

**MTH THESES IN THE JZL COLLECTION: 1984 TO DATE**

<b>SURNAME</b>	<b>FIRST NAME</b>	<b>DATE</b>	<b>TOPIC</b>	<b>INSTITUTION</b>	<b>SHELF MARK</b>
<b>ABUGAH</b>	<b>THOMAS TANGONSE</b>	<b>2011</b>	<b>MAKING MUSLIMS DISCIPLES OF CHRIST: AN EXAMINATION OF THE MINISTRY AND CONTRIBUTIONS OF STRAIGHTWAY CHAPEL TO EVANGELISM AMONG MUSLIMS IN GHANA</b>	<b>ACI</b>	<b>A.70 ABU</b>
<b>ADOBAW- OGOE</b>	<b>JOSEPH</b>	<b>2020</b>	<b>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)</b>	<b>ACI</b>	<b>A.70 ADO</b>
<b>ADUBOFOUR</b>	<b>SAMUEL BREFO</b>	<b>1987</b>	<b>AKAN COSMOLOGY AND AKAN CHRISTIANITY IN CONTEMPORARY GHANA</b>	<b>ACI</b>	<b>A.70 ADU</b>
<b>AFFUM- NYARKO</b>	<b>CHRISTOPHER</b>	<b>2017</b>	<b>THEOLOGY, HUMAN NEED AND THE ENVIRONMENT: AN EVALUATION OF CHRISTIAN AND TRADITIONAL RESPONSES TO ILLEGAL MINING IN GHANA</b>	<b>ACI</b>	<b>A.70 AFF</b>
<b>AFRIYIE</b>	<b>ERNESTINA</b>	<b>2000</b>	<b>A COMPARATIVE STUDY OF AKAN AND BIBLICAL CONCEPTS OF A HUMAN BEING: A STUDY TO</b>	<b>ACI</b>	<b>A.70 AFR</b>

			<b>ILLUSTRATE A METHOD OF CROSS – CULTURAL EVANGELISM</b>		
<b>AGYEKUM</b>	<b>SETH OWUSU</b>	<b>2022</b>	<b>GOSPEL AND CULTURE IN CONTEXT: A MISSIOLOGICAL ASSESSMENT OF KPANDO CONGREGATION IN THE VOLTA PRESBYTERY OF THE PRESBYTERIAN CHURCH OF GHANA.</b>	<b>ACI</b>	<b>A.70 AGY</b>
<b>AGYEMANG</b>	<b>KWASI FREDUA DAMPRANI</b>	<b>2018</b>	<b>THE CONTRIBUTION OF AFRICAN INDEPENDENT CHURCHES TO THE SPIRITUALITY OF MISSION-RELATED CHURCHES IN CONTEMPORARY GHANA</b>	<b>ACI</b>	<b>A.70 AGY</b>
<b>AGYEMANG</b>	<b>LEONARD OPOKU</b>	<b>2017</b>	<b>REFLECTIONS ON RECENT DEVELOPMENTS IN MODERN AFRICAN THEOLOGY IN SOME SELECTED THEOLOGICAL PUBLICATIONS, 1984-2014: A THEMATIC STUDY OF THE ISSUES, PATTERNS AND TRENDS</b>	<b>ACI</b>	<b>A.70 AGY</b>
<b>AKIMANA</b>	<b>GABRIEL</b>	<b>2012</b>	<b>A COMPARATIVE STUDY OF PSALM 106 AND SEKARAMA’S NDABUKIRE IMANA YUNAMUYE U RWANDA’ AND THEIR CONTRIBUTION TO THE CONTEXTUALIZATION OF THE KINYARWANDA BIBLE</b>	<b>ACI</b>	<b>A.70 AKI</b>
<b>AKO-NAI</b>	<b>HENRY SOWAH</b>	<b>2017</b>	<b>EXPLORING THE DYNAMICS OF PRIMAL RELIGIONS AS THE SUBSTRUCTURE OF CHRISTIANITY:</b>	<b>ACI</b>	<b>A.70 AKO</b>

