UNIVERSITY OF GHANA

DEPARTMENT FOR THE STUDY OF RELIGIONS

ORDAINED WOMEN MINISTERS IN THE PRESBYTERIAN CHURCH
OF GHANA: ROLES AND CHALLENGES

BY

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LEGON IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR
THE AWARD OF PhD RELIGIONS DEGREE

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DECLARATION

I hereby declare that this thesis is the result of my own work carried out at the Department of Religions, University of Ghana, Legon, under the supervision of Prof. Elizabeth Amoah, Rev. Dr. Benhardt Yemo Quarshie and Rev. Dr. George Ossom Batsa.

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Signature ...................................... Date ......................

REV. DR. GEORGE OSSOM- BATSA
DEDICATION

To my beloved parents, Nicholas Yaw Sintim-Ofosuhene and Grace Yaa Dufie Sintim-Ofosuhene, my husband Willam Yaw Adasi and my three daughters, Samuella, Ernestine and Solace Adasi for helping me attain the education I yearned for.
ABSTRACT

After several debates on whether or not women should be ordained in the Presbyterian Church Ghana (PCG), the church eventually ordained women into the clergy and assigned them roles. However, in performing their roles the ordained women ministers are faced with some challenges which are based on socio-cultural, theological and psychological factors. This thesis sets out to investigate the reasons for the scarcity of information about the post ordination activities of women as clergy into the PCG. Within the Ghanaian context there is not much detailed and systematic study of the activities of women after their ordination. This research investigates the roles of ordained women ministers in the PCG and the challenges that confront them. The thesis provides detailed information on the post ordination experiences of ordained women ministers.

This study examines the theory of feminism as a theoretical frame using historical analysis. The existing structures within both the church and society are patriarchal and the structures turn to focus more on men than on women in the various sectors of life. To examine the issues, data was collected through primary and secondary sources for analysis. The researcher conducted her research through personal observation, administration of questionnaires and personal interviews. The secondary sources involved examination and synthesis of documentary evidence, letters and personal files.

The researcher came to the conclusion that though the women ministers are effectively performing their roles some of the negative perceptions that were used earlier to keep them from the ordained ministry still persist. In some cases the women ministers were prevented from fully performing their roles. This is because some members (especially older men) in the PCG continue to have cultural perceptions on the roles of women as assigned mainly to the domestic domain. Some members also find it difficult to work with the ordained women ministers as congregational leaders because they are women. It is therefore concluded that the ordained women ministers in the PCG will continue to face challenges in performing their roles so long as the socio-cultural, religious and psychological perceptions persist about female ministers.
ACKNOWLEDGEMENTS

This thesis is the result of the support I have received from many people, my parents, husband, three daughters, supervisors, mentors, Reverend Ministers and friends who have helped to make it possible.

My sincere gratitude goes to my three supervisors, Prof. Elizabeth Amoah, Rev. Dr. Benhardt Quarshie and Rev. Dr. George Ossom-Batsa, who tirelessly reviewed the work, provided direction and useful comments to bring the work to its present state.

My sincere thanks go to Dr. Kwadwo Kwabia (formerly of the School of Graduate Studies, University of Ghana)

I also wish to express my appreciation to Dr Rose Mary Amenga-Etego of the Department of the study of Religions; Dr Kwaku Mensah Ganu (formerly of Ghana Universities Press) for his advice and patience in reading through all the chapters of this thesis, and to Reverends Professor David N. A. Kpobi, Professor Ntreh, Dr Samuel Prempeh, Dr. Branford Yeboah, all of the Presbyterian Church of Ghana, for providing useful comments on various aspects of the topic.

My Special thanks go to Reverends Dora Ofori Owusu, (the first woman to be commissioned in the PCG), Alice Kyei-Anti (who was present at the time of the debate against women’s ordination) and Rose Teteki Abbey for their assistance and permission to take their photographs. I thank all the Presidents of the women’s fellowships in the various presbyteries of the Presbyterian Church of Ghana for taking their time to respond to my questionnaire.
My special appreciation goes to the numerous Presbyterian Reverend Ministers and workers for giving me access to women’s activities from PCG archives. My thanks go to the past and present Directors of the Presbyterian Women’s Centre, Abokobi, Reverends Felicia Adu Kumi, Esther Abam Adjetey and the deputy director Cynthia Boama for their support in sourcing information about the PCG’s women’s centre at Abokobi.

Finally, I wish to acknowledge the contribution and support of my friends and colleagues Mathew Alidza of the University of Cape Coast and Raymond K. Awadzi for taking the pain to read through some of my chapters.
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<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>CEDAW</td>
<td>Convention on the Elimination of all forms of Discrimination Against Women</td>
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<tr>
<td>CLAN</td>
<td>Church Life and Nurture</td>
</tr>
<tr>
<td>EAWM</td>
<td>EvangelischerArbeitskreisfürWeltmission in Österreich</td>
</tr>
<tr>
<td>EMS</td>
<td>Evangelical Mission of South Western Germany</td>
</tr>
<tr>
<td>J. Y.</td>
<td>Junior Youth</td>
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<tr>
<td>NUPSG</td>
<td>National Union of Presbyterian Students of Ghana</td>
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<tr>
<td>PCG</td>
<td>Presbyterian Church of Ghana</td>
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<tr>
<td>PWC</td>
<td>Presbyterian Women’s Centre</td>
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<tr>
<td>PWTC</td>
<td>Presbyterian Women Training College</td>
</tr>
<tr>
<td>RTC</td>
<td>Ramsayer Training Centre</td>
</tr>
<tr>
<td>WMC</td>
<td>Women’s Mission Committee</td>
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<tr>
<td>WWCC</td>
<td>Women’s Work Central Committee</td>
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CHAPTER ONE
INTRODUCTION

1.1 Background to the Study

Women have for a long time been associated with the thriving of the Christian mission and ministry in the Presbyterian Church of Ghana (PCG). They constitute the bulk of the Christian church and their contributions toward the church have, throughout history, been a subject for discussion. Since the 1900s, women have taken such leadership positions in the PCG as presbyters, deaconesses, catechists, lay preachers, children’s service teachers, women’s fellowship presidents, counselors, caretakers, junior youth (J. Y.) teachers, and session clerks. They also lead group discussions and Bible studies; they undertake evangelistic campaigns, embark on developmental projects in the church, and generally, participate fully in almost all aspects of the church’s activities. They have become the real backbone of the church and their communities.

Even though the PCG preaches an all inclusive Gospel she finds it difficult to link the same with women’s leadership roles. This appears to be echoed by M. A. Oduyoye when she writes: ‘The story that continues to go untold is that of those (women) who stayed and worked… let us tell the stories of our fore sisters, for such is the pecking order of the church’s historiology, that unless one is an arch-heretic, a bishop, a male missionary or a wealthy member, one does not get space in the records.’

We share the opinion of M. A. Oduyoye that in the past, women’s stories were not told; only the deeds of men were narrated. So the stories of missionaries like Andreas Riis and his compatriots were told without any mention of their women counterparts. This is well

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illustrated by the list of missionaries on the plague at the PCG Ramsayer Training centre Abetifi-Kwahu. On this plague, the names of missionaries from 1876 have been inscribed but strangely enough the names are all of male missionaries. The list does not include the name of even a single woman missionary. This suggests that since 1876-1976 there were no women missionaries among the missionaries whose work initiated the PCG? Or is it the usual way of not acknowledging the tremendous contribution of women to the church? This definitely is a demonstrative way of perpetuating the old and existing paradigm of history in which the activities of men are highlighted. This confirms Fiorenza’s argument that, the extraordinary efforts, struggles and the contributions of these great achievers have ‘disappeared again and again from historical consciousness and remained unknown not only to men but to women in the PCG.’\endnote{2} However, this research is a shift from the earlier scholarships on the contributions of people to the growth of the PCG, where the focus was on the contributions of men. This study therefore focuses on the contribution of women particularly ordained women ministers and the challenges they face in the PCG. The study starts by tracing the historical development of the roles of women as presbyters, deaconesses and catechists to their roles as ordained women ministers in the PCG with the aim of understanding the challenges faced by them in the church.

1.2 Statement of the Problem

Several works have been done on the debates and arguments regarding women’s ordination.\endnote{3} However, within the Ghanaian context there is very little detailed and systematic study of the activities of women after their ordination. Consequently, there is scarcity of information about the post ordination activities of women as clergy into the PCG. This study is an attempt to investigate the roles of ordained women in the PCG and

\footnotesize{\begin{itemize}
\item \endnote{2} Fiorenza, ‘Transforming the Legacy’, p. 1.
\item \endnote{3} see Torto 1998
\end{itemize}}
the challenges that confront them. This thesis is to provide detailed information on the post ordination experiences of women ministers.

1.3 Theoretical Framework and Methodology

This study on the roles and challenges of ordained women ministers in the PCG employs the theory of feminism as a theoretical frame. The main argument is that the existing structures within both the church and society are Patriarchal in the sense that the structures turn to focus more on men while marginalizing women in the various sectors of life. This type of theory some scholars described as feminist theory. Russell a feminist theologian, defines feminism as ‘the political theory and practice that struggles to free all women: Women of color, working-class women, poor women, disabled women, lesbians, old women as well as white, economically privileged, heterosexual women…’ 4 In effect, feminism is about challenging the paradigm, calling for a change and equality. It refers to movements aimed at defining, establishing and asserting equal political, economic and social rights and equal opportunities for women. Thus, feminism advocates that women need to emerge as full human beings liberated from all forces which have kept them in subjugation. It can be explained that feminism represents a search for liberation from all forms of dehumanization on the part of those who advocate full human personhood for every race, class, sex, sexual orientation, ability and age.

Mercy Amba-Oduyoye argues that feminism ‘has become the shorthand for the proclamation that women’s experience should become an integral part of what goes into

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the definition of being human.\(^5\) M. A. Oduyoye further explains that feminism is not the word for the female but as a part of the whole movement geared toward liberating the human community from entrenched attitudes and structures that can only operate if dichotomies and hierarchies are maintained.\(^6\) By this she argues that both men and women should be given equal opportunity to work together as partners in order to liberate the human community from entrenched attitude structures.\(^7\)

Gender based segregation is largely evident in the socio-economic and religious activities, patterns and roles set for women and men in traditional African societies. Thus, women were not only prevented from occupying certain societal and ecclesiastical positions in the church because of their sex but also assign different roles that centre on the home. Thus M. A. Oduyoye argues that ‘in Africa, women make pots which are sold cheaply; men make ritual objects and carvings that are highly regarded.\(^8\) In effect, the social differentiation between men and women was determined just as the wheels of culture were set in motion.

Russell is also of the view that the existing system does not encourage women to live their full potentials whether in the church or society in general. She therefore argues that women and men should act in partnership so that both men and women are given equal opportunity if they have the skills to be leaders in the church. However, scholars such as Gaba argues that in Africa, some women can be diviners and priestesses performing all the functions of priests.\(^9\) It must be admitted that not all the theories and critiques advanced by feminist scholars may apply to all situations. As such, there is the need to put all feminist theories:

\(^6\) Oduyoye, *Hearing and Knowing* p. 121.
\(^7\) Oduyoye, *Hearing and Knowing* p. 121.
\(^8\) Oduyoye, *Hearing and Knowing*, p.123.
\(^9\) PCG, Minutes of the 42nd Synod, p.59.
into their proper historical context in order to make them relevant. It is within this frame of thought that this discussion on the roles and challenges of ordained women ministers is based.

1.3.1 Methodology

Historical method has been employed for data collection in this research. To examine the issues we adopted the following techniques for data collection and analysis. Data has been collected mainly through primary and secondary sources. The main methods used under primary sources were personal observation, administration of questionnaires and personal interviews. The secondary sources involved examination and synthesis of documentary evidence, letters and personal files.

1.3.2 Primary Sources

Personal Observation

I undertook personal observation of the works and activities of the ordained women ministers and personal interview of family members of Gladys Maku Nyarko (the first woman to be ordained in the PCG, now deceased) and Rose Akua Ampofo (deceased) who initiated the establishment of the PCG women’s centre at Abokobi. The interaction sought to solicit information on the background (birth, parents, education, careers, ordination, roles and challenges) of the ordained women. I categorized the ordained women ministers in the PCG into two: first and second generation ministers. The first generation included the ordained women ministers who were commissioned and ordained just after the debate for women’s ordination and those who went through the deaconesses/catechist programme at the Ramseyer Training Centre before being commissioned. The second generation

involved the ordained female ministers who went straight for their theological training at the Trinity Theological Seminary. For example, under the first generation, I conducted structured personal interview with Dora Ofori Owusu, Alice Kyei Anti, Mercy Adjei Dankyi, Paulina Dankwa, Elizabeth Fosu, Mary Owusu and Hannah Yeboah.

The second generation of the ordained women ministers in this study are Margaret Ampadu Daaduam (The first female of the PCG to go to Trinity and now a minister’s spouse), Rose Teteki Abbey (A Couple minister and now Ga Presbytery Clerk), Esther Adjetey (First female Ga Presbytery Clerk, now director of the PCG Women’s Centre at Abokobi), Edith Osarfo Affum (had been an acting Presbytery Clerk in the Northern Presbytery, Head of PCG Senior Secondary Schools, now Regional Manager of Schools in the Western Region), Ernestina Afriyie, (holds a PhD in theology), Lily Oteng Yeboah, Lorna Khemchand (district minister in Accra at Nima), Cynthia Boama, Regina Lawman, Felicia Adu Kumi (the former director of the PCG women’s centre at Abokobi) and Elizabeth Aduama. Some had their ministerial training at the Trinity Theological Seminary in Accra and at Ramsayer Training centre at Abetifi. These women are selected because they constitute the first and second generation of ordained women ministers of the PCG.

**Administration of Questionnaires**

Questionnaires comprising open and closed ended questions were prepared and administered to 500 selected ordained ministers (female and male), church elders, agents and congregational members of the Church the women serve. Open-ended questions were designed to permit free response from respondents rather than responses limited to choices between suggested alternative answers. Open ended questions have the advantage that,
they make room for the use of follow up questions or probes. However, the recurring problem I faced was that some respondents provided too many answers to some of my questions which made it difficult to categorize or analyze.

Close-ended questions provided a number of possible answers for the respondents to select from. The advantage was that the questions were easily handled and analysis less cumbersome. The problem I encountered was that, the questions did not provide the opportunity for respondents to express their feelings more freely (See Appendix H1-4).

The five hundred questionnaires were administered as follows:

- Ordained Female ministers – 50
- Ordained Male ministers – 100
- Church Elders (Presbyters, Catechists, Group Leaders) – 150
  (Of the various congregations where these women have ministered)
- Congregational members – 180
- Staff of the PCG Women’s Center, Abokobi – 20

Five hundred sample size is chosen in order elicit responses that gives a fair representation population of the PCG members who have had encounter with activities of ordained women ministers. However the distribution is done in order to ensure that respondents cut across all the Presbyteries of the PCG and the various hierarchycal structures of the church. This is because as at 2010 about Seventy-Six ordained female ministers have been posted all over the country. Some of the Presbyteries were Ga, Asante, West Akyem, Kwahu, Asante-Akyem, Akwapem and some respondents from the PCG Headquarters. Some of the local congregations that the respondents belong to are Mamprobi Ebenezer Presbyterian

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Church, Trinity Congregation-Kwadaso, Resurrection Accra Central, Osu North, Tema North, Redemption, Tema Main, Amanfrom, Mpraeso, Akropong, Zimmermann at Abokobi, Techiman, Oda, Nankasse, Nima, Adenta, Nsoatre, Winneba, Sunyani, Odumase Krobo, Dansoman among others.

Some of the respondents held positions like presbyters/senior presbyters, district Secretaries, Women’s Fellowship presidents, session clerks, Youth presidents, Young Adult Fellowship presidents, presidents and vice presidents of Men’s Fellowship, Senior Citizens, catechists, Bible Study And Prayer Group, evangelism coordinators, among others.

