 and one of Sekarama's poems 'Ndabukire /mana Yunamuye u Rwanda' (my congratulations to God who has relieved Rwanda) have been chosen as the study cases. The present work comprises seven chapters. The first chapter is a general introduction on the overview, background and methods of the study. The second chapter consists of exegetical reflection on Psalm 106 in its original language, and its situational and literary contexts. The third chapter will treat the history of interpretation and the contribution of the Kinyarwanda language to the understanding of Psalm 106. In the fourth chapter I study Sekarama's above mentioned poem. The fifth chapter consists of comparison of and interaction between both compositions and their general implications for Bible translation and interpretation. In the sixth chapter I apply the interaction to the specific contextual issues of ethnicity and reconciliation in the Rwandan context. The seventh and last chapter is a general conclusion

**ALIZON M. CLEAL (2005)**

**FIVE NARRATIVES OF RELIGIOUS ITINERARY FROM THE BOSOMEFI AND ANOWA FAMILIES OF IDAN OGUAA IN FANTELAND, GHANA: A THEOLOGICAL EXPLORATION OF THE AFFINITY BETWEEN THE WORLD-VIEW OF THE CHRISTIAN SCRIPTURES AND THE AFRICAN PRIMAL WORLD-VIEW**

**ABSTRACT**

The purpose of the study is to show the presence of Christ in Fanteland by treating five Fante ancestral and current narratives as analogues of Genesis XIV and interpreting the resulting interpenetrating Scripture and Fante narratives *sensus plenior* in the manner of Hebrews VII for Fante Christians, revealing the hidden presence of Christ in them. This is made possible by a postulate of an affinity between the Hebrew world view and that of the Fante. What is considered right behavior in Fanteland is also resonant with the ethics in Hebrews. A section on ethics arising out of the presence of Christ in the narrative follows in each case. The first chapter is introductory giving the aim and objectives of the study the justification, scope and limitations. This is followed by the intellectual framework from secondary sources and the methodology used. In Chapter II there is a comparison of the world view of Hebrews and of Fanteland with a view to seeing their affinity. Chapters III -V give the literary and historical background to each narrative, the narratives themselves and a theological and ethical meditation. In conclusion the fruit of these meditations is summarized and an evaluation is made.

**AMRALO, TITUS (2006)**

**AN ASSESSMENT OF THE COMMENCEMENT AND GROWTH OF THE BIBLE CHURCH OF AFRICA IN THE GREATER ACCRA DISTRICT CHURCH COUNCIL**

**ABSTRACT**

The Bible Church of Africa (BCA) was started as a Bible Study Group by Rev. John Bergen, an SIM missionary in the 1960s. It met on the premises of what is now Challenge Enterprises of Ghana at Kokomlele, a suburb of Accra. Many Ghanaian Christians were attracted by the solidity of evangelical Bible teaching at that time. As the number outgrew their place of meeting, they moved in 1970 to the auditorium of Accra Technical Training Centre where the group was called Kokomlele Bible Study Fellowship. It enjoyed vibrant fellowship and as they zealously shared the Gospel of Jesus in the neighborhood, the membership increased rapidly. It became apparent that some of the new converts that joined them had no affiliation with any Church. Therefore, the leadership decided to turn the Fellowship into a Church in order to nurture the new converts. In the 1970s, some SIM missionaries relocated from Ethiopia to Ghana ready to spread the Gospel of Jesus. On arrival, they realized that the impact of the Gospel in the Northern Regions of Ghana was minimal. Therefore, they went to the Upper East and Upper West Regions of Ghana where they started evangelizing. In the course of their ministry, they also decided to form a Church. Consequently, a series of meetings was arranged between them and the leadership of the Fellowship in Accra. Subsequently, the Fellowship was turned into a Church and was registered in 1982 under the name Fellowship of Good News Churches of Ghana - a name that was later changed to Bible Church of Africa. It spread to such suburbs of Accra as Nima, Abeka, Ashaiman, and Katapor. Presently, there are BCA Churches in all the ten Regions of Ghana except the Volta Region. BCA has stagnated in Accra where it started. Some are in fact shrinking compared with other non-BCA Churches in Accra and other BCA Churches elsewhere. The purpose of the research was to find out the reasons hindering its growth. Five of the BCA Churches that form its nucleus in the Accra District Church Council were investigated. In the process the research highlighted the beginning of Christianity in Ghana and provided a background to SIM through whose ministry BCA emerged. The state of Christianity in Ghana at the time BCA was started was also examined as was the context in which of each of the selected BCA Churches emerged. Finally, in order to discover the obstacles that hindered the growth of BCA in Accra, the organization and structures of each of the selected Churches were examined. Inter alia, their numerical, organic, conceptual and diaconal growths were carefully analyzed. The research identified four main factors that hindered growth. It also observed some prospects and anticipates some challenges. The research concludes with recommendations for the revitalization of the BCA Churches in the Accra District Church Council.

**ANKAMA KOFI ATUA (2018)**

**THE MINISTERIAL PRAXIS OF JESUS: TOWARDS A BUSINESS MODEL FOR AFRICAN CHRISTIANS IN THE MARKETPLACE**

**ABSTRACT**

Jesus invites us to follow him in all aspects of life, including business. We are called to be fruitful in abiding in him. The standard is the same for all Christians, whether they work in the church, in ministry or the marketplace in business or political governance. As our exemplar in all things, we find that in the specific case of running a business, Jesus' life and attitude to service offers us some helpful business principles. These principles have been evidenced in the history of businesses in Europe and North America in particular with their relatively long periods of Christian presence. The principles have also been present in the contemporary businesses of the Jews. We are finding that these businesses have been fruitful, travel for generations, expand into newer geographies and cultures and still expanding. However, this is very limitedly evidenced in Africa, despite having the Bible or Judeo-Christian tradition. This study finds out how majority of African Christians in business can see Jesus' principles "more clearly and follow Jesus more nearly", for a culture of best practices in business.

**ANNAN, GABRIEL SODJA 2011)**

**THE WULOMO IN THE CONTEXT OF GA TRADITIONAL PRIESTHOOD AS FORESHADOW TO THE PRIESTHOOD OF CHRIST**

**ABSTRACT**

Harold Turner, Andrew Walls, John Mbiti and Gillian Bediako have hypothesized that there are some affinities between the Christian faith and primal religions of the world. These affinities according to Mbiti can be described as preparation for the Gospel and accounted for the massive expansion of the Christian faith on the African continent. Works on Walls and Mbiti have shown that the Christian faith is better understood and appreciated by the receptor culture when there is proper engagement of that culture with the gospel. They have also postulated that the transmission or the Gospel across cultures is most effective when presented in categories that are familiar to the hypothesis in the context of the Ga traditional priesthood. The research therefore investigated whether there are affinities between the Ga priesthood represented by the *wulomo* and the priesthood of Jesus. The findings would then be used to postulate whether or not the *wulomo* (Ga High Priest) is a pointer to, a foreshadow or a preparation for the priesthood of Christ. The research discovered several affinities which include the following: the appointment of the priest, the purity of the priest the nature of the sacrifice. the devotion of the priest to the deity served, and the humanness of the priest. In comparison with the priesthood of Jesus. however, some weaknesses were identified in the nature of the Ga priesthood which led to the conclusion that these affinities in the Ga Traditional Priesthood can only be described as a foreshadow and a pointer to the priesthood of Jesus. This conclusion also validates the claims of Turner. Mbiti, Walls and Bediako that primal religions and the Christian faith are ‘soul mates.

**ANSAH, PATRICK (2022)**

**THE DEGRADATION OF THE SAKUMO AND TSEMU LAGOONS IN TEMA: AN EXAMINATION OF THE CAUSES AND RESPONSES FROM SELECTED RELIGIOUS BODIES**

**ABSTRACT**

The Ga community of Tema traditionally had two active lagoons, Sakumo to the west and Tsemu to the east. The community enjoyed ecological symbiotic relationships with the lagoons. The people venerated the lagoons which in turn provided spiritual and physical security as well as economic and other socio-cultural benefits. This mutual eco-relationship, however, began to be disrupted when the people were relocated beyond the Tsemu to the east to make way for construction of a harbour to meet national developmental agenda in 1959. Since then, both lagoons have suffered significant eco-degradations. The aim of this dissertation was to find out the causes of the degradation and to develop an 'Eco theological' framework for an integrated and concerted response from the religious community for a possible restoration of the life and purpose of the lagoons. This was qualitative research and the methods of research included literary research, observation, and field interviews with traditionalists, Christian leaders and environmental specialists. The research produced the following key findings. First, key changes noted with the lagoons include pollution; marked reduction in the water level; loss of life and; reduced biodiversity and habitat feeding grounds. Second, the major causes of degradations are linked to the human settlements, industrialization and climate change. Third, the views of interviewees provided the basis for developing a three-year holistic framework to guide in reversing the degradation starting from 2023. The framework incorporates collaboration between traditionalists and Christians with professional assistance from the environmental specialists; education of the people and; mobilization to undertake practical conservation activities by the people in the town.



**ANUM, ERIC (1984)**

**CULTURAL RELATIVISM AND BIBLICAL INTERPRETATION – A CONTEMPORARY CASE STUDY**

**ABSTRACT**

The main concern of the study is to investigate the extent to which different cultural outlooks affect the use of the Bible in diverse cultures. The study uses *cult* as a term of reference to investigate how the biblical tradition developed and changed over centuries, for example in connection with worship, purity and the place of women in the church to see how culture influenced the homogenous Israelite community's interpretation of its tradition.

**APPIAH, JOSHUA (2012)**

**THE AFFINITY BETWEEN TRADITIONAL (PRIMAL) RELIGION AND CHRISTIANITY IN GHANA: A COMPARATIVE STUDY OF SOME PRACTICES OF THE KWESI KAKRABA TRADITIONAL RELIGIOUS CENTRE AT APOWA AND THE PENTECOST AREA PRAYER CENTRE AT ANAJI, BOTH IN TAKORADI**

**ABSTRACT**

The dissertation investigated into the affinity between the Primal (Traditional) Religion and Christianity in Ghana. It was carried out at the Opayin Kwesi Kakraba traditional religious centre (shrine) and the Pentecost Area Prayer Centre in Takoradi in the Western Region of Ghana. The work has revealed some similarities and differences in their mode of worshipping God. Both religious entities believe that the world is full of good and evil spirits. They believe that the good spirits seek the welfare of people, while the evil spirits, especially, witches and wizards aim at destroying one's destiny. The fear of these evil spirits leads a lot of people to places like the Opayin Kwesi Kakraba shrine and the Pentecost area Prayer centre for deliverance, healing and protection. Adherents of both centers believe in God as the Creator and the Sustainer of life. In their worship services, they sing, dance, clap and sometimes some fall and roll on the ground. The difference however is that at the Kwesi Kakraba traditional religious centre, they believe in worshipping God through *obosom Tigsri* while animal sacrifices are dominant in their practices. Even though the sacrifice is similar to that of the Old Testament, the object through which the practice is performed makes it sacrilegious to the Biblical belief system. It was revealed that when people go to seek divine intervention, the repercussions afterwards become unbearable. The Pentecost Area Prayer Centre worship and affirm their faith in Christ as the only medium of relating to God. The Biblical concept of fasting and prayer in the name of Jesus is dominant in all their activities. Some patrons at the prayer center indicated that when their problems are solved, there are no negative consequences afterwards. My interaction with Opayin Kwesi Kakraba has revealed the need for Christians to reach out to such people with the Gospel of Christ, because the gospel is the bed-rock of the great commission and the motive of mission.

**APPIAH, SYLVIA EVELYN (2015)**

**YOMUYO: THEOLOGICAL AND PHILOSOPHICAL ANALYSES OF VIRGINITY IN THE DIPO RITE OF THE KROBO IN MODERN AND CHRISTIAN PERSPECTIVES**

**ABSTRACT**

Rites of passage, as observed among many ethnic groups in the Republic of Ghana, mark a transition from one stage of life into another, usually from childhood to adulthood. *Dipo* is the puberty rite for girls among the Krobo of Eastern Ghana and it is focused on the concept of virginity. This study investigates the concept of virginity among the people, how virginity is expressed in their general outlook of the *dipo* rite of passage, the actual practices that depict and affirm virginity, the consequences of loss of virginity and how the Krobo concept of virginity relates and engages with the concept of virginity in the church. The study reveals that, the *dipo* rite of passage is a form of schooling for young women in which they are taught generally how to assume their roles as responsible women in Krobo society. This was the major means of education for the Krobo girl in the absence of formal education and could last for a period of three years. The main training ground was the groove of Nana Kloweki, the initiator of *dipo*. The study further reveals that, *dipo* was instituted in a bid to increase the status of the girl child in Krobo society and additionally to ensure that mothers of female children are equally appreciated and satisfied like the mothers of male children since Krobo society is basically patrilineal society. The *dipo* rite of passage and for that matter the concept of virginity has suffered a number of changes that have undermined the essence of *dipo* even though the practice still continues. Today girls as young as two years participate in *dipo*. Critics have said that this new face of *dipo* encourages sexual promiscuity among Krobo girls. The study reveals that sexual promiscuity is indeed a societal vice among Krobo girls. The performance of *dipo* at an early age is certainly a contributing factor to this societal menace as rich and famous and the desire to amass wealth and acquire various numerous personal effects, all contribute to this menace. The study further reveals that the original practices of *dipo*, "*sankofa*" to ensure that the affirmations of virginity are not made to die off, while making sufficient room for practical changes in a world that is obviously dynamic. The study also reveals that, the traditional *dipo* rite of passage depicts the typical traditional life of the Krobo and the cultural construction of who their women should be and what their roles and responsibilities are. The *dipo* custom is a means by which women in the society gain recognition as full members of the society, who can take part in decision making and can be married into the Krobo society. That is a means by which women are empowered in a typical patrilineal society. This is the main source of motivation for the people as they consistently engage in the practice of *dipo*. Education, Christianity and modernization are some factors that make some people shun *dipo*; however, the general outlook of the practice is one of a good ethnic ritual and a real means of Krobo woman identity.

**ASAMOAH-GYADU, JOHNSON KWABENA (1994)**

**TRADITIONAL MISSIONARY CHRISTIANITY AND NEW RELIGIOUS MOVEMENTS IN GHANA: A COMPARATIVE STUDY OF ATTITUDE TOWARDS EACH OTHERS FAITH AND PRACTICE**

**ABSTRACT**

Christianity was introduced effectively into Ghana very early in the 19th Century (an earlier attempt by Portuguese Roman Catholics in 1482 failed) through the evangelization efforts of Christian missionary bodies who came as emissaries of protestant churches in Europe. The results of those early 19th century efforts were the establishment of mainline churches like the Presbyterian, Methodist, Anglican and Roman Catholic Churches of Ghana. Over the years, especially since the 1950s, the permissive and tolerant nature of the Ghanaian with respect to religion, together with other related factors have contributed to making Ghana's religious environment pluralistic. Christian New Religious Movements (NRMs) started emerging around 1914 in the form of African Independent Churches, through the efforts of African prophets like William Wade Harris. Harris, a Liberian Kru prophet who preached along the western coast of Ghana is said to have converted about 8,000 people in 52 villages. Several other churches sprang up outside the Harris initiative. The African Independent Churches, popularly called 'Spiritual Churches' either seceded from, or emerged as a direct response to the existing mainline churches to offer a Pentecostal form of Christianity under African initiative and leadership. For many years, the spiritual churches, constituted the main source of challenge to the ministry of the mainline churches. This research, traces the history of the emergence of NRMs in Ghana since the arrival of protestant missions beginning with the Spiritual Churches. It notes that since the rise of the spiritual churches, NRMs have multiplied in Ghana with unprecedented speed, giving rise to a situation in which every available meeting place and willing "heart" seems to have been occupied by this or that religious group. The NRMs studied are of Christian, Hindu, and African Traditional Religious persuasions. The main thrust of the work is an examination of the attitudes of these NRMs and the mainline churches towards each other's faith and practices. The study of NRMs selected, namely, the Charismatic Ministries, the Sri Sathya Sai Baba Movement and the Afrikania movement gives two main indications: that the mainline churches have become the proselytizing target of NRMs in Ghana, and that many members of the mainline churches also affiliate with other NRMs of both Christian and non-Christian provenance. These two revelations raise for the mainline churches, the pioneers of the Christian evangel in Ghana, the crucial question of whether over the years they have been able to present a gospel which is relevant and tailored to the needs of the people they seek to reach.

**ASANTE, LAWRENCE (2019)**

**THE PRACTICE OF HOLISTIC MISSION IN SOME SELECTED CHURCHES IN GHANA: A CASE STUDY OF THE JEWELS OF GOD CHURCH AND TESANO BAPTIST CHURCH**

**ABSTRACT**

The term 'holistic' is used as an approach to missions and problem solving in general and it is topical among some in church circles as well as in Ghanaian national life respectively. Different church groups in Ghana attempt to practice holistic mission in the way they understand it. The key problem this research seeks to investigate is the extent to which holistic mission is being practiced in two selected churches in the light of the poverty, fractured relationships, environmental degradation and injustices among Christians. In one church, the Jewels of God church, indicated they practiced holistic mission by engaging in evangelism, discipleship and addressing the needs of the poor and women in their church. The other church, the Tesano Baptist church, also claimed they practiced holistic mission through evangelism, discipleship, showing love to the needy and seeking to establish the dignified place of women in holistic mission. Purposive sampling was used to select 41 respondents to interview through questionnaires administered by the researcher. The researcher also participated in some church activities. The framework used in this dissertation to examine the adequacy of the 'holistic' mission practices of these two churches was drawn from the 'five marks' of global mission: which are to proclaim the good news of the kingdom, to teach baptize and nurture new believers, to respond to human needs in loving service, to seek to transform unjust structures of society, to strive to safeguard the integrity of creation and sustain and renew the life of earth. A sixth mark was included, which is to seek to establish the dignified place of women in holistic mission. The findings show that selected churches approach mission through only three marks of global mission, but little is done related of two of the marks of mission and only one of the churches sought to adequately establish the dignified place of women in holistic mission.

**ASARE, ERIC (2020)**

**THE PROPHETIC MINISTRY OF PETER BAFFUOR APPIAH-ADU AS A CONTRIBUTION TO AFRICAN CHRISTIAN SPIRITUALITY AND THEOLOGY**

**ABSTRACT**

This dissertation examines the prophetic ministry of Peter Baffuor Appiah-Adu, a retired minister of the Church of Pentecost, as a contribution to African spirituality and theology. Born at a time of political reforms and pre-independence struggles. Peter Baffuor Appiah-Adu endured harsh economic hardships throughout his childhood years in Awire, a small town in Ashanti Region of the Gold Coast. Many of the challenges, including the demise of his father that brought untold hardship on his mother and siblings, joblessness. poverty. hunger, scarcity and aspects or the political ideologies of Ghana · s first president. Kwame Nkrumah compelled him t0 pursue God. The above challenges and the later ones he faced during his pastoral and prophetic ministry in the Church of Pentecost helped him develop a strong faith in God. In his pursuit of God, he further developed a rich spirituality which served as a bedrock of his prophetic ministry. For it was through his dedicated and intense spiritual life that he received many of ‘his prophetic songs and messages. Throughout this dissertation, I relied heavily on the prophetic songs and messages or Appiah Adu as primary sources from which I gleaned some theological themes for discussion and also explored his rich spirituality. The impact or Appiah-Adu’s spirituality and theology on the individual members of the church and the church as a corporate entity cannot be underestimated. It emerged from the study that Appiah-Adu's rich spirituality and his theology are inseparable, for it is from Appiah-Ado’s spirituality that we derive his theology, particularly his theology of God and Christology. This rich spirituality and theology emanating from lived Pentecostal Christianity are important resources African theologians can employ in their craft of authentic African spirituality and theology - a spirituality and theology that have the potential of enriching and reviving world Christianity because of their experiential nature.

**ATIEMO, ABAMFO OFORI (1995)**

**MMUSUYI AND DELIVERANCE: A STUDY OF CONFLICT AND CONSENSUS IN THE ENCOUNTER BETWEEN AFRICAN TRADITIONAL RELIGION AND CHRISTIANITY.**

**ABSTRACT**

African peoples, in the practice of their religion, greatly focus on how to overcome, or at least, cope with evil. Using the Akan of Ghana as a case study, it has been established that the concern to ward off evil and conversely, to attract that which is good, is central to the religious life of the African. This is evident from the basic religious activities in which the Akan people involve themselves daily. But evil is experienced as a supernatural reality in terms of its cause. As a result, the solutions to it are also linked to forces in the supernatural realm. These are two basic assumptions underlying the practice of *mmusuyi* which forms one of the two broad areas covered in this work. The other area is a practice in popular Christianity in Ghana which has come to be known as deliverance. The underlying assumptions of deliverance are very similar to those at the roots of the Akan religious practice of *mmusuyi*. This similarity is not simply found in the form the two practices take; it is a similarity of both form and content. In both practices the ultimate cause of, and the ultimate solution to, evil and suffering are traced to the supernatural realm. The most important religious activities therefore come to be those directed at minimizing evil and suffering and increasing that which is good and. Prosperous. Such close similarities in form and content go beyond simple comparison. The beliefs and practices associated with the two practices- *mmusuyi* and deliverance - enable. a direct conversation between Akan traditional religion and the Christian faith. This conversation is indeed taking place and has supplied both areas of consensus and conflict between the two religions.

**ATTA-AKOSAH, THOMAS (2001)**

**BIBLE TRANSLATION IN CHRISTIAN MISSION: A CASE STUDY OF THE SPIRITUAL AND SOCIO-CULTURAL IMPACT OF THE BIBLE TRANSLATION STRATEGY OF THE GHANA INSTITUTE OF LINGUISTICS, LITERACY AND BIBLE TRANSLATION ON THE DEGA PEOPLE OF GHANA**

**ABSTRACT**

After participants had been told of the processes of Bible translation during a prayer partner meeting of Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT), one of them asked, "After the people have been given the Scriptures, what happens?" This study has been an attempt to supply answers to such questions. It attempts to ascertain the impact that the Bible translation strategy (BTS) of GILLBT has had on the Dega people of Ghana, especially their socio-cultural and spiritual lives. The study uses Darrell Whiteman's conceptual framework of 'Integral Human Development' to analyze how the Bible translation strategy has contributed to their human development. The BTS comprises linguistic and anthropological research, Bible translation, literacy and development and Scripture-In-Use. The dissertation traces the historical origins and the rich but distinctive cultural beliefs and practices of the Dega. The results have shown that *Tete wɔ bi ka, tete wɔ bi kyere*, "the past has a lot to say and teach us". The emergence of the Church and the BTS in the Dega Hare (Degaland) has also been outlined. One fact that runs through all the stories is the conspicuous role that the laity played in bringing the Church to Dega Hare. The Church came as early as in the 1930s, mostly from the south of the country. However, the situation is changing and from the 1990s Dega initiated churches are emerging. The BTS has been in Dega Hare since 1981 and some of the fruits have been the Deg New Testament, an ongoing Old Testament translation, a literacy program that has made over three thousand Dega literate in Deg, a Scripture use promotion program called Scripture-In-Use and an indigenous organization, Deg Language Project. The dissertation analyses the socio-cultural and spiritual impact that the BTS has had on Dega in chapters four and five. It uses human interest stories and testimonies to depict the impact on the lives of individuals and communities. The dissertation ends with a summary of the findings and some recommendations for the future.