			<b>A CASE STUDY OF SELECTED AFRICAN PRIMAL I CHRISTIAN PRAYER AND SONG TEXTS</b>		
<b>ALIZON</b>	<b>M. CLEAL</b>	<b>2005</b>	<b>FIVE NARRATIVES OF RELIGIOUS ITINERARY FROM THE BOSOMEFI AND ANOWA FAMILIES OF IDAN OGUA A IN FANTELAND, GHANA: A THEOLOGICAL EXPLORATION OF THE AFFINITY BETWEEN THE WORLD-VIEW OF THE CHRISTIAN SCRIPTURES AND THE AFRICAN PRIMAL WORLD-VIEW</b>	<b>ACI</b>	<b>A.70 ALI</b>
<b>AMRALO</b>	<b>TITUS</b>	<b>2006</b>	<b>AN ASSESSMENT OF THE COMMENCEMENT AND GROWTH OF THE BIBLE CHURCH OF AFRICA IN THE GREATER ACCRA DISTRICT CHURCH COUNCIL</b>	<b>ACI</b>	<b>A.70 AMR</b>
<b>ANKAMA</b>	<b>KOFI ATUA</b>	<b>2018</b>	<b>THE MINISTERIAL PRAXIS OF JESUS: TOWARDS A BUSINESS MODEL FOR AFRICAN CHRISTIANS IN THE MARKETPLACE</b>	<b>ACI</b>	<b>A.70 ANK</b>
<b>ANNAN</b>	<b>GABRIEL SODJA</b>	<b>2011</b>	<b>THE WULOMO IN THE CONTEXT OF GA TRADITIONAL PRIESTHOOD AS FORESHADOW TO THE PRIESTHOOD OF CHRIST</b>	<b>ACI</b>	<b>A.70 ANN</b>

<b>ANSAH</b>	<b>PATRICK</b>	<b>2022</b>	<b>THE DEGRADATION OF THE SAKUMO AND TSEMU LAGOONS IN TEMA: AN EXAMINATION OF THE CAUSES AND RESPONSES FROM SELECTED RELIGIOUS BODIES</b>	<b>ACI</b>	<b>A.70 ANS</b>
<b>ANUM</b>	<b>ERIC</b>	<b>1984</b>	<b>CULTURAL RELATISM AND BIBLICAL INTERPRETATION – A CONTEMPORARY CASE STUDY</b>	<b>UNIVERSITY OF GLASGOW</b>	<b>A.70 ANU</b>
<b>APPIAH</b>	<b>JOSHUA</b>	<b>2012</b>	<b>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</b>	<b>ACI</b>	<b>A.70 APP</b>
<b>APPIAH</b>	<b>SYLVIA EVELYN</b>	<b>2015</b>	<b>YOMUYO: THEOLOGICAL AND PHILOSOPHICAL ANALYSES OF VIRGINITY IN THE DIPO RITE OF THE KROBO IN MODERN AND CHRISTIAN PERSPECTIVES</b>	<b>ACI</b>	<b>A.70 APP</b>
<b>ASAMOAH-GYADU</b>	<b>JOHNSON KWABENA</b>	<b>1994</b>	<b>TRADITIONAL MISSIONARY CHRISTIANITY AND NEW RELIGIOUS MOVEMENTS IN GHANA: A COMPARATIVE STUDY OF ATTITUDE</b>	<b>UNIVERSITY OF GHANA</b>	<b>A.70 ASA</b>

			<b>TOWARDS EACH OTHERS FAITH AND PRACTICE</b>		
<b>ASANTE</b>	<b>LAWRENCE</b>	<b>2019</b>	<b>THE PRACTICE OF HOLISTIC MISSION IN SOME SELECTED CHURCHES IN GHANA: A CASE STUDY OF THE JEWELS OF GOD CHURCH AND TESANO BAPTIST CHURCH</b>	<b>ACI</b>	<b>A.70 ASA</b>
<b>ASARE</b>	<b>ERIC</b>	<b>2020</b>	<b>THE PROPHETIC MINISTRY OF PETER BAFFUOR APPIAH-ADU AS A CONTRIBUTION TO AFRICAN CHRISTIAN SPIRITUALITY AND THEOLOGY</b>	<b>ACI</b>	<b>A.70 ASA</b>
<b>ATIEMO</b>	<b>ABAMFO OFORI</b>	<b>1995</b>	<b>MMUSUYI AND DELIVERANCE: A STUDY OF CONFLICT AND CONSENSUS IN THE ENCOUNTER BETWEEN AFRICAN TRADITIONAL RELIGION AND CHRISTIANITY.</b>	<b>UNIVERSITY OF GHANA</b>	<b>A.70 ATI</b>
<b>ATTA-AKOSAH</b>	<b>THOMAS</b>	<b>2001</b>	<b>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</b>	<b>UNIVERSITY OF KWAZULU-NATAL</b>	<b>A.70 ATT</b>

<b>AVOR</b>	<b>BENJAMIN GREENE</b>	<b>2014</b>	<b>A THEOLOGICAL INTERPRETATION OF THE SYMBOLISM OF CIRCUMCISION IN GENESIS 17: 1-14 FROM AN AFRICAN (ENGENNI) PERSPECTIVE</b>	<b>ACI</b>	<b>A.70 AVO</b>
<b>AWUAH</b>	<b>GYEBI, JOSEPH</b>	<b>2019</b>	<b>GRASSROOTS THEOLOGY IN MUSIC AND THEATRE: A REFLECTION ON THE SELECTED WORKS OF JOYFUL WAY INC. (MUSICAL GROUP) AND EBO WHYTE (PLAYWRIGHT).</b>	<b>ACI</b>	<b>A.70 AWU</b>
<b>AWUDI</b>	<b>EMMANUEL</b>	<b>2019</b>	<b>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</b>	<b>ACI</b>	<b>A.70 AWU</b>
<b>AZUNDEM</b>	<b>STEPHEN</b>	<b>2017</b>	<b>MUSLIM-CHRISTIAN INTER-MARRIAGES IN NIMA: AN ANALYSIS OF THE EMERGING ISSUES AND THEIR IMPLICATIONS FOR CHRISTIAN MISSION IN MUSLIM-DOMINATED COMMUNITIES</b>	<b>ACI</b>	<b>A.70 AZU</b>