**Personal Interviews**

I used personal interviews because many of my respondents were willing to talk and they understood the issues under investigation. I used Twi or English for flexibility. Whenever I sensed a change in situation(s), I adapted questions to suit the people involved. The interviewing method has been very useful given the depth of information obtained. Questions were asked, feedback was provided and within a relaxed atmosphere, information was sought, noted and corroborated. I tried to be very objective during the interviews.

The respondentss included the clergy (both men and women), leaders of associations and welfare groups and the lay-faithful. Ordained women ministers were also interviewed. In the case of the dead ordained women, their family members and close associates were interviewed. Interviews were also conducted with key figures like A.L Kwansa a former Synod Clerk who was involved in the debate for women’s ordination in the PCG during the mid 70s, a former General Assembly Moderator, Samuel Prempeh, a church historian,
Amfo Akonor, a former director of Ramseyer Training Centre, Christian Ocloo, the present director of Ramseyer Training Centre, male ministers, church leaders, presbyters, catechists, caretakers, lay representatives who were present during the debate for women’s ordination in the 70s and those who have worked with ordained female ministers of the PCG in the various congregations. The interview helped bring out the views and perceptions about the women clergy in the church and how those who have found themselves in such positions are faring or have fared.

1.3.3 Secondary Sources

Secondary sources used included published works, the Revised Standard Bible, (New International Version Bible), Bible commentaries, journals, articles, the PCG Constitution, Liturgy and Service book of the PCG, ordained female ministers personal files, newsletters, magazines, brochures, pamphlets, reports and minutes of Synod and the internet. This literature enabled the collation of views from authors who have written on the subject or on any issue related to it for critical analysis. It also provided information on the history and the constitutional background regarding how the PCG is run. Where necessary, extracts from theses were resorted to.

The researcher was provided with alternative perspectives through the reading of archival sources like PCG archives, Synod and General Assembly reports and minutes and conference minutes during the period of the debate for women’s ordination. Reports on ordination of women in other sister churches such as Evangelical Presbyterian Church, Ghana, the Anglican Church of Ghana and Methodist Church, Ghana. All these provided a wealth of information for better understanding of issues.
1.3.4 Data Analysis

Out of the 500 questionnaires administered, the following were the responses. Of the 50 ordained female ministers 80% responded. 50% of the 100 ordained male ministers responded. Of the 150 Church elders, 70% responded. 60% of the 180 congregational members also responded. Finally 95% of the 20 staff of the PCG women’s centre at Abokobi responded.

The questionnaires which were administered to the ordained female ministers were sorted into first generation and second generation categories to facilitate the analysis. Qualitative method of data analysis has been employed to evaluate data that have been gathered during the field work. This is the method that relies on the quality of the information based on its relevance to the subjects being studied rather than reliance on the quantity of responses to a particular issue. This method of data analysis has helped to understand the processes through which the ordination of women in the PCG have undergone, their roles, challenges that the ordained women encountered, their prospects and the extent to which the phenomena of ordaining female ministers have been described within gender discourse.

The data covers the socio-cultural backgrounds, women’s ordination in the PCG as well as the roles and challenges of PCG ordained women.

1.4 Research Question

Do the ordained women ministers play equal roles as the ordained male ministers?

What are the underlining factors that contribute to the challenges that the PCG ordained women ministers face in the performance of their roles?
1.5 Objectives of the Study

The main objective is to research into the post ordination activities of women ministers in the Presbyterian church of Ghana.

The sub-objectives are to:

1. Examine the roles that the ordained women ministers play in the Presbyterian Church of Ghana.

2. Research into the challenges the ordained women ministers encounter in the performace of their roles.

1.6 Literature Review

The historical antecedent pertaining to women’s ordination and inclusion into priesthood is a long and interesting one. Throughout the history of Christianity, many are the women who have, at various stages, stood high and offered ‘any form of opposition to any form of social, personal or economic discrimination which women suffer.’ Consequently, scholars in the fields of theology, religion, sociology, anthropology, psychology, and other disciplines, have dwell very much on the role of women in religion. Finding literature on this phenomenon, therefore, is not difficult. However, most of the literature has been largely Eurocentric. What exist locally, in Ghana, are mostly journal articles, which are written not by women but mainly by men for the reading public, although few women also write. Interestingly, most of what is even termed ‘local literature’ is sometimes written by foreigners. Thus, most of the existing literature is non African. The ensuing discussion, however, presents some of the relevant data which have been raised on the development of the role of women in religion and their challenges.

1.6.1 Emerging Women Clergy and Resistance

In her *Feminist Approaches*, Morgan gave a historical synopsis of some of what she terms as *religious feminists* whose ideas, contributions or backgrounds cannot be hidden or swept under the carpet. According to Morgan, an important dimension that confronts religion has, throughout history, been ‘historical perpetuation of unjust, exclusion practices that have legitimized male superiority in the very social domain.’¹⁴ It is then clear that women have been unjustly discriminated against based on their sex. Such discrimination has always (or rather mostly) been purported to be supported by scriptural texts which are used to legitimize it. Women who tried to resist this institutionalized subordination of women were in one form or the other shut up or counter resisted.

Morgan offered the historical development of feminist approaches that sought to highlight the role of women who in every historical period challenged the constraints placed upon them by religious authority. According to him, its origin can roughly be traced to ‘a recognizable form of organized Anglo-American religious feminism that emerged in the nineteenth century.’¹⁵ The dominant issues at the time bordered on the debate over equal access to the ministry and biblical criticism. Morgan recounted that the road to ordination of women occurred at a time of ‘unprecedented female involvement in religious life.’¹⁶ It must be remembered that the 19th century was a period of dramatic involvement of women working as nuns, missionaries, fund-raisers, and philanthropists. Notwithstanding this, their contribution was neglected and they were reminded of the primacy of their role as

¹⁵ It must be said that feminist struggle started way before the 19th century though its recognition was given around this time. Elizabeth Gossmann dates it back to the 12th century.
¹⁶ Morgan, ‘Feminist Approaches’, p. 44.
home and family keepers; hence their ‘claim to spiritual self-expression’, as he puts it, was made to be internalized and not outwardly expressed. Their ‘fallible male’ counterparts reserved the exclusive rights to such divine given position which knew no sex.

The aggrieved and spiritually conscious did not give up the fight as they, during that same century, received an added impetus from ‘the simultaneous’ advance of the secular women’s movement, demanding increased opportunities in education and employment… providing religious feminists with a language to critique such ambivalent attitudes.”

Feminists such as Matilda Joslyn Gage and Elizabeth Cady Stanton, according to Morgan, came to regard the biblical basis of institutional religion as a major reason for female segregation in the church.

Morgan’s *Feminist Approaches* undoubtedly, is very significant for the present work. Its useful resources will be particularly felt in discussing the historical development of women’s inclusion in the church and the road to women’s ordination particularly in the PCG in chapters two and three of this thesis.

Elizabeth Gossmann throws more light on the struggle of women particularly with regard to Biblical interpretation from the European perspective. In her *History of Biblical Interpretation by European Women*, Gossmann challenged and called for an end to feminist subordination especially in matters of biblical interpretation. Drawing on a historical overview of the contribution of some European women in biblical interpretation, She observed that ‘because women writers were more or less obliged to introduce

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17 Morgan, ‘Feminist Approaches’, p. 44.
18 Morgan, ‘Feminist Approaches’, p. 44.
themselves with an expression of modesty and an excuse for their writing in spite of being female, they adopted the negative portrayal of women (poor, little, uneducated, miserable, wretched) used by scholastic male theologians.'¹⁹ Women writers, with time, came to regard themselves as prophetesses, who equally had the power of seeing visions and ‘auditions’ in which they often received the ‘correct’ biblical interpretation from Christ himself, and interpretation different from that of male teachers and preachers.²⁰ Gossmann portrayed such women as Hildegard Von Bingen, Gertrud the Great and other medieval and early modern era women writers as the liberators of the feminist world. Hildegard Von Bingen, for example, was described as ‘an ardent defender of God’s image (imago Dei) in women.’²¹ Gossmann concluded that:

> Whether it is Genesis interpretation or emphasis on women’s functions in the Gospel, especially on Easter morning, women have always criticized the patriarchal reading of the Bible and have always developed new concepts. But seldom was the exegesis of women integrated into the official doctrine of the churches. Those male writers who adopted the feminist interpretation of the Bible did not quote the women writers from whom they learned, but only from their male forerunners, since women were not acknowledged as authorities. Nor did women belong to the powerful teachers of the churches. Hence, in every generation women were forced to begin the hermeneutical task anew.²²

Although Gossmann’s analysis focused mainly on European women, it is nonetheless very useful literature for the present work as it offers a host of useful insights into some of the thematic concepts in this thesis. Gossmann’s work is particularly relevant to discussions on European women in mission in the early history of the PCG in Ghana.

Elizabeth Schussler Fiorenza draws the discussion a bit closer home when she explores the life and contribution of African-American women such as Sojourner Truth, Amanda Berry Smith, Jarena Lee, Julia Foote, Mazia Stewart, or the Quarker Elizabeth. According to

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Fiorenza, these women drew their inspiration and authority for biblical interpretation and preaching first of all from a mystical experience in which they had a ‘face to face’ encounter with God or Jesus. Unlike their European counterparts, these women did not only experience gender or sexual discrimination but a combination of gender and social inferiority. They challenged themselves to defeat ‘the patriarchal gender-face system’ in which they found themselves. In the end they transcended beyond limitations imposed on them. It can be noted that their situation as African-American women evangelists presented them with double agony, the daunting task of breaking a doubled yoke on them. Fiorenza explains:

As *blacks* they had to address white audiences who doubted the human capacity of African-Americans for learning and religious salvation. As women they had to address audiences, black and white, who questioned both their ability to exercise authority and the legitimacy of their speaking in public. This critical interplay between “Spiritual” experience and the authorizing interpretation of scriptures leads to an implicit privileging of sociopolitical experience.

Fiorenza’s account indicates that the role of the African-American in liberating herself, in seeking what Morgan calls ‘spiritual self-expression’ is indeed daunting. Cultural, biblical and racial stereotypes hinder the attainment of full liberation from the ‘series of historical constructed, sinful social structures open to revision through feminist political struggle.’ Thus, even if the female is accepted, the female spoken about here is subject to limitations. It, by this account, excludes the African-American women feminists. Any attempt to speak of the ‘native’ African woman feminist or evangelist would, therefore, be a waste of audiences’ time (if there would be any).

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25 Morgan, ‘Feminist Approaches’, p. 44.
1.6.2 Women Leadership Positions in the Church

The first group of Basel missionaries to come to Ghana landed at Osu on 18th December, 1828. They were made up of Karl F. Salbach, Gottlieh Holzwath,约翰nes Henke, who were all Germans, and Idiannes Gottliels Schmidt, a Swiss.\(^\text{27}\) Judging from the names above, one can clearly deduce that there were either no women minister in the Basel mission let alone, going on mission in another country as the four men did. This, by no means, implies that no woman played any leadership roles in the church. Rather, they were assigned roles such as household chores that were insignificant to Christian ministry. However, women were more than willing to sacrifice and go beyond their assigned roles. In Basel, Switzerland, in the Wurttemberg districts in Germany, and Denmark, many women were reported to have contributed to spreading the gospel in many lands.\(^\text{28}\) However, the records have consistently displayed a certain pattern: the omission of the contributions of women to the establishment of the PCG’s Mission in Ghana. These omissions should, however, not be taken as a case of oversight. Rather, it seems that this reflects the general attitude towards women and their contribution in the church. In the study of the role of women in the church, this pattern, displayed is unmarked. Some people think women do not play any leadership roles. B. Sackey, in her *New Directions in Gender and Religion*, examines the new dimension in gender relations in African independent churches as concerns women in leadership positions in the church. She dwells on how women have managed to make a breakthrough or what she termed a ‘reclaim’ which is not new to the Ghanaian/African. This work will be compared to chapter four of this thesis because after women had to struggle to be ordained, they had


taken positions in the PCG as district ministers, administrators, presbytery clerks, presbytery chairpersons, chaplains and they have been heading congregations.

According to B. Sackey, women are not new when it comes to leadership positions in West Africa. Citing examples from Akan women in Ghana, and Igbo and Yoruba women in Nigeria, B. Sackey recounted that women have, over the years, enjoyed a high status of authority in socio-political, the economic, and particularly the religious realms;²⁹ (in the PCG, women have been presbyters, deaconesses, catechists, lay preachers, children’s service teachers etc).

According to B. Sackey, women particularly in African Independent Churches for example, have been involved in issues affecting the nation which have brought them into ‘the high echelons of decision-making bodies’. Today, some women members, she observed, are directly involved in political decision-making in their capacity as members of parliament, negating the common ideas that women are generally apolitical. In spite of all these achievements, the contributions of women in the church and the PCG in particular have been challenged. B. Sackey observed that this is particularly so because of the perception in relation to the male-oriented mission churches.

According to her, women in the spiritual churches are credited with complementing the spiritual vacuum in the lives of their members; mission churches like the PCG were mainly male-dominated and they literally hinder the spiritual gifts of women. She thinks in the mission churches, even though women feature prominently, they have not been accorded

the significant status they deserve. Some of these challenges will be discussed in chapter five of this thesis. B. Sackey comments that women have excelled beyond expectations with the passage of time and have set the precedence for women to follow suit. M. A. Oduoye in her book, *Hearing and Knowing*, thinks women have done a lot for the church but the church seems unconcerned about their contribution. She discusses issues that relate to the gospel in the African context especially matters that border on feminism. Her view seeks to synthesize the situation of African women in the church within the historical, theological and missionary context.

1.7 Scope of the Study

This research is a study of the roles and challenges of the ordained women ministers of the PCG. It touches on earlier women in the mission of the PCG and the role that they performed as presbyters, deaconesses, catechists, among others. The emergence of women’s ordination in the PCG is critically examined in terms of the debate for and against women’s ordination in the PCG.

The issues raised against women’s ordination in the PCG were to some extent, overcome by the PCG, and women eventually were accepted into the ordained ministry and assigned various roles as ordained ministers, as chaplains, congregational leaders, district ministers and Administrators of lay centres and Regional Managers of schools. The other roles include presbytery chairperson and clerks and as missionaries embarking on fraternity. It is however surprising that even when the PCG have been commissioning and ordaining women into the clergy and assigning roles, some of the issues raised for and against the commissioning of women continues to follow them in the performance of their roles in the

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PCG. Such issues have either positively or negatively affected the women clergy in the performance of their roles. This thesis discusses some of the issues raised against the commissioning of women in the PCG which centre on marriage, couple ministry and the combination of traditional and new roles. Other issues are, singleness, deep-rooted attitudes of the congregation on women administering the Eucharist and taking part in leadership positions. These and other issues such as couple ministers, marriage and posting etc have become some of the challenges that the ordained women face in performing their roles in the PCG.

1.8 Limitations

The thesis topic may appear to be gender biased but this is very much necessary to balance the acute inequity created by the old patriarchal system. Interviews were limited to people in Ghana, with and among whom each of the women ministers worked. It was envisaged that getting accurate information for a good analysis presented some challenges. This is particularly so because though fragments of information about the women under study existed, much had not been documented about them. The unwillingness of people to give information either for lack of interest or for fear of exposing the ‘weaknesses’ of others is another limitation of the study.

1.9 Relevance of the Study

1. This research is very significant to contemporary advocacy for the emancipation of women not only in Christian ministries but also in other fields of human engagements.

2. The study is part of the academic contribution towards the recognition of the roles and challenges of female clergy in the PCG.
3. Thirdly, with over 50 percent of the Christian faithful being women, the study is expected to throw an important light on the need to ordain more women into the clergy of the PCG to provide the needed leadership for women in the church.

4. It will also serve as a guide for men and women on the need to shift their traditional outlook that restricted women to certain roles.