**AVOR, BENJAMIN GREENE (2014)**

**A THEOLOGICAL INTERPRETATION OF THE SYMBOLISM OF CIRCUMCISION IN GENESIS 17: 1-14 FROM AN AFRICAN (ENGENNI) PERSPECTIVE.**

**ABSTRACT**

Different scholarly inroads to understanding circumcision have been done. Apart from the issues of origin of circumcision which is believed to have gone with antiquity, studies have shown that circumcision rite was practiced as rite of passage, an act of faith and a way of showing the identity of manhood. However, the reference to circumcision as a covenant and a sign of the covenant leaves an unresolved tension that must be resolved in order to have the benefits of the rite of circumcision. Based on productive health emphasis, circumcision is used in Bible reading and translations but without a religious frame of reference. This raises the question of the relevance of circumcision as a religious language in contemporary Christianity. One major text in the scripture, dealing with the subject of circumcision is Genesis 17:9-14. This text is adjudged a key passage because it is the first canonical passage that speaks of the command to circumcise and one that gives a detailed instruction on the circumcision rite enunciated by God. This research in examining this passage sought to answer two main questions First, from the African (Engenni) worldview, was circumcision rite a covenant or a sign of the covenant? The second is, is circumcision still a relevant religious language applicable to present day Christianity? If so, by what significance or symbolism should it be understood by the Christian church? The Mother Tongue hermeneutics principles and literary analysis of the text of Genesis 17:9-14, was applied in this research. From the analysis, it is discovered that circumcision was declared by God to be "sign of the covenant" which he makes with Abraham and his descendants (v.11). However, it was a sign that when kept, fulfils Abrahamic part of the covenant of God for him and his descendants. It follows therefore that according to Genesis 17:9-14, absence of this sign of the covenant would mean lack of commitment on the part of Abraham and his descendant to the covenant of God hence they were not part of the covenant (v.14). The emphasis on a link between commitment and the sign of the covenant (circumcision) is enforced by the Engenni Mother Tongue interpretation of covenant (*ishioni*). The finding of this research thus enforces the argument of continuity and discontinuity between the old African religious life and present Christianity within Africa. In fact, many things like circumcision in the pre-Christian Africa can be said to be God's preparation in the past for understanding the present. Circumcision symbolically stands for the strong faith bonding that should exist between God and those that belong to him. This significance must be retained and appreciated by the Christian Church.

**AWUAH GYEBI, JOSEPH (2019)**

**GRASSROOTS THEOLOGY IN MUSIC AND THEATRE: A REFLECTION ON THE SELECTED WORKS OF JOYFUL WAY INC. (MUSICAL GROUP) AND EBO WHYTE (PLAYWRIGHT).**

**ABSTRACT**

The evidence for the vitality of African theology lies in the vibrant grassroots which are the contexts of the African Christians living out their lives. Academic theology is always enriched by staying connected with the grassroots. This research work using interviews, observation and analysis of lyrics and scripts provides a theological reflection on the music of Joyful Way Inc. and the theatre of Ebo Whyte. It is significant because it contributes to the understanding of God and his dealings with African Christians through the lens of this music group and playwright. It also affords the academic theologians, fresh evidence that corroborates their postulations. Joyful Way's experience in using music in mission, as well as their Pentecostal ethos, shaped by their experiences in the Scripture Union context of the 1970s, provides the basis to unpack their songs *Sorosoroni* (Highest), *Ose Soronko* medley (Peculiar Praise), *W'ahenni to Rentwa Da* (Your Reign has No End) and *Dromo sɔŋŋ* (Grace Alone) highlighting Christological, Translation and Incubational issues pertinent to African Christianity today. While laughter may be central to experiencing an Ebo Whyte play, his theatre is full of didactic moments that border on moral and ethical issues facing the contemporary Ghanaian Christian today. This study unearths issues on corruption and abuse among others which Ebo Whyte tackles head on in his plays 'What's my Name?' and 'Unforgiven'. African Christian Ethics is enriched in this conversation with this playwright, while issues of community and spreading the influence of Christ are brought to the fore.

**AWUDI, EMMANUEL (2019)**

**LOOKING AT SCRIPTURE WITH 'GREEN EYES': ASSESSING THE UNDERSTANDING OF SELECTED MINISTERIAL STUDENTS OF PENTECOST THEOLOGICAL SEMINARY, GHANA, ON THE ROLE OF HUMANITY IN THE ECOSYSTEM BASED ON SELECTED BIBLICAL TEXTS**

**ABSTRACT**

The problem guiding this dissertation relates to the apparent lack of green theologies and eco-mission in African Pentecostalism, especially in the Church of Pentecost, that stems from an inadequate understanding of how Scripture speaks to eco-care and eco-mission. Some Christian ministers even question the use of biblical texts to support ecotheology as misrepresentations of the texts. The research explores the responses of 30 seminarians (using purposive and random sampling) of Pentecost Theological Seminary in Ghana to four biblical texts critical to eco-care and mission: Genesis 1:26-28; 2: 15; Romans 8: 19-22; and Revelation 21: 1. The aim was to examine how the seminarians understand the doctrines of creation, dominion, redemption and eschatology to see the nature of their motivation for eco-care and eco-mission. The analysis found that the understandings of these preachers on the selected doctrines do not motivate eco-care and eco-mission. The dominion mandate in Genesis 1:26-28, for instance, is generally understood as the issuing of command, exercise of control or the exertion of authority over the rest of creation. The lack of motivation for creation care also stemmed from the notion that other-than-human creations are inferior to human beings. While redemption is largely understood as relating to only humanity, the eschatological view of Pentecostals of a 'forward march to Zion' results in them paying less attention to creation care. Thus, for these seminarians, any impulsion for creation was largely anthropocentric - benefits humans derive from creation. The study concluded that though there are a number of biblical responses to our ecological challenges, African Pentecostals are yet to appropriate them. This calls for a rereading of scripture with 'green eyes' - exploring how scripture speaks to the care for creation.

**AZUNDEM, STEPHEN (2017)**

**MUSLIM-CHRISTIAN INTER-MARRIAGES IN NIMA: AN ANALYSIS OF THE EMERGING ISSUES AND THEIR IMPLICATIONS FOR CHRISTIAN MISSION IN MUSLIM-DOMINATED COMMUNITIES.**

**ABSTRACT**

The interest in the study of Christian-Muslim relations has been unprecedented in recent years most especially the aftermath of the September 11 terrorist attack on the US. Christians and secular scholars have taken the initiative to invest huge sums of money in the study of Islam. Again, marriage is another area where Christians and Muslims have related to each other. The main thrust of this work is to study Christian-Muslim marriages in Nima and their implications for Christian mission. The study discussed the origin of Nima and its religious landscape. The origin of Nima as a community is traced to the 1930s. The community was founded on the quest for suitable community for Muslim migrants. The first people to make the community their home was the Wangara and the Fulani people. The growth and expansion of Nima became necessary as a result of the rapid urbanization of Accra. As the capital city began to experience high population growth, Zongos in areas like Adabraka, Tudu and especially Zongo lane and Cow Lane were packed with newcomers from the rural areas especially from northern part of Ghana and nationals from neighboring West African countries, who had come to the capital city to seek greener pastures. Most of these people usually seek refuge with friends, relatives and people from their ethnic group who might have migrated to the city earlier and had their own means of accommodation just to overcome the initial problems of lack of accommodation and job which are often associated with urbanization. Nima became a safe haven for these migrants. Christianity was introduced into Nima in the early 1940s. So far, the religion is doing very well in terms of evangelical activities in the community despite operating in Muslim predominated community. Almost all the major Christian denomination in Ghana have branches in Nima. Christians and Muslims have co-existed together this number of years in the community without any major problem. This cordial relationship has sometimes led to marriage relations among members of these religious faiths. Christians and Muslims believe God instituted and ordained marriage for humanity. Both faiths encourage and support their young adults to marry. The ideal marriage for both Muslims and Christians is monogamy, though Islam makes room for polygamy, where men have opportunity to marry up to four wives on the condition of treating the wives equally without discriminating against any of them. The study also discussed some of the pertinent issues that always emerged out of Christian-Muslim marriages. Some of these emerging issues include food and drinks, courtship, marriage, raising children, prayer, naming of children, inheritance, divorce and polygamy. The study also examined some missiological challenges that Christian-Muslim marriages are likely to have on Christian mission in Muslim predominated communities as well as some prospect for Christian mission in Nima.

**BAH, MACSEL FORMIJANG (2017)**

**NWIEKO/NWIE (GOD) IN META' COSMOLOGY: AN EXPLORATION INTO THE PRIMAL UNDERSTANDING OF NWEKO AMONG THE META' PEOPLE OF CAMEROON AND ITS CONTRIBUTION TO THE TRANSMISSION OF THE GOSPEL.**

**ABSTRACT**

The Meta' clan is located within the North West Region (Grassland) of Cameroon. The people are highly agrarian, as well as hunters, and warriors. From this background, *Dwiekɔ* was developed with other emerging institutions to strengthen their society. This work attempts to descend into the Meta' pre-Christian context unearths the origin and meaning of *Dwiekɔ* the motivation behind the choice, and its influence on the people's cosmology. This qualitative study is an interdisciplinary one. It applies a variety of approaches - the historical, phenomenological and theoretical approaches. It is built on information from archival materials, interviews, library, as well as electronic sources. *Dwiekɔ* for the Meta' means 'The Great Sower'; He oversees every facet of the community though often approached through *bed renwe* (ancestors) who are closely intertwined with *Si* (earth). Most importantly, *Dwiekɔ* influences all aspects of Meta' socio-political, cultural, and religious undertakings. This understanding therefore provides an ample possibility for evangelization and transformation, which affirms the potentiality of primal religions as the substratum of Christianity. We observed that despite the long history of Christianity in this community - for over a century, the fear from primal religions and unending rituals still lingers within the people and continues to influence their worldview. Consequently, this fear renders either religion ineffective as neither their commitment to, and the challenges from their primal religion are fully addressed; nor their confidence in Christianity guaranteed. Therefore, this work advocates the proper study of a peoples' worldview in the course of evangelizing them; most especially, using their mother tongue which is a prerequisite in having a true meaning of their practices. Indeed, this study is only an overture into a further study of Meta' spirituality and continuing influence on the Christian convert.

**BOACHIE, JOHN KWABENA (2012)**

**AN ANALYSIS OF THE ACTIVITIES OF THE WOMEN'S MINISTRY IN ASSEMBLIES OF GOD, GHANA AND ITS IMPLICATIONS FOR CHURCH GROWTH.**

**ABSTRACT**

Assemblies of God, Ghana has six departments. One of these groups is the Women's Ministry. The women's ministry is very dynamic. In spite of their dynamism, the members have challenges which the church seems to neglect. As I embarked upon this study, I found that their challenges included: marital issues, unemployment or underemployment, single parenthood and widowhood. These challenges have attracted my attention, hence this thesis. I did this study by tracing the history of WM in the Assemblies of God, Ghana and delved into socio-cultural practices that affect women in the church from different ancient cultures: Jews, Greeks and Romans. In the study, I discussed the theology of the WM, their organization and their challenges. I interviewed 61 women, out of two hundred and forty (240) members of three WM groups. I interviewed the National Director and local leaders and district representatives of the women's ministry. After studying and analyzing their activities, one of the recommendations I made was that the church should educate the women to understand their real identity in Christ. The church should attend to the challenges by helping them to acquire employable skills. Finally, the church should not discriminate against the women's ministry. When the women's ministry gets these helps from the church, it will help the church to grow.

**BOATENG, KWABENA ANYIMADU (2018)**

**TOWARD CHRISTIAN WITNESS IN GHANA: AN ANALYSIS OF NKWAGYE [ IN ASANTE COSMOLOGY IN RELATION TO THE CHRISTIAN CONCEPT OF SALVATION**

**ABSTRACT**

Although, Sub-Saharan Africa had its share of the Christian faith from the efforts of the Western missionary enterprise, there is no doubt, that the missionaries imaged African culture and way of life as degraded, backward and uncivilized. They thus, perceived the religious tradition of the Asante as having no salvific value and therefore attempted to replace it with Christianity. In that sense, the early missionaries demonstrated no engagement between the gospel and Asante culture in their evangelistic approach. But the truth of the matter is that the Asante already had a conception of salvation in their religious thought and experience which was different from its understanding in the Christian tradition. The particular merit for this research is to show that the 'salvation theory' in Asante context is as equally important as the appropriation of the Christian message of salvation. It demonstrates that the Western Christian missionary approach to Africa with the message of salvation was inadequate, and shows the need to reconstruct and incorporate the Asante pre-Christian ideas and concepts into Christian reflection and expression in the communication of the Christian message of salvation across new cultures. The study employed qualitative method to gather and analyze data from both primary and secondary sources to examine the relationship between the Asante perception and appropriation of salvation and the Christian gospel of salvation. The methods used in obtaining data included interviews with traditional stakeholders, and personal observation of some of the traditional religious rituals performed in Asante. The findings established that there are points of linkages between the primal religious tradition of the Asante and the Christian faith. The study affirms that Jesus Christ can be presented as the fulfilment of the spiritual yearnings and aspirations of the Asante in line with their religious quest for salvation in the primal sense. Thus, Asante Christianity must bear the distinctive stamp of the Asante.

**BRONI, FRANCIS (2019)**

**THE GOSPEL AND MARRIAGE IN THE AFRICAN CONTEXT: A CRITICAL EXAMINATION OF THE PERSPECTIVE OF THE CHURCH OF PENTECOST ON AKAN CUSTOMARY MARRIAGE**

**ABSTRACT**

This dissertation seeks to find out how customary marriage can be made useful for Christians. It does this by using the Akan customary marriage as a case study, to do this, I first looked at the biblical perspective of marriage to establish what Christian marriage is. I also analyzed some marriage narratives in the Bible to find out how they were contracted in the Ancient Near East, the Old Testament, the New Testament as well as the Early Church. The outcome of the analysis pointed to the fact that marriage among these people was culturally determined. It also suggested that although God instituted marriage, He intended it to be culturally determined by the society. I also discussed what Akan customary marriage is and the formalities a person must follow to contract what is deemed by the Akan as a legal marriage. Because the Church of Pentecost was used as a case study in this dissertation, I sought to find out the Church's perspective on Akan customary marriage. This was carried out by conducting an interview and using some primary source documents of the Church. The perspective of the Church was critically examined. I examined Akan marriage in the light of Scripture by using Richard Niebuhr's "Christ the Transformer of Culture" position as the interpretive key. In the examination, I found that some Akan views on marriage and some elements of the marriage contract can be upheld; others need to be transformed, while others must be rejected. In the end, a Christian model of the Akan customary marriage was put forward and recommended for Christian use.



**BUERTEY, EDWIN TETTEH (2017)**

**PRAYER CENTRES AS AVENUES OF CONTEMPORARY SPIRITUAL RENEWAL IN THE PRESBYTERIAN CHURCH**

**ABSTRACT**

Prayer centres appeared in Ghanaian Christianity in the early parts of the twentieth century and were mainly found within the African Initiated Churches (AICs). They later became prominent in Classical Pentecostal Churches, especially the Church of Pentecost (CoP) with most of them seceding to become independent ministries. The concept of prayer centres gradually emerged in western mission founded denominations including the Presbyterian Church of Ghana (PCG). The PCG over time recognized the prayer centres within its structures and integrated them into its activities where they have become major avenues of spiritual renewal programmes. This study, therefore, investigated the emergence of prayer centres as avenues of contemporary spiritual renewal in the PCG. The study was grounded on the theory of religious innovation traced to the works of Harold Turner, Everest Rogers and Clair Disbrey and discussed in the Ghanaian context by Elizabeth Amoah. It employed the historical approach to investigate when prayer centres emerged in the PCG as well as the factors that accounted for their emergence and acceptance. Historical documents on the PCG such as reports and minutes of various courts as well as scholarly materials on the Pentecostal renewal in Ghana and globally were also studied. The phenomenological approach was adopted to interrogate the ministry of prayer centres and the extent to which they represent an innovative phenomenon in the PCG. Among the major findings are that prayer centres in the PCG emerged mainly through the initiative of individual members within the Bible Study and Prayer Group, (BSPG). The prayer centres in the PCG have since institutionalised a kind of spirituality that meets the needs of people who patronise them thereby attracting a large patronage of both Presbyterians and non-Presbyterians. The study argued that prayer centres have impacted the mission of the PCG and other denominations by building the capacities of people for ministry in various ways. They have also contributed to increasing church attendance and growth of the congregations where they are located, raising the financial resources of local congregations and also forging ecumenical ties. The ministry of prayer centres in the PCG was also found to be associated with some challenges such as tension between those in charge of the centres and regular leadership of congregations. The study concludes that the emergence of prayer centres in the PCG is basically attributable to the church's openness towards spiritual renewal activities. With the emergence of prayer centres in the PCG the focus of spiritual renewal activities in the church over the last decade has shifted from the BSPG to the prayer centres. Furthermore, practices such as deliverance are likely to persist in Ghanaian Christianity, hence, it is recommended that theological educators must find ways of integrating it into their curriculum so as to provide the right biblical and theological preparations for ministers and persons in that ministry to effectively handle it. The study identified traces of prophetism and the practice of anointing in the activities of the prayer centres and recommends that a further study is undertaken to interrogate them

**DAH, DORCAS INI (2011)**

**A THEOLOGICAL INTERPRETATION OF THE BIRIFOR PRACTICE OF FUNERALS AND ITS IMPLICATIONS FOR THE CHRISTIAN MINISTRY TO THE BIRIFOR OF BURKINA FASO**

**ABSTRACT**

With the growing awareness that Christian mission in Africa should take the social context in which it is operating into account, this study seeks to understand the Birifor practice of funerals for a better expression of Christianity among the Birifor of Burkina Faso. The first chapter contains an overview and the background of the study by showing the significance of Gospel and culture to the study through examining some important literature. The chapter then outlines the rationale for the study, the research methodology and the methods used in the study, and the significance of the study for scholarship and mission. The second chapter examines the historical and socio-cultural background of the Birifor. It basically explores the origin of the Birifor and their current location. It also examines the encounter of the Birifor with the colonial power, the Birifor world view and their religion, and then how the Christian faith reached the Birifor. Chapter three focuses on the description of the Birifor traditional funerals. It gives details about the stages and rituals involved in the Birifor funerals and the meaning and theology emerging from these funerals. In chapter four the main task is to engage the Gospel with the Birifor funerals to see what is in these practices which point to Christ, and also see the aspects which need modification or purification in the light of the Gospel. In the conclusion the study shows that there are key elements in the Birifor practice of funerals which point to Christ such as divination and the mediation. Therefore, Christian mission and scholarship based on knowledge of the Birifor cultural practices and their language is of great significance for the Christian Gospel to be appropriate to the Birifor context. The dissertation recommends that missionary work in the other parts of the world be based on a careful study of the local tradition as this enables the Gospel to be communicated in a highly relevant manner

**DAH, SIE JOEL (2015)**

**PURPOSE, USE AND MEANING OF THE BIRIFOR INSTRUMENTS AND DANCES IN BIRIFOR TRADITION AND IN CHRISTIANITY: A STUDY OF GOSPEL AND CULTURE ENCOUNTER**

**ABSTRACT**

The Eglise Protestante Evangelique (EPE) of Burkina Faso does not accept the use of some of the main musical instruments and dances in the Church for they seem opposed to the Gospel. Many Birifor people wonder why these musical instruments cannot be used in worshiping God. The research uses a Gospel and Culture approach to study the traditional instruments and assesses the Gospel's interpretation of the instruments, associated dances and some songs composed by Christians. This study reveals that the Birifor believe in the Supreme Being God who created everything. He is the one who gave the xylophone to the benevolent spirits, and the benevolent spirits gave it to human beings. Hence, they see the xylophone as coming from God and there is no reason for the Church to reject it. Despite all kinds of sacrifices in the construction and making of the Xylophone, Drum and Gourd, and the negative ways in which the Birifor traditional musical performance is perceived, this dissertation concluded that the instruments can be redeemed by the Gospel who is Christ, and they can be transformed by the power of Gospel for the glory of God. Therefore, the Church is urged to have a renewed attitude towards the Birifor traditional musical instruments by dedicating them to God, and accepting them fully in the Church for Sunday services, for Christian festivals, for Evangelisation and for Christian funerals.

**DAMOAH, JOHN KENNEDY (2018)**

**CONVERTING THE ASANTE CUSTOMARY MARRIAGE RITES TO CHRIST: AN EXAMINATION OF THE ASANTE CUSTOMARY MARRIAGE RITES IN THE LIGHT OF SCRIPTURE**

**ABSTRACT**

The focus of this research is the customary marriage rites of Asante and its conversion to Christ. As a result of the imposition of Western culture through civilization and modernism, in addition to the perennial problem that bedevils the Gospel and Culture encounter, a dilemma has developed amongst Asante Christians concerning the marriage rite that is acceptable when contracting marriages. There seems to be a dichotomy between the Christian and Customary marriage practices which has also added to the problems. This study was done to investigate the Asante customary marriage rite, its processes, meaning significance and to pass it through Scripture to see how Scripture interprets them and how the enduring problem can be resolved and the dilemma dealt with. In doing this, literary works of relevance were consulted. Also interviews of specialized people were conducted with the support of Kwame Bediako's work, 'Scripture as the Hermeneutic of Culture and Tradition' as the interpretative framework. It was found that in the past, the role of the uncles and lineage heads in the Asante society was very key in marriage, but with the coming of Christianity and the fathers becoming more responsible, fathers have more authority when it comes to the giving out of their daughters into marriage. Also, modernity and Christianity have pushed into rarity one rite through which chastity of our young girls was maintained resulting in the upsurge of teenage pregnancies and other vices. Furthermore, it came to light that the level of acceptance of the customary marriage rites is a contributory factor to the dilemma of the Asante Christian. The conclusion revealed the well-structured and organized culture of the Asante with a working governance structure, relationship and social systems and above all, their worldview portrays that the African mind is not a tabula rasa. This notwithstanding, some aspects of the marriage types and processes have become outmoded and have been discarded. Yet it remains that the whole of the marriage rites and in fact the entire culture should be turned towards and to Christ through conversion for its shades and lights to be brought to light that as we participate in Scripture the Asante Christian would be truly Asante and truly Christian.

**DANQUAH, ELVIS KOFI (2019)**

**A THEOLOGICAL ASSESSMENT OF NEO-PROPHETIC CHURCHES IN GHANA:  
THE CASE OF SOME SELECTED CHURCHES IN KUMASI.**

**ABSTRACT**

Christianity worldwide has had a history of revitalizations and renewals. Currently, Ghana is experiencing a strong wave of Christian revitalization movements which are springing forth at a very fast rate. These are referred to as Neo-Prophetic churches (NPCs). They are prophet-led groups that appropriate Western biblical hermeneutical tools and methods in the African milieu, hence they appeal to a number of contemporary African Christians. In Kumasi, the second capital of Ghana, Bishop Daniel Obinim, founder and leader of International God's Way Church and Prophet Ebenezer Adarkwa Yiadom, founder and leader of Ebenezer Miracle Worship Centre are regarded as two leading prophets of the Neo-Prophetic churches and they serve as models for many of the upcoming ones. This dissertation is an empirical qualitative study which uses a phenomenological approach to understand the neo-prophetic Christian wave and their related issues. Information was gathered through participant observation, interviews and interactions with members, continuous viewing of programs telecast on their official TV stations and also from media reports. This research, theologically assessed their mode of operations, doctrines and practices so that practices that are not Biblical can be condemned and those that are Biblical upheld. The findings of this research have established that NPCs are characterized by the use of sacred objects which are given high recognition, vibrant media advertisement, giving of directive prophecies and their corresponding *akwankyere* (directions), healing and deliverance, among others. It has however been discovered that many of their practices are not Bible-based and hence are vehemently condemned by other Christian bodies. The dissertation has therefore shown that, the Bible should be the foundation from which all prophecies must be judged. Projecting of individual prophets as well as some 'sacred objects' must also be discouraged and members should be taught to focus on Jesus, who is the author and finisher of our faith.