<b>BAH</b>	<b>MACSEL FORMIJANG</b>	<b>2017</b>	<b>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</b>	<b>UNIVERSITY OF GHANA</b>	<b>A.70 BAH</b>
<b>BOACHIE</b>	<b>JOHN KWABENA</b>	<b>2012</b>	<b>AN ANALYSIS OF THE ACTIVITIES OF THE WOMEN'S MINISTRY IN ASSEMBLIES OF GOD, GHANA AND ITS IMPLICATIONS FOR CHURCH GROWTH.</b>	<b>ACI</b>	<b>A.70 BOA</b>
<b>BOATENG</b>	<b>KWABENA ANYLMADU</b>	<b>2018</b>	<b>TOWARD CHRISTIAN WITNESS IN GHANA: AN ANALYSIS OF NKWAGYE [ IN ASANTE COSMOLOGY IN RELATION TO THE CHRISTIAN CONCEPT OF SALVATION</b>	<b>ACI</b>	<b>A.70 BOA</b>
<b>BRONI</b>	<b>FRANCIS</b>	<b>2019</b>	<b>THE GOSPEL AND MARRIAGE IN THE AFRICAN CONTEXT: A CRITICAL EXAMINATION OF THE PERSPECTIVE OF THE CHURCH OF PENTECOST ON AKAN CUSTOMARY MARRIAGE</b>	<b>ACI</b>	<b>A.70 BRO</b>
<b>BUERTEY</b>	<b>EDWIN TETTEH</b>	<b>2017</b>	<b>PRAYER CENTRES AS AVENUES OF CONTEMPORARY SPIRITUAL</b>	<b>UNIVERSITY OF GHANA</b>	<b>A.70 BUE</b>

			<b>RENEWAL IN THE PRESBYTERIAN CHURCH</b>		
<b>DAH</b>	<b>DORCAS INI</b>	<b>2011</b>	<b>A THEOLOGICAL INTERPRETATION OF THE BIRIFOR PRACTICE OF FUNERALS AND ITS IMPLICATIONS FOR THE CHRISTIAN MINISTRY TO THE BIRIFOR OF BURKINA FASO</b>	<b>ACI</b>	<b>A.70 DAH</b>
<b>DAH</b>	<b>SIE JOEL</b>	<b>2015</b>	<b>PURPOSE, USE AND MEANING OF THE BIRIFOR INSTRUMENTS AND DANCES IN BIRIFOR TRADITION AND IN CHRISTIANITY: A STUDY OF GOSPEL AND CULTURE ENCOUNTER</b>	<b>ACI</b>	<b>A.70 DAH</b>
<b>DAMOAH</b>	<b>JOHN KENNEDY</b>	<b>2018</b>	<b>CONVERTING THE ASANTE CUSTOMARY MARRIAGE RITES TO CHRIST: AN EXAMINATION OF THE ASANTE CUSTOMARY MARRIAGE RITES IN THE LIGHT OF SCRIPTURE</b>	<b>ACI</b>	<b>A.70 DAM</b>
<b>DANQUAH</b>	<b>ELVIS KOFI</b>	<b>2019</b>	<b>A THEOLOGICAL ASSESSMENT OF NEO-PROPHETIC CHURCHES IN GHANA: THE CASE OF SOME SELECTED CHURCHES IN KUMASI.</b>	<b>ACI</b>	<b>A.70 DAN</b>
<b>DANQUAH</b>	<b>OBED</b>	<b>2013</b>	<b>AN EXAMINATION OF HOW CHRIST RELATES TO AFRICAN PRIMAL RELIGION: CONTRIBUTIONS FROM</b>	<b>ACI</b>	<b>A.70 DAN</b>