5. Finally, it is expected that this study will elicit other studies into the gender dimensions in leadership.

1.10 Organization of Chapters

The study is organized in six chapters. Chapter one provides background to the study and statement of the problem. The main issues discussed include the theoretical framework and methods of research, research questions, objectives, literature review, scope, limitation and relevance of the study.

Chapter two focuses on women in the mission of the Presbyterian Church of Ghana. The mission of the PCG is stated and the history of women in the PCG is traced. The ministry of these women is examined in the context of the PCG’s Mission Statement. The chapter also examines the earlier leadership positions in the PCG of these women some of whom were presbyters, deaconesses and catechists.

Chapter three examines the emergence of women’s ordination in the PCG. It starts off with the historical background of the PCG, the tradition of total exclusion of women from the ordained ministry, until it was questioned. The debate and struggle for women’s ordination in the PCG is highlighted and a discussion of the reasons why women were kept out of the
ordained ministry and their acceptance now are discussed within the theological, socio-cultural and psychological context.

The fourth chapter examines the work of the ordained women ministers on the field. Here the kinds of leadership positions they have held or are holding in the church are examined to ascertain their recognition. The positions include chaplaincy, district ministers, presbytery chairpersons/ clerks, administrators, and service as missionaries outside Ghana.

Chapter five presents the problems and challenges of the ordained female ministers in the performance of their ministerial duties. The pioneers have broken the barriers and they are overcomers. It is observed that the ordained ministry is a full time employment which is very demanding even though some ordained women ministers are into ‘tent ministry’ thus a minister is in a regular secular employment and also working as an ordained minister.

Finally the sixth chapter summarises the issues raised and the findings of the research. Recommendations are made as to how the role of the ordained women can be acknowledged and how they can overcome their problems and challenges as ministers and a concluding remark.
CHAPTER TWO
THE MISSION OF THE PRESBYTERIAN CHURCH OF GHANA (PCG)

2.1 The Historical Background: The Presbyterian Church of Ghana

The Presbyterian Church of Ghana was established in 1828 by the Basel Mission Society (BSM). This became possible upon a request by the then Danish Governor at Christianborg Castle (Osu), Christian Von Richelieu, who requested for the gospel to be preached in the Gold Coast. Beeko reveals that the first group of Basel Missionaries landed at Osu on 18 December, 1828. They were Karl F. Salbach, Gottlieh Holzwath, and Johannes Henke (all Germans) and Idianne Gottliels Schmidt, a Swiss. It is interesting to note that this first batch of missionaries had no woman among them, and the reason for the non-involvement of women was not stated.

The Basel Mission had a rough and difficult start in the Gold Coast. According to Knispel and Opare Kwakye, this is because missionary activities were bogged down by ill-health and death. For instance, the first four missionaries sent to the Gold Coast in 1828 died soon after their arrival. Four years after the arrival of the four missionaries, another group of three men including Andreas Riis and Peter Petersen Jaeger was again sent by the Basel Mission to the Gold Coast. One of them, Christian Heinze, was a medical doctor and was sent to study the extraordinary health risks encountered at the Gold Coast.

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32 Osu is a town in the Greater Accra Region of Ghana.
35 Knispel & Kwakye, Pioneers of the Faith, pp. 1-2.
The group did not make any serious headway due to sickness and death. Effective evangelization really started in the hinterland of Akuapem and not on the Coast as was expected. This was as a result of the unfavourable climatic condition of the coastal belt which had claimed the lives of almost all of the missionaries sent to the Gold Coast. Beeko narrates that;

The Doctor among the second batch of the three, Heinze, died after six weeks of arrival in the Gold Coast. Jaeger soon followed. Only Riis survived, that after a serious sickness; thanks to the treatment he received from an African herbalist. On his recovery, he decided on the advice of one Lutterodt, an Osu trader to move the mission station to the Akuapem hills where the weather was considered more congenial.36

Beeko indicates that Andreas Riis set out to Akropong in January, 1835, accompanied by George Lutterodt.37 Despite all the misfortunes that kept befalling the missionaries, the Basel mission was relentless in its efforts at Christianizing the Gold Coasters and so decided that Andreas Riis was not to be left alone at Akuapem. Thus, two more missionaries, John Murdter and Andreas Stanger were sent to assist Riis. Unfortunately, they also died, bringing the death toll to eight within ten years.38

Nevertheless, after a period, the bleakness of the situation began to wane and as the years rolled by, the wheels of fortune started to turn in favour of the Mission. Smith asserts that;

From the beginning the missionaries were convinced that a Christian community could only be built up in the future from among the children in the schools. Adults were very few and indigenous social and religious conditions were considered to be so depraved that the mission made no attempt to work within the existing African social framework or to present the Gospel in African terms.39

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36 Beeko, The Trail Blazers, p.3.
37 Beeko, The Trail Blazers, p.4.
38 Presbyterian Church of Ghana: Souvenir Brochure on the Commissioning of Ministerial Probationers from the Trinity Theological Seminary, 2009.
Smith cites MacFarlan as stating that the possibility of Jamaican Christians assisting in the founding of mission in West Africa had been suggested by H.M. Waddell in 1840 at the Mission Presbytery of the Scottish missionary society in Jamaica. Two reasons accounted for the need for this assistance. One was the unfavourable climate that was claiming the lives of European missionaries and the other was the unyielding attitude of the indigenous people. According to Beeko, Andreas Riis had left for Jamaica challenged by the following statement from Nana Addo Dankwa I, the paramount chief of Akuapem ‘When God created the world he made Book for the Whiteman and juju for the Blackman, but if you could show us some Blackman who could read the Whiteman’s Books, then we would surely follow you’. Andreas Riis took up the challenge and went for six families from the Moravian church. This proved successful and disputed the perception that the gospel was meant for the Whiteman. With each passing day and year, evangelization gained grounds in the Gold Coast. As Knispel and Kwakye state, ‘Dieterle, on July 3, 1848 started the catechists’ seminary and the missionary efforts soon began to bear fruit because after 1853, the first batch of trained teacher-catechists passed out to assist in spreading the Gospel. These were David Asante, William Yirenkyi, Jonathan Bekoe Palmer, Paul Keteku and John Rochester, a West Indian.

The interesting revelation here is that among the first batch of trained teacher-catechists there was no woman’s name on the list of trainees in 1853. According to Amfo-Akonnor, women propelled the developments that have taken place in the Presbyterian Church of

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41Beeko, *The Trial Blazers*, p. 4.
Ghana over the years. B. Sackey also suggests that European clerical wives, nuns, and laypersons, including women of African descent in the 18th and 19th centuries and later almost exclusively Ghanaian women began the evangelization process in Ghana. This, according to B. Sackey, was done through education in addition to the support services of their wives, which strengthened and encouraged the ministrations. The women concentrated on teaching girls and women in the basic European education of reading and writing, in female roles of housewifery and cookery, needle-work. This means that they did not play any direct leadership role in the early life of the church.

As the church grew, more centres were established. The settlement of Andreas Riis at Akropong and the arrival of the Moravians opened avenues for evangelism work at Abokobi, Abetifi, Anum, Adum (Kumasi), Begoro, Kwahu and Krobo. Schools were established to train more people for the work in the Lord’s Vineyard. Some of these were the Akropong Salem Middle Boys’ Boarding School, (1867) Agogo Girls’ School (1930) and the Abokobi Girls’ Institute (1860). Agyeman narrates that;

The famous Abokobi Girls’ Institute, where many Christian young women were educated and trained as future wives of the local pastors, teacher-catechists, evangelists and men in the local congregation was started in 1860, but later closed down by the Basel Mission Head Office on the grounds that it was not effective in achieving its original purpose anymore.

Indeed, these women were not trained to become leaders or missionaries in the church but to enhance their ability to perform their female roles assigned to them by society. It appears that although there was an initiative to educate women in the church, the motive

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was not in any way linked up to their active engagement as ministers. The subsequent closure of the school rather than restructuring its curriculum to conform to original motive further created the impression that the training of female ministers was not part of the missionary agenda.

Beeko, in recounting the expansion and growth of the church says:

The Basel Evangelical Mission Church of the Gold Coast stretched from Accra to Ada, across the Volta to Akwamu and Anum, through Akyem from Kyebi and Begoro to Agona and Western Akyem, to the highlands of Kwahu, and across the plains of Asante Akyem to Ashanti and further north to Yendi. Thus the small Christian Fellowship which had its beginnings at Akropong grew to become a strong vigorous church with over thirty-three thousand, five hundred baptized members within a span of ninety years.  

Looking back at the difficult beginnings of the church, one is bound to remark that the progress made has been a significant success story for the church. Beeko again recounts that the first Synod of the church: was held at Akropong on 14th August, 1918, it was convened by the Rev. A. W. Wilkie (B. D), Secretary, Scottish Mission. The roll showed twenty-eight African ministers and twenty-four presbyters. Eight Ministers were selected to form the Synod Committee. These were: the Reverends Peter Hall, S. Asare, W. Quartey, W. Qdsidza, D. Akwa, C. Martinson, I L. Richter and N. Clerk. The Rev. Peter Hall was appointed Moderator and the Rev. Nicholas Clerk, Synod Clerk.

Thereafter, the eight members of the Synod Committee were all men; an indication that it was not yet time for the women. Beeko further narrates that the independence of the Mission Church was granted in 1918. However, it was not until 1926 at the Abetifi Synod that the church was given a name: The Presbyterian Church of the Gold Coast. After, the church became the Presbyterian Church of Ghana.

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51 Beeko, *The Trail Blazers*, p. 11.
Currently, the Presbyterian Church of Ghana is firmly established in the country. As at August 2012, the PCG has established 17 presbyteries, namely: Ga, Asante, Akuapem, Kwahu, Dangme-Tongu, Volta, Central, Western, Sekyere, Northern, Upper, West-Akyem, Akyem Abuakwa, Asante-Akyem, Brong-Ahafo, West Brong and Overseas and a membership of 721,599 congregations 2,443, preaching points 1,208 and Districts 245 and about 741 ministers.52

The Presbyterian Church of Ghana has a mission which all her members aspire to achieve. It is the overall perception of the church in which women are seen to be part. What the mission statement of the PCG seeks to do is that women, who are more than men, contribute directly or indirectly to the holistic ministry, growth and evangelistic activity which increase membership of the church.

The Presbyterian Church of Ghana exists by mission. To be a church is to be in mission, and the church in mission is committed to the sharing of the evangel. As Roger Bowen observes, ‘some theologians have said that the priority is to evangelize: Others have said that it is to show love to our neighbours, others to worship. Others to find out what God is already doing …and some have said that the church, as a whole, should be involved in both evangelism and social action...’53

Mission then involves attempts to carry out the authority granted a religious body or an institution for helping persons in need or to perform religious services to increase the faith of others. To bring about conversion of people is a responsibility to be carried out by all whether male or female.

The PCG’s Mission calls on the church to involve women in the social, economic, physical, educational, agricultural, health, spiritual, and political aspects of life. The church was disposed to discharge this mission by the beginning of the 20th century. The PCG Mission statement has this fundamental: ‘to uphold the Centrality of the Word of God and through the enablement of the Holy Spirit; pursue a holistic ministry so as to bring all of creation to glorify God’. It continues with the following:

_Mobilizing the entire Church for Prayer_

According to J. Oswald Sanders, in his book, _Effective Evangelism_, prayer played a major role in the life and ministry of the Master. For him, prayer releases the power of God on the mission and evangelistic work of the church. It follows that whatever hinders us in its exercise must go. Mobilization of the whole membership of the PCG for effective prayer cannot be done without women who constitute the majority. This great task of effective prayer can only be done very well with all women on board.

_Improving Growth Through Evangelism And Nurture_

There are different forms of growth in the church. Some of these are biological growth, internal growth and expansion growth. Biological growth comes as a result of children born into the church by Christian parents which, in effect, will increase the numerical strength of the PCG. Such children are to be nurtured in the faith by their parents as well as their leadership. Internal growth comes as a result of nurturing the membership of the PCG with the unadulterated word of God to attain quality life.

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Expansion growth emerges from the mother church giving birth to a young church, thereby, increasing her numerical strength through outreach programmes. For the PCG to be able to increase her numerical strength, she has to bring all women on board. A good example of women’s involvement in mission and evangelism is found in the Bible. Mary Magdalene, a true disciple of Jesus Christ and a woman was the first to see the risen Lord and proclaimed even to the Apostles of Christ that ‘He is risen’ (Matt. 28:1-10). Again, the adulterous woman who met Jesus at the well of Jacob went and proclaimed the good news to the Samaritans for them also to experience the man who told her the truth about her own life. She exclaimed ‘I believe he is the Messiah, the Promised Deliverer’ (John 4:39-42).

Women, therefore, are encouraged to play a key role in the nurturing of the members to attain the full measure of faith.

**Attaining Self-Sufficiency through Effective Resource Mobilization**

For the PCG to attain self-sufficiency there is the need to mobilize resources at her disposal. There are two types of resources, the human and the economic resources. For the purpose of this thesis, focus will be on the human resource mobilization. There is a whole array of human resources available in women within the PCG which when properly harnessed will speed up the attainment of selfsufficiency. It is therefore, left for the PCG to make judicious use of such available resources.

**Promoting Socio-Economic Development through Advocacy and Effective Delivery of Social Services**

The women of the PCG organize Adult Literacy classes in all the Presbyteries to help the less fortunate sisters and brothers who do not have formal education to be able to read and write to contribute meaningfully to policies and decision making in the church and the society. The women’s organizations offer scholarships to women in the church for studies.
and participation in workshops both in Ghana and abroad. Mrs. Regina Addo, Ms Sardis Osew, Mrs. Hagar Anaman and Mrs Akrofi were sponsored to be trained as leaders at Edinburgh, Birmingham and the Ramseyer Training Institute, Abetifi, (from 1954-1956) to become full-time staff for women’s work in the church. Rev Rose Abbey was offered a scholarship to pursue a course abroad in leadership. Rev Alice Kyei-Anti, among many others, has been sponsored to pursue courses at home and abroad.

The Presbyterian Church of Ghana traces its origins to the work of the Basel Missionaries in the Gold Coast, starting from 1828. Even though missionaries from the United Free Church of Scotland continued the work of the Basel Missionaries, following the latter’s deportation during the First World War, the emergent Semi-autonomous Presbyterian Church of the Gold Coast (1926) remained essentially a product of Basel Missionary influence. With the attainment of complete autonomy in 1950 and the adoption of a revised constitution, both missionary bodies (i.e.; Basel and Scottish) were fully integrated into the young church. The fact remains, however, that the Presbyterian Church of the Gold Coast (now Ghana) has stood in historical as well as theological continuity with the Basel Evangelical Missionary Society since its inception. This is reflected in its understanding of ministry which is directly traceable to ideas of the protestant reformation shared by the Basel Missionaries themselves.

In reaction to the sharp difference between clergy and laity in the Contemporary Roman Catholic tradition, Martin Luther and other Protestant Reformers drew attention to the common vocation of Christians in proclaiming to the world God’s saving deed in Christ.

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They upheld the common priesthood of all believers, that is, Christians through the common experience of baptism, as well as the sacred privilege of proclaiming the gospel to others. Yet, the Reformers were careful enough to acknowledge that a ‘representative priesthood’, not essentially superior to that exercised by other believers, was desirable for teaching and preaching the word, administering the sacraments and for preservation of order in the church. Those called into such a ‘representative priesthood’ were servants or ministers of God and in relation to the ecclesia Dei, ministers of the word and sacraments rather than priestly mediators in the Roman Catholic sense of the word. Although the Lutheran and Reformed Confessions differ in certain respects regarding their classification of both ordained and lay ministries, they believe in democratic participation by both the laity and the ordained in church governance.