**DANQUAH, OBED (2013)**

**AN EXAMINATION OF HOW CHRIST RELATES TO AFRICAN PRIMAL RELIGION: CONTRIBUTIONS FROM SELECTED MODERN AFRICAN CHRISTIAN THEOLOGIANS.**

**ABSTRACT**

The purpose of this study was to examine how Christ relates to African primal religion and reference was made to contributions from selected modern African Christian Theologians. The backdrop to the study is the general view of the missionary enterprise in Africa following Tylor's claims about the religion of non-Western World that indeed religion of these people were primitive and backward. However, a century later, in 2010, (that is in 1910) the Edinburgh Conference seemed to suggest positively that the religions of non-Western world including Africa, have contributed to the growth of Christianity in the non-Western world. Some African converts such as William Wade Harris, Kimbangu, Nstikana, Jehu Appiah showed that indeed Christianity was also an African religion because these early African converts were able to bring quite a number of people to Christ and they all spoke against worshipping of idols yet maintained the cultural practices that were not against Christ. As a result of their Christian practice in their own African context, some were expelled from the mainline Churches leading to some establishing their own independent churches hence the many African Independent Churches that are now helping the growth of Churches and drawing people to faith in Christ. In sequel to this was the need to study Christianity in Africa's own way. Therefore, in this dissertation the works of African Theologians whose works provided the intellectual framework for this study are referred to as the contributors. John S. Mbiti on his part has been referred to as the pioneer because Mbiti is identified as one person whose work set the foundation for studies in African Religion and Philosophy that is related to Christianity. Mbiti's work on how Africans conceptualize God with respect to God's intrinsic and eternal attributes as well as God's creative powers and creations to which Africans relate has been discussed. Kwame Bediako as a consolidator put together the views of early African Christian fathers such as Tatian, Tertullian, Justin Martyr and Clement of Alexandria by categorizing them into two. According to Bediako, on one-part Tatian and Tertullian wrote negatively about the continuity of the Graeco-Roman culture, however, Justin and Clement on their part wrote positively for the continuity of the Graeco-Roman culture. Also building on the tradition of the early African Theologians, Bediako went further to use Bolaji Idowu, Mbiti, Mulago, as those modern African writers who belonged to the school of thought of continuity as persons who advocated for the relevance of cultural practices that are akin to Christ. Byang Kato's works were primarily centered on the Scripture with less emphasis on the relevance of African culture and wrote to discredit African traditional religion and culture. To a large extent Kato belonged to the school of thought of the discontinuity of African primal worldview. Bediako makes reference to Colossians 2: 1 5ff, to explain Christ ancestral relations with African Ancestors with particular emphasis with Akan world view. He shows, the way in which Jesus relates to the importance and function of the 'spirit fathers' or ancestors is crucial. Similar view is held by

Charles Nyamiti who says, as Ancestor, Christ is, moreover, “the source of new life, the Fount, the Head, among subordinate ancestors and Christ mediates on behalf of mankind. Continuing also from the tradition of Bediako, John Ekem is referred to as the Implementer and he comprehensively advocates for the use of mother tongue language to enhance the religious faith of African Christianity using his mother tongue language, Mfantse, in Biblical hermeneutics. Ekem attempted to situate well, by referring to Hebrews chapter 9 and I O making positive approach with African religiosity as dynamic culture, which is characterized by religious plurality to which Christ belong. Using the Bible as the central focal point to which believers of faith relate, Ekem seems to suggest that Africans by using their mother-tongue language are able to interpret and understand the Bible with respect to real issues on the ground that affect Africans in their everyday lives. The study comes to a conclusion with recommendation to research more into African primal worldview by building on the tradition of the three African Christian Theologians. In order to achieve this, it has been suggested to de-politicize the use of mother-tongue language in educational institutions and rather make more effort to develop people’s skills to enable them understand the Bible in their own idiomatic expressions, using proverbs, dance, songs and so on to express Africans understanding and faith in God. This call for a comprehensive study from African pre-Christian past through to the present-day Christian dispensation by all African Christian Theologians in areas that relate to Christ and his presence in the African world.

**DWAMENA-ABOAGYE, ANGELA (2013)**

**AN ANALYSIS OF THE HIERARCHICALIST AND EGALITARIAN DEBATE ON GENDER RELATIONS IN THE WESTERN EVANGELICAL CHURCH FROM THE PERSPECTIVE OF AN AFRICAN CHRISTIAN WOMAN**

**ABSTRACT**

Gender Relations is problematic, because relations between women and men the world over has been characterized by power. In almost all cultures, whether in church, home or society, women and girls have generally operated as subordinate to men and boys. The history of Christianity and the history of the Church have depicted manifestation of this problem, particularly in the area of interpretation of biblical texts speaking to gender relations and their practical application to the lives of men and women. In the Western evangelical Christian church, somewhat clear “battle lines” have been drawn between two schools of thought or viewpoints on what is considered God-approved biblical gender relations. On the one side of this debate are the Hierarchic lists (who prefer to be known as Complementarians); on the other are the Egalitarians (sometimes called Biblical Feminists or Evangelical Feminists). This study examines the debate between the two sides and analyses the opposing viewpoints from the perspective of an African Christian woman. The study also seeks to bring to bear on the debate African theological and Christian thought on the issues, and attempts to discern the mind of Christ concerning gender relations as its contribution to the resolution of this thorny issue. The study finds that one may share the viewpoint of hierarchic lists, who maintain that men and women have ontological equality before God, and are equal bearers of His image; however, at home, and in church, the woman is subordinated to the man in role and function. Another may share the egalitarian viewpoint, which insists that women and men are equal ontologically and functionally, and leadership is not, or should not be assigned by reason of gender, but by gifting. The study further finds that these contending viewpoints are not about to be resolved any time soon, as both sides proffer cogent, well-reasoned and sound hermeneutically-based arguments. However, the study reaches the conclusion that whether in hierarchical or egalitarian cultures the question to ask is whether Christ is emerging in gender relationships as His transforming work in believers' lives take root, and as Christians seek on a daily basis to imitate Him in their attitudes, choices and practices at home, in church and in society. The suggestion is made persuasively for the consideration of the universal Church of Christ and the Church in Africa in particular, that it is time to rise to do something constructive about the problem of gender relations and its patriarchal underpinnings that affects all of human relationships; that full humanity and the fullness of life in Christ is in opposition to gender injustice and discrimination anywhere between men and women. Thus, just as the church put its shoulders to the wheel in the tackling of racism, racial injustice, apartheid and other societal ills, so should it work to address sexism and gender injustice, as well as expend more effort to promote reconciliation and healing between women and men.



**EDGAR KAU, SELLO (1999)**

**A COMPARATIVE STUDY OF ISAIAH SHEMBE AND EMMANUEL MILINGO'S  
MINISTRIES AND THEIR CONTRIBUTION TO AFRICAN CHRISTIANITY.**

**ABSTRACT**

This dissertation looks into the ministries of Isaiah Shembe and Emmanuel Milingo to examine their contributions to African Christianity. It also seeks to investigate their endeavors at affirming African identity in the process of enculturating Christianity into the African culture. Their contexts are, respectively, South Africa and Zambia. The dissertation also seeks to find a model that could help the mainline churches refer to in the quest of assuming a true African church that addresses the questions of Africans within their world view. The first chapter serves as an introduction to the study. The second and third chapters look into the profile of both Shembe and Milingo and also examine the context that influences their ministries. They also bring to the fore the neglect that has set in due to missionary teaching eventually leading to the current problems besetting the mainline churches owing to ignoring the African world view. The chapters four and five discuss the healing ministries of the two leaders and the patterns of enculturation emerging from their ministries. These chapters show how healing forms an integral part of the African society and cannot be ignored, and the essence of enculturation in the African church as demonstrated by Shembe and Milingo. The final chapter discusses a model of the church that emerges from Shembe and Milingo's ministries which can serve as something the main line churches can learn from in order to affirm their ministries.

**EDUSA-EYISON, JOSEPH MANASSEH YARQUAH (1994)**

**THE HISTORY OF AN AUTONOMOUS METHODIST CHURCH OF GHANA FROM 1961-1991**

**ABSTRACT**

The history of the autonomous Methodist church had not been written until this particular study. Two earlier studies touched on a few aspects of this unwritten history but this cannot constitute the history of an Institution as important as the Methodist church. The objective of this study was to put pieces of information about the Methodist Church between 1961 and 1991 together in a chronological and coherent manner. It is hoped that this would broaden the existing body of knowledge about the Methodist Church. Information used in this report was obtained from minutes of Synod and other meetings of the church, minutes of quarterly meetings and conferences and interviews with some leaders of the Methodist Church. In spite of the untimely deaths of the first few missionaries sent to Ghana to develop Methodism, those who had been inculcated into the faith never lost hope in the religion and stood fast despite all the odds against them. During this period, Ghanaians were trained to man the Mission. During this period also five institutes were established to train other Jay personnel as well as teachers. The country also benefited from the establishment of schools and health institutes in various parts of the country. The first two decades of the autonomous Methodist Church saw the Church consolidating the gains made prior to the autonomy, experiencing growth in all aspects notably the numerical strength and quality of the missionaries who were saddled with the responsibility of developing Christianity in the country. This period saw the congregation of the church increase by about 59.66 %. During this period evangelism became the central point of the church's strategies to recruit new members and deepen the faith of those already in it. The church also developed new policies and printed a lot of worship literature all in the aim of improving the quality and efficiency of service. This period saw some of the literature translated into local dialects. Another important milestone was covered with the singing of lyrics and the use of drums during worship. Both of these had hitherto been associated with pagan worship and were thus considered unsuitable. The youth and women's wings of the Church were also established and developed to enhance the work of the clergy. The church also became more critical of various social evils, moral issues and Christian attitudes towards traditional practices. During this period, the church denounced gambling, lottery and some traditional practices like "*Obragoro*", and urged its followers to lead a committed life to Christ. Along with autonomy came the burden of financing the various activities of the church. The church in trying to find out more effective ways of raising funds shifted away from total dependence on weekly collection to the pledge system and also encouraged the paying of church dues by all its members. The church also increased its involvement with medical care in Ghana and by 1981, it had one hospital and three clinics under its administration. It also explored seriously the possibility of cooperating with other bodies in the provision of healthcare to reduce the financial and other forms of responsibility that came along with it. The period also saw some constitutional changes (and changes to some standing orders) that became necessary once the church had been granted its

autonomy. A new constitution was drawn and this included the appointment of heads of Conference institutions by Conference and not by Government of Ghana, the authorization of the formation of new church organizations notably the youth and, women's fellowships etc. The Church also undertook some structural changes in its organization and this basically concerned the upgrading of some circuits into Districts and the creation of new circuits and Districts. During the period 1983-91, the church experienced some unfortunate crisis. In 1983, the then President Designate Rev. Dr. J. S. A. Stephens was accused of embezzling church funds. After a series of unfortunate events, Rev. Dr. J. S.A. Stephens was cleared of the charges made against him to maintain peace in the Church and was reinstated as the President designate. Another crisis which hit the Church started over the appointment of a chairman for the newly created Tarkwa District. The then President of the Methodist Conference Rev. Dr. J. S. A. Stephens was seen to favor Rev. S. E. A. Quarm as chairman while the people of Tarkwa preferred Rev. E. K. Baiden. When the dust settled on the issue Rev. Hwl Entsuah Mensah was inducted the chairman of the Tarkwa District. The Church went through yet another crisis when Rev. Dr. J. S. A. Stephens was called upon to account for monies supposed to have been used for the purchase of a bus for the church. He was also accused of circulating some defamatory letters about some senior members of the church both dead and alive. After some very unfortunate events including the suspension of some members, youth uprisings and various exchanges between Winneba and the head office the issue was finally resolved when the Right Rev. Prof. K. A. Dickson took over as the President of Conference. Between May 1985 and September 1986, the church went through another crisis in Cape Coast. It all started when a member of the Cape Coast community accused the then District Chairman Rev. Micah Edu-Buandoh of dishonesty, attempting to withhold vital information from Synod, making a false statement before Synod about the post of chaplain to schools, attempting to tarnish the image of the Rev. Alec Jones, chaplain to schools among others. The investigations committee set up to look into the matter upheld most of the charges against the Rev. M. Edu• Buandoh. They recommended that the Chairman's station be changed because he had lost the confidence of most of his members. The second recommendation was that he render an apology to Rev. Alec. Jones and finally the committee requested that the President have a pastoral conference with the Rev. M Edu-Buandoh. The President's reaction to the whole issue was not exactly what was expected. The white paper that was issued by the President on the issue led to the constitution of a minor synod for the Rev. M. Edu-Buandoh. After all the issues were deliberated at various meetings, the Rev. Edu-Buandoh was expelled from the Methodist church amidst mixed feelings by various church members. Thus, the history of the Methodist Church after the autonomy saw the development of the church in all aspects thus improving the quality of worship in the country. Some unfortunate crises that befell the Methodist Church are reviewed in the main text of this report. In the author's view, the study has achieved its view of documenting the unwritten history of the Methodist Church within the time and other constraints encountered by the author during this research. It could serve as a basis for future studies.

**EGYIR-CROFFET, JOHN GORDON (2012)**

**A THEMATIC ANALYSIS OF THE LYRICS OF AKAN PRAISE AND WORSHIP SONGS IN CHRISTIAN CONGREGATIONS IN THE ACCRA METROPOLIS**

**ABSTRACT**

The purpose of this study was to analyze the thematic content of some Akan praise and worship songs in use in congregations in the Accra Metropolis. The work involved both library and field research, and in the former, the major works of two theologians were assessed. The works of Arthur Weiser and Ralph Martin were considered for the Old Testament Psalms. Their views on the mode of worship in the Old Testament through the Psalms, were examined. The works of the following authors and theologians on worship and prayer in the African primal context provided the intellectual framework for the study: Kwame Bediako, John Mbiti, Harold Turner, Afua Kuma, J.H. Nketia and Andrew Walls. Field research involved visiting some churches in the Accra metropolis to record and write down the songs used in the Praise and Worship segments of their church services. In all about 175 different Akan songs were collected over a period of one and a half years from 14 churches. These include mainline churches as well as the newer Pentecostal and Charismatic churches. Many churches combine English and Akan songs in praise and worship even during their Twi services. However, it is only the Akan songs that the researcher gave attention to in this study. Whereas in some churches the songs used are of more recent composition<sup>1</sup>, in others Praise and Worship leaders use older songs composed probably in the 1970s and 80s. The themes that emerged from the songs include thanksgiving, praise, worship, salvation, provision, protection and deliverance, victory over the enemy (Satan and demons). Many songs focused on the person and work of God the Father (e.g. His omnipotence, love and mercy), as well as the Lord Jesus Christ and His accomplishment for humankind (including His various attributes, His vicarious death on the Cross, and His victory over death on the Cross). There were also themes on jubilation, hope for the future and the love of God. Almost without exception all the songs were congruent with the Scriptures, especially with the Psalms of the Old Testament. Many also picked themes from the New Testament. Even though some of the songs were composed directly from the Psalms, it is evident that some of the composers obtained part of their inspiration from local folkloric tradition as well, falling on traditional concepts and cultural images. These they applied to God and Jesus Christ in vivid imagery. Out of the 175 songs, 30 of them were selected as representative songs for a thematic analysis. This forms the main bulk of this work. The 30 songs were not necessarily the most popular, but those which provided a wide range of theological themes for a rich analysis. The study revealed that Akan praise and worship songs have a strong impact on worshippers in Ghanaian churches because the lyrics provide a vehicle for connecting their primal worldview to their Christian faith which is also primal in nature. Among other things the study revealed the following: Akan praise and worship songs do employ images expressing faith that have direct bearing on the Bible. These songs evoke, portray and employ images of Jesus and images of adoration from Akan traditional folklore and constitution. Several themes emerged covering salvation, the Lord Jesus Christ, the Holy Spirit,

healing, provision, restoration, God's favor, etc., as has already been pointed out. The study also confirms that the lyrics of Akan praise and worship songs do reflect pre-Christian religious tradition, and in some of the songs there were allusions to the Akan's past. There was emphasis on the influence of the Akan people's cultural, religious and historical heritage, as these relate to their relationship with God. Some of the songs also showed evidence of the Akan's personal experiences, worldview, beliefs, fears, hopes, and expectations and how these informed their strong reliance on the God of the Bible who also happens to be the God of the Akan. From the study, one can conclude that grassroots theology was quite important in the lyrics of the songs collected.

**ELLIS, NANA KWASI (2015)**

**MINISTERIAL FORMATION AND PRACTICE: AN OVERVIEW OF THE ANGLICAN DIOCESE OF ACCRA**

**ABSTRACT**

The Priesthood is central to the success of any church and therefore many churches put an emphasis on how they form their priests since this invariably affects the output of the priests in practice. The growth or decline of the church, although dependent on various factors, is largely dependent on the quality of leadership of the Priest. Priests however can only give what they have received. Therefore, their formation largely determines how much growth and impact the church will experience. This dissertation focuses on the Anglican Diocese of Accra and how it forms its Priests. This ministerial formation is considered together with the ministerial practice of Priests to explore to what extent African Theology, Personal Spirituality and Local Language feature in the curricula and are found to be necessary in practice. These three factors have been stressed as necessary for ministry in the African context by scholars and therefore I argue that they are vital for the Anglican Diocese of Accra and must be strongly present in the formation of Priests. By tracing the history of the Anglican Church as well as the Anglican Diocese of Accra, this work highlights the various stages of ministerial formation that the Church in general and the diocese in particular has gone through to date. The Diocese's immediate context, the Ga people is also explored; their background, culture and worldview. Each priest in the Anglican Diocese of Accra will minister to parishioners from this people group as well as from other people groups because of the cosmopolitan nature of the Diocese. Examining the curricula and feedback from Priests on the field, this dissertation concludes that the curricula must be rethought in the light of African Theology, and greater emphasis laid on Personal Spirituality and use of the Local Language based on the realities of the context.

**FIORGBOR, EBENEZER TETTEH (2014)**

**SOME TRANSLATION PROBLEMS IN THE PENTATEUCH OF THE NGMAMI KLOUKLOU (DANGME BIBLE)**

**ABSTRACT**

In 1999, the Dangme mother tongue Bible Ngmami Klouklou was launched but it came with some translation challenges that affect reading and interpretation of some Pentateuch texts. This thesis attempted to address some of the challenges confronting the Dangme reader when reading the Pentateuch of the Ngmami Klouklou in the face of culture, tradition, language and theology. The Methodology used for this research is Mother Tongue Biblical Hermeneutics, five hundred and twenty-three persons responded to the questionnaire. Also, twenty-seven Dangme scholars, theologians, translators and Bible readers were interviewed to generate primary data for the research. In addition, the researcher participated in study cells to sample opinions from the eight Dangme tribes. The following were some of the main findings of the thesis: *nyaninyumu bi* suits the context of Genesis 12:5 instead of *wɔfase*; *Majeli kpa babauu* is more appropriate in the context of Exodus 12:38 than *futufutu nimli*; and *ngma* fits better the context of Leviticus 2: 1 than *niye ni*, amongst others. It is being recommended that Bible translators should study, know, understand and apply the biblical languages (Hebrew and Greek) as source languages to their mother tongue translations. This will make the mother tongue translations of the Bible speak with clarity to its people.

**FOCHANG, BABILA GEORGE (2004)**

**AN EXPLORATION OF THE CONCEPTION OF GOD AMONG THE BALI NYONGA AND ITS IMPACT UPON THEIR CONTEMPORARY CHRISTIAN PRACTICE WITH PARTICULAR REFERENCE TO HYMNODY AND PRAYER**

**ABSTRACT**

Through the invitation of the then traditional ruler of Bali Nyonga, the missionaries of the Basel Mission arrived there in 1903. They embarked on evangelisation especially through the opening of schools. They studied the Mungaka language, translated the Bible into it and made several other publications. However, in the process of translation they concluded in strong terms that the Bali had no notion of a Supreme Being who created heaven and earth. Professors, Bolaji Idowu, Kwame Bediako and others argue contrary to such missionary assertion above, that continuity from the old religion is what gives meaning to the understanding of the new. It is in this light that in this work we seek to explore the Bali Nyonga conception of the Supreme Being. We will also investigate Christian understanding of the God of Israel; whether he is understood only in the light of previous understanding or they consider him to be somebody whom they had never known in their worldview. The researcher begins however with the basic assumption that the new can be understood only in the light of the past. This is because the people have a few sayings, which clearly indicate that their past is so much, cherished. They say for example that *Bo ma ni ntun mandzi mfi kui tsed I nden beh* [one cannot dig a new road without cutting across the existing road], *ntan 'wo' ka gha bun nden ma mi be mbe I ti-la' be nto nkwedkwed* [the hawk said it is not good for old people to all die, lest one day people would take them for meat] 1• There is also the name Dayebga [one cannot forget his homeland or their compound]. After introducing the work in chapter one, the next chapter presents a historical overview of the context of research. Chapter three explores the conception of God among the Bali Nyonga. The findings of Europeans are first presented followed by the understanding of indigenes. Chapter four considers the encounter between two conflicting worldviews and its consequences as the Gospel and missionaries [two different worldviews] came into contact with the Bali worldview. The next chapter investigates Christian practice and their understanding of God. We have done this by analysing some Church hymns and prayers. Chapter six is a summary of the findings and a theological reflection on the results of the findings.



**FRANC, ANDREA (2002)**

**DER KAKAOHANDEL DER BASLER MISSIONS HANDELSGESELSCHAFT MIT  
GHANA 1893-1914 (THE COCOA TRADE OF THE BASEL MISSIONS  
HANDELSGESELLSCHAFT WITH GHANA 1893-1914)**

**NO ABSTRACT AVAILABLE**

**FRETHEIM, SARA JENNIFER (2017)**

**'MADE IN HEAVEN, ASSEMBLED IN NIGERIA, EXPORTED TO THE WORLD': AN ANALYSIS OF SOME PERCEPTIONS OF MISSIONS, MISSIONARY ROLES, AND CROSS-CULTURAL UNDERSTANDING AS EXPRESSED BY NIGERIAN MEMBERS OF JESUS HOUSE CHURCH (RCCG) AND SCOTTISH PROTESTANT EVANGELICAL CHRISTIANS IN ABERDEEN, SCOTLAND**

**ABSTRACT**

This dissertation makes a new contribution to literature on African Christian missions to the Global North through the analysis of a small-scale survey of African-led and Scottish-led evangelical churches in Aberdeen, Scotland (October 2015- March 2016). The survey provides insight into how these Christians define missions, evangelism, and their missional identities, as well as what they perceive as the greatest challenges to cross-cultural collaboration between Christian churches in Aberdeen. These surveys, interviews and observations corroborate findings from many larger studies while also raising new questions and pointing to areas for further research. Key questions at the outset of this study included, do these African Christians in Aberdeen identify as missionaries? How do they define the terms 'missions' and 'evangelism' and explain their missionary identity? How is this the same or different from Scottish definitions? What is the relationship between the African-majority and Scottish-majority churches in the city? Is there evidence of successful partnerships? What, if any, obstacles exist that hinder such partnerships? How could greater cross-cultural interaction be fostered within Christian circles? Primarily qualitative in nature, this dissertation draws heavily upon participant observation, survey analysis, and a limited number of interviews. However, text-based research has also been an important aspect of this study, particularly using primary source materials published by the RCCG as well as transcripts from the BBC. Key findings in this study include: a small majority of African respondents identified as missionaries, and the surprising statistic that half of Scottish respondents did as well. Differences in defining the terms 'missions' and 'evangelism' highlighted a major theological difference between African and Scottish Christians, with resulting impacts to their work in the city and to their ability to work collaboratively together. Of particular interest was the discovery of an emphasis within the RCCG congregation of historic missional links between Aberdeen and Nigeria, and particularly historic links to sacred space with their purchase of a former Church of Scotland building. This represents an important new contribution within this specific study as well as to the wider discussion of Christian missions from the Global South. Finally, this dissertation offers theological reflection on what these findings mean for Christian partnerships in the West, and concludes with recommendations for practical steps to greater cross-cultural collaboration, as well as highlighting areas requiring further study.