			<b>SELECTED MODERN AFRICAN CHRISTIAN THEOLOGIANS</b>		
<b>DWAMENA-ABOAGYE</b>	<b>ANGELA</b>	<b>2013</b>	<b>AN ANALYSIS OF THE HIERARCHICALIST AND EGALITARIAN DEBATE ON GENDER RELATIONS IN THE WESTERN EVANGELICAL CHURCH FROM THE PERSPECTIVE OF AN AFRICAN CHRISTIAN WOMAN</b>	<b>ACI</b>	<b>A.70 DWA</b>
<b>EDUSA-EYISON</b>	<b>JOSEPH MANASSEH YARQUAH</b>	<b>1994</b>	<b>THE HISTORY OF AN AUTONOMOUS METHODIST CHURCH OF GHANA FROM 1961-1991</b>	<b>ACI</b>	<b>A.70 EDU</b>
<b>EGYIR-CROFFET</b>	<b>JOHN GORDON</b>	<b>2012</b>	<b>A THEMATIC ANALYSIS OF THE LYRICS OF AKAN PRAISE AND WORSHIP SONGS IN CHRISTIAN CONGREGATIONS IN THE ACCRA METROPOLIS</b>	<b>ACI</b>	<b>A.70 EGY</b>
<b>ELLIS</b>	<b>NANA KWASI</b>	<b>2015</b>	<b>MINISTERIAL FORMATION AND PRACTICE: AN OVERVIEW OF THE ANGLICAN DIOCESE OF ACCRA</b>	<b>UNIVERSITY OF KWAZULU-NATAL</b>	<b>A.70 ELL</b>
<b>FIORGBOR</b>	<b>EBENEZER TETTEH</b>	<b>2014</b>	<b>SOME TRANSLATION PROBLEMS IN THE PENTATEUCH OF THE NGMAMI KLOUKLOU (DANGME BIBLE)</b>	<b>KNUST</b>	<b>A.70 FIO</b>

<b>FOCHANG</b>	<b>BABILA GEORGE</b>	<b>2004</b>	<b>AN EXPLORATION OF THE CONCEPTION OF GOD AMONG THE BALINYONGA AND ITS IMPACT UPON THEIR CONTEMPORARY CHRISTIAN PRACTICE WITH PARTICULAR REFERENCE TO HYMNODY AND PRAYER</b>	<b>UNIVERSITY OF KWAZULU-NATAL</b>	<b>A.70 FOC</b>
<b>FRANC</b>	<b>ANDREA</b>	<b>2002</b>	<b>DER KAKAOHANDEL DER BASLER MISSIONS HANDELSGESEIISCHAFT MIT GHANA 1893-1914 (THE COCOA TRADE OF THE BASEL MISSIONS HANDELSGESELLSCHAFT WITH GHANA 1893-1914)</b>	<b>UNIVERSITY OF BASEL</b>	<b>A.70 FRA</b>
<b>FRETHEIM</b>	<b>SARA JENNIFER</b>	<b>2017</b>	<b>'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</b>	<b>ACI</b>	<b>A.70 FRE</b>
<b>FRIESEN</b>	<b>RACHEL HILTY</b>	<b>1990</b>	<b>A HISTORY OF THE SPIRITUAL HEALING CHURCH IN BOTSWANA</b>	<b>ACI</b>	<b>A.70 FRI</b>

<b>KABIRO WA GATUMU</b>	<b>ALBERT</b>	<b>2000</b>	<b>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.</b>	<b>UNIVERSITY OF NATAL</b>	<b>A.70 KAB</b>
<b>KAU</b>	<b>SELLO EDGAR</b>	<b>1999</b>	<b>A COMPARATIVE STUDY OF ISAIAH SHEMBE AND EMMANUEL MILINGO'S MINISTRIES AND THEIR CONTRIBUTION TO AFRICAN CHRISTIANITY</b>	<b>UNIVERSITY OF NATAL</b>	<b>A.70 KAU</b>
<b>KNISPEL</b>	<b>MARTIN</b>	<b>2001</b>	<b>DIE BEGEGNUNG VON CHRISTENTUM UND TRADITION IN GHANA: AM BEISPIEL DER PRESBYTERIANISCHEN KIRCH UND DER VOLKSGUPPE DER AKAN</b>	<b>COLUMBIA INTERNATIONAL UNIVERSITY</b>	<b>A.70A KNI</b>
<b>KOROMA</b>	<b>KARIM KELVIN</b>	<b>2004</b>	<b>CHRISTIAN MISSION AND AFRICAN TRADITIONAL MEDICINE (ATM): CASE STUDIES OF GOSPEL AND CULTURE ENGAGEMENT</b>	<b>ACI</b>	<b>A.70 KOR</b>
<b>KUBWIMANA</b>	<b>JOEL</b>	<b>2019</b>	<b>KINYARWANDA AS A VEHICLE OF THE PRIMAL: AN EXAMINATION OF THE LIFE AND WORK OF BISHOP ALOYS BIGIRUMWAMI WITH</b>	<b>TRINITY THEOLOGICAL SEMINARY</b>	<b>A.70 KUB</b>