The ecclesiastical structure introduced to the Gold Coast by Basel Missionaries was a blend of Lutheran and Reformed traditions. Its chief characteristic was, and still is, the government of the church by elders or presbyters, assisted by catechists and deaconesses in the church’s material and spiritual oversight. Baeta has accordingly remarked: ‘In terms of its teaching and ethos, the Presbyterian Church of Ghana has been governed by the basic tenets that guided and shaped the Basel Mission’.

Owing to its ecumenical orientation, the Basel Mission was, from the onset, committed to the training of missionaries drawn from different Christian Confessions. Most of its membership was made up of people from the Reformed and Lutheran Confessions with a

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strong background of pietism. The ordained ministry belongs to the Clergy supported by presbyters and catechists especially charged with preaching the word and administering the sacraments. The concepts of ministry embraced by the Basel Mission and applied mutatis mutandis to their mission fields, is spelt out clearly in a document available in the Basel Mission.\textsuperscript{59} There is a sub-section that deals with offices of the local congregation of missionaries (both ordained and lay), catechists, church elders and deaconesses.\textsuperscript{60} Some of the features of presbyterianism are discipline, evangelization, teaching and the promulgation of the great facts of the faith. It takes the scripture of both the Old Testament and New Testament as inspired words of God and the scripture as the supreme rule of faith and practice containing all things necessary for salvation and the Holy Spirit as its interpreter. The hallmarks of the Presbyterian Church are: humility, honesty, simplicity, inward piety, hard work and dedication, moral discipline, self reliance, respect for authorities.

The Presbyterian Church of Ghana was born out of a reformed tradition which belongs to the system of Church polity with four courts, the local session, District session, presbytery and General Assembly composed of ministers (teaching elders) and presbyters (ruling elders) as leaders with their clearly defined roles. A good analytical example is found in Acts of the Apostles chapter 6:1 ff, where the apostles devoted themselves to the preaching of the gospel but not the service on tables. It is in this vein that the PCG elected and continues to elect presbyters as helpers of the ordained ministers and trained catechists. The primary objectives of the missionaries were to convert people from traditional worship

\textsuperscript{59} Archives, D- 9, 1c, 8. See also, Sill, Ulrike, Encounters in Quest of Christian Womanhood: The Basel Mission in Pre-and Early Colonial Ghana (Deggingen: Universität Basel, 2007),pp. 224-6
\textsuperscript{60} The Regulations Practice and Procedure (Presbyterian Church of Ghana: 1985 revised edition), pp. 6-14, has modified it slightly as follows: ministers, elders, catechists, deaconesses and evangelists.
to a living faith in Jesus Christ as the way, the truth, and the life, and to nurture them to orientate their lives towards this new centre of gravity.

2.2 Missionary Women in the PCG

Women played a major role in the history of the Basel Mission in the then Gold Coast. However, the history of women in the Basel Mission has not been a pleasant one. In her English translated book ‘Suffered and Fought For’, (original in German), Waltraud Ch. Haas discusses this issue. As a mission worker, she talks about how women had to struggle before they were accepted into the rank and file of organizations. She comments on the observation by the formidable Inspector Josenhans, who had directed the mission during the quarter century (1850 – 1875) of its most dynamic expansion, that Women are a burden for missionary work’. But women indeed did assume a prominent place in the mission strategy, but chiefly as wives of missionaries. More precisely, they were seen as mission brides and wives, thus representing virtually the collective property of the Mission.

There was also a need for professionally trained women. This became evident, when the Mission launched its first campaign to educate girls in India. There was a cultural hindrance; education of women could only be handled by female teachers. How to properly integrate women in the missionary roll call as wives on the one hand and as professional mission workers on the other was a thorny issue indeed. Although a Women’s Mission Committee (WMC) was created in 1841, the role of women in the missionary field remained unclear for decades. Typically for that time, the WMC was chaired by a male pastor and who was subordinated to another mission organization that had all its board members being males. It appears that the mission’s top management thwarted all WMC

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ambitions, which led to its dissolution in 1894 only to be recreated in 1901 as an independent decision-making body for a distinct programme of missionary work for women.  

In essence then, the Mission had to deal with two main considerations: those about the missionary wives and those concerning unmarried female missionaries. Both appeared to the male dominated world of the 19th century as problematic. However, they were interlinked. First of all, the dispatch of a couple rather than just one single person meant for the mission an increase in personnel cost. The leadership was, therefore, interested in promoting spouses who could themselves handle missionary work.

The problem was one of hierarchical integration. The European society of the 19th century did not accept the idea of women assuming executive functions on an equal footing with men, much less if they were to exercise authority over subordinated male staff. The Basel Mission was no exception. For a woman, the only position coupled with some authority was the one of a missionary’s wife. As long as women had to be engaged as indispensable professionals, they were preferably placed under the supervision of such a wife. In the Bremen Mission in Western Togoland, now part of Ghana, on every rank of the social ladder, women were the best intermediaries for promoting their own kind. Improvements for female position had to be negotiated or even fought for step by step. One breakthrough was the admission of a first female doctor with leadership functions at par with her male colleagues. Another step was to grant women full rights of participation in the regional and local steering committees of the Mission in the field.  

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63 Schweitzer, Survivors on the Gold Coast, p. 36.
But again, admitted women were at first expected to stick to matters directly concerning their own jobs, they were to keep silent during debates on other issues. According to Peter Schweitzer, the primary purpose of the woman in the life of the man was to meet a particular need. The man can only be effective in his responsibility of keeping and tilling the garden if he is complete and sound. God ordained the woman to play this vital role and to meet that need in the man. The woman was created to make the man complete.  

M. A. Oduyoye comments in her book, *Daughters of Anowa*, that ‘in Africa, the very idea of a free woman like the women mentioned above conjures up negative images. The African has been brought up to believe that a woman should always have a suzerain, that she should be owned by a man, be he a father, an uncle or a husband and as such a free woman spells disaster’.  

Since 1998 when Mrs. Madeleine Stub-Jaccound was nominated as the first female president of the mission after 183 years of male domination, there was a final landmark in the battle for female full acceptance in the Basel Mission. The elementary schools of the Basel Mission admitted girls as far as possible. Educational boarding institutions for girls were later set up in Abokobi, Aburi and Odumase Krobo, and after the First World War, in Agogo. A mission for women must ensure that they are equipped with better education, literacy skills and health facilities, and that they are given voice in making decisions in our churches and societies, and God does not assign talents according to sex but according to divine will.

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64 Schweitzer, *Survivors on the Gold Coas*, p. 36.
The story of the PCG is a process of evangelization and development in which women actively helped. Between 1828 and 1938 about ninety-four missionaries came to help with the establishment and the growth of the PCG in which women like Mrs. Rosa L. Ramseyer-Bontemps, Ms M.A Wolter, (who became Riis’s wife), Mrs. Hall, Mrs. Qinnius, Mrs. Wilkie, Mrs. Margaret Benzies, Catherine Mulgrave, Mrs. Rosina Widman, Mrs. F. Monninger, Regina Hesse, and Rose Ann Miller were among the missionaries who arrived at Akropong in March 1835 during the reign of Nana Addo Dankwa I. 66 Mrs. Hall from the Moravian Church, Mrs. Rochester, Mrs. Miller, Mrs. Mullings, Mrs. Waller and Mrs. Green were enlisted to help in the PCG around 1939. These women served in diverse ways such as training of workers, teaching at Bible Schools and as health workers.

In Ghana, Mrs. Regina Addo, Dora Ofori Owusu, Alice Kyei Anti, Rose Akua Ampofo, Mrs. Janet Kumi, Mrs. Florence Welbeck, Mrs. Theresa Swaniker, Mrs. Josephine Petters, Mrs. Mary Darlington participated in church nurture which blossomed into the dynamism of women’s ministry today.

The years between 1917 and 1956 saw women beginning to have a more direct role in church activities by exercising leadership roles in the organization of women. An illustration of this situation was the establishment of the Women’s Work Central Committee, (WWCC) in 1943 but under a male convener, the Very Rev. S. S. Odonkor.

Other committee members comprised Ms C.P. Moir, Secretary Mrs. T. Swaniker, G.O. Arthur Baidoo, Mrs. Guggenbuhl and Rev. J.P. Kofi as members. Their first meeting was held in February, 1943 to strategize on how to move WWCC activities forward. There was the establishment of institutions of learning for girls and women such as the Women’s Teacher Training Colleges and their related girls’ schools in 1931 and Aburi Girls’ Secondary School in 1946. The first vocational institution established by the PCG to train women, especially church agents’ wives, in motherhood and other skills such as sewing, personal hygiene and home management, was started at Begoro by German missionaries under the supervision of Mrs. Adelaide Bohr in 1896. Rose Ampofo indicates that local women were given the opportunity to join foreign and church agents as teachers in a number of women’s training institutions established by the PCG.67

The post-independence era witnessed women’s participation in church activities as teachers and leaders of women’s fellowships and as maintainers of Christian homes and nurturers of children. Women played very limited roles in the area of administration in church-related institutions. However, it is worth noting the qualitative impact on women’s involvement in church development and community life.

A notable feature of Presbyterian training for women was the high academic quality of the women emerging from Aburi Girls’ Secondary School. Many graduated and obtained equal participation side by side with men in different sectors of life; civil service, medicine, law, education, politics and other professions. Some of these women have risen to high office and have since served as role models for other young women. Dr. Emily Asaa Harley, for instance, has represented and served on so many boards of the church

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67 Rose Ampofo (eds.) Arise and Shine, Newsletters of the PCG Women’s Centre (Abokobi), p.15.
including Akrofi-Christaller Institute, Trinity College, Inter Church relations, Lartebiokorshie Vocational Training Centre, the all Africa Conference of Churches and a founding member of Osu North Presbyterian Church.\textsuperscript{68} The functional literacy and income-generation training offered by the Presbyterian Church’s Women’s Class also provided more economic and social options for many women and enhanced the quality of life for their families.

2.2.1 The Ministry of Women in the PCG (First Generation)

The mainstay of the Presbyterian Church of Ghana in terms of numbers and contributions to its growth is women. Koranteng claims that whenever men and women have been allowed religious freedom to practice on equal basis the latter have been found to be more religious than the former and numerically much more as worshippers.\textsuperscript{69} He continued that the proof is in the fact that there is hardly a religious group in which you will find the sexes matching in number.\textsuperscript{70} Women are managers of certain aspects of life’s affairs, the very heart of life, civilizers, patronesses of beauty and providers of tranquility in the home and society. The PCG has recognized women’s roles in evangelism, literacy classes, and courses for members and making good partners for the men.

Fred Agyemang also states that the average Christian is no longer a male but a woman of Africa. Christian womanhood is pervasive and contingent. To attempt to reckon the number of women in Ghanaian churches is to endeavour to count a group of stars in the

\begin{footnotes}
\item[69] The then Moderator Rt. Rev. D.A Koranteng said this at the 50th Anniversary Celebration of the Women’s Fellowship of the PCG in 1993.
\item[70] The then Moderator Rt. Rev. D.A Koranteng said this at the 50th Anniversary Celebration of the Women’s Fellowship of the PCG in 1993.
\end{footnotes}
The more one keeps numbering them within the group, the more they appear to be, each seemingly bright in its own way.\textsuperscript{71}

According to Amfo Akonnor, women played some roles in the ministry of the PCG. The missionaries came with their spouses who were really involved in missionary work but unfortunately we do not hear about these women in the early history of the PCG.\textsuperscript{72} On the plaque at the Ramseyer Training Centre at Abetifi with the list of all the missionaries, there is a missing link, the names of the missionaries’ spouses, in spite of the projects, programmes and activities embarked upon by the female spouses.

The role of Mrs. Anna Wolter Riis (the first missionary woman) in the development of the PCG and women in the ministry of the PCG was very crucial. She was an important instrument in the training of girls and women in the various areas where the Basel Mission Stations were opened, especially in Akropong Akuapem. In the first half of the 1800s, the Omanhene of Akuapem, Nana Addo Dankwa I, advised the Basel Mission to bring in some African Christians to entice his people to Christianity. Some Christians were recruited from the Caribbean to Akropong Akuapem. A total of six couples and their families and three bachelors of the Moravian Church from Jamaica were enlisted. It can be assumed that the necessity for the missionaries to show the Akuapem people that men, women and children with the same skin colour as theirs, can be Christians.\textsuperscript{73} Mrs. Anna Wolter Riis, as a Colleague or counterpart of Rev. Andreas Riis, was very instrumental in the ministry of the PCG and although she played a very important role in the coming of the spouses of the


\textsuperscript{72} Rev. Akonnor, Amfo, interview, 30 November 2010 at his office at PCG Head office. (He is the immediate past director of the Ramseyer Training Centre, Abetifi, and currently the Director for Church life and Nurture at the PCG head office).

Jamaican missionaries to the Gold Coast, this and other roles were not recognized at the time.

The Morovian spouses were Mrs. Hall, Mrs. Rochester, Mrs. Miller, Mrs. Mulling, Mrs. Waller and Mrs. Green. They brought food and cash crops like cocoyam, avocado pear, breadfruit and coffee to the Gold Coast. These crops have contributed to the socio-economic development of the PCG and Ghana as a whole because they have become part of the main natural resources of Ghana today. The fruits of this recruitment began showing by the beginning of the 1850s, precisely in 1853 when the first batch of trained teacher-catechists including David Asante, William Yirenkyi, Jonathan Bekoe, Paul Keteku and John Rochester passed out from the Basel Teacher-Catechist Training College in Akropong-Akuapem. The College, which was started as a seminary in 1848 was part of the efforts of Mrs. Wolter Riis.

Mrs. Rosa Ramseyer was also another important figure in the history of the development of women’s ministry in the PCG. She came to the Gold Coast in 1865 as a bride to Rev. Fritz August Ramseyer but after joining her husband in Anum, both were arrested with others and became prisoners in Asante for four and a half years. Later, after she and her husband were set free and had gone home for a leave of absence for a period, Rosa came back to help in the Kwahu and Asante mission. She was a social worker who started a vocational school where girls went to learn how to play the flute and sew cloths. Mrs. Ramseyer was an important pioneer of women’s work in the PCG in general and Kwahu in particular. Her work was one of the pioneering works of women training for development and women’s empowerment in the PCG. She was said to have been the first person to

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introduce scissors into the then Gold Coast. This is significant since scissors may have revolutionized textile cutting in the Gold Coast.

The third woman I consider important is Catherine Mulgrave, a Moravian returnee and the Basel Mission’s first Woman Teacher. She was a key factor for the women’s mission and she provided stability at a time of debilitating internal crisis for the fledgling mission station in Christiansborg. Sill thinks she represents a template for ‘African’ Christian women in the Basel Mission.

According to Urilke Sill Catherine Mulgrave was born in Africa, probably in Angola around 1827 into a Christian, most likely Catholic family. Regarding her marriage history, her family name changed from Mulgrave to Thompson and then to Zimmermann for her second marriage, as around 1827. The official letter of divorce from 1849 mentions an exact date: November 19th 1827. The story of her life until her first marriage is based on the account given by her second husband, Johannes Zimmermann. It was reported that she was called ‘Ge, ue’ at home when she was a girl. However, at about age six, she was captured by a slave trader together with an older cousin. The ship carrying her was wrecked off at the Jamaican Coast and Catherine and her cousin were among the survivors.

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75 Professor Paul Jenkins who was in charge of the Basel Mission’s archives in Basel, Switzerland, made this claim. He delivered a lecture at Abetifi during the celebrations of the Ramseyer Training Centre on 23 October 1999.
The Governor of Jamaica, The Earl of Mulgrave and his wife adopted her and they gave her their family name, Mulgrave.79

Sill comments that in the year 1842, missionaries from Basel arrived in the Caribbean to recruit ‘settlers’ for the Gold Coast among the congregations the Moravians had established among former slaves in the region. After the death of most of the missionaries who were sent out from Basel since 1828, the Home Board decided to make a fresh attempt with a new concept.80 The Home Board intended to establish a ‘negro colony’ on the Gold Coast. The objective, as explained to the public, was two fold; that is physical and spiritual gain.