**FRIESEN, RACHEL HILTY (1990)**

**A HISTORY OF THE SPIRITUAL HEALING CHURCH IN BOTSWANA**

**ABSTRACT**

A historical study of the Spiritual Healing Church in Botswana, child of the independent church movement in the republic of South Africa and in Lesotho.

**GYADU-ASAMOAH, JOHNSON (1994)**

**TRADITIONAL MISSIONARY CHRISTIANITY AND NEW RELIGIOUS MOVEMENTS IN GHANA: A COMPARATIVE STUDY OF ATTITUDES TOWARDS EACH OTHER'S FAITH AND PRACTICE**

**ABSTRACT**

Christianity was introduced effectively into Ghana very early in the 19th Century (an earlier attempt by Portuguese Roman Catholics in 1482 failed) through the evangelization efforts of Christian missionary bodies who came as emissaries of protestant churches in Europe. The results of those early 19th century efforts were the establishment of mainline churches like the Presbyterian, Methodist, Anglican and Roman Catholic Churches of Ghana. Over the years, especially since the 1950s, the permissive and tolerant nature of the Ghanaian with respect to religion, together with other related factors have contributed to making Ghana's religious environment pluralistic. Christian New Religious Movements (NRMs) started emerging around 1914 in the form of African Independent Churches, through the efforts of African prophets like William Wade Harris. Harris, a Liberian Kru prophet who preached along the western coast of Ghana is said to have converted about 8,000 people in 52 villages. Several other churches sprang up outside the Harris initiative. The African Independent Churches, popularly called 'Spiritual Churches' either seceded from, or emerged as a direct response to the existing mainline churches to offer a Pentecostal form of Christianity under African initiative and leadership. For many years, the spiritual churches, constituted the main source of challenge to the ministry of the mainline churches. This research, traces the history of the emergence of NRMs in Ghana since the arrival of protestant missions beginning with the Spiritual Churches. It notes that since the rise of the spiritual churches, NRMs have multiplied in Ghana with unprecedented speed, giving rise to a situation in which every available meeting place and willing "heart" seems to have been occupied by this or that religious group. The NRMs studied are of Christian, Hindu, and African Traditional Religious persuasions. The main thrust of the work is an examination of the attitudes of these NRMs and the mainline churches towards each other's faith and practices. The study of NRMs selected, namely, the Charismatic Ministries, the Sri Sathya Sai Baba Movement and the Afrikania movement gives two main indications.

- i That the mainline churches have become the proselytizing target of NRMs in Ghana, and
- ii. That many members of the mainline churches also affiliate with other NRMs of both Christian and non-Christian provenance.

These two revelations raise for the mainline churches, the pioneers of the Christian evangel in Ghana, the crucial question of whether over the years they have been able to present a gospel which is relevant and tailored to the needs of the people they seek to reach.

**KABIRO GATUMU, ALBERT (2000)**

**PRIMAL WORLDVIEW AND THE BIBLE: AN AFRICAN CHRISTIAN CONTRIBUTION TO A HERMENEUTICAL METHOD FROM THE PERSPECTIVE OF THE PRIMAL WORLDVIEW, WITH PARTICULAR REFERENCE TO THE GIKUYU OF KENYA.**

**ABSTRACT**

The cross-cultural transmission of the Christian faith sustains its growth and expansion. Indeed, the reception of the Christian faith is from one cultural framework to another different cultural framework. However, this largely depends on the translation and the interpretation of the Bible, which has certainly been in agreement to the way the recipient cultures conceive reality. From the time Christianity came into existence, the introduction of biblical concepts on which Christianity stands in terms agreeable to the way the recipients conceive reality continues to offer a clear understanding of the same. Indeed, this has been from the perspective of the primal worldview. However, this was not the case in Africa, where the primal worldview was demonized, degraded and anathematized by the missionary enterprises. This indeed denied the Africa converts a chance to engage with the Bible in ways they would call their own, for they conceive reality in terms shaped by their primal worldview, this study has the Gikuyu primal worldview as its particular reference, to whom the missionaries transmitted the biblical knowledge selectively with the hermeneutical method they used. Now there is indisputable evidence that Christianity is growing fast in places where people conceive reality from the perspective of the primal worldview. To sustain and maintain this growth, the Bible ought to be interpreted and translated from the perspective of the primal worldview. This is necessary because the growth of Christianity depends on the right understanding of biblical concepts. Yet they are incomprehensible unless they receive an interpretation that is compatible to the way people conceive reality. In that case, there is need to investigate whether the former methods of interpreting and translating the Bible have adequately communicated the Gospel to African Christians. It is also necessary to investigate whether there is need for a hermeneutical method shaped by the primal worldview. This study contends that the former hermeneutical methods have not adequately communicated the complete Gospel to the African Christians. In that case, there is need for a hermeneutical method shaped by the primal worldview. Evidence that leads to the quest of a hermeneutical method generated by the primal worldview is from the history of the expansion of Christianity and from the phenomenology of religion. The primal worldview has tools on which hermeneutics can depend on, hence gaining valid operating principles. On the other hand, there is evidence from the Scripture that the interpretation of the new from the perspective of the old is possible. In that case, the old facilitates and enables the understanding of the new. The Epistle to the Hebrews is a perfect example, showing that the interpretation and translation of Scripture from the perspective of the primal worldview are possible. This will safeguard spirituality and the spiritual view of life, which hermeneutics need, and which the former hermeneutical methods seem to have jettisoned. However, the former

hermeneutical methods are not all useless in the hermeneutical discourse. The hermeneutical method generated by the primal worldview can use them as servants but not as masters. Besides, the hermeneutical method generated by the primal worldview ought to have a future and significance, without which it can sink to oblivion. Two complementary aspects guarantee its future and significance. Firstly, it is its engagement with the ordinary readers of the Bible in their context. Secondly, it is in the use of the mother tongue, so that hermeneutics can be appreciable to both the ordinary and trained readers of the Bible. This is the hermeneutical method, which African Christianity must turn to with urgency to ascertain its growth.

**KAU, SELLO EDGAR (1999)**

**A COMPARATIVE STUDY OF ISAIAH SHEMBE AND EMMANUEL MILINGO'S  
MINISTRIES AND THEIR CONTRIBUTION TO AFRICAN CHRISTIANITY**

**ABSTRACT**

This dissertation looks into the ministries of Isaiah Shembe and Emmanuel Milingo to examine their contributions to African Christianity. It also seeks to investigate their endeavours at affirming African identity in the process of inculturating Christianity into the African culture. Their contexts are, respectively, South Africa and Zambia. The dissertation also seeks to find a model that could help the mainline churches refer to in the quest of assuming a true African church that addresses the questions of Africans within their world view. The first chapter serves as an introduction to the study. The second and third chapters look into the profile of both Shembe and Milingo and also examine the context that influences their ministries. They also bring to the fore the neglect that has set in due to missionary teaching eventually leading to the current problems besetting the mainline churches owing to ignoring the African world view. The chapters four and five discuss the healing ministries of the two leaders and the patterns of inculturation emerging from their ministries. These chapters show how healing forms an integral part of the African society and cannot be ignored, and the essence of inculturation in the African church as demonstrated by Shembe and Milingo. The final chapter discusses a model of the church that emerges from Shembe and Milingo's ministries which can serve as something the main line churches can learn from in order to affirm their ministries.

**KNISPEL, MARTIN (2001)**

**DIE BEGEGNUNG VON CHRISTENTUM UND TRADITION IN GHANA: AM  
BEISPIEL DER PRESBYTERIANISCHEN KIRCH UND DER VOLKSGUPPE DER  
AKAN**

**ABSTRACT**

This work looks at the beginning of the Basel Mission in the Gold Coast. It looks at the problems which arose from the conversion of traditional chiefs using the examples of two Christian chiefs. The study also discusses the functions of the ancestors in the contextual approach of the Ghanaian theologian, Kwame Bediako. The work concludes by drawing conclusion for the life and teaching of the church. It suggests that if the approaches of contextual theology were integrated better in the theological discussion, Christians would be encouraged to take their own culture seriously and at the same time would be protected from syncretism.



**KOROMA, KARIM KELVIN (2004)**

**CHRISTIAN MISSION AND AFRICAN TRADITIONAL MEDICINE (ATM): CASE STUDIES OF GOSPEL AND CULTURE ENGAGEMENT**

**ABSTRACT**

Since antiquity, sub-Saharan Africa has been practicing an effective and efficient traditional medical system that is an integral part of African Traditional Religion (ATR). There are similarities with the practice and belief about health, illness and healing found in the Jewish and Gentile wellbeing of the biblical times. However, in the modern era of Christian mission, there was not a smooth transition from the traditional medical practice to the modern medical practice, because of the difference in the concept of health, illness and healing. The modern medical mission was an epiphenomenon of the medical profession. It came from a western Cartesian background which not only viewed medical practice in the context of religion as cultic and or demonic; but also held a biomedical concept of health, illness and healing; hence the demonization of African Traditional Medicine (ATM). It was the African Initiated/Independent Churches (AICs) that made a transition of healing practices though not satisfactorily. This dissertation employs methods from historiography, phenomenology and the engagement of Gospel with culture. Many illustrations are drawn from the African context, but the dissertation focuses on two particular case studies: The medical missionary, David Livingstone and an African herbalist convert Sappri Turay. In its findings the dissertation shows that: the healing in religion was not only practiced by the Jewish and Gentile cultures of the Bible but also by most of the cultures of the world; that though the Christian medical mission improved medical conditions of sub-Saharan Africa they also failed to engage with ATM satisfactorily; that David Livingstone experienced a change of perception of ATM, and a converted African herbalist engaged ATM; and lastly that ATM may not only be engaged religiously but also from a scientific point of view.

**KUBWIMANA, JOEL (2019)**

**KINYARWANDA AS A VEHICLE OF THE PRIMAL: AN EXAMINATION OF THE LIFE AND WORK OF BISHOP ALOYS BIGIRUMWAMI WITH PARTICULAR REFERENCE TO HIS ADVOCACY OF MOTHER-TONGUE USE AND HIS PERCEPTION OF RWANDAN PRIMAL RELIGION.**

**ABSTRACT**

In the process of Christianizing Rwanda, everything related to the past of the Rwanda and culture was considered as evil things that everyone had to separate from before they became a Christian. The first Rwandans who were converted to Christian faith were required to publicly renounce their traditions before baptism. While in the process of studying the Rwandan traditions with the intention of rejecting them, Bishop Aloys Bigirumwami (1904-1986), who was the first Roman Catholic African Bishop in Belgium Colonies of Africa, came to realize that there were good elements in what he had formerly considered evil. At this point, he started advocating for the use of the mother tongue and reconsidering the value of the African traditions involving the enculturation of the Gospel. In this research, my motivation was to find out the reasons why Bishop Bigirumwami advocated for the mother tongue use and his perceptions of Rwandan Primal Religion. For Bigirumwami, the Gospel is to be presented in the mother tongue because it is the language that the local people hear and understand best. Therefore, when the Gospel is presented in foreign languages it is received but it does not reach the hearts of the people. In this way, Bigirumwami argued that Jesus came to accomplish and not to abolish the Rwandan primal religion. Thus, Rwandan Primal Religion is not entirely evil; rather, it has both positive and negative elements that can be converted by the Gospel. The method used to tackle this subject was to use first and second sources related to our study. Letters, books and articles written by Bishop Aloys Bigirumwami were used. Letters, speeches, poems, books and articles written on Aloys Bigirumwami as well as books and articles, which helped me place Bigirumwami in the intellectual framework and the context of his time were used. The research concludes by pointing out the need to continue from where Bigirumwami and other proponents of his time left off, working on this endless process of Gospel enculturation in Rwanda.

**KUWORNU-ADJAOTTOR, JONATHAN E. (2006)**

**SOME TRANSLATIONS AND EXEGETICAL PROBLEMS IN THE SOMI HE O (NEW TESTAMENT) OF THE NGMAMI *KLɔUKLɔU ɔ* (THE DANGME BIBLE)**

**ABSTRACT**

The Bible Society of Ghana (BSG) was established in 1965 to translate the Scriptures into the local languages. to publish and to promote its use in Ghana through wide distribution. So far, the BSG has the complete Bible in eight Ghanaian languages. The translation of the Bible into these languages has no doubt. facilitated the understanding of the Christians faith in these language groups. However, a closer look at one of the translations. the Ngamami *klɔuklɔu ɔ* the Dangme Bible reveals that. there are some translation problems with some texts which affect exegesis/hermeneutics of such texts. Five of such texts in the New Testament are: Matthew 6:12. Mark 1:12. 1 Corinthians 12:1. Galatians 3:24. and Ephesians 5: 22-23. The study attempts to do an exegesis of these texts. using the theoretical framework of the historico-grammatical and contextual approaches. The objective is to find out whether Dangme Bible readers from the seven Dangme areas: Ada. Ningo. Prampram. Shai. Osudoku. Manyakrobo. and Yilo Krobo. are aware of these textual problems. and to come out with translations of the above texts that will make for sound interpretation among Dangme Christians. It is hoped that the translations identified in this research will be a guide when translators are doing a revision first of the Dangme Bible. and second. of the other Ghanaian translations namely. Ga. Akuapem Twi. Ewe. Fante. Asante Twi and Nzema Bibles. This thesis will also provide guidance for future translations of the Bible into other Ghanaian languages

**KUWORNU-ADJAOTTOR, JONATHAN E (2004)**

**FROM AMMUNITION GUARDS TO PRAYER WARRIORS: THE STORY OF THE SCRIPTURE UNION PRAYER WARRIOR'S MINISTRY**

**ABSTRACT**

The Prayer Warriors Ministry (PWM) is the prayer wing of Scripture Union (SU) Ghana. The PWM exists in all the regions of Ghana. Members of the PWM meet twice a year at the national level. Members in the regions meet at least once in a year. and several times on district basis. At the grassroots, there are weekly meetings throughout the year. The ministry has a steering committee, the National Prayer Warriors Ministry Committee, and two sub-committees - Healing and Deliverance Workshop Planning Committee and Warriors Annual Retreat Committee. The Committees exist to make sure that prayers are said for the nation. Scripture Union work. and the Church of Christ in Ghana. among other things. The Prayer Warriors Ministry was conceived as a vision, and through prayer by a few committed SU members in the Ashanti Region. Through this ministry of the Scripture Union, prayer meetings have spread like 'bush fire' through the Churches in Ghana. There is hardly a congregation in Ghana without a prayer force, prayer team. or deliverance team. Most of these prayer bands derive strength and encouragement first, from Jesus Christ, the Chief prayer warrior; and second, from participation in PWM programmes, either at the national, regional or district levels. This essay on, From Ammunition Guards to Prayer Warriors: The Story of the Scripture Union Prayer Warriors Ministry, attempts to trace:(i) factors accounting for the rise of the PWM, (ii) development of the PWM, (iii) the modus operandi of the SU PWM and (iv) impact of the PWM on the Church in Ghana.

**KWARTENG, ALFRED (2022)**

**GOSPEL AND CULTURE ENGAGEMENT IN THE AKYEM ABUAKWA STATE:  
A CRITICAL ANALYSIS OF THE ISSUES RAISED FOR THE PRESBYTERIAN  
CHURCH OF GOLD COAST FOR GOSPEL AND CULTURE ENGAGEMENT IN THE  
LIGHT OF OKYENHENE NANA SIR OFORI ATTA I 'S MEMORANDUM**

**ABSTRACT**

The problem that engagement between gospel and culture poses are enormous. Wherever the gospel travelled to, it had to deal with the culture of the area. Okyeuhene Nana Sir Ofori Atta saw a lapse in the missions that was done by the Basel Mission (Presbyterian Church of Gold Coast) in the Akyem Abuakwa State. He was of the view that there was not much engagement with the culture of his people. He thought some issues were taken out of context. This research will ascertain the extent to which there was/was not an adequate engagement of the gospel with the culture of the Akyem Abuakwa State. The analysis is done using the issues raised in the Memorandum that was put together by the Akyem Abuakwa State Council to the Synod Meeting of the Presbyterian Church of Gold Coast in Kyebi (1941). The issues they raised (under thematic areas like Christian Quarters, Festivals, Stool Functionaries, Oath, Education and Marriage) are what I have critically analysed using the concepts of H. Richard Niebuhr in his book, *Christ and Culture*. The concepts are: Christ against culture, Christ of culture, Christ and culture in paradox, Christ above culture and Christ the transformer of culture. The research discovers that the issues Nana raised in the Memorandum were good points that needed addressing. Also, the research opens up some reasons why the Mission took some of the decisions that were not in favour of the culture. They were afraid of getting their members to fall for the temptations that the culture of the Akyem Abuakwa people posed. But Nana was candid in his opinion, he wanted Christianity but not the one that will let his people deny their origins. This research is relevant in our time because, the engagement of gospel and culture is an ongoing endeavour that the Church cannot ignore. The Church must therefore proactively study and utilise elements of culture to serve the Gospel better than is doing currently.

**KWOTUA, JONAH (2016)**

**AN ANALYSIS OF THE GOSPEL'S ENGAGEMENT WITH KASENA TRADITIONAL MARRIAGE**

**ABSTRACT**

Marriage is a legally recognized relationship between a man and a woman, and established by a civil or religious ceremony. This study therefore seeks to understand the Kasena traditional marriage practices for a better expression of Christianity among the Kasena of Ghana, for marriage practices for theological reflection in their marriage practices as contribution to mission. The first chapter contains an overview and background of the study by showing the significance of Gospel and culture to the study through examination some important literature associated with the work on the Kasena and their marriage practices. The chapter then outlines the rationale for the study, the research methodology and the methods used in the study, and the significance of the study for scholarship and mission. Chapter two examines the stories of Kasena migration as a clue to their historical and socio- cultural background. It also discusses economy, agriculture and ecology. The Chapter particularly introduces the Kasena homestead as a prelude to the traditional marriage discussions that will follow in subsequent chapters of the work. It also connects the household setting to Kasena socio-religious behavior, and how all these relate to their traditional full marriage rite. The focus in Chapter three is to describe the traditional marriage practices of the Kasena in former times and presently, as well as the processes one has to go through to marry. It also takes into consideration, other forms of marriage allowed by the laws of Ghana, and the implications of flouting the law. Chapter four relates to the engagement of the Christian Church with shows the adequacies and inadequacies of both the Roman Catholic and Protestant Churches with the culture and marriage in particular, but gives signs of hope. Chapter five is concerned with using the analysis of Chapter four to see what is in these Kasena practices that point to Christ, and also to see the aspects which need modification or purification in the light of the Gospel. Chapter six is the conclusion of the work, and presents findings, conclusions and recommendations which show that there are key elements in the Kasena practice of marriage practices which point to Christ such as divination and the mediation. Therefore, Christian mission and scholarship based on knowledge of the Kasena cultural practices and their language is of great significance for the Christian Gospel to be appropriated to the Kasena context. The dissertation recommends that missionary work in the other parts of the world be based on a careful study of the local tradition as this enables the Gospel to be communicated in a highly relevant manner.

**LARYEA, PHILIP TETTEH (2000)**

**ST. IGNATIUS OF ANTIOCH AND AFUA KUMA OF KWAHU: A STUDY IN SOME IMAGES OF JESUS IN SECOND CENTURY CHRISTIANITY AND MODERN AFRICAN CHRISTIANITY**

**ABSTRACT**

Christian religious experience whether it occurs in the second century or in modern Africa is one and the same, and although the experiences may differ it is possible to draw correlations to suggest that such experiences bear witness to a common reality. St. Ignatius of Antioch who lived in the second century and Afua Kuma who hails from Kwahu in the Eastern Region of Ghana, are used to demonstrate this reality. My sources for Ignatius' are the seven letters he wrote, six to churches he visited and one to his friend Polycarp of Smyrna, whilst he was on his way to martyrdom in Rome. As bishop of Antioch, he is concerned about the unity of the church and consequently focuses attention on false doctrines and the development of what was becoming "orthodox" tradition. A number of peculiar images referring to Christ emerge in his work, such as *apxeta* (archive), *8upa* (door), *xapctktjp* (stamp) and *ovaoiaoirpiov* (altar). This picturesque and vivid imagery is traced to his propensity for rhetoric, which, though Asian, bears resemblance to the Greek and Roman folkloric traditions. The *Apae* or the courthouse praise poetry of the Akan folkloric tradition is the vehicle that Afua Kuma employs to express her faith in Jesus. A crisis in Madam Kuma's life must have led her to fathom the depths of her traditional background and upbringing and this she feeds into her understanding of Jesus. In her poetry Jesus is imaged as Adontehene, Benkumhene, Okatakyie, Dkokodurufo, Okuruakwaban, and Adubasapon and is made to perform all the functions associated with regal authority. She also shows awareness of modern political and social structures in these images. This thesis shows that it is the fruit of the Christian imagination born in the context of praise and worship, which ought to feed and nourish academic theology so as to keep it in touch with the spiritual vitality experienced in the community of faith.

**LONGWE, MOLLY (2003)**

**FROM CHINAMWALITO CHILANGIZO: THE CHRISTIANISATION OF PRE-CHRISTIAN CHEWA INITIATION RITES IN THE BAPTIST CONVENTION OF MALAWI**

**ABSTRACT**

This dissertation critically reviews chilangizo in the Baptist Convention of Malawi (BACOMA) and assesses its impact on Chewa society. Christian History has shown that the Christian attitude towards traditional customs and practices surrounding life cycle rituals has ranged from negative and hostile to positive and acceptance, resulting in offering alternative 'Christian' rituals. The issue of chilangizo and chinamwali have been a real pastoral and missiological problem to the Baptist Convention churches because of the churches' failure to understand the meaning of the traditional rites in the light of the mother tongue Scriptures. This study aims at guiding the Church in Malawi and in Africa to engage with more openness with the cultural issues. This should assist BACOMA to thoroughly understand this cultural phenomenon and the meanings associated with all aspects of the rites. Studying the Scriptures to understand how they're interpret chinamwali and its associated meanings should lead BACOMA churches into an interactive process of discussion, reflection, teaching and action. This study is therefore an attempt to begin this process and make recommendations for BACOMA. After the introductory chapter, the second chapter gives a survey of the 'religious itinerary' of the Chewa pre-Christian life and thought. The third chapter traces the emergence of BACOMA churches within the American Southern Baptists' religious and Western cultural contexts on one hand, and the African context on the other. The fourth chapter gives a phenomenological description and analysis of chinamwali. It also shows the socio-religious significance of chinamwali within the Chewa culture. The fifth chapter surveys the historical context of chilangizo as the Christian response to the traditional rite. It then analyses the Baptist chilangizo liturgy and its contents. The sixth chapter gives the phenomenological description and analysis of chilangizo at the grassroots level. It also assesses its impact and makes recommendations towards an improved rite. In view of the assessment and recommendations made in chapter six, the final chapter allows the Chewa Scriptures to re-interpret the rite and its meanings. It also presents a proposed Christian chinamwali that maintains the traditional ritual frame and dynamism. The proposal leaves room for creativity and improvement by the individual congregations.



**MENSAH, FRANCIS YAW AKRON (2022)**

**PARTNERS IN THE MISSIO DEI: A COMPARATIVE STUDY OF THE MISSIONARY METHODS OF ST. PAUL AND THE BASEL MISSION IN THE GOLD COAST (1828-1917) FOR CONTEMPORARY MISSION IN GHANA**

**ABSTRACT**

The apostle Paul and the Basel Mission Society (BMS) have been past participants in the mission of God (Missio Dei) to reconcile and restore human beings into a relationship with God. Both Paul and the BMS did not limit their missionary activities to only evangelism for spiritual salvation. Both presented the Gospel (Christ himself) in his holistic salvation nature of the Missio Dei to meet the spiritual, political, social and economic needs of humanity. In the deployment of historical method for this study the research information and materials were collected from primary sources in Paul's writings in the Bible. Other primal) and secondary sources of information on Christian mission and the BMS were obtained at the ACI library/Public Records and Archival Administrative Department. Some University libraries were also visited for other materials for this work. This study did a comparative study of the Missionary Methods of the Apostle Paul and the BMS and their implications for mission in Ghana. The study reveals that the material prosperity in mission in Ghana evidently has theological and historical roots namely (1) the primal material aspirations from primal theology that prepared the Gold Coasters for Christianity (2) Scriptural theology of God's blessing and (3) the social and economic activities of the BMS. This study argued that the materiality aspirations in mission in Ghana today are nothing new, but simply a continuation of the old (ATR) in the new (Christianity) where the old has found a better fulfilment in the New. The work finally recommended that contemporary missionary methods must also consciously deploy the holistic theology of mission in the light of Theonomy to answer spiritual, political, social and economic concerns in Ghana; to decolonize colonial economic structures to advance a holistic liberation cause for economic independence for Ghana.