			<b>PARTICULAR REFERENCE TO HIS ADVOCACY OF MOTHER-TONGUE USE AND HIS PERCEPTION OF RWANDAN PRIMAL RELIGION.</b>		
<b>KUWORNU-ADJAOTTOR</b>	<b>JONATHAN E.</b>	<b>2004</b>	<b>FROM AMMUNITION GUARDS TO PRAYER WARRIORS: THE STORY OF THE SCRIPTURE UNION PRAYER WARRIORS MINISTRY</b>	<b>TRINITY THEOLOGICAL SEMINARY</b>	<b>A.70 KUW</b>
<b>KUWORNU-ADJAOTTOR</b>	<b>JONATHAN E.</b>	<b>2006</b>	<b>SOME TRANSLATIONS AND EXEGETICAL PROBLEMS IN THE SOMI HE O (NEW TESTAMENT) OF THE NGMAMI KLOUKOU O (THE DANGME BIBLE)</b>	<b>TRINITY THEOLOGICAL SEMINARY</b>	<b>A.70 KUW</b>
<b>KWARTENG</b>	<b>ALFRED</b>	<b>2022</b>	<b>GOSPEL AND CULTURE ENGAGEMENT IN THE AKYEM ABUAKWA STATE: A CRITICAL ANALYSIS OF THE ISSUES RAISED FOR THE PRESBYTERIAN CHURCH OF GOLD COST FOR GOSPEL AND CULTURE ENGAGEMENT IN THE LIGHT OF OKYENHENE NANA SIR OFORI ATTA 1'S MEMORANDUM</b>	<b>ACI</b>	<b>A.70 KWA</b>
<b>KWOTUA</b>	<b>JONAH</b>	<b>2016</b>	<b>AN ANALYSIS OF THE GOSPEL'S ENGAGEMENT WITH KASENA TRADITIONAL MARRIAGE</b>	<b>ACI</b>	<b>A.70 KWO</b>

<b>LARYEA</b>	<b>PHILIP TETTEH</b>	<b>2000</b>	<b>ST. IGNATIUS OF ANTIOCH AND AFUA KUMA OF KWAHU: A STUDY IN SOME IMAGES OF JESUS IN SECOND CENTURY CHRISTIANITY AND MODERN AFRICAN CHRISTIANITY</b>	<b>UNIVERSITY OF NATAL</b>	<b>A.70 LAR</b>
<b>LONGWE</b>	<b>MOLLY</b>	<b>2003</b>	<b>FROM CHINAMWALITO CHILANGIZO: THE CHRISTIANISATION OF PRE- CHRISTIAN CHEWA INITIATION RITES IN THE BAPTIST CONVENTION OF MALAWI</b>	<b>UNIVERSITY OF NATAL</b>	<b>A.70A LON</b>
<b>M'BARA</b>	<b>PLAISANCE RIVOLI</b>	<b>2015</b>	<b>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</b>	<b>ACI</b>	<b>A.70 MBA</b>
<b>MENSAH</b>	<b>ROBERT AGO</b>	<b>2017</b>	<b>A THEOLOGICAL DEFINITION OF ESHA (SIN) WITHIN THE FIRST EPISTLE OF JOHN: ITS IMPLICATIONS FOR GA CHRISTIANS</b>	<b>ACI</b>	<b>A.70 MEN</b>
<b>MNDOLWA</b>	<b>WILLIAM FABIAN</b>	<b>2004</b>	<b>A THEOLOGICAL AND HISTORICAL ANALYSIS OF THE REVIVAL</b>	<b>UNIVERSITY OF NATAL</b>	<b>A.70 MND</b>

			<b>MOVEMENT (UAMSHO) WITHIN THE ANGLICAN CHURCH OF TANZANIA</b>		
<b>MOGTARI</b>	<b>HARUNA YUSSIF</b>	<b>2016</b>	<b>MISSION TO FULBE: AN EXAMINATION OF THE AFFINITIES BETWEEN THE WORLDVIEW OF FULBE MIGRANTS IN GHANA AND THE CHRISTIAN FAITH</b>	<b>ACI</b>	<b>A.70 MOG</b>
<b>MOZLEY</b>	<b>JAMES MICHAEL</b>	<b>2013</b>	<b>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</b>	<b>UNIVERSITY OF GHANA</b>	<b>A.70 MOZ</b>
<b>NEEQUAYE</b>	<b>GEORGE KOTEI</b>	<b>1999</b>	<b>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</b>	<b>ACI</b>	<b>A.70 NEE</b>
<b>NORTEY</b>	<b>MICHAEL SOWAH</b>	<b>2018</b>	<b>MISSION SCHOOLS AND CHRISTIAN-MUSLIM RELATIONS IN GHANA: A CASE STUDY OF THE PRESBYTERIAN BOYS' SENIOR HIGH SCHOOL (LEGON) AND TA'LIMUL ISLAM</b>	<b>ACI</b>	<b>A.70 NOR</b>