Firstly, it would ease the physical strain put on the European Missionaries, as now people who were less likely to fall prey to the climate could take over the manual labour. Secondly, it would provide an example for the environing African populations of an African Congregation and an African School. This would help to debunk the view that Christianity was the religion of the white people only. According to Sill the Basel Home Board approached the Moravians, who agreed to allow Basel Missionaries to try and find future settlers among their Congregations in the Caribbean. Andreas and Anna Riis, Johann George Widmann and George Thompson, were sent and they became the first African Basel Missionaries.

79 After they had left Jamaica, they still provided for her. Together with her cousin, they left her in the care of the Moravians in Fairfield. See Sill, *Encounter in Quest of Christian Womanhood*, p. 131.
The marriage between Catherine Mulgrave and George Thompson brought about the combination of Christianity and education as a mission to a place and people who were depicted as ‘wild’ and primitive evoking the image of ‘Civilizing Mission.’

Catherine Mulgrave’s ministry started when she gathered a group of girls and women to form what later was to become the ‘Women’s Class’ and eventually ‘Women’s Fellowship’. It was a meeting for learning about Christianity, and one for exchange and ‘Sisterhood’. She gathered a group of women and girls whom she instructed in the Christian faith. She was by that time well versed in the Ga language and familiar with local customs. She devoted her time to the school and to the mission as well. She became the mother of the new boarding school when in 1852 she was remarried to Johannes Zimmermann and her husband started a Catechist-Teachers Training Seminary in Christiansborg. At the suggestion of Stanger in 1854, she became the leader of a prayer meeting for the women. This prayer group included the wife of Johannes Stanger, Rosina Dàuble, Marie Diez, Wilhelim Locher and all the missionary women.

In 1854, Christiansborg was bombarded by a British Warship as part of the British Government’s attempt to enforce ‘Poll Tax’! The Basel Mission house was damaged and the Zimmermanns relocated to Abokobi in the Ga hinterland. There, Mrs. Zimmermann resumed her activities in the missionary household and the Women’s Prayer Meeting. Catherine and Steinharsner Amalie, missionary widows started home visitation for this time, visiting female members of the congregation.81 They held evening meetings for the women on Tuesdays and the older school-girls participated.

Catherine appeared to have engaged in a civilizing mission in the domestic sphere and she set an example for a Christian way of life and also handed on practical knowledge, for instance how to make vinegar or produce starch flour and soap. This can be said to be some of the formative ideas of the PCG’s Mission’s Statement, that is, ‘Promoting Socio-economic development through advocacy and effective delivery’ and the women’s centre of the PCG at Abokobi is training women in recent times in such skills for the economic development of the country.

Catherine Zimmermann was a spiritual mother for the PCG when she came back to the Gold Coast. Evangelism and pastoral work had been constant in her life and she was very active among women and girls. In Christiansburg in the 1880s, she was in charge of a ‘class’ which was a sub-group of the congregation.82

Rosina Widmann was also a key protagonist in propagating the mission’s notions of female education which contributed to the socio-economic development of the PCG. In 1846, the 20 year old Rosina83 came from Germany and she became the wife of Rev. J.G. Widmann, assuming the marital name Mrs. Rosina Widmann. She was instrumental in the ministry of the PCG and she quickened girls’ vocational education in the church. She was the first to establish, in 1855, a kindergarten for girls at Akropong-Akuapem. She started a vocational training centre in her home to train girls in domestic sciences like cooking, knitting, sewing, scrubbing, washing and ironing. She taught young girls to read the Bible in Twi and Ga and study the Bible, singing of church hymns and religious songs. She wrote the famous children’s hymn ‘Mo mmofra mommra mneyi Yesu aye or in Ga O

82 ABM, D-1, 48 Nr. 62, Annual Report Christiansborg, Carl Reindorf 16.01.1889. See also Sill, Encounter in Quest of Christian Womanhood, p.143.
83Sill says The available records only mention the first name of this young missionary until she got married.
nyehaa wodziwa wodzielo le yi’,

translated as ‘You, who are God’s children, come and praise the Lord Jesus’.

She contributed to the overall development of the PCG, through toddlers’ education (Kindergarten), vocational schools, training for young girls in the PCG and education in Ghana as a whole. It can be realized that during the missionary period of the PCG, the wives or women who joined their husbands to the Gold Coast rubbed shoulders with their spouses in the ministry. Rosina was a contributing factor to girls’ and women’s education in the church and the country as a whole. Many of these women grew to attain prominent positions in Ghana.

Rosina Widmann began the first girls’ school and was the first to engage in evangelical activities. Yet the notion of female education as a field of activity for missionary women in Basel would still have been quite fresh at that time. It is also possible that she encountered this idea during her prolonged stay in London. Although she does not mention it in her diary, she must have known about Mulgrave’s school. Working in the school formed part of the overarching endeavour to implement Christianity especially among women, propagating what she considered a Christian life-style guided by Christian norms and values. At Akropong she also visited women in their homes and in turn used her house as a place for the instruction of girls and young women. These latter two aspects were to be her continuous field of activity in the area of socio-economic activity in the PCG.

Girls’ formal education for example, started with the arrival of the women missionaries. The girls were taken into the households of the missionaries to be trained in Western and Christian education. They were trained in housework, gardening, reading, writing, singing, prayers and personal hygiene.\textsuperscript{85} Traditionally, Ghanaian women knew all these and practiced them but new ways of doing ‘old things’ and the whole idea of cultural borrowing, which is now an aspect of globalization, had actually started during the missionary period. The earliest girls’ boarding schools that came out of the household girls (normally between 7-18 years) were started in Osu, Aburi, Abokobi, Odumase Krobo and Agogo. The first women teachers of the Basel Mission School work were Ms Wilhemina Maurer (1856), Katherine Ruedi (1858) and Anna Furrer (1860). This implies that the Basel Mission took the lead in girl’s education before the Gold Coast government ever conceived the idea.

The Mission Schools for girls had their challenges but these challenges were met squarely. For example, in 1872, a school for girls was opened in Odumase as a means of checking the growing participation of Christians in the traditional puberty rites of girls.\textsuperscript{86} Krobo Girls’ Schools and College, which were started in 1880, trained girls to stand in their faith and reject the demands of the traditional priestess Kloweki.\textsuperscript{87} Kloweki demanded that all girls and young women should be taken through the Dipo puberty rite, a traditional rite to usher girls into adulthood and young women into marriage. The missionary women could liberate the Krobo girls from the dictates of outmoded traditional puberty rites by helping them to attain vocations to be independent in life.

\textsuperscript{85} Agyemang and Ampofo (eds), ‘Short Historical Sketch of Women’s Role’, p. 22.
\textsuperscript{86} Agyemang and Ampofo (eds), ‘Short Historical Sketch of Women’s Role’, p. 30.
\textsuperscript{87} Agyemang and Ampofo (eds), ‘Short Historical Sketch of Women’s Role’, p. 30.
However, the major aim of all the training of the Basel Mission, before 1917, as mentioned, was to prepare girls in home science training, personal hygiene and formal education as a good introduction to Christian marriage life. 88 This means that until 1917, girls in school were not nurtured in the decision-making processes in church and society. Girls were prepared for their future home duties so as not to be liabilities to future husbands. Mercy A. Oduyoye comments that ‘women’s lives in Ghana were defined as male-centered and community oriented; and they achieved nothing when they failed in that respect’. 89 Mrs. Riis, Mrs. Rosina Widmann and the West Indian women laid down the foundations for girls’ education and these girls became wives of the African ministers, male catechists, male teachers, evangelists, male presbyters and male Christians.

2.2.2 The Ministry of Women in the PCG (Second Generation)

The local women of the Presbyterian Church of Ghana played and are still playing important roles in the ministry and in the development of the church and communities in which they live. During the period of the missionaries, many indigenous women also played varied roles in the establishment of the PCG. Some became wives and co-missionaries of important local missionaries or ministers and catechists while others became well educated and taught in the emerging girls’ schools.

The first of such indigenous women was Madam Katherine Buruwaa (most of her works are not documented) who, with her husband Paul Keteku, was the first African to be married in the Akropong chapel in 1847. 90 Mama Buruwaa was among those trained by

88 Agyemang and Ampofo (eds), ‘Short Historical Sketch of Women’s Role’, p. 30.
89 Oduyoye, Daughters of Anowa: African women and Patriarchy, p.5.
90 Agyemang and Ampofo (eds), ‘Short Historical Sketch of Women’s Role’, p. 15.
the missionary Mrs. Rosina Widmann. Mama Ama Otwe, a local woman, also played important roles in the ministry of the PCG and education in Ghana. She had been referred to as the ‘living encyclopedia’ of the Akan language and customs. She contributed immensely to the success of the work of the great Philologist, the Rev. J. G. Christaller in his study of the Twi customs in Akropong-Akuapem. The history of Mama Otwe is not documented and therefore, not available to many people. It can be argued that without intelligent and hard working women like Mama Otwe, successful men missionaries like Christaller, could not have succeeded in their endeavours. During the missionary period, Mama Otwe and some other wives of Christian men guided and helped in important works like the Twi Grammar and Dictionary, translation of the Bible into Twi and the translation of Karl Barth’s Stories for children.

At the opening of the Basel Mission School in Osu, the very first two females who attended the school in 1843, Magdalene Nyakoa and Rebecca Adole later became the wives of their schoolmate catechists, Thomas Kwatei and Gottfried Alem and helped their husbands in their ministry during the formative years of the PCG. Later, in the same school, Paulina, Regina and Mina Hesse were married to visionary ordained leaders of the PCG. Paulina Hesse got married to the Rev. Alexander W. Clerk in 1848. Paulina’s son Rev. Nicholas Clerk became the first Synod Clerk of the PCG in 1918 and her grandson the Rev. Carl Clerk became the fourth Synod Clerk of the church in 1948. The second child, Regina Hesse, later got married to Mr. Hermann Ludwig Rottmann, a German Manager of the Basel Mission Factory (later UTC). Regina’s son was the Rev. W.

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91 Mama Buruwaa and her husband Catechist Keteku were mentioned in the pioneer series of the early 27 missionaries as native missionaries who contributed enormously towards the establishment of the PCG.
Rottmann, the renowned theologian-principal of the Akropong Seminary and the editor of the *Christian Messenger* in 1905.93

Regina was the one who wrote the Twi Hymn ‘Ɛman Pa Jerusalem’ translated as ‘Jerusalem our heavenly City’. Her daughter, Mina Hesse, also got married to Catechist Adolhus Briandt of Osu. Mina and Adolphus were pioneer missionaries in the Ga/Adangbe area for the Basel Mission.94 Mrs. Juliana Reindorf and the husband, the Rev. C. C. Reindorf, were the pioneer missionaries among the Krobos. Mrs. Reindorf destroyed some of the outmoded puberty rites and taboos of the Krobos. An instance was when she baked corn-dough (abodoo/abolo) which, according to the Krobo gods and custom at the time in the 1970s, was only to be steamed and not baked.95 Their home was almost raided and locked by angry Krobo men and women probably fearing the wrath of the gods for breaching of the taboo but the police intervened. This incident might have marked the beginning of the breakdown of many other taboos not only in Krobo land but also in the whole of the then Gold Coast.

In the 1900s, Mrs. Sarah Yaago Otu displayed deep Christian faith and fortitude in the face of the murder of her husband, the 30 year-old Teacher-Catechist and Missionary, Samuel Otu. Samuel Otu and Yaago, in a bid to open a school and start a Bible literacy class in Takyimantia in the Brong Ahafo Region, were arrested and imprisoned as agents of the white man’s church. This was at the time of the Asante-British War in 1900. Later Yaago was released but Samuel Otu was beheaded. Yaago and her children were kept in

94 Agyemang and Ampofo (eds), ‘Short Historical Sketch of Women’s Role’, p. 16.
95 Rev. Amfo Akonnor, interview, 10 December 2010, at his office at the PCG Headquarters. He is currently the Director of Church life and Nature of the PCG.
Takyimantia, under a kind of house arrest, for nine months before they were allowed to go back to Larteh, their home town.\textsuperscript{96}

Many indigenous women helped the church with education which pioneered the educational system of the country. Miss Helena Sakyiamma from Begoro, a female teacher of the Basel Mission School, was a pioneer mission school teacher in Asante in the 1900s. Due to the threats of the Asante people after the death of Samuel Otu in Takyimantia, Helena sought refuge in a British fort in Kumasi where Governor Frederic Hodgson and his wife were hiding. Later, the Governor and his wife managed to escape to the coast while Helena and others starved to death at the besieged fort.\textsuperscript{97}

According to Prempeh, there were other women teachers who contributed to the development of the school system in the church. The Abokobi Girls’ Boarding School, for example, was started by Miss Wilhemine Maurer in 1857 and was later assisted by Miss Gertrude Ruede. Earlier in 1856, the first African woman teacher, Miss Rose Miller, was transferred to the Aburi Girls’ School with others like Teacher Adwoa and Miss Elizabeth Addo Mensah during the missionary era.\textsuperscript{98}

In sum, women have made enormous contributions to the growth and development of the PCG. Their pioneering role in education for girls has also been immense. However, the trend of affairs until the 1900s indicated that women were not consciously being prepared to take part in the decision-making structures of the emerging ecclesiastical order in the PCG. Women were not offered theological education, which was the basic requirement for

\textsuperscript{96} Rev. Amfo Akonnor, interview, 10 December 2010.
\textsuperscript{97} Agyemang and Ampofo, (ed.), ‘Short Historical Sketch of Women’s Role’, p. 17.
\textsuperscript{98} Samuel Prempeh, interview, 5 December 2010, Kumasi.
church leadership at the time. M. A. Oduyoye in her book, *Hearing and Knowing*, comments that: ‘the women were very much concerned about the church but the church was not concerned about women.’

She says women were prevented from occupying certain ecclesiastical positions because of their sex but also due to the cultural and traditional situations in which they found themselves.

### 2.2.3 Women’s Involvement in the Ministry of the PCG

Mrs. Amalie Duisberg Jaminet is one of the pioneer women in the 20th century who organized women in the PCG into a formidable movement. She was the wife of one of the Europeans who worked in the Basel Mission Factory (UTC) in Accra. The fellowship had a group of women leaders who organized the women and women’s activities in the PCG after the deportation of the Basel Missionaries. Mrs. Duisberg Jaminet and the other women leaders organized sewing, literacy and Bible classes for the wives of the Liberian Labourers who were working with her husband in the Basel Mission Factory in Accra.

In the literacy classes, the leadership of this Women’s Movement taught the women to read and write in the various Ghanaian languages, especially in Twi and Ga. They did this in order to empower the women to participate in the Bible studies. This was done to ensure that the women were exposed to the Scriptures to enable them to teach their own children and generally the children in the church the biblical will of God. The ulterior motive of the Movement was to bring PCG women to the limelight; to build their capacities to take up the challenge of leadership in the church. They tutored them in the Bible during Bible studies, to transform the lives of the women and also to teach them the basic biblical

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doctrines concerning the life of women. The leadership of this Movement did their best to give the women skillful training to make them economically viable.

As a result of the literacy classes and the Bible study training these women had from the Women’s movement, Christian women also taught the children at the Sunday school, which marked the beginning of women as children’s service teachers and leaders of the adult Bible Literacy Classes. Madam Kai Sasraku, a Presbyter at the Accra Central Presbyterian Church, became the leader of the women’s association by the end of the first quarter of the 19th century. Other women’s groups started to emerge in the various mission stations for sewing, knitting, Bible study and reading. Women in the PCG were the first to organize themselves into a group known as the Women’s Fellowship in the church. This was the period in which they initiated the process of liberation and development of women towards the fulfillment of basic human needs.