**MENSAH, ROBERT AGO (2017)**

**A THEOLOGICAL DEFINITION OF ESHA (SIN) WITHIN THE FIRST EPISTLE OF JOHN: ITS IMPLICATIONS FOR GA CHRISTIANS**

**ABSTRACT**

On the subject of sin (*amapda*) in the vast anatomy of the New Testament the Johannine epistler seems to stand unique in relation to his peers. He appears to have boldly defined sin through a strictly legal lens by equating it to lawlessness (*d:voɥta*) and injustice (&6LKta). Both terms intimate us on the existence of a law which helps to determine what sin is to him. Interestingly, this new commandment speaks to God's Love which the Johannine epistler enjoins his audience to emulate. He makes it emphatically clear that anyone who loves really knows God and keeps His commandments. But the one who fails to love is a law-breaker and a promoter of injustice. Within the Ga religious thought *esha* ("sin") does not only represent rottenness but also lifelessness and human depravity. Additionally, *esha* can be considered in a much broader spectrum. This is because it shares a special relationship with other offences such as *mlatomo* ("transgression"/ "lawlessness"), *no ni edsaa gbe* ("an act of injustice/transgression"), *efɔŋ* ("evil"), *nɔtɔmɔ* ("wrongdoing") and *musu* ("blasphemy"). However, it is *esha* that triggers each of them. This means that *esha* is the main causer to which they owe their existence. Again, it has to be stressed that *esha* is latent until it is acted upon by an agent called *eshafeelɔ* ("sinner"). Therefore, the *eshafeelɔ* is the main actor in the commission of *esha*. Perhaps, the symbolic meaning of *esha* as anything that is utterly adversative to life coupled with its pervasiveness could have influenced the translators of the Ga Bible to adopt it as the most appropriate indigenous terminology to translate *amapria*. Finally, the issues emerging from the discussion of the Johannine epistler reveal that *esha* is significantly *mlatɔmɔ* as well as *nɔ ni edsaa gbe*. These motifs could be of immense benefits to the Ga Christian in the practice of his/her faith. He/she can now better appreciate the argument of the Johan nine epistler within his/her own indigenous religious context.

**MNDOLWA, WILLIAM FABIAN (2004)**

**A THEOLOGICAL AND HISTORICAL ANALYSIS OF THE REVIVAL MOVEMENT (UAMSHO) WITHIN THE ANGLICAN CHURCH OF TANZANIA**

**ABSTRACT**

From the inception of Christianity, Jesus Christ and his followers, who had worked closely with Him, had certain objectives and perception about the faith. Jesus Christ, the fulfillment of the prophecies became the ideal of the new religion. In the fulfillment of time, God had revealed Himself to His people. Each person who accepted Christianity was urged to become Christ-like. The major objective of Christianity was to reveal the Father and to win followers for Him through His Son. This was first preached to the Jewish people who were then the 'chosen people'. With the exception of a small community of followers in Jerusalem, these people rejected both Christ and His message. After this rejection, Christianity was preached to the Gentiles and spread to the countries of Asia Minor, North Africa and finally Europe. The major strategy of the propagators of the Gospel message was the preaching of equality of human beings as children of God and fraternal love. By the time Christianity came to the rest of Africa and Tanzania in particular it had gone through various interpretations and modifications. It had experienced schisms and heresies and the African, who was at the receiving end, became a victim of divisions, sects and sub-sects. The missionaries addressed themselves to individuals and through the individuals to society. Their major aim was not only to convert the individuals but also society. Those individuals who became converted to the new religion accepted not only its ethics but also new religious values that contradicted their primal understanding of God. To answer the question of how they could become Christian yet remain African, some broke away from the European type of Churches to form African Indigenous Churches. Others felt that they were called to 'give light from within' their Churches. These were the revivalists and they are numerous in Africa. This study focuses on the Revival Movement (Uamsho), in the Anglican Church of Tanzania, which emphasizes 'new life'. The Revivalists who brought this particular Uamsho did not aim to form new Churches but to reform the Church, which had ignored some important truths of the Gospel. This study discusses the origins and Theology of this Uamsho in the Tanzanian Anglican Church. The first chapter, which serves as an introduction, includes also the reasons why this is an important study and the methodology used in the research. The second chapter gives background information about the political, religious, social and economic factors that have contributed to the emergence of the Uamsho. The chief aim of chapter three is to explain the emergence and spread of Uamsho. In order to clarify the development of Uamsho, three phases are identified. This order helps to identify the main theological emphasis of Uamsho (revivalists). Christology, Pneumatology, Theodicy, and Ecclesiology. The purpose of this chapter is to test the authenticity of the Uamsho theology. We finally conclude our discussion by stating that Uamsho emerged to revive the Church that had ignored some truths of the Gospel. This chapter also suggests some recommendations/recommendation to the Anglican Church in Tanzania that may challenge to be relevant to members. Christology, Pneumatology,

Theodicy, and Ecclesiology. The purpose of this chapter is to test the authenticity of the Uamsho theology. We finally conclude our discussion by stating that Uamsho emerged to revive the Church that had ignored some truths of the Gospel. This chapter also suggests some recommendations to the Anglican Church in Tanzania that may challenge to be relevant to members.

**MOGTARI, HARUNA YUSSIF (2016)**

**MISSION TO FULBE: AN EXAMINATION OF THE AFFINITIES BETWEEN THE  
WORLDVIEW OF FULBE MIGRANTS IN GHANA AND THE CHRISTIAN FAITH**

**ABSTRACT**

In West Africa and particularly Ghana, the general impression is that the Fulbe or Fulani are inherently Muslims. Socially, the Fulbe mindset and their lifestyle appear to have nothing in common with Christianity. In addition, there is prejudice against the Fulbe and many Ghanaians stereotype them in such a way that it generates fear which is aggravated by the farmer-herder conflicts in some parts of Ghana. These seem to be some of the reasons why generally the Church has not communicated the Gospel to the Fulbe. The intellectual framework for this research is through the fields of Gospel and Culture, missiology and interfaith studies using the works of Andrew F. Walls. Cathy Ross. Kwame Bediako, Harold Turner and Allison M. Howell. The core area of this research examines the Fulbe worldview and the Christian faith, and uses mainly Scripture as its interpretative instrument. The study reveals that vital aspects of the Fulbe worldview have affinities with Scripture. The Fulbe worldview includes the concepts of Joomiraado Laamdo (God), pulaaku (Fulbe way or Character), *junuubu* (sin), and habanii/baliigo/walitaago (pastoral concept of compassion). In addition, this research looks at the realities of the spirit world, marriage and naming ceremonies. Though aspects of their worldview clearly point to the Gospel of Jesus Christ, there are other aspects that need to be modified to make way for the realization of their full potential and thus magnify the full identity of the Fulbe. The affinities between the Fulbe worldview and Christianity are fundamental for Christian mission and ministry among the Fulbe ethnic group in Ghana to be effective.

**MOZLEY, JAMES MICHAEL (2013)**

**THOMAS BIRCH FREEMAN, SR. AS AN EXEMPLAR OF INDIGENEITY AND CHANGE AGENCY IN WEST AFRICAN CHRISTIAN HISTORY: A CRITICAL EXAMINATION OF HIS LIFE AND MINISTRY**

**ABSTRACT**

There have been a number of biographical works and two research projects on the Wesleyan Methodist Missionary to the Gold Coast, Thomas Birch Freeman, Sr. Nowhere in these writings, nor in other material researched are the concepts discussed that this European born missionary was transformed into an exemplar of indigeneity and that he was a change agent in West African Christianity. This Dissertation explores and evaluates the life of Thomas Birch Freeman, Sr. with particular focus on him as an exemplar of indigeneity and change agency. It aims to explore his relational dynamic and how this impacted several key leaders on the Gold Coast and the surrounding countries and contributed to changing the course of West African Christian history. This is reflected in the analysis within each chapter. After the Introduction, there are seven chapters which deal with different phases of Freeman's life. Chapter one focuses on Freeman's birth, marriage, life and identity from 1809 until 1838 when he began his missionary service. Chapter two covers the first two years of his service on the Gold Coast from 1838-1840 and concentrates on his adjustment to tragedy and his exploration into Kumasi. The third chapter (1840-1857), discusses his impact in England on his first furlough, the struggle to administer large numbers of new missionaries upon his return to the Gold Coast, his return visit to Kumasi, his exploration into Dahomey and Nigeria and his return to England to defend his character. The fourth chapter (1849-1860), focuses on the marriage to his third wife and his service as a commandant with the British government. Chapter five examines the impact of agriculture and Freeman as a farmer. In Chapter six (1873-1890), the discussion centers around his last activities as a Wesleyan Methodist Missionary and his son's emergence into ministry. Chapter seven concludes about Freeman as an exemplar of indigeneity and change agency in West African Christianity.

**NEEQUAYE, GEORGE KOTEI (1999)**

**INCULTURATION AND LITURGICAL REFORM IN THE ACCRA DIOCESE OF THE ANGLICAN CHURCH OF GHANA WITH PARTICULAR REFERENCE TO BAPTISM AND OUTDOORING OF BABIES AMONG THE GA PEOPLE OF ACCRA, GHANA.**

**ABSTRACT**

Before the advent of Anglicanism to Ghana, Ghanaians had their own rites for naming or outdoorizing a child. Instead of seeing how they could enculturate baptism with the existing naming ceremony, the SPG ignored this and introduced the liturgy for baptism in the Book of Common Prayer into the Ghanaian society en bloc. It, therefore, becomes imperative for one to try to study the Ga outdoorizing rite and the Christian baptism again to see how they could be brought together into a single unit of two parts, so that the baptism process will begin with a naming ceremony in the traditional home or the Church yard, and the baptism itself done in the church. In other words, the present researcher will attempt to integrate the two liturgies into one for the Ghanaian to do his initiation rite the Ghanaian way but with a Christian bias. This researcher began the research with the aim of merging the rites of: It is important to note here that this is not the first time this enculturation is being done. Other people had also done it. For instance, one was done with a Ga-Adangme bias by Rev. Joshua Kudadjie in a paper entitled, "Integrating Indigenous African Worship and Practices with Christian Worship and Practice: An Illustration with the Outdoorizing and Naming Ceremony of a Baby among the Ada of Ghana," a paper presented at the Nermic Symposium on African Independent/Indigenous Churches and New Religious Movements at the University of Witwatersrand, Johannesburg, 26-27 June, 1997. Christian baptism and the naming or outdoorizing ceremony among the Ga People of Ghana so that they could do their naming ceremony within the framework of Christian theology. The current practice with regard to the naming ceremony among Christian Gas is that when a baby is born to them the baby is named in the traditional way. Then after three months onwards, the baby is sent to the Church for Christening or baptism. This situation arises as a result of the fact that when the first missionaries came to Africa, they drew a line between all the traditional practices of the African People and those of Christianity. They termed almost all the African religious and cultural practices, especially the religious ones, as fetish, pagan, etc. This research, therefore, aims at bridging one of the numerous gaps between Christian beliefs and practices and those of the African culture. This research was conducted in response to the call by Africans, especially African Christian scholars like John Mbiti, Kwesi Dickson, John Pobee, Kwame Bediako, Peter Sarpong, J. Mutiso-Mbinda and others, for an African Theology that aims at explaining salvation in Jesus Christ in the context of the beliefs and practices of the African. The proponents of African Theology argue that when Jesus Christ was born in the midst of the Jews, He dressed like them and respected their cultural beliefs and practices. As a result of this, it is important that when Christianity was brought to Africa, the gospel should have been explained in the context of the culture and traditions of the African people. Consequently, many African scholars explained the above process in terms like indigenization, enculturation, incarnational theology, contextualization, etc. This thesis is an

attempt to contribute to the attempt being made mostly by African Theologians to bridge the gap between Christianity and African culture. In order to write this thesis, the history behind the Book of Common Prayer (BCP), the book widely used for baptism here in Ghana was researched into. The aim was to make oneself acquainted with the way the liturgies in the BCP were formulated to aid the researcher in his search for a new enculturated liturgy for the Ghanaian. As part of this thesis, research was made into the history of the Ga People with the aim of finding out why they name children after eight days. The result here was that because the Gas had lived side by side with the Israelites when they were in bondage in Egypt, they copied the outdooring ceremony after the eighth day from the Israelites. The Gas name their children on the eighth day because during that period it is believed that the child goes through a seven-day period of trial. If the child does not die within this period, it is believed that the child has come to stay. It is then given a name which identifies him/her with the Gas. Again, the researcher researched into the meaning of "baptism" and went on to compare and contrast the naming ceremony among the Ga people and Christian baptism. It was observed that there were some similarities and differences between the two rites. For instance, both are initiation rites. Furthermore, in both, names were given to those being initiated. One of the differences is that whilst in Christianity prayers are made to God through Jesus Christ, in the traditional naming ceremony, libation is poured with the prayers. Here, the prayers are said to the ancestors and gods. The significant thing here was that when the traditional naming rite was carefully studied it was observed that very little in the ceremony conflicted with the Christian teachings. Because the researcher is in the Accra Diocese, the research aimed at giving the Ga People, who forms the bulk of membership of the Accra Diocese, an opportunity to do their outdooring ceremony within the context of Christianity. The liturgy that this researcher had drawn was done to bridge the gap between the Ga cultural practices and those of Christianity. There are more gaps to be bridged and it is the hope of this researcher that this research will clear the way for more African scholars to continue to research into this area and other areas too.



**NORTEY, MICHAEL SOWAH (2018)**

**MISSION SCHOOLS AND CHRISTIAN-MUSLIM RELATIONS IN GHANA: A CASE STUDY OF THE PRESBYTERIAN BOYS' SENIOR HIGH SCHOOL (LEGON) AND TA'LIMUL ISLAM AHMDIYYA SENIRO HIGH SCHOOL (KUMASI)**

**ABSTRACT**

It is generally accepted that the African religious context is a pluralistic one considering the multiplicity of faiths. This religious environment of Africa calls for constructive inter-religious dialogue and cooperation, so that there will be mutual respect and trust that would guarantee sustainable peaceful co-existence, and also provide the platform for Christian missions that addresses the concerns of all people. Education serves as one of the useful instruments for Christian-Muslim engagement in Ghana and Senior High Schools play a significant role in shaping people's minds and character, as well as their orientation towards people of other faiths. There have been some silent agitations among both Christians and Muslims over the years about how they felt compelled to participate in religious activities in schools against their will or been denied the right to manifest their faith in schools and workplaces. It was, however, the demonstration held by some Muslims in the Western Region of Ghana in February 2015 over religious discrimination in schools that inspired this work. These concerns explain the complex issue of perceived religious discrimination in schools; hence an investigation into the matter is timely. The key issues under consideration in this work are to investigate whether there is religious discrimination in mission schools, how people of other faiths feel in mission schools, and raise issues on how what happens in the mission schools affect either positively or negatively, Christian-Muslim relations in the country. The discussions in this work attest to the fact that education serves as one of the useful instruments for Christian-Muslim engagement in Ghana. Observing the fact that Ghana, and some countries in the sub-region have experienced positive relations as well as interludes of conflicts in the past and in recent times, it is crucial that Christian Scholarship in the African context attends to the concerns of peaceful co-existence. This could enhance discussions on addressing potential causes and prevention of any infiltration of religious fanaticism, which is gaining prominence.

**NTAYOMBA, JANVIER (2022)**

**AN EXAMINATION OF THE WORK AND CONTRIBUTION OF RYANGOMBE AND THE KUBANDWA TO RWANDAN PRIMAL RELIGION AND ITS IMPLICATIONS FOR CHRISTIANITY IN RWANDA**

**ABSTRACT**

This dissertation points out the importance of one of Rwanda's primal religions, kubandwa, for the spread and enculturation of the Christian faith in Rwanda. Through examining the primary and secondary sources relating to the topic, the research was able to come out with answers to the research questions. The research findings point out that Ryangombe was a human being, not a deity. He was the one who spread the kubandwa religion in Rwanda and because he sought answers to their problems, protection, protecting family legacy, salvation or better life after death, many Rwandans accepted to be initiated into Kubandwa. With the spread of Christianity by the Western Missionaries starting with the White Fathers who were Roman Catholic missionaries and later different Protestant missionaries, Rwandan primal religion, their culture in general was dehumanized and Christians were told to reject it. In the light of this, Kubandwa was considered as evil. But, as different scholars indicate, the culture of people cannot be entirely evil. Thus, by rejecting everything related to Rwandan culture, the first Western missionaries in Rwandan played a role in the weakening the Christian faith implanted in the country. In this research, the researcher argues that based on the fact that 'Jesus did not come to abolish, but to accomplish', Christians, church leaders, theologians in Rwanda particularly and Africa in general are to revise their views of primal religion so that they may recover the good from them and build it to make the Christian faith relevant to their context. Thus, it is for our generation to go beyond westernization and make Christianity African, as Mbiti said 'Jesus was in Africa before the arrival of Missionaries.' Our primal religions are source of new theologies, and thus a contribution to the Christian faith in contemporary world.

**NYADOR, MAULI (2015)**

**JESUS THROUGH THE LENSE OF EWE CULTURE: A MOTHER TONGUE EXEGETICAL RELECTION ON HEBREWS 1:1-4**

**ABSTRACT**

This dissertation is an exegetical reflection and application of Hebrews 1: 1 -4 from the Ewe Bible in the Ewe context using two main approaches, the Mother Tongue Criticism methodology of biblical studies and the Comparative Approach. Over the years, many African Christian scholars have painstakingly endeavoured to bring the traditional religions of non-Westerners such as in Africa and Asia from the margins to the centre of focus for Christian engagement. The idea is not revolutionary but an intellectual reconstruction of Christian Theology to make the gospel culturally meaningful. One such reconstruction of theology is observable in the Epistle to the Hebrews. Hence, the present study investigates insights the exegetical study on Hebrews 1: 1-4 in the mother tongues brings to bear on the person of Jesus and how this is applicable in the Ewe context. The second thing the study does is to explore how some Agave religious and cultural practices help us see the full revelation of God in Christ and appreciate His ministry. In addition, the study sets out how Christ meets the aspirations of these practices based on insights from the exegetical study of the text of Hebrews 1: 1-4 in both Greek and Ewe. From both the Greek and Ewe exegesis, we have concluded that the primal understanding of the word Mawu Vi who is known in local parlance as *Sogle*, according to the evidence in Hebrews 1: I, is not the same as Jesus of the Bible. In their functions as sons and ambassadors of Mawu, they are similar but have vast differences when it comes to creation, sustaining creation and being selected as heir to all of God's creation. The most important area of dissimilarity is their provision for the forgiveness of sin. In addition, a critical examination of issues from the mother tongue exegesis suggests that it is the son's role as the *domenyila* that gives him eminence in the Agave Ewe culture. His role as the lineage *domenyila* enables him perform both social and religious functions as well as political.

**NYARKO, ERNEST (2013)**

**EXPLORING THE NEW TESTAMENT CONCEPT OF BAPTISM FROM AN AKAN PERSPECTIVE**

**ABSTRACT**

The New Testament (NT) sacrament of baptism was established by Jesus Christ just before His ascension into heaven. It symbolizes Christ's death and resurrection by which the baptized is united with Christ and admitted into the body of Christ. The purpose of this dissertation has been to explore the sacrament from the Akan perspective to find out points of contact between the NT baptism and the Akan ceremonial washings (*asuboy* which can serve as bridges for effective and meaningful presentation of the position of the Christian faith on baptism among the Akan. The Akan communities have ethical values, principles and rules that guide the social and moral behaviour of its people most of which are believed to have been established by the ancestors to guide the social and religious life of the community. According to the Akan, a breach of any of the ethical rules is considered as *efi* (ritual dirt), *mmusuo* (evil) or bone (sin) which creates dissonance among members of the community as well as distorts one's spiritual relationship with *ahonhom pa* (benevolent spirits). The research shows that *efi*, *mmusu* and bone are what bring misfortune and bad luck, and to avoid these calamities, the Akan have many ritual purifications and ceremonies that are performed occasionally to cleanse an individual or the community. This is to ensure a cordial relationship between the living and the *ahonhom pa* and a continual flow of blessings and protection from the *ahonhom pa*. The research discusses these ritual purifications in some Akan religious and traditional practices such as, Odwira festival, *akra-dwaree* (soul-washing ceremony), *bragoro* puberty rites of passage, and *kunays* (widowhood rites). The study uses Scripture as the hermeneutical key to interpret the Akan ceremonial cleansing in relation to the NT concept of baptism under some key common elements: sacrament, initiation, salvation and newness of life, obedience and commitment, purification, security/protection, state/household baptism and the mode of baptism. The research reveals that the NT baptism and the Akan *asubo* are not "antagonists" but "soul-mates" since there is fertile soil in *Akanfo asubo* for understanding the NT baptism. This means that God has already provided possible means in the Akan traditional practices of ceremonial washings which can be useful for the Christian mission among the Akan. Therefore, the study proposes that the Akan indigenous religious cleansing is not to be regarded as evil and or negative but should be thought of as relevant in contemporary Ghanaian Christianity. The study concludes that Christian mission and scholarship based on knowledge of the Akan religious and cultural practices and their language is pertinent to make the Christian Gospel intelligible and full of life to the Akan. Hence, the dissertation makes necessary recommendations to enhance Christian scholarship and mission in Africa as a whole.

**OKYERE-MANU, BENSON (2000)**

**IDENTIFICATION OF UNTAPPED SKILLS IN THE CHURCH TO BE MOBILISED FOR DEVELOPMENT**

**ABSTRACT**

This research is an attempt to survey the involvement of the Evangelical tradition in development by finding out whether selected Evangelical churches in Pietermaritzburg identify and utilise its untapped skills, especially those of black people with post-matric education for development work. This thesis argues that development work is not yet part of the programme of the Evangelical Church but, at this age of its existence, it has enough human resources to identify and utilise for development work. These are used neither by the public nor the private sectors of the economy, nor by the church. We begin with the kind of Church that the Evangelical Church has to be, in the South African context, if it were to be involved in development, utilising its untapped skills. Its theology and understanding of salvation has to change from a 'spiritual' one to one that is holistic. A theology of development is based on a vision of the comprehensive wellbeing of humankind. A historical review of the Church's involvement in development is done to investigate whether this field is totally new to the Evangelical tradition. It is found that the Church in general, since its inception, and the Evangelical church in particular, has been involved in social concerns in many ways. However, at the turn of the century, Evangelicals withdrew from such tasks. A look into unemployment in South Africa, the major factor that gives rise to untapped skills in the church, reveals that unemployment is very high in South Africa and that it overwhelms the government. The development of the informal sector could help improve the situation and the involvement of the church in this sector could make an impact. Development in South Africa under apartheid served mainly the white minority. Those NGOs that worked for black empowerment mainly concentrated their efforts on their liberation. In the post-apartheid era, development has taken the direction of integrating South Africa into the world economy but these policies have not benefited the unemployed so far. We have conducted three case studies of Evangelical congregations and all of them have untapped skills. Of the three only one has identified and utilised some of its untapped skills for development, the others not. This could be an indication that many churches do not identify and utilise their untapped skills for development. Evangelicals must be challenged to initiate programmes that train their members in development. It would be a good idea if churches studied the Pietermaritzburg Christian Fellowship's model of identifying and utilising its skills and modified it for use.