			<b>AHMDIYYA SENIRO HIGH SCHOOL (KUMASI)</b>		
<b>NTAYOMBA</b>	<b>JANVIER</b>	<b>2022</b>	<b>AN EXAMINATION OF THE WORK AND CONTRIBUTION OF RYANGOMBE AND THE KUBANDWA TO RWANDAN PRIMAL RELIGION AND ITS IMPLICATIONS FOR CHRISTIANITY IN RWANDA</b>	<b>ACI</b>	<b>A.70 NTA</b>
<b>NYADOR</b>	<b>MAWULI</b>	<b>2015</b>	<b>JESUS THROUGH THE LENSE OF EWE CULTURE: A MOTHER TONGUE EXEGETICAL REFLECTION ON HEBREWS 1:1-4</b>	<b>ACI</b>	<b>A.70 NYA</b>
<b>NYARKO</b>	<b>ERNEST</b>	<b>2013</b>	<b>EXPLORING THE NEW TESTAMENT CONCEPT OF BAPTISM FROM AN AKAN PERSPECTIVE</b>	<b>ACI</b>	<b>A.70 NYA</b>
<b>OKYERE-MANU</b>	<b>BENSON</b>	<b>2000</b>	<b>IDENTIFICATION OF UNTAPPED SKILLS IN THE CHURCH TO BE MOBILISED FOR DEVELOPMENT</b>	<b>UNIVERSITY OF NATAL</b>	<b>A.70 OKY</b>
<b>OKYERE-TWUM</b>	<b>ERNEST</b>	<b>2020</b>	<b>A COMPARATIVE STUDY OF THE CONCEPT OF ATONEMENT OF CHRIST AND TROKOSI AMONG THE EWES OF SOUTHEASTERN GHANA</b>	<b>ACI</b>	<b>A.70 OKY</b>
<b>OLABIMTAN</b>	<b>KEHINDE OLUMUYIWA</b>	<b>2002</b>	<b>A COMPARATIVE AND THEOLOGICAL EVALUATION OF THE INTERFACE OF MISSION CHRISTIANITY AND AFRICAN</b>	<b>UNIVERSITY OF NATAL</b>	<b>A.70 OLA</b>

			<b>CULTURE IN NINETEENTH-CENTURY AKAN AND YORUBA LANDS OF WEST AFRICA</b>		
<b>OLLENU</b>	<b>AMERLEY ANERKAI</b>	<b>2012</b>	<b>A COMPARISON OF THE KROBO DIPO AND CONFIRMATION RITES IN THE PRESBYTERIAN CHURCH OF GHANA</b>	<b>ACI</b>	<b>A.70 OLL</b>
<b>OLUOCH</b>	<b>JEMIMA ATEINO</b>	<b>2003</b>	<b>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)</b>	<b>UNIVERSITY OF NATAL</b>	<b>A.70 OLU</b>
<b>OLUWARDARE</b>	<b>JEREMIAH BABAJIDE</b>	<b>2016</b>	<b>WIWA OGBON ATI IMO: SEARCH FOR WISDOM AND KNOWLEDGE IN YORUBA RELIGIO-CULTURAL CONTEXT: A MOTHER -TONGUE EXEGETICAL STUDY OF COLOSSIANS 2:1</b>	<b>ACI</b>	<b>A.70 OLU</b>
<b>OMENYO</b>	<b>CEPHAS NARH</b>	<b>1994</b>	<b>CHARISMATIC RENEWAL IN THE MAINLINE CHURCHES: THE CASE OF THE BIBLE STUDY AND PRAYER GROUP OF THE PRESBYTERIAN CHURCH OF GHANA</b>	<b>UNIVERSITY OF GHANA</b>	<b>A.70 OME</b>
<b>OPOKU AGYEMANG</b>	<b>LEONARD</b>	<b>2017</b>	<b>REFLECTIONS ON RECENT DEVELOPMENTS IN MODERN AFRICAN THEOLOGY IN SOME SELECTED THEOLOGICAL PUBLICATIONS, 1984-2014: A</b>	<b>ACI</b>	<b>A.70 OPO</b>