The Training of women for women’s work, that is, the ministering of women to other women, in the PCG started in the early 1950s. In 1954, Mrs. Haggar Anaman and in 1956, Mrs. J. Akrofi were sent to the Abetifi seminary to be trained in women’s work. Around the same time (1956), two women, Mrs. Regina Addo and Miss S. Osew were sent to Edinburgh and Birmingham to study women’s work in Missionary Colleges. By the close of the 1950s, there were seven full-time women in the PCG trained in women’s work to organize all women in the church to be part of the women’s movement in the church. Church Women had thus taken initiative in the ministry of the PCG. There were signs of maturity and leadership capabilities that demanded immediate recognition within the church. The initiative demanded an active role in the immediate level of decision-making in the church.
By 1957, there were 244 women’s fellowship groups with about 8,000 members in the PCG. The women felt the need to get more training in leadership, development and economic empowerment. This was the beginning of other training schools like the Begoro Women’s Centre for vocational training. Three main developments took place. The opening of a girls’ school in Odumase-Krobo, the establishment of the Agogo Girls’ School and the Training College founded by Miss Helena Schreiber. These Vocational Centre and Training Colleges were established to empower women in the socio-economic development of the church as well as the society in general.

The PCG Mission Statement shows that it is possible for women to contribute their quota in her holistic ministry. For instance, when talking about improving growth through evangelism and nurture, it is clear that definitely women have been the dominant group in the church and, therefore, in terms of growth the church is recruiting more women than men which will support the claim that there are more women playing positive and prominent roles in the growth of the church. They may not play direct roles in evangelism the way we see it but indirectly, they are helping to increase the membership of the church and that is reflected in every aspect of the church’s statistics. Through the women’s evangelism and outreach programmes, many souls are won and congregations have been planted in many villages and nurturing branches opened in all the Presbyteries.

2.2.4 Women’s Work in the Various Presbyteries of the PCG

Through evangelism, women in the Ga Presbytery worked in the Ga Mission field, where more people needed to be saved. They won one-hundred and forty-six (146) souls including two fetish priestesses in 1993. They have established more projects to create jobs
for the youth and women.\textsuperscript{101} They established a Friday Prayer meeting which embraces all women from different denominations. Women in the Dangbe/Tongu Presbytery have increased in membership and they have acquired skills to evangelize at markets and wherever they find themselves.

Women in the Asante Presbytery, among the Yennyawoso local, outreached the people of Sepe Buokrom, a suburb of Kumasi, who were mainly Muslims. They opened a congregation in 1993 which met on Thursday evenings and worshiped with them on Sundays. The women nurtured the young congregations until such a time that they were able to stand on their feet before handing over the congregations to the District Pastor in 1994. Ramseyer local opened a Day-Care Centre at Ramseyer with about one hundred children in the year 2000. The women cared for the spiritual and physical well being of the members.

In the Western Presbytery, many churches have been planted in the Presbytery as a result of evangelism involving women. There are so many nursing branches in the Presbytery and their membership has increased considerably. An increase of evangelism and literacy drive has been going on in the villages with women playing an integral role.\textsuperscript{102}

In the Northern Mission Field (at the time), now Presbytery, the women have been organizing themselves and the numerical strength have been on the increase at the various levels, back-sliders are coming back as they are visited and encouraged. Women in the

\begin{thebibliography}{11}
\bibitem{101} Presbyterian Church of Ghana Women’s work central committee, 50\textsuperscript{th} Anniversary Brochure, 1943 – 1993, p.47.
\bibitem{102} Presbyterian Church of Ghana Women’s work central committee, 50\textsuperscript{th} Anniversary Brochure, 1943 – 1993, p. 51.
\end{thebibliography}
PCG in the North put themselves together to form co-operatives to better their lots socio-economically.103

There are new converts from time to time because Women have been involved in diaconal work, caring for children who come to Sunday/children’s service; they prepare the chapel before church services. They have extended their involvement in church work to cover other areas like preaching and leading services. In terms of leadership roles played in the church, women have improved. They seek spiritual, moral and physical welfare of the members to bring them together to do the work of God to redeem them and their lost souls to Christ. The women are into bible studies, they organize workshops, retreats, courses, symposia, talks and prayer meetings. They visit individuals in their homes, the sick, aged, hospitals, prisons, orphanages, remand homes and leprosarium and give donations in cash and kind. Through evangelistic programmes, lost souls are won for Christ.

Women are teachers and leaders of groups in the church and they are maintainers of Christian homes and nurturers of children. When it comes to the area of nurture, it is believed that seven out of ten children’s service teachers are women, which means the women are playing more positive roles.104 By attaining self-sufficiency in the area of finance, women give more than men in the PCG judging from their greater numerical strength. Financial self-sufficiency of the PCG, as stated in the mission statement, depends on the giving spirit of the women or rather, has been possible because of the giving spirit of the women in the church. The women have been empowered to generate resources for the development of the PCG. They give what they have to the poor and the needy. The

104 Samuel Prempeh, interview, 5 December 2010, Kumasi.
women have been contributing in putting up structures, such as the Women’s Centre at Abokobi and a hostel at Agogo.105

In the Dangbe-Tongu Presbytery, the locals have been embarking on income-generating activities such as hiring of chairs, benches, cups, plates, canopies and tarpaulin, vegetable farming and animal rearing, pottery, beads making, bee-keeping, palm kernel cracking, broom making, weaving of mats and crab bags, trading etc. In the Districts, they hire out cups, plates and chairs. They are also engaged in salt mining to generate income. The financial standing of women’s groups has improved many folds. The women in the Districts have been immensely contributing through donations and gifts to support the church. They have been helping the poor and the needy by donations and gifts. They help church members who are farmers with farming inputs. The Women’s Fellowship gives out as a form of support, old clothes to the poor and the needy in the church as well as those within their community. They pay visitation to the youth and children’s service and offer them guidance and counseling.106

In the Western Presbytery, members have been embarking on viable projects like piggery, trading, farming, coconut oil production, making of table mats, interior decoration and many others. The financial standing of the PCG has improved considerably because the women contribute immensely towards the upkeep of the church. Various presentations were and are still being made to the church at all levels, for example, altar cloth, colours for Boys’ and Girls’ Brigade, flower vase with flowers worth hundreds of cedis, cups and plates for services, and aluminum pans for catering. They support the mentally impaired at Ekuase every year. The Presbytery bought mats, cups, buckets, balls and other game kits

105 Samuel Prempeh, interview, 5 December 2010, Kumasi.
106 Minutes of the 44th Annual Delegates Conference of the PCG Women’s Fellowship, Sunyani, 2006, p. 90.
for nursery schools at Ntankofo, Sekondi and Cape Coast. The women contribute towards Youth Camps, visit the youth and give them pieces of advice and encouragement. Some of the women serve as Children’s Service Teachers.¹⁰⁷

In the Asante-Akyem Presbytery, women have undertaken viable economic projects in almost all the local and district branches to supplement the finances of the locals. This alleviates the financial demands on individual members in particular. In collaboration with the Asante Presbytery, the Asante-Akyem Presbytery has renovated the Agogo Women’s Fellowship Hostel which is a source of income to the Presbytery.

At the Akuapem Presbytery, the women’s wing embarks on many income generating activities to support the PCG. Some of these are goat rearing, soap making, baking, farming, making of palm oil and pomade. Suhum and Adukrom have established a canteen, selling food to school children and the general public. These generate funds for the groups and to the church as a whole, some of which are invested in treasury bills. The Koforidua branch has built a complete modern canteen for the church. Other Women’s Fellowships in the Presbytery have helped in renovation work on manses and church buildings. The Presbytery contributes to the upkeep of students at the Trinity Theological Seminary. Some branches have adopted children’s services in their churches. Some also help the poor in the community. For example, at a recent Presbytery Conference at Koforidua/Effiduase, the Presbytery visited Koforidua Central Prisons and presented a number of food items among other things to the inmates. The Presbytery has been

¹⁰⁷ Minutes of the 48th Annual Delegates Conference of the PCG Women’s Fellowship, Konongo Odumasi, 2010, p.78.
contributing to the upkeep of local congregations. They have built canteens in all the
district headquarters and a vocational training centre.\textsuperscript{108}

Women in the Akyem Abuakwa Presbytery have been conscious of contributing in diverse
ways to support both church and society. Those in the Kibi zone are into plantain farming
at Potroase, carting of farm produce, trading in flour at Kibi and in the Begoro zone, the
women are into beads making, ginger farming and handicraft at Osino and Dwenase. Also
in the Kwabeng and Asamankese zones they are into robb ointment, ‘nku’ cream, powder,
‘kokodoma’ soap, wreath, and bags making. At Akwatia the women are into oil palm
plantation and in the Kade zones, they are into palm and kernel oil extraction, soap
making, hiring of canopies, oil palm plantation, cassava farming at Afosu and plantain
suckers for sale at Maase.\textsuperscript{109}

The women in the Central Presbytery are also engaged in income generating activities like
farming, cassava and vegetables, goat rearing, bread baking, palm kernel oil, palm oil, and
‘tom brown’ for sale. They hire out canopies and contribute twenty Ghana Cedis
(GHc20.00) monthly towards the presbyterian foundation. The women sweep the chapel
on Sundays, sending gifts to agents especially food items, renovating and furnishing
manses with utensils, curtains, beddings, mattresses, pillows, decoration in the church with
flowers, pulpit covers, conducting children’s services, visiting the aged, sick, poor and
needy members with presents in the form of cash and in kind; more souls join the church
especially women as a result of Women’s Fellowship activities.\textsuperscript{110}

\textsuperscript{108} Minutes of the 44\textsuperscript{th} Annual Delegates Conference of the PCG Women’s Fellowship, Sunyani, 2006, p. 78.
\textsuperscript{109} Minutes of the 44\textsuperscript{th} Annual Delegates Conference of the PCG Women’s Fellowship, Sunyani, 2006, p. 79.
\textsuperscript{110} Conversation with the President of Women’s Fellowship of the Central Presbytery of the PCG on
10November 2010 at Cape Coast.
In the Northern Presbytery, women in the Tamale urban area have bought flowers for the altar as well as plates, cups glasses and trays for serving at church functions. They also process palm kernel for sale, bake bread for sale to financially help the group as well as the individuals who do not have any substantive work. They buy corn, rice, groundnut for stocking and sell during the lean season.111

The women have been involved in income generating activities in the Kwahu Presbytery. They embark on bee keeping, beads making, livestock rearing, rabbit rearing, primary health-care, child-care and family planning, project and programme planning, sanitation and environmental consciousness, food preservation and marketing. In 1998, a Presbyterian woman, Madam Salome Oduraa, won an award from the programme as the regional best farmer in crop production and livestock for the Eastern Region. The PCG’s achievements have come about through the women’s work Central Committee, which organizes all women in the church into a movement.112

Through monthly contributions, Women’s Fellowship anniversaries and donations, both from Ghana and overseas, the women have built a resource centre complex at Abokobi in the Ga-East district of the Greater Accra Region. The centre is to serve first, the women in the PCG, other organizations and the community at large. It is a place that women in the church hold their seminars, courses, workshops and conferences. It serves as a place for resting, reflection and meditation for women in the church. The centre is for community service where people go for information concerning small income generating projects for women and information on organic and snail farming. The centre also serves as a

111 Conversation with the President of Women’s Fellowship of the Northern Presbytery of the PCG on 15-6-10 on phone.
112 Conversation with the President of Women’s Fellowship of the Kwahu Presbytery of the PCG on 28-July, 2010 at Abetifi Kwahu.
Women’s Vocational Institute. It has been a routine that every year, two vocational and home management training programmes are organized for women in the PCG from all over the country. The curriculum which has been developed by the centre includes table laying, nutrition, soap, cream and powder manufacturing; batik and tie-and-dye making, sewing, baking etc. One seminar is organized for farmers from the Abokobi and its surrounding communities, and an environmental awareness program every year.\footnote{Prempeh Samuel (Former Moderator of the PCG, 1998-2004), Interview, 18 November 2010, Ramseyer Training Centre, Abetifi.}

2.3 Women as Church Agents

2.3.1 Women as Presbyters

A presbyter is an elder in a congregation who has both pastoral and organizational responsibilities.\footnote{Prempeh Samuel, Interview, 18 November 2010, Ramseyer Training Centre, Abetifi.} Women were usually presbyters before becoming deaconesses and catechists. Historically, one thing led to the other.\footnote{Prempeh Samuel, Interview, 18 November 2010, Ramseyer Training Centre, Abetifi.} According to Prempeh, the initial stages were jerky and it took a long time for women to be acknowledged and much more to be made presbyters. Church statistics shows that of the 624,182 members, 380,819 were female whilst 243,363 were male.\footnote{PCG 2008 statistics presented at 9th General Assembly held at Abetifi Kwahu 14 – 20 August, 2009.} Many women are now presbyters while some are senior presbyters.\footnote{Agyemang, (ed.) ‘Role of Women in the PCG’, p. 36.} Until recently (about two decades ago) presbyters were largely men. When the leadership of the PCG were selecting presbyters, both male and female candidates were put together and they were elected out of the lot, and when the PCG wanted, for example, ten presbyters at the end of the day, they had about only three females who got elected. Yet they would acknowledge the fact that the church was held together and sustained by the role of women.
The reason for electing fewer women, as some congregants argue, is that women do not have time due to their marital responsibilities. Brigid Sackey observes that the biological makeup of the African woman has been traditionally and culturally used as a hindrance to her economic potentials. She is barred from undertaking certain economic ventures. Women who usually go beyond their ‘gender-specified’ roles are usually challenged, branded or tagged. In her book, *New Directions in gender and Religion: the changing status of women in Africa Independent Churches*, she examines the equality of roles between female and male leaders in Independent Churches as one of the several issues with which most West African societies have to grapple with. Like the women presbyters’ position, she dwells on how women have managed to make a breakthrough in the religious sphere in spite of the problems created by gender.118

Now women in the PCG are presbyters and occupying other positions in the church. B. Sackey terms this breakthrough as a reclaim. To her, women are not new when it comes to leadership positions in West Africa, Ghana or in the church. Akan women in Ghana, Igbo and Yoruba in Nigeria, B. Sackey recounted, have over the years enjoyed a high status of authority in the socio-political, economic and religious realms. Women in general have been involved in political decision-making in their capacities as members of parliament, negating the common idea that women are generally not active in politics. In spite of all these achievements, the contribution of women in religion has either been challenged or ignored or de-emphasized. The church realized the method of selecting the presbyters was wrong because they were not being fair to the women who are in the majority.

After some time, situations changed. The authorities of the PCG considered the number of presbyters that they wanted with due regard to the female-male ratio in the church. The agreed ratio then determines the number of male to female to be elected. In this regard, separate elections were held for male and female presbyters.\textsuperscript{119} This, according to the Prempeh, was to ensure that they had the desired number of women for the Presbyter’s position. In recent years, a number of the congregations have been choosing women as presbyters and Senior Presbyters and these women are excelling in their performance.\textsuperscript{120}

For example, Margret Siaw Kwakye, a Presbyter has been with the North Kaneshie PCG congregation for twenty years now and she is serving her second term as a Presbyter.