**OKYERE-TWUM, ERNEST (2020)**

**A COMPARATIVE STUDY OF THE CONCEPT OF ATONEMENT OF CHRIST AND TROKOSI AMONG THE EWES OF SOUTHEASTERN GHANA**

**ABSTRACT**

*Trokosi* is regarded as a socio-cultural practice associated with the southern Ewe in Ghana which involves the sending of a young virgin girl to a shrine to avert a crime committed by a family member. Discussion of the practice of *trokosi* has generally focused on servitude, slavery, the social order, human rights, ritual bondage, and so on. Although the word atonement is often used to describe the practice, most analyses have been done from a social, cultural, legal perspective, and not theological, though atonement is a biblical concept. Advocates characterize the *trokosi* as an object of atonement for crimes committed by a family member. This identification as a type of atonement or a sacrificial lamb is due to her being used to avert calamities her family experiences because of crimes committed by a member. The study contributed to the debate on *trokosi* and engaged in a healthy scholarly debate and discourse on atonement from a theological perspective. The theological discourse of atonement and the practice of *trokosi* was discussed with the guiding principle of Niebuhr's 'Christ the transformer of culture' using the framework of the 3 C's, that is context (the initiator of atonement), concept (who is atoned for) and content (processes involved in the atonement ceremony). Though the *trokosi* has some similarities with the atonement of Christ, it does not fully fit the biblical description of the atonement of Christ. The study contends that *trokosi*, as an African traditional practice, serves only as an example and a shadow of what God intended to achieve through Jesus the Christ. The Christian then has a responsibility to use the practice and its intricate nature to direct the partakers to Christ, the transformer of cultures and traditions. Christ died for humankind that he might bring humankind to God; He died for sin in the stead of humankind including the *trokosi wo*.

**OLABIMTAN KEHINDE, OLUMUYIWA (2002)**

**A COMPARATIVE AND THEOLOGICAL EVALUATION OF THE INTERFACE OF MISSION CHRISTIANITY AND AFRICAN CULTURE IN NINETEENTH CENTURY AKAN AND YOURUBA LANDS OF WEST AFRICA**

**ABSTRACT**

This study explores the dynamics at play in the nineteenth century interaction between European mission Christianity and the peoples and cultures of West Africa with Akan (Gold Coast) and Yoruba (Nigeria) lands serving as the model theatres of the interaction. It appreciates the fact that in a context such as West Africa, where religious consciousness permeates every aspect of life, the coming of the Gospel to its peoples impacted every aspect of the social and religious lives of the people. Chapter one sets the agenda for the study by exploring the dynamics involved in the transmission of the Gospel as it spread from Palestine to the Graeco-Roman world, medieval Europe, Enlightenment Europe and, later, Africa in the nineteenth century. It also defines the limits of the study to the period 1820-1892. Chapter two explores the religious and the cultural environments that gave shape to the modern European missionary movement. It highlights the features of the European Reformation that were factors in defining missionary methods in West Africa. It also emphasizes the subtle infiltration of Enlightenment ideals the primacy of Reason, the way of Nature, and the idea of Progress-into missionary consciousness about Africa and its peoples. Chapter three delineates the religious and the cultural milieus of West Africans in contrast to that of European missionaries. It underscores the integral nature of religion to the totality of life among West Africans. It also contrasts the socio-political conditions of Akan land and Yoruba land in the nineteenth century while appreciating the rapid changes impinging on their peoples. Chapter four explores how the prevailing realities in Akan and Yoruba lands defined the fortunes and the prospects of the missionary message among the people. In doing this, it draws from four model encounters of mission Christianity with West African peoples and cultures. In Mankessim, the deception associated with a traditional cult was exposed. At Akyem Abuakwa, the contention between missionaries and the royalty for authority over the people led to social disruption. The resistance of the guild of Ifa priests to Christian conversion and the assuring presence of missionaries to the warrior class created ambivalence at Abeokuta. Ibadan offers us an irenic model of interaction between mission Christianity and West African religions as Ifa, the Yoruba cult of divination, sanctioned the presence of missionaries in the city. Chapter five reflects on the issues that are significant in the interaction of the Gospel with West African cultures. It appreciates the congruence between the Gospel and West African religious worldview. It assesses the impact of missionary methods on the traditional values of West Africans, appreciating the strength and the weaknesses of the school system, the value of Bible translation into mother-tongues, and the contextual relevance of the mission station method of evangelization. It also explores the meaning of Christian conversion in West Africa using the models of A.D. Nock, John V. Taylor and Andrew F. Walls. Chapter six concludes with Andrew Walls' three tests of the expansion of Christianity. The conclusion is that in spite of the failures

and weaknesses of some of the methods adopted by European missionaries in evangelizing West Africa, their converts understood their message, domesticated it according to their understanding and appropriated its benefits to the life of their societies.



**OLLENU AMERLEY ANERKAI (2012)**

**A COMPARISON OF THE KROBO DIPO AND CONFIRMATION RITES IN THE PRESBYTERIAN CHURCH OF GHANA**

**ABSTRACT**

This Gospel and Culture dissertation examined the Kio (Krobo) *Dipo* and the Confirmation Rite of the Presbyterian Church of Ghana (PCG), both of which are used to prepare youth for responsible adulthood. The study communities were Krobo Odumase and Somanya in the Lower Manya and Yilo Krobo Districts respectively, in the Eastern Region of Ghana. The study discusses the perceived adequacy of the rites, and why some Krobo Christians perform both. From this research we find that *Dipo* is a female initiation rite believed to be initiated by Nana Kloweki, the *Kio* deity. The original aim was to train girls between 15 to 21 years of age to usher them into womanhood. Currently it is a means of purification, provision of social identity and incorporation into Krobo society. The performance of *Dipo* unites or pulls the whole We and Krobo people together. Many churches including the PCG condemn *Dipo*, arguing that it violates biblical principles of worshipping only the God of the Bible. Thus, they refuse to baptise and confirm those who are known to have performed *Dipo*. The PCG Confirmation on the other hand is performed for church youth between the ages of 15 to 18 years, who may most likely have performed *Dipo* already. Confirmation provides biblical training for church youth but may not prepare them for other areas of adult Christian life. Many Confirmation candidates may not be believers in Christ and may not become believers through the process. The major finding of this research is that Krobo people view both rites as *kusumihi* or traditional customs, which the youth must go through to enable them belong to the physical and spiritual society and give them identity. Also, *Dipo* and Confirmation are *kusumihi* performed for adolescents to introduce them to the world of youth and adult life in the church and Krobo communities. However, the rites are different in what they seek to achieve. While Confirmation is a rite of affirmation of the Christian faith, rededication to the Lord Jesus Christ, and attainment of full Church membership, *Dipo* is a purification rite of passage into full membership of the Kio society, an attainment of inheritance status and a dedication to the Krobo deity Nana Kloweki. The suggestion to PCG is to so modify the Confirmation content that candidates attain belief in Christ, complete biblical life training and Kio traditional orientation and acceptance.

**OLUOCH, JEMIMA ATEINO (2003)**

**THE CHRISTIAN POLITICAL THEOLOGY OF RT. REV. DR. JOHN HENRY OKULLU, BISHOP OF THE DIOCESE OF MASENO SOUTH OF THE ANGLICAN CHURCH OF KENYA (1929-1999)**

**ABSTRACT**

This research proceeds from the premise that Okullu was a significant church leader in Kenya. His significance relates to his outspokenness on issues of social justice including the struggle for political liberation from the oppressive one-party system and issues of human rights. The purpose of this dissertation is to reconstruct Okullu's Christian political theology through establishing what motivated him and the biblical basis for his socio-political activities. An attempt is made to reconstruct the socio-political environment, which gave birth and necessitated Okullu's prophetic ministry and to investigate the social and spiritual factors, which shaped him. The findings of the research reveal that Okullu spoke out of conviction. His theology of development and participation had its roots in evangelical and ecumenical perspectives emerging between the 1960's and early 1980's. For Okullu the mission of the church was the total liberation (salvation) of the whole person body, soul and spirit. Evangelism and social concern were mutually inclusive. The major sources of his theology were African socialism and the Bible. The ideals of African socialism, which he incorporated in his theology, which are in harmony with biblical principles were: the high value placed on the individual, the principle of equality and the central place of the community in development. He argued for a people-centred holistic development, which took account of the whole human person- body, soul and spirit. For Okullu, the biblical basis upon which Christians should act in a non- Christian society is the prophetic role of the church, founded upon the justice of God as illustrated in the writings of the Old Testament and continued in the concept of the 'kingdom of God' and the concept of 'God as judge' in the teachings of Jesus Christ in the New Testament. Although Okullu affirmed the validity of the doctrine of separation in church-state relations, the concept of separation according to him does not fully explain the relationship, The separation is only institutional but at value level the two are bound together in the realm of ethics owing to their common origin in God. It is this integrated whole that gives the church its mandate for involvement in politics. Okullu's significance is demonstrated historically, by the literary out-put containing his socio-political challenges that faced Kenyan society in his time, testimony of others expressed in condolence letters and the views of groups of persons interviewed for this work. Okullu spoke out against injustices. He fought for human rights. His most significant contribution was spearheading the multi-party debate and the repeal of the section of the constitution of Kenya, which had made Kenya a single party system. His prophetic ministry was hammered out in the public arena. He was an Amos of his time.

**OLUWARDARE, JEREMIAH BABAJIDE (2016)**

**WIWA OGBON ATI IMO: SEARCH FOR WISDOM AND KNOWLEDGE IN YORUBA RELIGIO-CULTURAL CONTEXT: A MOTHER -TONGUE EXEGETICAL STUDY OF COLOSSIANS 2:1**

**ABSTRACT**

Mother-tongue biblical hermeneutics also known as African biblical hermeneutics grew out of the concerns on how to make the Gospel relevant to the new frontiers of world mission. Until the recent Renaissance of African theology and scholarship in the mother-tongue biblical hermeneutics and vernacular Scriptures, biblical hermeneutics had been done basically in the Western mode of interpretation. The Western approach was generally influenced by the eighteenth-Century Enlightenment, which placed premium on what could be historically studied within time and space. Whatever could not be tested empirically and repeated historically was not accepted as valid. This mode of thought not only restricted fresh theological reflection in new frontiers, but also placed a barrier on how to engage Jesus Christ with the ontological categories and 'predicaments' of these new areas of mission endeavour. Doing an exegetical study of Colossians 2: 1-7, in Yoruba religio-cultural context by examining the concept of '*Qgb6n ati Imo*,' 'wisdom and knowledge' as used by Paul in Colossians is thus an attempt at reaching out to the Yoruba primal religious concept of '*Qgbon ati Imo*,' reposit in (Orunmila, (also referred to as *Baba Ifa* or *Agboniregun*), an oracular divinity in Yoruba cosmology .While African scholars chart a new course in African biblical hermeneutics through the translated Scripture in the mother-tongue, the foundations developed by the West on methods of extracting meaning are still valid and should be the first step. In this, the principle of locating meaning at 'the world in front of the text' is appropriated. The next step is establishing the hermeneutical connection between the host Colossian culture and the receptor Yoruba culture. Two things are involved; firstly, biblical hermeneutics must embrace the worldviews of receptor cultures and their process of determining meaning and reality. Theories of the pluralism of religions are thus taken into consideration. For instance, Africans are familiar with ritual sacrificial rites and are able to connect with the physical death of Christ on the cross and the spiritual implication of such symbolic sacrifice. Secondly, the exegete through an 'eclectic methodology' identifies two fundamental things; (1) the biblical text or words wrongly translated in the mother-tongue from the original language and (2) socio-cultural, ethical and religious issues that require exegetical attention and re-application. This hermeneutical approach employs the tools from biblical studies, bible translation studies, original bible languages, Yoruba language and structural analytical diagramming to bring out meaning and apply the text.

**OMENYO, CEPHAS NARH (1994)**

**CHARISMATIC RENEWAL IN THE MAINLINE CHURCHES: THE CASE OF THE BIBLE STUDY AND PRAYER GROUP OF THE PRESBYTERIAN CHURCH OF GHANA**

**ABSTRACT**

The wave of charismatic renewal which is now sweeping across the Christian Church world-wide has asserted itself very strongly in Ghana. Its influence can be felt in almost every region of the country where there are Christians. The charismatic movements have found their way into almost all the mainline Churches. Thus, the mainline churches are being compelled to take a stance towards the movement. While the charismatic movement has become a catalyst for renewal in some denominations in Ghana, it has also been the cause for conflict and misunderstanding in others. This has led to some charismatic movements breaking away to form their own churches. Meanwhile both the Church and the Charismatic Movements need each other. For almost 30 years, a charismatic movement (Bible Study and Prayer Group) has thrived within the Presbyterian Church of Ghana (a mainline Church), challenged the spiritual impoverishment of the Church and yet is determined to remain in it and reactivate it on charismatic lines. In spite of some theological pitfalls of the Group which sometimes create problems for the Church, the Group has consistently enjoyed the co-operation of the Church. Thus, the Group fills a spiritual vacuum created in the Church by providing essential spiritual and material services to it. This is a paradigm of how a charismatic movement has served a mainline Church without compromising its stand or causing a schism and yet is tolerated by the Church.

**OPOKU AGYEMANG, LEONARD (2017)**

**REFLECTIONS ON RECENT DEVELOPMENTS IN MODERN AFRICAN THEOLOGY IN SOME SELECTED THEOLOGICAL PUBLICATIONS, 1984-2014: A THEMATIC STUDY OF THE ISSUES, PATTERNS AND TRENDS**

**ABSTRACT**

This dissertation reflects on recent developments in modern African theology. through a thoughtful survey of articles on modern African theology from 1984 to 2014 in selected theological publications. The survey indicates broadly the vast extent of African theology and the many themes and issues that have preoccupied the attention of African theologians, including some religio-cultural themes: primal religious thought, African Identity, Gospel and culture and the existential and the contextual themes: political violence, modernity, oppression, reconstruction, liberation, and the tension between church and state. Of the many themes, African identity features prominently and seems to have links with all the major themes and issues addressed. We further discerned three patterns of African theology and some trends. The three patterns are the liberation pattern, African patterns of thought and the African intellectual pattern. On trends, it emerged that most of issues are in continuity with the two main trends of modern African theology, namely: enculturation, black or liberation trends. The continuity notwithstanding, enculturation theologians are now expressing black and liberation concerns and black or liberation theologians too are now reflecting on enculturation concerns. New trends and directions are emerging. They include: theology of reconstruction, theologies of the African Instituted Churches, translation theologies, African feminist/women theologies, African Evangelical theology, African Catholic theology, African theology of disability and mother tongue theology, etc. There are so many issues on methods and the interpretative task of modern African theology. The survey further confirms Andrew Walls' observations and predictions that African theology would be largely based on the crises in Africa, the demographic shift in Christianity's centre of gravity from the global North to the South of which Africa is a major heartland, and some methodological concerns. Finally, a critical assessment of the current state of African theology is given and the future and possible short comings of modern African theology are also discussed. From the finding we are immediately able to describe African theology as contextual, life-affirming and generally departing from the rather too rationalistic Western approach to theology.

**OPPONG DONKOR, EMMANUEL (2019)**

**THE HISTORICAL AND THEOLOGICAL SIGNIFICANCE OF THE MOTHER TONGUE FOR CHRISTIAN MISSION: A PRELIMINARY STUDY OF SELECTED MISSIONARY AGENCIES AND CHURCHES IN GHANA**

**ABSTRACT**

Language, whether spoken or written is a divine inalienable endowment to humanity without which human existence becomes meaningless. It is therefore incumbent on all human societies to improve upon their languages (the mother tongue) and make it functional for total development in all facets of life. The mother tongue is the indigenous language of a people, handed down from generations as the natural tool perfect for reasoning and easy for communication. Early missionaries to the Gold Coast (Ghana) discovered the importance of the mother tongue and decided to develop the local languages. The Basel and Bremen Missions started by developing orthography and alphabets of the local languages. Their efforts culminated in the publishing of the Bible and liturgical materials into Ga, Akuapem Twi, Asante Twi and Ewe. The Presbyterian Church of Ghana built on the Basel Mission foundation to establish an indigenous church with mother tongue as the main medium of communication. The Wesleyan Methodist Missionary Society begun their missionary work among the Mfantse people on the Gold Coast (Ghana). They also reduced the Mfantse language into writing and ensured that the Mfantse people had the Bible in their language. The Methodist Church Ghana made the mother tongue a core factor in the life and mission of the Church. The Church of Pentecost harnessed the language resources available in the country and provided indigenous Pentecostal faith in which mother tongue is the main medium of expression. It is pertinent to note that the mother tongue faces a stiff opposition from the English language, because English is the lingua-franca of the country, this means that many Ghanaians prefer English over their mother tongues. The scenario above calls for a pragmatic approach from the Church, theological Institutions, and the State to salvage the situation, because if we lose our mother tongues, we lose our identity and cultural distinctiveness as a people.

**OWIREDU, KENNEDY KWAME (2017)**

**READING BEHIND THE TEXT: ANALYSIS AND DOCUMENTATION OF SELECTED PORTIONS OF THE REVISED ASANTE-TWI BIBLE**

**ABSTRACT**

The Bible is the Holy Scriptures by which Christians know the word and will of God and also are able to discern how they ought to serve and worship Him. For this reason, the Bible is a very important book in Christian worship. In that sense, it is worth pointing out that the Scriptures were originally written in basically three different ancient languages: Hebrew, Aramaic and Greek. Therefore, before the Scriptures come to us in our mother-tongues, they undergo translation from these ancient languages into our various languages and dialects. Consequently, Bible Translation becomes a very crucial and integral part of Christianity. Currently, in Ghana, one of the bodies responsible for the translation, distribution/marketing and affordable sale of mother-tongue translated Bibles and other Bible literacy materials is the Bible Society of Ghana. Certain persons have been specially trained for the task of Bible Translation: Translation Consultants/Officers, Computer-Assisted Programming Officers and Translators. This study discusses the work of these persons, specifically, the interactive sessions between the Translation Consultants/Officers and the Translators during translation checking. I analyze the discussions that lead to a particular rendering over another. And beyond this I discuss how crucial it is that these discussions be documented and archived for posterity and for academic purposes. Above all, I demonstrate how these discussions could become a great help to developing Bible Helps like Bible Commentaries in respective mother-tongues. The current Asante-Twi Bible revision project serves as my case study and specifically, Paul's Letter to the Romans. There is also an attempt at a mother-tongue Commentary on Chapter 5 of the same book. I conclude that Bible Translation work in Ghana and for that matter in Africa has great prospects. Exploring areas of study such as attempted here, can become a great opportunity to addressing the hermeneutical and linguistic challenges we face as well as provide great resource for having more mother-tongue engagement with the text of the Bible.

**PHIRI, JOHN (2017)**

**GOSPEL AND CULTURE ENGAGEMENT: AN ANALYSIS OF MIYAMBO YA MALIRO YA ACHEWA (THE CHEWA TRADITIONAL FUNERAL PRACTICES), AND IMPLICATIONS FOR CHRISTIAN MINISTRY AMONG THE CHEWA PEOPLE OF ZAMBIA**

**ABSTRACT**

Consideration of the social context of a people in doing Christian mission is increasingly becoming emphasized today if a superficial Christianity is to be avoided in Africa. This dissertation therefore seeks to analyse the *miyambo ya maliro* of the Chewa people of Zambia in order to acquire understanding for the purpose of sharing the Christian faith effectively. The intellectual framework of this study is situated in the field of Gospel and culture and the predominant interpretative tools used come from works by H. Richard Niebuhr, Andrew F. Walls and Kwame Bediako. The study is a qualitative one and based on the use of literary sources in the form of articles, Journals, published and unpublished dissertations as well as books relevant to this study. This study analyses the Chewa *miyambo ya maliro* (funeral rites) beginning with the time a person dies to the time of commemoration and an attempt has been made to interpret them with Scripture. What emerges from the research is that there are aspects of the Chewa *miyambo ya maliro* that point to Christ and act as preparation for the Gospel. These aspects are shadows of the reality that is in the Gospel which fulfils them and satisfies fully the aspirations of the Chewa. For effective ministry among the Chewa and indeed many other Africans, the understanding of the cultural practices is essential for penetrating their culture with the Gospel. It has therefore been deduced in this study that the Chewa *miyambo ya maliro* do not antagonise the gospel but rather they are companions in dialogue. Therefore this study recommends to the Church and other missionary organisations serving among the Chewa to be committed to learning the cultural practices of the people and their meanings rather than condemning them without understanding.



**PINKRAH, SAMUEL KYEI (2018)**

**THE ROLE OF VERNACULAR IN THE TRANSMISSION OF THE GOSPEL:  
EXPLORING THE PERSPECTIVES OF SOME AFRICAN THEOLOGIANS AND  
THEIR IMPLICATIONS FOR THE CHURCH IN GHANA TODAY**

**ABSTRACT**

The use of the vernacular language or mother-tongue has made significant contributions to the expansion and growth of the Christian faith throughout the centuries. This research seeks to investigate the role vernacular has played in the spread of the Gospel as explored in the views of three African scholars and what their views mean for the contemporary church in Ghana. The first chapter comprises the general introduction to this dissertation along the areas of Gospel and culture, and missions. The second chapter offers a brief overview of the role of language beginning from Palestine to the present under the various stages identified by Andrew F. Walls. The chapter also discusses the cultural dimension of the Gospel to highlight the significant role of language in the communication of the Gospel. Chapter three examines contributions of the three selected African theologians, namely; Lamin Sanneh, Kwame Bediako, and Philip T. Laryea. These scholars have variously demonstrated the extent to which the vernacular languages of Africans have helped in spreading the Gospel, deepening spirituality and enhancing literacy in the last few decades, especially at the grassroots level across the religious, cultural and social landscape of Africa. In chapter four, the study highlights the implications of their views under some identified areas for the church in contemporary Ghanaian society. The study further demonstrates the importance of language in communicating the Gospel of Jesus Christ to various cultural contexts. Furthermore, this research has helped finding out that for Christians to effectively convert a people to the Lord, then the Bible must be translated into the vernacular of the said people. It is therefore recommended that for the church to be effective in propagating the Gospel, it should take practical steps to encourage and help its members to learn to read and write in their own indigenous languages.

**PREMPEH, SAMUEL (1970)**

**ATTITUDES AND POLICIES OF THE PROTESTANT CHURCHES TO TRADITIONAL BIRTH, PUBERTY, MARRIAGE AND FUNERAL RITES IN GHANA**

**ABSTRACT**

This study looks at the general traditional Akan supernatural world view and beliefs about birth, initiation, marriage and death and the protestant churches' attitude to these rites.

**PUPLAMPU, GIDEON BUERNOR (2012)**

**THE MEANING AND NATURE OF CONVERSION WITH PARTICULAR REFERENCE TO JAMES F. ENGEL'S SPIRITUAL DECISION-MAKING SCALE**

**ABSTRACT**

The Bible defines conversion as turning to God. Across Christian history, however, its nature as perceived and understood has changed several times. As a result, conversion has come to mean different things to different people. Various denominations have formed their traditional definitions and explanation of it to the exclusion of that of others. In the attempt to grasp the meaning and nature of conversion, some have attempted to design formats and models to explain the process. These models tend to serialize and standardize the process so that all experiences would fit in. Such attempts, though well-meaning in their intent, rather over-simplify the issue. Conversion is a much more complex subject and those who seek to study it within its given context across history rather bring us much more understanding. When conversion occurs in anyone's life, the basic thing that has happened is change. This change is manifested in faith, allegiance, worldview, etc. There is the tendency also to target individuals with the gospel for conversion, however, the great commission as stated in Matthew 28:18-20 seems to command that the gospel should target nations as in ethnic groups and cultures. This makes the understanding of the primal worldview very integral to the study of conversion in the African context. Though each person must make the decision to become a Christian, however, it is in the targeting of the nations that we will be dealing with systemic sins and creating the needed congenial atmosphere for the growth of Christians and the establishment of the Christian faith over generations. The major lessons this study has unveiled are that, conversion is personal but not individual. Conversion is personal and cultural. Conversion, as a process of turning to Christ, is also not a one-time decision but rather, something we keep doing all lifelong. Seminaries and congregations that study the subject, train ministers of the gospel and nurture converts would need to incorporate this understanding into their curricula and mission.