			<b>THEMATIC STUDY OF THE ISSUES, PATTERNS AND TRENDS</b>		
<b>OPPONG DONKOR</b>	<b>EMMANUEL</b>	<b>2019</b>	<b>THE HISTORICAL AND THEOLOGICAL SIGNIFICANCE OF THE MOTHER TONGUE FOR CHRISTIAN MISSION: A PRELIMINARY STUDY OF SELECTED MISSIONARY AGENCIES AND CHURCHES IN GHANA</b>	<b>ACI</b>	<b>A.70 OPP</b>
<b>OWIREDU</b>	<b>KENNEDY KWAME</b>	<b>2017</b>	<b>READING BEHIND THE TEXT: ANALYSIS AND DOCUMENTATION OF SELECTED PORTIONS OF THE REVISED ASANTE-TWI BIBLE</b>	<b>ACI</b>	<b>A.70 OWI</b>
<b>PHIRI</b>	<b>JOHN</b>	<b>2017</b>	<b>GOSPEL AND CULTURE ENGAGEMENT: AN ANALYSIS OF MIYAMBO YA MAL/RO YA ACHEWA (THE CHEWA TRADITIONAL FUNERAL PRACTICES), AND IMPLICATIONS FOR CHRISTIAN MINISTRY AMONG THE CHEWA PEOPLE OF ZAMBIA</b>	<b>ACI</b>	<b>A.70 PHI</b>
<b>PINKRAH</b>	<b>SAMUEL KYEI</b>	<b>2018</b>	<b>THE ROLE OF VERNACULAR IN THE TRANSMISSION OF THE GOSPEL: EXPLORING THE PERSPECTIVES OF SOME AFRICAN THEOLOGIANs AND</b>	<b>ACI</b>	<b>A.70 PIN</b>

			<b>THEIR IMPLICATIONS FOR THE CHURCH LN GHANA TODAY</b>		
<b>PREMPEH</b>	<b>SAMUEL</b>	<b>1970</b>	<b>ATTITUDES AND POLICIES OF THE PROTESTANT CHURCHES TO TRADITIONAL BIRTH, PUBERTY, MARRIAGE AND FUNERAL RITES IN GHANA</b>	<b>UNIVERSITY OF EDINBURGH</b>	<b>A.70 PRE</b>
<b>PUPLAMPU</b>	<b>GIDEON BUERNOR</b>	<b>2012</b>	<b>THE MEANING AND NATURE OF CONVERSION WITH PARTICULAR REFERENCE TO JAMES F. ENGEL'S SPIRITUAL DECISION-MAKING SCALE</b>	<b>ACI</b>	<b>A.70 PUP</b>
<b>PUPLAMPU</b>	<b>ROSE BUERKIE</b>	<b>2022</b>	<b>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)</b>	<b>ACI</b>	<b>A.70 PUP</b>
<b>PYM</b>	<b>CYNTHIA J</b>	<b>2009</b>	<b>MOTHER-TONGUE SCRIPTURE AS A SOURCE OF NEW THEOLOGICAL INSIGHT: AN EXEGETICAL TEST CASE</b>	<b>ACI</b>	<b>A.70 PYM</b>
<b>QUAME</b>	<b>VALENCIA</b>	<b>2021</b>	<b>“WATERING SEEDS OF LIFE FROM PRIMAL WELLS”: A THEOLOGICAL</b>	<b>ACI</b>	<b>A.70 QUA</b>

			<b>ANALYSIS OF GA PRAYER AND SONG TEXTS</b>		
<b>QUAYE</b>	<b>JANE HARRIET AKWELEY</b>	<b>2020</b>	<b>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.</b>	<b>ACI</b>	<b>A.70 QUA</b>
<b>SAKYI</b>	<b>ALBERT HACKMAN</b>	<b>2019</b>	<b>PRAYERS IN BIBLICAL AND AFRICAN (GHANAIAN) CONTEXTS: AN EXAMINATION OF SOME PRAYERS OF THE GRACE EVANGELISTIC TEAM OF THE PRESBYTERIAN CHURCH OF GHANA, GRACE CONGREGATION, AKROPONG - AKUAPEM</b>	<b>ACI</b>	<b>A.70 SAK</b>
<b>SAKYIAMA</b>	<b>FRANCIS ADDO</b>	<b>2016</b>	<b>THE RELEVANCE OF THEABOTAKYI ACCORD (1733) TO THEASONA-ABUSUA OF AKUAPEM-AKROPONG AS VIEWED FROM THE STATUTORY AKUAPEM TRADITIONAL AREA: AN ANALYSIS OF CHRJSTIANITY'S ENGAGEMENT WITH AKUAPEM CULTURE</b>	<b>ACI</b>	<b>A.70 SAK</b>
<b>SANDOUA</b>	<b>YOLANDE ADELAIDE</b>	<b>2011</b>	<b>LANGUAGE, TRANSLATION AND LITERATURE: SOME THEOLOGICAL AND LITERARY PERSPECTIVES</b>	<b>ACI</b>	<b>A.70 SAN</b>