She has been helping the church with her Higher National Diploma (HND) accounting professional qualification. She has been of help in mobilizing the entire congregation for prayer and harvest. She was chosen from among the experienced members of the church and was in full communion; she also possessed the qualities set forth in the Holy Scripture, the First Schedule of Presbyterian Church of Ghana constitution (1 Tim 3: 1-11, Titus 1: 5 – 9).\textsuperscript{121} She has been promoting socio-economic development through advocacy and effective delivery of social services by chairing the Project and Investment Committee. In the congregation, she takes on programmes like liturgy, leads prayers, and organizes church harvest, Day born harvest each month.\textsuperscript{122} Since harvest is all about money to finance the church, these monies are used for church development, maintenance of church building among others. She helps to mobilize funds for the needy, the poor and she keeps

\textsuperscript{119} Prempeh, Samuel, Interview, 18 November 2010, Ramseyer Training Centre, Abetifi.
\textsuperscript{120} Kwakye Siaw, Margret (A Presbyter at PCG North Kaneshie congregation), Interview, 1 November 2010, PCG North Kaneshie congregation, Accra.
\textsuperscript{121} PCG Regulations, Practice and Procedures, 1965, Rule Number 34-5.
\textsuperscript{122} Kwakye Siaw, Margret, Interview, 1 November 2010, PCG North Kaneshie congregation, Accra.
some monies to pay for the transportation of the needy to and from the church as the presbyters of the PCG are charged with such responsibilities.123

The presbyters arrange hours of divine worship and ensure that Sunday is hallowed; that public services are attended diligently, that family prayer and, the periods for the observance of the sacraments of baptism and the Lord’s supper are encouraged and maintained. Presbyters again, examine and admit members into the congregation having taken them through new converts and new comer’s classes and they keep accurate roll of members to make sure that the roll book is cleaned every two years according to the PCG’s Constitution.124

They further help in the registration of those members in full communion (communicants) to fully partake of the institution of the Holy Communion. They also help in preparing candidates for baptism and confirmation. During baptism, they serve as witnesses and are supposed to make sure the candidates are well tutored in the Word of God. It is also their duty to follow them up to see whether they are actually following the statutes of God.125

On the issue of non-communicants, the women counsel them to find out their problems and help them to make responsible and meaningful decisions. This is done through guidance and counseling. They are taken through series of Bible studies to have a personal understanding of the Sacrament. Some of these female presbyters double-up as Junior

123 Kwakye Siaw, Margret, Interview, 1 November 2010, PCG North Kaneshie congregation, Accra.
Youth and Children’s Service teachers who play a major role in the formative age of the young, up and coming ones.\textsuperscript{126}

The presbyters play administrative roles as session members with the minister or catechist on spiritual and temporal affairs of the congregation. They are part of the day-to-day running of the church. They make sure the church progresses from one level to another. They act as liaison officers between groups and the Session. This important role helps the free flow of information. The track of information in this sense is a two-way traffic, that is, they carry information from Session to the groups and from the groups to the session. They help in the oversight of Christian life in the congregation (family and child training). They play an important role in the nurturing programmes of the church and they act as Bible Study leaders who meet to prepare adequately before teaching begins.\textsuperscript{127}

Presbyters support the agents in the execution of their social responsibilities to first, the church members and the people within the community in which they operate. They visit, from time to time, the individual Christian homes and try, through reading of Bible passages and prayer, to guide the household in Christian life and principles. The sick at home and at the hospital, the poor invalids, the bereaved, people who have suffered severe disaster or accidents, orphanages, institutions for the deaf, the dumb and other settlements, example prisons etc also benefit from such visitations carried out by women in the church. Some presbyters also train as counselors to augment the ministry of the Agents. They do marriage counseling, grief counselling and pre-marital counseling among others.\textsuperscript{128}

\textsuperscript{126} Nyarkoh, \textit{What Presbyters Should Know} pp. 16-21.  
\textsuperscript{127} Nyarkoh, \textit{What Presbyters Should Know} pp. 16-21.  
\textsuperscript{128} Nyarkoh, \textit{What Presbyters Should Know}. pp.16-21.
It is certain that very soon in some congregations, there would be more female leaders than males because the women have proved beyond reasonable doubt that they are more committed to the work and they do better. Thus, when more are selected and voted for they will sway over the women’s membership of the congregation.\textsuperscript{129} For this reason, change is ongoing but has been somehow slow. However, one cannot blame these women because transformation takes time. It took a long time for women to be acknowledged as capable of contributing to the life and work of the church and much more be made presbyters. Women were not allowed to pray in the open in the PCG when the church started in 1828 until the 1900s.\textsuperscript{130} At the moment, it is not a subject of debate; they have been accepted and they are playing their roles in the church in style.

The reason, according to Kofi Nyarkoh and as stated in the PCG’s constitution, the Presbyter is charged with some responsibilities which these women presbyters are performing credibly.\textsuperscript{131} These presbyters see to the spiritual oversight of all members of the church, do all work of the congregation, maintain Christian order and discipline, see to the administration of temporal affairs of the congregation and take care of the poor. The hard-work of the women in the PCG is a resounding testimony that the church’s goals depend on the activities of women in the church. So long as the women are playing the roles of presbyters under the constitution of the PCG, the author re-affirms that their constitutional roles are in addition to what they are doing to help in the development of the PCG.

\textsuperscript{129}Samuel Prempeh, interview, 18 November 2010, at RTC Abetifi.
\textsuperscript{130} Alice Kyei-Anti, Interview, 10 June 2009, at her duty post, Redemption Congregation PCG, Tema Community 9.
\textsuperscript{131} Nyarkoh, \textit{What Presbyters Should Know}, pp.16-21.
2.3.2 Women as Deaconesses

Women were trained as deaconesses from the 1950s to the 1980s. The first batch of women, Mrs. Haggar Anaman and Mrs. J Akrofi, (both widows), were trained in Edinburgh and Birmingham in the United Kingdom in 1954 as full time deaconesses for women’s work in the church. The second batch of women, Mrs. Regina Addo and Ms Sardis Osew, were trained in 1956 and the third group in the persons of Dora Ofori Owusu, Janet Asiamah, and Felicia Asante had their training in 1963. Subsequently, other women had their training as deaconesses up to 1985 when the training of deaconesses came to a halt. This is illustrated in Appendix A, Table 1. It is realized from this table that the training of deaconesses in the PCG lasted for a short period. The PCG started training women as deaconesses from 1954 to 1985; only a few women were trained within the thirty-one year period. There had not been many records about the training of deaconesses in the PCG. The members and the leadership of the PCG seem to have forgotten about that position in the church.

The trained women, by the definition of deaconesses, were lay persons who dealt with church business and helped the ministers. The order of deaconesses at that period (1950s to the mid 80s) in the PCG was an integral part of the church. It was an ecclesiastical matter for the authorities of the PCG to ordain deaconesses for the daily ministration of the church, whose number increased due to new converts. This is a continuity of the New Testament traditions where Women were appointed as deaconesses during the time of the Apostle Paul in the early life of the church. Paul for instance mentions, for the first time,

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133 She happened to be the first woman to be commissioned in the PCG but for Atlanta in the USA.
the office of deaconesses in Romans 16:1 where he recommends Phoebe, a deaconess of the church at Cenchreae.\textsuperscript{134}

St. Paul outlines some of the requirements of this office as chaste, not slanderous, sober and faithful in all things. They were vested with ecclesiastical office and assisted the bishop in offices related to baptism, community worship and the sick. The deaconess in the PCG contributed to the holistic ministry of the church that helped to improve church growth. They preached the word of God and performed chaplaincy roles at the PCG Hospitals. They went to the houses of the traditional women to visit them, especially the sick and to minister unto them. They also prepared women for baptism and gave them spiritual direction afterwards. In the absence of a priest or a deacon, the deaconess read the gospel and distributed the Eucharist to the congregation.\textsuperscript{135}

In an oral interview with Rev. Alice Kyei-Anti, she indicated that after her training in 1969 as a deaconess, like her other colleagues and compatriots, she was attached to the church at Donkorkrom to assist the ministry. Their work had an impact on the membership of women and church growth.\textsuperscript{136} Deaconesses contributed to the ministry and also supported the ministers. Rev. Alice Kyei Anti, for example, visited women in their homes at Donkorkrom, Somanya, Adukrom, Senchi New Town, Npakadan, among other towns and taught them the scripture.

The deaconesses were maintainers of Christian homes and nurturers of children. They organized open air crusades and house to house visits. They won a lot of souls for the

\textsuperscript{135} Chapman, \textit{The Question of Women and the Priesthood}, p. 73.
\textsuperscript{136} Alice Kyei-Anti, interview, 6 June 2010, at her residence, Tema community 9.
church through nurturing. Furthermore, they mobilized members of the church for monthly fasting and prayer meetings which were held within the districts that they worked and they prayed over burning issues like marital problems and child-care that were affecting the lives of church members. At Senchi New Town in the 1970s, there were house to house visitations during which many souls were won for the church. These new converts were given lessons for confirmation.

The deaconesses pursued activities for the welfare of women on local and inter-church matters. For example, in the area of socio-economic development, they organized the women to support or participate in religious, community and national programmes such as seminars, talks, parades, visitations and adoption of hospitals. They visited women at their work places and in their homes to discuss various social health, educational and church programmes.

The deaconesses were attached to the social ministry with Christian service community attached to the Department of Social Welfare. Deaconess Kyei-Anti at that time, (now a retired Reverend Minister) worked along the Volta resettlement in the Eastern Corridor and she visited the Volta resettlement towns like Somanya, Adukrom, Senchi, Apegusu, Npakadan, Ajenna, Ntona Aboma. She travelled from Akosombo in a boat on the lake for over five hours to Donkorkorum during one of her trips.

Regarding self-sufficiency, the deaconesses helped the women in diverse ways. For example, at Donkorkorum, they advised them on how to put their lives together, having

138 Kyei-Anti, Alice, interview, 6 June 2010, at her residence at Tema Community 9.
139 Kyei-Anti, Alice, interview, 6 June 2010, at her residence at Tema Community 9.
140 Kyei-Anti, Alice, interview, 6 June 2010, at her residence at Tema Community 9.
lost their homes, property and everything after a rain disaster. As social workers, they encouraged the people to form co-operatives to build kitchens because they were cooking in the open. They distributed blankets as awards for those who worked hard and they taught them environmental cleanliness, home science and home economics. They taught them how to prepare jam and in the 1970s, the women prepared jam for sale to the various secondary schools in the Eastern Region which generated a lot of income for them.

In and around Asamankese and Kade in the Eastern Region, in the 70s and 80s, deaconesses Rita Amoako (now Mrs. Rita Frempong) and Evelyn Nkansah helped the women in the PCG in income generating activities. They were into palm oil extraction, soap, beads and broom making. They generated incomes from their plates and cups that they gave out for hiring. They also traded in flour, hiring out of canopies, ginger farming, palm nut seedlings, poultry, rearing of goats, among others.

The deaconesses organized what became known as the Presbyterian Women Workers’ Fellowship comprising mostly professional workers and traders. These are heralds for the present Presbyterian market women’s ministry which is now led by a retired ordained woman of the PCG in the person of Josephine Tawiah. The deaconesses became responsible for preparing programmes for implementation by the ecumenical local council of churches’ women’s organizations. The local council of churches was a kind of ‘commonwealth of churches’ in a particular community for the purpose of ecumenical learning.

142 Ecumenical learning takes place when people are open to each other’s stories, challenge other’s assumptions and learn to accept differences in race, culture, attitudes and traditions. It also provides opportunities for strengthening links of solidarity between people’s different faiths, ideologies, cultures and backgrounds.
The deaconesses were not given congregations to oversee. However, their male counterparts who had only two years training were made evangelists responsible for manning congregations while these deaconesses were still under training for one year in social work. The deaconesses became social workers, health educators and did pastoral care. Most of them, like Dora Ofori Owusu and Alice Kyei Anti, were attached to PCG mobile clinics at Bolga and Sandema as health educators. The deaconesses performed different functions from the deacon’s ministry. Unlike their male counterparts who came out as evangelists, the deaconesses had a prescribed uniform and they dressed wearing grey dresses with a veil. The male Evangelists had the freedom of putting on any attire but the deaconesses were restricted to wearing a prescribed uniform. Social service was a preserve as the church’s precept for the deaconesses.

Of course, both the deaconesses and Evangelists performed vital roles in teaching the Gospel. The Evangelist preaches the word, and is a messenger of the Good News like Apostle Paul. The purpose of the Evangelist preaching is to correct, rebuke and encourage others. He must be tireless in carrying out his duties and must preach regardless of whether the circumstances are favorable or not. And these were the roles invested in the male counterparts of the deaconesses. However, the Presbyterian Church of Ghana appears to be inconsistent in defining roles for the deaconesses in that there were no well defined roles for deaconesses. This level of inconsistency suggests that they did not know what to do with the women; they recognize the importance of the women but were not committed to assigning them such prominent roles involving the day-to-day administration of the church. Nevertheless, many individuals, deaconess and catechists

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143 Alice Kyei-Anti, interview, 6 June 2008, at her duty post, Redemption PCG, Tema Community 9.
146 Bramford Yeboah, a reverend minister of the PCG, 10 October 2010, Accra.
alike, wanted to be ministers.\textsuperscript{147} When the church did not ordain them, there was complacency and bitterness.

As noted earlier, the deaconesses were not given their own congregations to minister. Perhaps the PCG was not sure these women could man churches. At a point in time the deaconesses’ programme was cancelled in the PCG and all deaconesses were assigned the duties of the catechist.\textsuperscript{148} The reason for the cancellation, once again, was not well articulated and one wonders whether it was cancelled because it involved women. What could have led to the abolition of that office and what has become of those who were already in the system? Many of the deaconesses who have not been ordained were very bitter.

An example is Deaconess Alice Rita Frempong, who was consecrated as a deaconess in 1985 and now resides in London. At that moment, she thinks the PCG has let her down so she wanted to join the reformed church in the United Kingdom but her husband did not allow that. Her husband is a PCG minister, and the PCG does not allow couple ministry;\textsuperscript{149} as such, she was not ordained as a minister of the PCG like her colleague deaconesses. She feels bitter and critical of the PCG because the PCG trained them as deaconesses but did not allow them to perform to the fullest extent, perhaps to the point of becoming ministers. This sentiment doubtless is shared by many deaconesses who were not allowed to progress to the point of becoming ministers in the church.

\textsuperscript{147}Bramford Yeboah, interview, 10 October 2010, Accra.
\textsuperscript{148}Prempeh, interview,18 November 2010, RTC Abetifi.
\textsuperscript{149}Chapter five of this thesis, P 226.
When the Deaconess programme faded out, the then Moderator of the Synod of the Presbyterian Church of Ghana, Rt. Rev. D. A. Koranteng, suggested that all Evangelists be made ministers. The deaconesses were also to be made ministers but three, in the persons of Alice Rita Frempong, Evelyn Nkansah and Janet Asiamah (deceased), were called back from the Ramseyer Training Centre to discontinue their ministerial Training because already their husbands were ministers of the PCG. According to Rev. Tekpetey these three women were embittered and complained that the Church had not treated them fairly.

Deaconess Evelyn Nkansah protests indirectly up till now. She wears the deaconesses’ attire and instead of the lapel style, she makes hers like a round cape and from a distance, people see her like a female minister with a clerical. Prempeh thinks her attire goes beyond the question of fashion. It raises certain issues which cannot be taken for granted. It is a kind of protest as if to say, ‘If you will not allow us to perform as deaconesses and you ignore us, we too will dress like the ministers, I am doing what my husband does.’

However, some who were trained as deaconesses have been made catechists, even though; they did not go through catechist training nor have any top-up training to become catechists. Is this something the PCG ignores as one of those things? Or was it because there was not a clear vision regarding the role of the deaconesses and what they are supposed to be doing within the ministry of the PCG which has fostered such arbitrariness?