**PUPLAMPU, ROSE BUERKIE (2022)**

**YAYEMI (WIDOWHOOD CEREMONY) AMONG THE DANGME: AN ENQUIRY INTO THE TRADITIONAL WIDOWHOOD RITES OF THE ADA AND THE RESPONSE OF THE PRESBYTERIAN CHURCH OF GHANA (PCG)**

**ABSTRACT**

This research work is about the widowhood rite among the people of Ada in Ghana. The central problem was that some Ada Christian widows expressed a sense of lack of fulfilment in the Christian widowhood rite of the Presbyterian Church of Ghana. Therefore, the research aimed to ascertain the cause, if any, of the expressed unfulfillment and to propose a way of performing it to meet the needs met through the traditional rite and be Christian. To achieve the slated goal, there was a detailed discussion of the contents of both the traditional widowhood rite of the Ada and the Christian approach of the Presbyterian Church of Ghana, engaging comparative analysis tools and theological reflection. The data for the research came from conversations with twelve (12) knowledgeable people and relevant literary works. The major findings suggest that a sense of fulfilment is attained in the traditional approach when all the rituals within the widowhood rite are followed meticulously to secure mental, spiritual and social protection. The preference for the traditional approach is due to the inherent cultural sensitivity of these Christian widows, and the absence of some specific rituals of the traditional widowhood rite in the PCG alternative. These include the lack of psychological and social support provided by a companion appointed for the widowed and the ritualistic meals to formally sever the marriage and reintegrate the widow into society free from matrimonial bonds. The study concluded by outlining recommendations for a possible rethinking of a Christian widowhood rite with appropriate pastoral care and African touch that will bring fulfilment and avert any repercussions afterwards.

**PYM, CYNTHIA J (2009)**

**MOTHER-TONGUE SCRIPTURE AS A SOURCE OF NEW THEOLOGICAL INSIGHT:  
AN EXEGETICAL TEST CASE**

**ABSTRACT**

The importance of mother-tongue Scriptures for the African Christian context has emerged as a significant theme in modern African theology. Its development followed serious reflection on the modern missionary movement to Africa, particularly the impact of Scripture translation on the planting and growth of Christianity on the African continent. This led to theological conclusions being made by certain African theologians concerning the nature of the Christian Scriptures. The essential vernacular nature of the Scriptures has been affirmed, such that mother-tongue Scriptures have been promoted as a valid source of new theological insight. Accordingly, the importance of mother-tongue biblical interpretation for attaining authentic African Christian theology has been stressed, with the added assertion that the insights derived from the interpretation of mother-tongue Scriptures have the potential to add to the global deposit of Christian theology. Significantly, these arguments contradict certain methods of hermeneutics which have dominated Western biblical scholarship for the past two centuries. In light of these issues raised in the African context, the purpose of the present study is to test the notion that new theological insights may be gained from the interpretation of mother-tongue Scriptures. Such a test has not been deliberately carried out in the African context but is a necessary step towards validating (or otherwise) the above arguments of African theologians concerning mother-tongue Scriptures. This test consists of a comparative exegetical analysis in which an interpretation of Colossians 1:15-20 from the Koine Greek text is compared to an interpretation of the same passage from an Akuapem Twi translation. It is revealed from this comparative exegetical analysis that although the overarching theological truth of each text is arguably the same (namely, the supremacy of Christ over all things), the apprehension and significance of this truth differs according to the language of each text and the respective religion-cultural contexts. In light of this difference, the theological insights derived from the Akuapem Twi text which differ from those derived from the Kaine Greek text, are "new" for people whose mother-tongue language is Akuapem Twi. However, it is less appropriate to classify the theological insights gained from interpretations of mother-tongue Scriptures as "new" for the broader context of global Christianity. Because of their contextual nature, such insights are limited in their capacity to be meaningful to Christians who are unfamiliar with the language of the mother-tongue text and the culture to which it relates. By way of conclusion, implications are derived from these findings for both the African and non-African Christian contexts. It is affirmed that Christian scholarship based on the Bible in African languages is indeed valuable for the African Christian context. Not only will such scholarship enable the meaningful apprehension of Christian theology for African Christians but it will also make known the significance and application of the Christian faith to particular African communities. Suggestions are given as to how this may be achieved, as well as certain current and future challenges to this endeavour. The paper also reveals the need for

theological considerations concerning mother-tongue Scriptures to enter into the ongoing debate within the discipline of Western biblical hermeneutics. Various questions arising from the study are posed to this context, questions which either challenge or affirm the assumptions underlying various methods of biblical interpretation. It is hoped that the Western theological arena will take seriously the issues and questions raised in the African context, in order for its own practices

**QUAME, VALENCIA (2021)**

**"WATERING SEEDS OF LIFE FROM PRIMAL WELLS": A THEOLOGICAL ANALYSIS OF GA PRAYER AND SONG TEXT**

**ABSTRACT**

This study was undertaken to ascertain whether or not the Ga primal phenomenon had any affinities with the Christian faith. It sought to find out through Ga song and prayer texts whether there was any evidence of the primal phenomenon in their Christian expression. In these selected prayer and song texts, there was ample evidence of the primal world view, thought forms and expressions among Christian respondents. Some Ga Christian groups and people still held on to some primal understandings which informed their worship patterns, practices, prayers, songs, ceremonies, rituals, utterances, symbolism, and imagery. Christians expressed the same primal felt needs and sought to address the same existential fears that pertain to the primal domain. This, in turn, influenced their mode of addressing their felt needs in ways similar to their primal counterparts. This study has proved that the primal phenomenon indeed has undeniable affinities with the Christian faith and also that the former constitutes a sub-structure for the latter.

**QUAYE, JANE HARRIET AKWELEY (2020)**

**THE INTERFACE BETWEEN RELIGION AND CULTURE IN RELATION TO SPOUSAL VIOLENCE: A THEOLOGICAL ANALYSIS OF PERCEPTIONS AND PRACTICES AMONG SELECTED CHRISTIAN PASTORS AND LEADERS IN ACCRA.**

**ABSTRACT**

The study establishes the contribution of culture and religion to spousal violence and the response of the Church as a Christian community to this phenomenon. The focus on the response to spousal violence by the Church was necessitated by the need to look at the issue with theological lenses to complement the other social sciences. So far, most of the interventions proposed for the problem are outside the purview of the church though the majority of Ghanaians find themselves in the Christian set-up. Violence against women cuts across all cultures and one in every three women is said to have suffered one form or other of intimate partner violence. Spousal abuse for Christian women is not a myth but a reality. The results show that spousal violence is prevalent within the church, however most congregants fail to bring the issue to the attention of the church. In addition, the church leaders have a greater task of identifying, understanding and empathizing with the victims of spousal violence. These leaders therefore need the necessary training to help address the situations. The tenets of Culture and Christianity have contributed to the status quo of the subordination of women; however, they also hold the key to promote the dignity of women. The interaction between Gospel and Culture must look at spousal violence from the angle of the mission of Christ in their context to bring rest and healing to homes.

**RIVOLI, M'BARA, PLAISANCE (2015)**

**ENGAGING GOSPEL WITH CULTURE WITH RESPECT TO THE ISSUE OF STRUCTURAL SIN IN CONFLICTS IN AFRICA: A CASE STUDY OF RWANDA WITH A VIEW TO APPLICATION TO THE CENTRAL AFRICAN REPUBLIC**

**ABSTRACT**

The purpose of this study is to understand how the Gospel can engage with culture to address the issue of structural sin that fosters conflicts in many African countries, such as Rwanda and CAR. The methodology used in this dissertation is literary research, observation and conversations I have had with people whose experience is relevant in understanding the issues of the study. The findings of this study reveal that sinful structures, as systems of evil perpetrated by human beings to oppress, harass and destroy others, have been entrenched in human societies. Biblically, the ancient nation of Israel suffered from structural sin. In the NT, principalities and evil powers corrupt human beings to foster structural sin. Also, theologically, the degradation of the environment results from damage caused by structural sin. And movements of revolution are a response to the marginalization of peoples through sinful structures. In addition, from this study, one can understand that ruthless and heartless, corruption, racism, tribalism or greed plunged Rwanda as well as the CAR into ethnic hatred that led to the conflict that occurred in these countries. However, the Gospel engaging with cultural values in Rwanda has helped to reconcile the Rwandans. Therefore, it is possible that similar processes can be used to resolve the conflict in the CAR by applying the Rwandan cultural values to the CAR context. Also, as the CAR ideology of Zo Kwe Zo aims at promoting human dignity, it is useful to apply its principles to address the structural sin and resolve the conflict in the CAR. In all, the contribution of religious and traditional leaders should be determinant to ending the crisis and providing change and hope to the people of the CAR.



**RUTAYISIRE, THEONESTE (2005)**

**CHRISTIAN RESPONSE TO HUMAN NEED: A CASE STUDY OF MINISTRY BY CHRISTIAN NGOs TO GENOCIDE WIDOWS IN KIGALI-VILLE PROVINCE-RWANDA.**

**ABSTRACT**

The genocide of April 1994 left the Rwanda society completely ruined and the survivors totally disoriented with numerous problems ranging from material deprivation to bodily and psychological injuries. As in other conflicts, especially in Africa, women and children were the most affected by the Rwandan genocide; consequently, Rwanda has a sizeable number of widows and orphans. After the genocide, Rwanda witnessed an influx of many non-governmental organizations, which came with the aim to help the Rwandans in general, and genocide survivors in particular, as part of a program to put the Rwandan society back on its feet. Rwanda claims to be overwhelmingly a Christian nation, which theoretically gives the Christian community in Rwanda a prominent hand in all efforts of rebuilding the Rwandan society. This work therefore, is a Case Study, which seeks to investigate the role of Christian Non-Governmental Organizations (NGOs) in responding to the needs of genocide widows residing in Kigali-Ville Province-Rwanda. The study thus aims to assess efforts of the above-cited Christian NGOs and highlights their success and shortcomings in the light of a Christian model of understanding and responding to human needs. The investigation also surveys the background to the genocide. It focuses on the interpretation of the history of the people of Rwanda, the role impact of the colonial rule and Christian missionaries, and the role of the civil war of early 1990s. The study also investigates the plight of genocide widows from five angles: economic loss, personal and social relationships, bodily injuries, psychological damage and spiritual welfare. The assessment was carried out through the analysis of the data collected mainly from selected Christian NGOs, genocide widows, churches, and written materials. The paradigm used to critically analyze the response of Christian NGOs has stemmed out of a body of literature that focuses on Christian response to human need, with particular emphasis on the distinctiveness of the Rwandan context. The findings conclusion. recommendations of this study are of cardinal significance not only to Christian NGOs operating in Kigali-Ville province but also to other groups involved in the ministry to the needy in other parts of Rwanda and beyond her boundaries.

**SAKYI, ALBERT HACKMAN (2019)**

**PRAYERS IN BIBLICAL AND AFRICAN (GHANAIAAN) CONTEXTS: AN EXAMINATION OF SOME PRAYERS OF THE GRACE EVANGELISTIC TEAM OF THE PRESBYTERIAN CHURCH OF GHANA, GRACE CONGREGATION, AKROPONG - AKUAPEM**

**ABSTRACT**

The subject of prayer has raised many issues among many Christian bodies in contemporary Ghanaian times. This research is conducted to demonstrate the worth of prayers so that Christians will value prayer as essential to their faith. It is placed in context to principally expose one to the world of the Grace Evangelistic Team for insight into their theology and phenomenology as far as prayer is concerned. Prayer is regarded as a vital component of every religion, and so, have a distinctive place in the worship life of every religious people. It is on this note that I purposed to research about the prayer ministry of the Grace Evangelistic Team (of the Presbyterian Church of Ghana, Grace Congregation, Akropong-Akuapern) by critically engaging some of its prayer texts. It is appropriate to state that the history of the Grace Evangelistic Team cannot be established without emphasizing on the place and role of prayer. The Grace Evangelistic Team is so sensitive to prayer to the extent that its history reveals there is nothing that is perfectly done outside the spirit of prayer. In this study, I have basically considered the practice of prayer in light of the worship life of the Grace Evangelistic Team. In this work I have examined some of its prayer texts for the reader to reflect on. Another relevant issue the study highlights on is the place and role of prayer in engaging and addressing issues that confront people in this specific setting. It seems prayer has created a channel or serves as a channel through which people have connected in faith to approach God either personally or collectively for fellowship and results. The submissions in this work indicate prayer is an indispensable element in worship life which needs not to be abused, but well-practiced to enhance Christian worship in accordance to the Bible.

**SAKYIAMA, FRANCIS ADDO (2016)**

**THE RELEVANCE OF THE ABOTAKYI ACCORD (1733) TO THE ASONA-ABUSUA OF AKUAPEM-AKROPONG AS VIEWED FROM THE STATUTORY AKUAPEM TRADITIONAL AREA: AN ANALYSIS OF CHRISTIANITY'S ENGAGEMENT WITH AKUAPEM CULTURE**

**ABSTRACT**

The events surrounding the Ofori Kuma Stool and its symbolism in the Statutory Akuapem Traditional Area are based on the 1733 Abotakyi Accord. This research sets out to examine the relevance of the Abotakyi Accord and what it means to the Asona abusua (Asona family) of Akuapem-Akropong with an analysis of Christianity's engagement with Akuapem Culture. The study traces the historical origins and the rich but distinctive cultural beliefs and practices of Akuapem-Akropong. The results have shown that the Abotakyi Accord was a legitimate customary Law established in 1733 and continue to maintain the traditional polity in Akuapem. The form and function of the accord are stipulated in the chieftaincy institution and the Asona abusua is the custodian of the custom and tradition. Its forms constitute the social-cultural, political, and religious practices of Akuapem. Whiles the functions of the accord are maintained in accordance with basic elements of the land, defense and allegiance as demonstrated in the major sections of the customs and traditions among the people of Akuapem-Akropong. It is against this background that the culture received Christianity. The emergence of Christianity and the missionary enterprise in Akuapem-Akropong has also been outlined. One fact that runs through all the narratives is the remarkable role that the Basel Mission played in bringing the Gospel to Akropong and Akuapem at large. The Basel missionaries came as early as the 1820s, the historical sources, gathered disclose that, after establishing their mission station at Akropong, they assisted in the transformation of the local society in the field of education, agriculture and commerce. In spite of this, the Asona abusua view of the world has not quite changed, they uphold the Akan understanding of the cosmos, family, lineage, kinship and preserved the customs and tradition involved up to date. The study analyses the beliefs associated with oath swearing and the "eating of *abosom*" in order to discover the pursuits and obligations of the Abotakyi Accord and uncover how the Gospel and the Akuapem culture can effectively be engaged. In an attempt to transform the pursuits and obligations of the Abotakyi Accord, Christ is presented as the ultimate mediator, who fulfils the work of the Asona mediators, and also acts as the perfect heir to the divine throne of God. The dissertation ends with a summary of the findings and some recommendations for the future

**SANDOUA, YOLANDE ADELAIDE (2011)**

**LANGUAGE, TRANSLATION AND LITERATURE: SOME THEOLOGICAL AND LITERARY PERSPECTIVES FROM SELECTED WORKS OF ANDREW F. WALLS, LAMIN SANNEH, JOHN S. MBITI AND NGUGI WA THIONGO USING SANGO AS ILLUSTRATIVE TEXT**

**ABSTRACT**

The purpose of this dissertation has been to examine the significance of language in the field of theology and literature. Language is a system of communication inherent to human beings. Without language people cannot communicate with each other. No one in the world speaks a generalized language; we all speak a specific language. Bible is considered to be the basis of theology and it is in this perspective that the missionaries committed themselves to translating God's Word into other languages. In areas where there were no linguistic conventions, they created some so that the people they came into contact with can read the Word of God for themselves. In literature, Africans are known not to have a literary culture. Most of them have oral tradition. When the Europeans colonized Africa, they imposed their language on Africans. The language of instruction was French, English, or Portuguese. Language imperialism develops to the point that African countries are defined by the language of the colonizers. In the world arena, African languages are invisible. The people who can have access to this literature are the elite and the rest of the population are left aside. It is therefore important that literary scholars and theologians take into account the issue of mother tongue so that they can produce literature that can also benefit the mass that do not speak or read European languages. This dissertation is divided into six chapters. Chapter one is a general introduction which includes the emergence of Sango Language and the making of Central African nation. Chapter two discusses Andrew Walls who considers language as having two aspects: language as the primary source for the dissemination of the Christian message thanks to translation and language as the means through which Christ, the living Word of God is incarnated into people's culture. Chapter three deals with the translatability of Christian religion. According to Lamin Sanneh translation plays a prominent role in the propagation of Christianity which, like ferment, can penetrate any culture. Chapter four examines John S. Mbiti's perspective. His focus is on Christianity as being a universal and cosmic religion. Translation is the means by which Jesus' soteriological work is preached to all the nations of the world. Christianity in the course of its shifts is clothed with the garments of the regions it traversed. Chapter five looks at the work of Ngugi wa Thiongo a literary author whose contention is with the English language which is considered to be the probable language for the world. He puts emphasis on the importance to value mother tongues and use them as languages for oral communication and also as languages for literature. The conclusion forms chapter six which is a resume of all the chapters. It concludes on the note that all the languages of the world are qualified for the transmission of the Word of God. They are equal and can be used in literature. Mother tongue should be taken into account by writers. Theological and literary

writers should also produce in their own language so that all the strata of a given society can have access to their works.

**SIMPSON, ANDREW KWAMENA (2017)**

**AGAPE GOSPEL MISSION INTERNATIONAL, A NEO-PENTECOSTAL MISSION:  
HISTORY AND CONTRIBUTION TO CHRISTIANITY IN GHANA.**

**ABSTRACT**

Agape Gospel Mission (AGM) which was founded by Rev. Dr. Richard C. Whitcomb in 1982 in Virginia USA emerged on the African continent precisely in Nigeria in 1983 when Rev. Richard and Donna Whitcomb embraced their call as missionaries to West Africa and became resident in Sapele, Delta State, Nigeria. Ghana became beneficiaries of the great impact of AGM in Nigeria in 1993 when the first AGM church was planted in Laterbiokorshie, a suburb of Accra. In 1994, the operational base of AGM moved from Nigeria to Ghana. As a result, AGM decided to relegate church planting to the Ghana Mission which was independent, so it will focus on para church ministries. Hence in 1996 the name was changed from AGM to Agape Gospel Mission International (AGMI). The study focuses on the history and contributions of AGMI to Ghanaian Christianity. The various Para-church and church ministries of AGMI are examined and its contributions made bare in this research. It also attempts to establish AGMI as a Neo-Pentecostal mission and traces its source of Neo-Pentecostalism. This study also establishes AGMI as a mission with a holistic approach in its operations. The research featured largely primary source documents to establish the history and contribution of AGMI in Ghana. It also used secondary sources to help direct the historical flow of the research and to critique some of the issues that arise. The impact of AGMI, though not nationwide as compared to older European missions such as the Basel Mission and Wesleyan Mission or early American missions such as the African Methodist Episcopal Zion Mission and Southern Baptist Convention Mission. has followed some of the good missionary practices of these older missions such as proclaiming the Gospel, taking up social responsibilities, the building of a school for formal education, theological education, leadership training and planting of churches among several others and has the quest to do more in the near future. Among the peculiar contributions are the Television and Radio School of the Bible with accompanying correspondence course, the Saturday Night Church Service and a special service for physically challenged children.

**SOWAH, HENRY AKO-NAI (2017)**

**EXPLORING THE DYNAMICS OF PRIMAL RELIGIONS AS THE SUBSTRUCTURE OF CHRISTIANITY: A CASE STUDY OF SELECTED AFRICAN PRIMAL I CHRISTIAN PRAYER AND SONG TEXTS**

**ABSTRACT**

The work as a whole affirms the affinity between primal religions and Christianity, which are evident in the emerging similarities between the imports of expressions used in Ga primal prayers juxtaposed against New Testaments prayers as taught, practiced and recommended by Jesus Christ of particular significance are the symbolisms, rituals and spirituality used in Primal Religions with their analogues in Christianity Prayer offered in the mother tongue appears richer than when offered in a borrowed language. Idiomatic expressions used in some of the Ga primal prayers necessitate some background knowledge of the mother tongue to understand such prayers beyond their literal meanings. Issues of affinities between the two faith strands are seen in the following: Belief in the ministries of spirit beings, life after death for which Christianity espouses a linear view while primal religion, uphold a cyclical view. Adherents of both religions believe that sin is offensive in the sight of God and has consequences which can be forestalled if the appropriate remedies are effected. Significantly, the periodic abstinence by traditional priests from conjugal relations for the purpose of prayer resonates with Paul's advice to Christians to abstain from conjugal relations "for a while in order to spend...time in prayer." Coupled to this is the practice of fasting which is shared by both faith strands to seek the face of God for communal development. These affinities resonate with the conviction of some notable theologians in the sense that pre-Christian religious maps in Africa have been overlaid with Christianity's own maps. This provides a case for "continuity in African religion in its pre-Christian and its Christian forms provided it is appreciated that African religion has not just continued in its old forms only under a new name, but that Christianity has brought to it deep-seated changes. It is observed contrariwise, that differences exist between Christianity and primal religions in the areas of the content of prayers, object, objective and mode of prayer. Interestingly also, there are occasions when some Christians pray vindictive prayers. While the practice may be biblical in reference to some Old Testament texts, they are totally inconsistent with what Jesus taught, practiced and recommended to His followers. Though the cited affinities are not establishing continuities between the two religions, there seems to be a leaning of Primal Religions toward Christianity. This gives the assurance that the Gospel-culture engagement has been elective and is yielding the desired ultimate results of cultural values being handed over to Christ. On the whole findings resonate with the assertion that Primal Religions constitute the substructure of Christianity.

**SQUIRES, HAZEL (1995)**

**THE PROPHET, THE HEALER AND RECOVERING THE WORLD IN BETWEEN**

**ABSTRACT**

The thesis investigates the motivation and activities of two representative figures (William Wade of Liberia and the Ivory Coast and Emmanuel Milingo, former Roman Catholic Archbishop of Lusaka, who demonstrate the possibility of uncovering the significance of the primal worldview for Christian thought, experience and expressions. The study investigates how the realities inherent in this primal world view have a vital contribution to make not only the Christianity of Africa for Africans but to world Christianity and Christian theology as the gospel is lived and shared in continuing missions. Finally, the study suggests that the recovery of some of the values inherent in a primal world view is significant not only for Africans who wish to remain in touch with their inheritance and even to their very identity but is a vital contribution to Christian theology in the global sense if the Christian gospel is to continue to have any relevance into the twenty first century.