			<b>FROM SELECTED WORKS OF ANDREW F. WALLS, LAMIN SANNEH, JOHN S. MBITI AND NGUGI WA THIONGO USING SANGO AS ILLUSTRATIVE TEXT</b>		
<b>SIMPSON</b>	<b>ANDREW KWAMENA</b>	<b>2017</b>	<b>AGAPE GOSPEL MISSION INTERNATIONAL, A NEO-PENTECOSTAL MISSION: HISTORY AND CONTRIBUTION TO CHRISTIANITY IN GHANA.</b>	<b>ACI</b>	<b>A.70 SIM</b>
<b>SOWAH</b>	<b>HENRY AKO-NAI</b>	<b>2017</b>	<b>EXPLORING THE DYNAMICS OF PRIMAL RELIGIONS AS THE SUBSTRUCTURE OF CHRISTIANITY: A CASE STUDY OF SELECTED AFRICAN PRIMAL I CHRISTIAN PRAYER AND SONG TEXTS</b>	<b>ACI</b>	<b>A.70 SOW</b>
<b>SQUIRES</b>	<b>HAZEL</b>	<b>1995</b>	<b>THE PROPHET, THE HEALER AND RECOVERING THE WORLD IN BETWEEN</b>	<b>UNIVERSITY OF EDINBURG</b>	<b>A.70 SQU</b>
<b>STINTON</b>	<b>DIANE BARBARA</b>	<b>1994</b>	<b>LUKE 1:26-56: AN EXEGETICAL STUDY OF BIBLICAL SPIRITUALITY AS EXEMPLIFIED IN MARY OF NAZARETH</b>	<b>REGENT COLLEGE</b>	<b>A.70 STI</b>

<b>SULE-SAA</b>	<b>SOLOMON SUMANI</b>	<b>2000</b>	<b>ETHNICITY AND THE CHURCH: THE CASE OF THE PRESBYTERIAN CHURCH OF GHANA</b>	<b>UNIVERSITY OF NATAL</b>	<b>A.70 SUL</b>
<b>TSHEHLA</b>	<b>MAARMAN SAMUEL</b>	<b>2001</b>	<b>READING JOHN 1:1-18 IN SESOTHO: AN INVESTIGATION OF THE ISSUES, MEANINGS AND INTERPRETATIONS RAISED BY MOTHER TONGUE EXEGESIS</b>	<b>UNIVERSITY OF NATAL</b>	<b>A.70 TSH</b>
<b>WAIGI</b>	<b>ABRAHAM NG'ANG'A</b>	<b>2006</b>	<b>THE PLACE OF THE TRANSCENDENT IN AFRICAN LIFE AND THOUGHT-READING KENYATTA'S FACING MOUNT KENYA AS A CONTRIBUTION TO AFRICAN THEOLOGY</b>	<b>ACI</b>	<b>A.70 WAI</b>
<b>WAIGI</b>	<b>CLAIRE LOUISE</b>	<b>2006</b>	<b>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</b>	<b>ACI</b>	<b>A.70 WAI</b>

<b>WEGURIH</b>	<b>ROGER AWDIBAH</b>	<b>2012</b>	<b>GATHERED UNTO THE FATHER: AN EXEGETICAL AND THEOLOGICAL READING OF GENESIS 49:29-50:26 FROM A GHANAIAI PERSPECTIVE</b>	<b>UNIVERSITY OF GHANA</b>	<b>A.70 WEG</b>
<b>WIAFE</b>	<b>KOFI ATAKORAH</b>	<b>2020</b>	<b>CHRISTIANITY AND THE BROADCASTING MEDIA IN GHANA: A STUDY OF THE CHURCH OF PENTECOST AND HER PENTECOST HOUR TV PROGRAMME</b>	<b>ACI</b>	<b>A.70 WIA</b>
<b>WIRKUU</b>	<b>GENESIS SUIKA</b>	<b>2015</b>	<b>UNDERSTANDING THE CHRISTIAN MINISTRY OF RECONCILIATION IN THE LIGHT OF THE KIDIV RITUAL OF THE NSO PEOPLE OF CAMEROON</b>	<b>ACI</b>	<b>A.70 WIR</b>
<b>YOUNG</b>	<b>JOHN WILLIAM</b>	<b>1997</b>	<b>MAKING THE PRESBYTERIAN MINISTRY TO THE DAGOMBA PEOPLE OF GHANA MORE EFFECTIVE</b>	<b>FULLER THEOLOGICAL SEMINARY</b>	<b>A.70 YOU</b>
<b>ZELEKE</b>	<b>TAMIRU</b>	<b>2007</b>	<b>THE ORIGIN AND EXPANSION OF THE MULU WONGEL CHURCH IN ETHIOPIA WITH PARTICULAR REFERENCE TO ITS MISSIONARY PERSPECTIVE (1960-1991)</b>	<b>ACI</b>	<b>A.70 ZEL</b>
<b>ZIZER</b>	<b>MARVEL DORINDA SYLANNA</b>	<b>2014</b>	<b>'AWUJOH': A STUDY OF THE SOCIAL AND RELIGIOUS SIGNIFICANCE OF ANCESTRAL RITES AMONG THE</b>	<b>ACI</b>	<b>A.70 ZIZ</b>

			<b>CREOLE OF SIERRA LEONE AND ITS ENGAGEMENT WITH CHRISTIANITY</b>		
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