**STINTON, DIANE BARBARA (1994)**

**LUKE 1:26-56: AN EXEGETICAL STUDY OF BIBLICAL SPIRITUALITY AS EXEMPLIFIED IN MARY OF NAZARETH**

**ABSTRACT**

Confusion abounds within the Church and society concerning "spirituality." Interest in the topic has escalated in recent decades, yet the meaning of spirituality has become increasingly obscure and the means for discovery more questionable. Therefore, access to lives that are reliable and authentic in their experience of God helps to clarify this field of inquiry. Mary of Nazareth emerges in Luke's Gospel as one such individual who responded appropriately to the revelation of God in Jesus Christ. An exegetical analysis of Luke 1:26-56 reveals basic elements of biblical spirituality that are exemplified in Mary. In view of the spurious spiritualities prevalent today, the author insists on "biblical spirituality" as being grounded in the revealed word of God. The author of Luke-Acts is proposed as an authoritative guide to the spiritual life. Introductions to his Gospel in general and the infancy narratives in particular are provided by way of examining the context of the passage. The Annunciation, the Visit of Mary and Elizabeth, and the Magnificat are analyzed in terms of method, content, and purpose. Exegesis is based on the Greek text of the New Testament and further informed by secondary literature on the Gospel passage and on Marian doctrine. Exegetical conclusions form the foundation for certain themes concerning biblical spirituality as evidenced in Mary. Three main elements are introduced: namely, (1) recognition of God's gracious working throughout history, (2) receptivity to God's grace as manifested in one's own life, and (3) response to God in willing, joyful and obedient participation. Mary's life before God thus provides an exquisite portrait of biblical spirituality, which is essentially reverent attentiveness to God's salvation history and ready acquiescence with our life stories. Finally, on the basis of Luke's Gospel, a "map" or mental framework is recommended for gaining orientation to authentic faith today. Biblical spirituality means attentiveness to theology and a life of prayer, as God reveals himself to us and we respond in humility and obedience, allowing him to hand-craft our lives in his own image. It also means participation in God's redemptive history, as we both receive and share in his ongoing work of re-creating, saving and blessing humanity.

**SULE-SAA, SOLOMON SUMANI (2000)**

**ETHNICITY AND THE CHURCH: THE CASE OF THE PRESBYTERIAN CHURCH OF GHANA**

**ABSTRACT**

Ethnicity and the Church are two vital subjects in mission studies. However, the focus has always been on the latter. As a result, the Church's theology of ethnicity is weak. Fear, ethnocentrism and theological blindness account for the little interest in the subject of ethnicity. However, a Church that neglects ethnicity does so at her own peril. God's dealings with Israel; a history of the growth of the Church from one culture to another makes the study of ethnicity imperative. Failure to acknowledge and harness ethnicity can lead to ethnocentrism or tribalism which is an enemy to God's mission. God's mission essentially reconciles, unites and enriches people from different ethnic groups whilst ethnocentrism or tribalism excludes, divides and impoverishes them. The Presbyterian Church of Ghana like the wider society has to cope with ethnicity. Whereas the Church has harnessed ethnicity in her mission, she has, nonetheless, failed always to do away with ethnocentrism or tribalism. The PCG has not been faithful to her parent missionaries' strategy of planting indigenous churches among the non-Akan and non-Ga. The current PCG's strategy amounts to Akan-Ga cultural mission. Ethnicity and Christian identity are crucial to providing people with their true secure identity. A Christian always has to come to terms with his dual identity, that is, belonging to an ethnic group as well as to Christ. A theology that affirms this dual identity will be in a position to have healthy multi-ethnic churches and be effective in mission. Andrew Walls' Three Tests of Christian expansion: The Church, The Kingdom and The Gospel Tests serve as our measuring instrument. The PCG has not passed these Tests satisfactorily. She needs the Pentecost experience, that is a fresh touch of the Holy Spirit. The thrust of this thesis is that, when the PCG experiences this Pentecost, integration, reconciliation and embrace will be achievable among her multi-ethnic membership.

**TETTEH BUERTEY, EDWIN (2017)**

**PRAYER CENTRES AS AVENUES OF CONTEMPORARY SPIRITUAL RENEWAL IN THE PRESBYTERIAN CHURCH OF GHANA**

**ABSTRACT**

Prayer centers appeared in Ghanaian Christianity in the early parts of the twentieth century and were mainly found within the African Initiated Churches (AICs). They later became prominent in Classical Pentecostal Churches, especially the Church of Pentecost (CoP) with most of them seceding to become independent ministries. The concept of prayer centers gradually emerged in western mission founded denominations including the Presbyterian Church of Ghana (PCG). The PCG over time recognized the prayer centers within its structures and integrated them into its activities where they have become major avenues of spiritual renewal programs. This study, therefore, investigated the emergence of prayer centers as avenues of contemporary spiritual renewal in the PCG. The study was grounded on the theory of religious innovation traced to the works of Harold Turner, Everest Rogers and Clair Disbrey and discussed in the Ghanaian context by Elizabeth Amoah. It employed the historical approach to investigate when prayer centers emerged in the PCG as well as the factors that accounted for their emergence and acceptance. Historical documents on the PCG such as reports and minutes of various courts as well as scholarly materials on the Pentecostal renewal in Ghana and globally were also studied. The phenomenological approach was adopted to interrogate the ministry of prayer centers and the extent to which they represent an innovative phenomenon in the PCG. Among the major findings are that prayer centers in the PCG emerged mainly through the initiative of individual members within the Bible Study and Prayer Group, (BSPG). The prayer centers in the PCG have since institutionalized a kind of spirituality that meets the needs of people who patronize them thereby attracting a large patronage of both Presbyterians and non-Presbyterians. The study argued that prayer centers have impacted the mission of the PCG and other denominations by building the capacities of people for ministry in various ways. They have also contributed to increasing church attendance and growth of the congregations where they are located, raising the financial resources of local congregations and also forging ecumenical ties. The ministry of prayer centers in the PCG was also found to be associated with some challenges such as tension between those in charge of the centers and regular leadership of congregations. The study concludes that the emergence of prayer centers in the PCG is basically attributable to the church's openness towards spiritual renewal activities. With the emergence of prayer centers in the PCG the focus of spiritual renewal activities in the church over the last decade has shifted from the BSPG to the prayer centers. Furthermore, practices such as deliverance are likely to persist in Ghanaian Christianity, hence, it is recommended that theological educators must find ways of integrating it into their curriculum so as to provide the right biblical and theological preparations for ministers and persons in that ministry to effectively handle it. The study identified traces of prophetism and the practice of anointing in the activities of the prayer centers and recommends that a further study is undertaken to interrogate them.

**TSHEHLA, MAARMAN SAMUEL (2001)**

**READING JOHN 1:1-18 IN SESOTHO: AN INVESTIGATION OF THE ISSUES, MEANINGS AND INTERPRETATIONS RAISED BY MOTHER TONGUE EXEGESIS**

**ABSTRACT**

By focusing on literary translation dynamics, and on how the current vernacular Bibles (specifically John 1: 1-18 in Southern and Northern Sotho) encourage certain and no other understandings of the Bible (popular theology), this project attempts to achieve three related goals: (a) to reintegrate me as a Mosotho Biblical Studies student into the world and discourse of my people, (b) to bridge the gulf between the world of the Basotho believers and the academic world which has produced copious resources for the study of the Bible, and (c) to explore the implications of, or to assess the value of, the availability of the Bible in the vernacular for the Church and the academy in South Africa. The first goal is rather subjective and difficult to quantify. The second is critical in a complex plural society like South Africa. The third cannot be dealt with conclusively, perhaps the use of this project lies in pointing out various possibilities in this arena. The overarching bias (hypothesis) is that conscious critical work with the Bible in the vernacular is enriching in more ways than one.

**WAIGI, ABRAHAM NG'ANG'A (2006)**

**THE PLACE OF THE TRANSCENDENT IN AFRICAN LIFE AND THOUGHT-  
READING KENYATTA'S FACING MOUNT KENYA AS A CONTRIBUTION TO  
AFRICAN THEOLOGY**

**ABSTRACT**

In 1938, African Christian Theology was virtually non-existent, at least the formally acknowledged enterprise. However, Africans had always been asking questions and fashioning answers concerning God and the meaning of life. That the whole of Gikuyu life was directed towards the worship of Ngai is indicative of the fact that even though their theology was not written on paper, it was engraved on their hearts and in their minds. In *Facing Mount Kenya - The Traditional Life of the Gikuyu*, a pioneer work, Jomo Kenyatta opens up Gikuyu life, showing that for peaceful tillage, contentment through childbearing and for the solidarity of the community, both the living and the dead, every member was obligated to face Ngai as they related with one another. They aligned every aspect of their lives towards the worship of Ngai and to mutual coexistence. Every resource available to them needed to be involved. Kenyatta uses Gikuyu indigenous resources to describe and interpret Gikuyu life. His vision of the Transcendent is central to the representation of his people and to his vision of human life where all are free to worship God and participate in "world culture". As an interpreter of Gikuyu life, and hence religion, he engages with the key ideas that would come to describe the theological quest for modern African theologians. They take up the discussion on the need to vindicate African indigenous heritage, perpetuate the vision of Transcendent as apprehended in traditional African religion and envision a transcendent community, where all participate as partners in the building of human civilization. This study, therefore, aims to investigate whether Kenyatta is, in fact, a precursor to African theology and whether African theologians would come to vindicate his aspirations. In the first Chapter, the dissertation is introduced with a brief discussion of its key aspects, while the making of Kenyatta as an intellectual is discussed in the second. In Chapter three, the summary of the content of *Facing Mount Kenya* is given. Chapter four, a theological reading of *Facing Mount Kenya*, provides the background to the discussion in Chapter five concerning how Kenyatta has anticipated African theologians in his book. The last Chapter concludes the dissertation by assessing where the Gikuyu are as a people, in relation to African Christianity, and how the Gikuyu can now build on the foundation laid by Kenyatta and validated in the writings of African theologians.

**WAIGI, CLAIRE LOUISE (2006)**

**AFRICAN RELIGION IN MISSIONARY SCHOLARSHIP: EDWIN W. SMITH AND JOHN V. TAYLOR AS WESTERN MISSIONARY 'DISCOVERERS' OF AFRICAN RELIGION IN THE 20TH CENTURY AND THEIR PLACE IN THE DEVELOPMENT OF AFRICAN CHRISTIAN THEOLOGY**

**ABSTRACT**

European perceptions of Africa today can in many ways be traced to the earlier interactions between Europeans and Africans of the nineteenth and early twentieth centuries. Missionaries played an important role in this formation of European attitudes towards Africans and, in particular, their religion. By examining the lives of missionary scholars Edwin Smith and John V. Taylor, this study seeks to highlight a less well-trodden path in understanding and appreciating the wisdom which Africa embraces. This is carried out with the understanding that the discoveries of these men in relation to African religion, reflected in the concerns and ideas of later African theologians, constitute significant contributions to knowledge which provide a means for reflecting further on Christian theology today, and in particular on the role of Africa in the future shaping of Christianity. Following an introductory chapter, Chapter 2 examines the factors affecting the European world view that prevailed towards the beginning of the twentieth century. The initial focus on European beliefs and attitudes in general is followed by an analysis of European missionary attitudes towards other peoples and their religion. Chapter 3 provides background information on the life of Edwin Smith and considers in greater detail one of the key books, edited by him, that contributed to an understanding of African religion. Smith's attitude towards Africans and their religion, and in particular the relationship of African religion to Christian faith is considered, followed by a critique of his contribution. Chapter 4 follows the basic outline of Chapter 3, exploring instead the life of John V. Taylor, a later missionary to Africa who also provided insights into African religion and whose writings contributed to knowledge of the subject. Chapter 5 examines the place of Smith, Taylor and two of their contemporaries, Placide Tempels and Geoffrey Parrinder, in the development of African Christian Theology, giving particular emphasis to the concerns of the pioneer African theologians. The sixth, concluding chapter draws together the insights gained throughout this study, seeking to apply them to the situation in today's world.

**WEGURIH, AWUDIBAH ROGER (2012)**

**'GATHERED UNTO THE FATHERS': AN EXEGETICAL AND THEOLOGICAL READING OF GENESIS 49:29-50:26 FROM A GHANAIAN PERSPECTIVE**

**ABSTRACT**

Culture sometimes appears to be in conflict with the Bible especially in Africa as Christianity continues to encounter new frontiers. The response to this seemingly and seemingly conflict has been handled from the missionary team's (be it from Africa or West) view point without taking the pains to investigate the cultural issue(s) from the perspectives of the indigenous people. The researcher's conviction is that good exegetical study can help solve this conflict when it seeks to identify principles. This work aware of this culture and Bible conflict especially on the area of funerals attempted an exegetical and theological study of Genesis 49:29-50:26 using the historical- cultural method to find out what the phrases 'gathered unto the fathers' and 'carry my bones along... 'meant to the original audience. The study has shown that the issue was on joining the ancestors at their grave. The results of the research have shown that behind the phrases above is the issue of ancestral inheritance of the land Abraham bequeathed to his descendants. The Promised Land-has, therefore, become the propelling factor that drives all Israelites to desire to be in that land whether dead or alive. This was due to the socio-political situation in which Jacob and his descendants were found - in a foreign land and a place of slavery on the part of Joseph Jacob and the family, except Joseph, were victims of famine. Knowing very well that Egypt was a place of wealth and survival. Jacob still felt that Egypt is not home. Joseph having buried his father Jacob in the ancestral grave also felt that he would not want to remain a slave after death. Therefore, the desire to be at home is an issue that the study addressed in a real-life situation among the Kasena of Ghana. The research concludes that the issue of borne. burial, should not be considered as something against the spirit of the Bible. However, the research recommends that the rituals that raises eyebrows - such as finding the cause of death. consulting the earth before the grave is dug and smoking stray souls out of the grave - should be discouraged because of their adverse effects in the lives of individuals in the family and society. This position was informed by the fact that it helps in the grieving process of family members both at home and Diaspora. It also helps children of the deceased to be culturally considered as members of the family since their parents' graves are found in the ancestral land. The work further recommends a careful dialogue with the Kasena cultural authorities on those questionable rituals which are believe to be in conflict with the Bible. A proposed liturgy has been recommended for adaptation and implementation as an attempt to deal with those aspects in a culturally acceptable way.

**WIAFE, KOFI ATAKORAH (2020)**

**CHRISTIANITY AND THE BROADCASTING MEDIA IN GHANA: A STUDY OF THE CHURCH OF PENTECOST AND HER PENTECOST HOUR TV PROGRAMME**

**ABSTRACT**

The strand of Christianity called Pentecostalism is a movement that traces its origin to the out-pouring of the Holy Spirit (Acts 2: 1 ff). It has spread to different parts of the world including Africa, utilizing different strategies which includes broadcasting to win souls, although this is relatively an expensive strategy to employ. Some scholars such as Paul Gifford are critical of the way it is used by some Christian preachers while Ogbu Kalu, among others, appears to be in support of it. The Church of Pentecost (COP) in Ghana who broadcast the Pentecost Hour TV programme has a membership of about 9% of the total population of Ghana. 1 What is the nature of the television (TV) broadcasting of COP? The study uses primary and secondary data as well as quantitative and diverse qualitative research methods to answer the key question of the study by: systematically tracing the genesis of religious broadcasting in Ghana and the entry by Pentecostals and COP in particular. Also, by critically analyzing the COP TV sermons vis a vis other on air and arriving at conclusions that describe the nature of the COP TV broadcast, Pentecost Hour TV. It identified that officially, radio begun in Ghana on 31st July, 1935 while TV was started in 1965; and additionally, that in Ghana, broadcasting can hardly be done without religion, particularly Christianity. Further, the study serves as a presentation of an original narrative of the history of religious broadcasting in Ghana. It also provides a case for understanding the role of broadcasting in Christian mission of the strand of Pentecostalism called Classical Pentecostal Christianity (and in particular COP) in Ghana, as being different from that of the Neo-Pentecostals especially in the use of the media. It also helps to re-shape a generally held thought that broadcasting helps the mission of Pentecostal churches in Africa.



**WIRKUU, GENESIS SUIKA (2015)**

**UNDERSTANDING THE CHRISTIAN MINISTRY OF RECONCILIATION IN THE LIGHT OF THE KIDIV RITUAL OF THE NSO PEOPLE OF CAMEROON**

**ABSTRACT**

Our Lord Jesus Christ says, 'Therefore, if you are offering your gift at the altar and there remember that your brother [or sister] has something against you, leave the gift there in front of the altar. First go and reconcile with your brother [or sister]; then come and offer your gift' (Matthew 5:23-24). For St. Paul, God has reconciled us to himself through Christ and given us the ministry of reconciliation without counting our sins (2 Corinthians 5: 18-19); two levels of reconciliation can be identified in these Bible passages: vertical reconciliation (human-to-God) and horizontal reconciliation (human-to-human). Christianity acknowledges two levels of reconciliation, while the Nso people of Cameroon also have *Kidiv* Ritual and Kiman ceremonies through which they initiate reconciliation between human beings and the ancestral world, and reconciliation amongst human beings. Thus, one can perceive similarities between the biblical (Christian) reconciliation and the Nso' *reconciliatory* systems. The Western missionaries who brought Christianity to Nso" did not know that some Nso cultural rituals such as *kimdn* and *Kidiv* could advance the course of gospel if properly appropriated. Though, Nso' people massively embraced Christianity, their acceptance of Christianity did not diminish *Kidiv* Ritual and other reconciliatory ceremonies. But, what is happening is that Nso' go to Church on Sunday but on *Kiloovsy* (Nso' day for religious activities) they still go for various traditional religious activities. This became a hypocritical issue. The result was a divided personality that caused what some African theologians most especially Kwame Bediako refers to as African Christian identity problem. Some African theologians like John S Mbiti, Bediako and others then started seeking ways to reincarnate the gospel of Jesus Christ to their own people in ways that are truly African and demonstrating that there are some aspects of African Traditional Religion that actually promote the Gospel. African Christian theologians started to sort out the elements that are there in the African pre-Christian heritage that can enhance the growth of the faith and use them to interpret and understand the Gospel in cultural contexts that are truly African, and hence solve the problem of African Christian identity. My argument in this dissertation is that *kimdn* and *Kidiv* are reconciliation ceremonies which Nso' *people* perform to reconcile past grievances, heal the sick and to avert evil and misfortune. Since all these falls within the framework of Jesus' mission as seen in his death and resurrection for the deliverance of human beings from sin and suffering so as to reconcile sinful humanity to God, I have postulated that *Kidiv* should be engaged with the Christian ministry of reconciliation, so that the gospel of Jesus Christ can appropriate *kidiv* of Nso' *in* ways that are culturally relevant in addressing the spiritual needs of Nso' people. This in my opinion is the way forward for Christianity to transform *Kidiv* towards our Lord Jesus Christ. Notice that this abstract begins and ends with 'our Lord Jesus Christ.'

**YOUNG, JOHN WILLIAM (1997)**

**MAKING THE PRESBYTERIAN MINISTRY TO THE DAGOMBA PEOPLE OF GHANA MORE EFFECTIVE**

**ABSTRACT**

This thesis explores the effectiveness of the ministry of the Presbyterian Church of Ghana to the Dagomba people in northern Ghana. The research presents the context of the Presbyterian work, including historical and cultural factors. It studies the extent of the Islamic influence on Dagomba traditional views. The study concludes that much of the work done in the past has not taken into account the worldview of the Dagombas in critical ways, especially regarding their understanding of spirits, ancestors, witchcraft, and community. Biblical foundations for adopting appropriate cross-cultural strategies are presented. The thesis concludes by presenting approaches for reaching the Dagombas in ways that fit within their worldview, along with structural suggestions for the church itself. By extension, the approaches apply to all the Presbyterian work in the north.

**ZELEKE, TAMIRU (2007)**

**THE ORIGIN AND EXPANSION OF THE MULU WONGEL CHURCH IN ETHIOPIA WITH PARTICULAR REFERENCE TO ITS MISSIONARY PERSPECTIVE (1960-1991)**

**ABSTRACT**

Christian expansion is one of the phenomena in Ethiopian history since 352 AD. One can evaluate Christian expansion in three ways. Firstly, it can be evaluated by studying whether there is a believing community, which is a church, in a certain area. Secondly, it must show the number and strength of these believing movement in a given community. Thirdly, it can be evaluated by assessing the impact of these believing community, on individuals as well as on society. On the basis of these criteria, the dissertation evaluates whether there has been Christian expansion in Ethiopia, through the independent church, the Mulu Wongel. Christianity has spread in Ethiopia since the time of King Ezana, who was converted in the fourth century. The first bishop, Frumentius, tried to evangelize, among the elite class of the society, in the corridor from Axum to Adulis. Although many missionaries came and were martyred, the “nine saints” (Roman missionaries) were very successful in reaching the indigenous people of the southern part of Axum, in the fifth and sixth century. Christian expansion was stagnant for almost a thousand years, however in the 13th century the house of Takla-Haymnot reached many indigenous people with the gospel from the Southern Shewa up to the people of Sidama. Although many Protestant missionaries and indigenous churches have tried to evangelize the nation and to reform the church of Ethiopia since the 19th century, they only became successful after the end of the 19th century, especially in the Southern Hemisphere of the empire. Independent groups formed an association, which later became the Mulu Wongel Church (MWC), the first independent church, in Ethiopia. In the beginning the MWC had tremendous influence on university students, but later it spread to all higher institutes and secondary schools. The influence of MWC has continued to spread to every individual in every segment of the Ethiopian society. Many graduated students have gone to all part of the nation as civil servants and teachers, and have used the opportunity to evangelize and to plant churches. As a result, many local churches have flourished under the umbrella of MWC. Even though the MWC has gone through persecution at different times, its influences have gone to the Southern part of Ethiopia and some part of the Northern Ethiopia. The secret for the success of the growth of MWC can be attributed to the primal worldview and their theology of the end times (Eschatology). Unconsciously, the MWC retains the primal worldview in their mission endeavor. Most of its Pentecostal elements reflect the continuity of the primal worldview in the new religion among the new converts. In addition, the end time theology has galvanized the members to be bold evangelists. To fulfill Jesus’ promise that before the end will come the whole nations will hear the gospel, the members make a commitment to go and tell the world about Christ in the power of the Holy Spirit. In the first chapter, the dissertation introduces the whole work. The second chapter, which is the background, gives a brief explanation about missionary movements and Christian expansion. The third chapter is about the history and expansion of the MWC up to 1991. In chapter four, the dissertation discusses the reasons behind

the success and weakness of the church in its missionary perspective. The last chapter deals with the outcome of the study and the affirmation of some theological points about Christian expansion in Africa.

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**'AWUJOH': A STUDY OF THE SOCIAL AND RELIGIOUS SIGNIFICANCE OF ANCESTRAL RITES AMONG THE CREOLE OF SIERRA LEONE AND ITS ENGAGEMENT WITH CHRISTIANITY**

**ABSTRACT**

*Awujoh* is an ancestral rite of the Creole of Sierra Leone and is a point of controversy among the Creole Christians. The Evangelicals and Charismatics Churches teach that *awujoh* is demonic and unbiblical while members in the Mainline Churches find nothing wrong with its practice. This creates division among Christians and confusion in the minds of Creole Christians as to whether their participation or non-participation in the rite makes them more or less than a Creole or a Christian. The underlying questions is, 'can culture and gospel coexist or have anything in common?' Or in concrete and specific terms, 'can a Creole observe *awujoh* and still be a Christian?'. Culture is the way of life of a people and it gives them a unique identity. For instance, when the term *awujoh* is mentioned, it is obvious to any Sierra Leonean that it is a practice of the Creole. Gospel on the other hand is the person and message of Jesus Christ as proclaimed by the Christians. The mission of Christianity is to engage the gospel of Jesus Christ applicably with all peoples in any and every culture. Hence, viewed in this way, the gospel can engage the Creole ancestral culture as manifested in the *awujoh* rite. In this dissertation, the research focus is on the Creole and their practice of *awujoh*. It seeks to give a phenomenological account of the what, how, and beliefs of the practice as it was traditionally practiced and its more modern variants, as well as its social and religious significance for the wellbeing of their family. It also looks at how Christians react to it and what they say about the ancestral rite as against the teachings of the Bible. It suggests ways of understanding *awujoh* that connect with the gospel, pointing to ways of converting the rite for Christian use. Its discovery thus brings out the engagement of gospel and culture, their influence upon each other and how the practitioners of *awujoh* can identify themselves as being truly Creole and truly Christian.