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150 E.T Tekpetey, interview, 10 October 2010, at his manse, Dansoman PCG Congregation, Accra. He is the former director of CLAN.
151 E.T. Tekpetey, interview, 10 October 2010. Accra.
152 Rev. Dr. Prempeh said this as his opinion and she protests because the husband is a minister of the PCG and as such she was not ordained.
153 Prempeh, interview, 18 November 2010, RTC Abetifi.
The position of the deaconesses was the bedrock of women’s ordination. It was from here that the struggle yielded a positive result. Subsequently, many of the deaconesses were eventually ordained as ministers. They include Rev. Dora Ofori Owusu, Alice Kyei Anti, Rose Akua Ampofo (deceased), Gladys Maku Nyarko (deceased), Mercy Adjei Dankyi, Elizabeth Fosu, Hanna Yeboah, among others.\textsuperscript{154}

2.3.3 Women as Catechists

When the catechist programme started in the PCG, no women were included. Catechists were trained as far back as 1852 by Johannes Zimmerman who started a catechist teacher training seminary in Christiansborg. His, wife, Catherine, played the role of a house mother of the new boarding school. Nkansa Kyeremateng states that, Dieterle, on July 3, 1848, also started catechist’s seminary and after 1853, the first batch of trained teacher catechists passed out to assist in spreading the Gospel. They were David Asante, William Yirenkyi, Jonathan Bekoe Palmer, Paul Standt Keteku and Rochester, a West Indian.\textsuperscript{155}

It is interesting to note that the list of the first batch of these trained teacher-catechists did not include women. Does this mean that there were no female converts in the early days of the PCG? Important changes took place in the role of women as catechist as the decade of the 1970s witnessed their entry into ‘frontline commissioned ministry position’. In 1973, women were consecrated as catechists. There is very little difference between the roles of women catechists and the deaconesses. Female catechists perform the same roles as mentioned already about women presbyters and deaconesses. Again, their roles are similar or no different from the women ministers of the PCG, the only difference being one of

\textsuperscript{154} Rev. Dora Ofori Owusu was the first woman to be commissioned into the PCG and Rev. Gladys Maku Nyarko (deceased) was the first to be ordained in the PCG.
degree; the catechist has limited scope in terms of roles unlike the woman minister who performs several other roles. The difference between the catechist and the minister is that the former plays lay ministerial roles; they are allowed to perform all roles apart from solemnization of marriages and administration of sacraments. Interestingly, the ministerial probationers do not also bless marriages like the catechist. And the reason is explained by the PCG that, marriages are legal and one’s name needs to be gazetted before one can bless marriages.

The office of the catechist has not always been stable or clearly defined because in the earlier stages of the PCG, some people, for the love of the work, started assuming this office as caretakers but they called themselves catechists. In the Ashanti Presbytery, for example, as at December 2009, there were only 149 catechists and 355 caretakers but they were called catechists and performed such duties. Thus, for a long time now, there have been many such caretakers operating as catechists in the PCG.

The training of catechists had taken different forms; some were self-trained, while others were trained by the church. In the PCG, there are the trained and the untrained catechists who help in the organization of church activities. Some of the untrained catechists were teachers who lived in the villages or towns and had been helping in the church. In recent years, the PCG is becoming more conscious of those who are to be catechists and help in the capacity building of the church.

Since the early 70s, the PCG started to consecrate female catechists and their numbers have increased over time. Between 1973 and 1993 many women were consecrated as catechists (See Appendix B). Comparatively, more women became catechists than any
other position in the church. Many of the women started as congregational members, women fellowship members, singing band, choir, Bible study and prayer group, session members/clerks, lay representatives, Sunday school teachers, church agents, committee chairpersons, among others and from there they were recommended for the catechists training by their ministers in charge. When trained, they became agents of the church responsible for the day-to-day running of the church in the absence of a minister. This shows that when it comes to the position of catechist, there is no discrimination against women so one can conclude that this helped in preparing the way for the ordination of women.

Female catechists of the PCG have contributed and they are still contributing to the ministry of the PCG. In the area of nurture and evangelism, they mobilize the entire members of the congregation for prayers, serve and equip them. They echo the word of God and hand on the teachings of Christ to members, making the words of Christ their own. Female catechists nurture discipleship, faith sharing, and enthusiasm, justice, healing and learning.

Women catechists of the PCG teach and evangelize to make disciples. They have active faith life expressed in the worshipping community, and also they show interest and concern about people’s growth in the faith and ability to relate well with others. They encourage the integration of prayer into one’s personal life, willingness to be of service to the church.

Female catechists, like their male counterparts, organized prayer meetings, did/do evangelistic and pastoral work. They are active among women, girls, men, boys and they
pay home visits. They nurse congregations for mother congregations to adopt. An example is Beatrice Ansah Kwakye, a catechist, who in 1992 nurtured a congregation at Camara, a suburb of Accra. In 1996, the Camara congregation became mature and the mother church at Mamprobi, in Accra, adopted it for full status as a congregation. During the time of nurturing, she acted as an intermediary between the mother congregation at Mamprobi and the Camara nursing congregation. Administratively, she kept records and reports that she sent to the mother congregation periodically. She attended session meetings at the mother congregation and sent information back to the members of the Camara nursing congregation. Camara grew big and the Dansoman district of the PCG inaugurated it into a church.

Women catechists draw preaching plans for the entire congregation and many of them are in charge of more than a congregation. Gladys Nyakoa Amoafo was a catechist for ten years and she was in charge of three congregations, Korle Gonno, Chorkor Calvary and Mamprobi Ebenezer. According to Ansah Kwakye, women propelled the developments that have taken place in the PCG over the years. B. Sackey also claims that European clerical wives, nuns, and lay persons including women of African descent in the 18th and 19th centuries and later almost exclusively Ghanaian women began the evangelization process in Ghana.

Women catechists chair session meetings in the absence of ministers; they prepare confirmants for confirmation and adults and infants for baptism before a minister baptizes them. They counsel members for marriage and those bereaved to understand situations.

156 Beatrice Ansah Kwakye, Interview, 6 December 2010, PCG Women’s Centre, Abokobi.
157 Sackey, New Directions in gender and Religion, p. 22.
The women in the church feel more comfortable telling their problems to the woman catechist.

Women catechists pursue activities for the building of churches and the ministers’ manses. In the area of church building, they lead the session of their congregations to acquire land and supervise the construction of the building. They initiate strategies for fund raising among church members. An instance is when Ansah Kwakye was a catechist, in 1997. She championed the purchase of a piece of land which had an uncompleted house. She visited congregational members in their homes, collecting money for chapel building project.158

The roles of the presbyter, the deaconesses and the catechist posed the biggest challenge to the PCG because they were/are full time agents of the church. The ministry of the three positions especially the position of the catechist actually prepared the way for women’s ordination. However, women do not usually see their elevation to the position as minister. It must be stated that the non-inclusion of women in ministerial positions was based on constituinal requirement of the PCG. This indicates the extent to which certain factors outside the church’s definition could be influencing women’s involvement in certain roles in the church.

In the next chapter, there is a discussion on the debate based on theological, socio-cultural and psychological factors which eventually led to women’s commissioning in 1976 in the PCG as priests.

158 Beatrice Ansah Kwakye, interview, 12 December 2010. PCG Women’s Centre, Abokobi.
CHAPTER THREE
THE EMERGENCE OF WOMEN’S ORDINATION IN THE PCG

3.1 Introduction
This chapter begins with the debate on the ordination of women in the PCG. It tries to recount some arguments including theological, socio-cultural and psychological issues for which women were prevented from the ordained ministry. The chapter again examines the extent to which the socio-cultural context within which the PCG has found itself has influenced the policies on the ordination of women in the PCG. Some scholars argue that within the African socio-cultural context patriarchal system is men centred thus, Labeodan argues that;

The patriarchal system is held in high esteem in most African Societies. As a result of this, women… are to be seen and not heard… there is so much suppression and oppression of women by men who are supported by the cultures and religions. They used certain facts about the physiology of man and woman as the basis for constituting a set of identities that work to empower men and disempower women.159

She explains that the roles assigned to women are very much related to the cultural and historical traditions that try to place women in the domestic domain that they are suppose to be home makers and nurturers of the family including husband and children. E. Martey for example, interprets this, the fact that women’s roles are basically restricted to the home as a type of injustice and restriction against women in religion and society.160 This socio-cultural role assignment of women within the African traditional communities is reflected on how the PCG assign roles to women that the socio-cultural perception on women form part of the debate on the ordination of women in the PCG.

Other factors that shaped the process and debate on women ordination can be described as external and internal. Externally, the Protestant churches like the Presbyterian church of the USA, the Anglican Church of Scotland, the Dutch Reform Church, and the Reform church of France had been agitating and some of them were ordaining women priests. Internally, the PCG, for a long time, had been commissioning women as deaconesses and catechists who were performing other roles such as providing social services in the PCG health and educational institutions whereas their male counterparts were pastoring churches.

3.2 The Debate for Women’s Ordination in the PCG

‘Ordination in general religious use is the process by which a person is consecrated (set apart for the administration of various religious rites), it is an act by which the church commissions those who have been called’.161 Some are ordained to preach the gospel and to administer the sacraments on behalf of the church. According to the reformed understanding, ordination has no sacramental character and it is related to the call from a particular Christian community. By its call, the church recognizes and validates one’s personal sense of vocation which the individual experiences as an urge and challenge to serve Christ’s people in a specific way. By ordination a member of the church has publicly been affirmed as being called into the service of Christ.

Ordination of women refers to the admission of women to ecclesiastical offices across the various denominations. For centuries, women were excluded from becoming office bearers and preachers. Although, there is significant evidence that, women took leading roles in the early church, women’s ordination, for various contextually related reasons, was absent.

This changed at the beginning of the twentieth century under the influence of women’s emancipation liberal protestant groups that began to admit women as-preachers. A long Christian tradition was thus called into question. The development met with opposition in orthodox protestant and fundamentalist circles as well as from the Roman Catholic Church, though for different reasons. An illuminating example of this opposition across the denominational boundaries can be found in the recent decision of the Pope and the almost contemporaneous decision of the Adventists at their world conference in Utrecht, to bar women from holding ecclesiastical office.\textsuperscript{162}

In the 1930s the debate about women’s ordination raged on in many churches. This included the Presbyterian Churches in various countries. In the PCG, the issue was discussed at Synods and, at the forty-second Synod held in Kumasi in 1971; conclusions were drawn on the ordination of women. Daniel Torto comments;

> Once the point of consciousness has been reached that recognizes that there are no longer any reasons why a given group may not be admitted to a particular institution, to continue to deny the group access becomes a culpable unjust act. Before the moment of awareness was reached the denial was unjust but not culpable. The oppressor was in a state of ignorance and could not be held responsible for his action. But once the moment of illumination has been achieved, to deny access to the right under dispute on prudential or expedient grounds is no longer a moral or theological calculation.\textsuperscript{163}

Churches outside Ghana at the time of these debates started to involve women although the Church of England first considered women’s role as independent Christians as far back as the 1860s. The first deaconess, Elizabeth Ferard, who was ordained by the Church of England in 1862, essentially assisted the male clergy in visiting, attending to the sick, and conducting Christian education. She was not licensed to lead public worship and her ministry was, therefore, considered inferior to that of her male counterparts.\textsuperscript{164}

\textsuperscript{163} Torto, \textit{Ordination of Women}, p.1.
\textsuperscript{164} Torto, \textit{Ordination of Women}, p. 2.
As the debate for women’s ordination continued in England, the Anglican Bishop of Hong Kong, Bishop Hall, ordained Florence Li Tim Qi as priest in the Portuguese Colony of Macao in 1944. When there was pressure from Canterbury and the rest of the Anglican Communion and the Lambeth Conference, the Chinese bishops passed a resolution in regret to Bishop Hall’s action. Li Tim Qi’s ordination was declared as invalid and she was asked to resign her ministry. At the 1948 Lambeth Conference, the Chinese Bishops presented a proposal to the conference requesting that they should be allowed to experiment with the ordination of women for a period of twenty years.

The proposal was rejected and after the 1968 Lambeth Conference, it was resolved that a deaconess belongs to the same order as a male deacon and again it asked member churches to study the issue of women’s ordination in the Anglican Communion and give their findings to the newly formed Anglican Consultative Council (ACC) that met in East Africa (Kenya) in 1971.165 The ACC at its first meeting encouraged all Anglican Churches to be in communion with Bishop Hall’s Successor; Gilbert Baker who intended to ordain two women, Jane Hworg and Joyce Bennet as priests in 1977.166

In Scotland, for example, the question of women in the ministry of the Church of Scotland was first raised in 1931 when the Marchioness of Aberdeen presented a petition on behalf of three hundred and thirty-five women. Questions were raised before the Assembly of the United Free Church of Scotland. The Presbyteries of Edinburgh, Hamilton, Forres and Nairn together with the Presbytery of Manchuria, brought the matter before the Assembly. It was judged that ‘the time was not opportune’. After two years, the Church of Scotland and the Duchess of Aberdeen’s petition received attention and a report on the ministry of

165 Torto, *Ordination of Women*, pp.1-5.
166 Torto, *Ordination of Women*, pp.1-5.
women was published with a recommendation that, women should be admitted to the diaconate. After this time, the discussion became one of the admissions of women to diaconate and the eldership and it was described under that heading.

In South Africa in 1944, the Assembly of the Presbyterian Church declared itself ‘in favour of the principle of sex equality regarding the holding of office in the church and remitted the matter to presbyteries to ascertain the views of the sessions and congregations. Two years later, less than ten per cent of the congregations and less than a third of the sessions voted in view of the known antipathy in some quarters and the matter was dropped by the Assembly.

In England, the Assembly of the English Presbyterian Church, soon after the First World War, declared that there was ‘no barrier in principle to the admission of women into ministry’ and recommended that churches were to use the services of women for preaching. Women were, therefore, allowed to the eldership in 1922 but not in the Presbyterian Church in the United States. Again, in the Dutch Reformed Church, there was a long discussion on the ordination of women. The matter was first raised and rejected by the church’s Synod in 1931. It was raised again in 1946 when the constitutional reform of the church was under discussion. A strong committee appointed in 1942 made presentations to the commission on constitutional reform and asked for the opening of all the three church offices, of ministry, elder and deacon to women. In Holland ‘Women by nature and in accordance with holy scripture could not exercise governing power and could not, therefore, hold any power’. The Committee’s recommendations were, therefore, thrown out.

According to Torto, some liberal groups then broke away and formed societies in the Dutch Reformed Church and ordained women as pastors, but the women did not administer sacrament. The liberal group, Remonstreantsche kerk (1619) had women pastors since 1915, but in the yearly assembly of 1937, a request was made that, the theological seminary should be closed to women for a while. The reason was that, the church was small and the women entering the theological seminary outnumbered the male students. The women who completed could not be in charge of congregations. The church restricted women entry into the seminary to one third of the number of men and all these arguments influenced women’s ordination in the church worldwide.

In the Reformed Church of Alsace at the same time, the ministry of women was accepted for twenty years and about ten women ordained and working in parishes. It was strange that the most conservative of reformed churches accepted the ministry of women. The acceptance had its origin in the terrible devastation of the country in the First World War and the lack of pastors during the nineteen twenties. There were already women available who had taken the full theological course at the University of Strasbourg and regulations were made to enable them to work in the parishes but they were to retire on marriage. It was thought best that they were to work under the supervision of male pastors, but in actual fact it proved necessary for them to take over smaller parishes. They were committed to preach and administer the sacraments, marry and bury the dead, though in the case of the two latter functions a man was usually called in if he was available.\footnote{Torto, \textit{Ordination of Women}, p.4.}

Torto says the Reformed Church of France met in Synod at Bordeaux in 1939 and appointed a commission on the ministry of women to survey the field of women’s work for
the church and report on it. At every subsequent Synod of the church reports were received and some action taken. In 1942, the commission decided against the ordination of women to the full ministry of the word and sacrament but recommended to the church to explore the possibility of using women’s gifts in the parishes. In the same year, the National Synod at Valence decided to commit the training of younger women for church work to the school opened by the deaconess community in 1941.

The general provision was for a two-year course, mainly in bible study, for women who had reached the age of twenty-five, were either unmarried or widows, and had some occupational or professional training, to whom a diploma would be given permitting them to work for the church with the understanding that marriage would terminate their service. There were certain special difficulties surrounding the position of women in the Reformed Church of France. As such Pastors were travelling many miles to give the sacrament to isolated protestant families which skeptics thought will be difficult for women to go through. In recommending that, ministry should not be opened to women; the commission went into the question of the nature of the ministry, and the teaching of the Bible on the place of women in the church.

The committee discussed the New Testament teaching, starting with Galatians 3:28, ‘in Christ there is neither male nor female.’ 169 The Bible speaks of a subordination of woman to man, not a spiritual subordination, nor one of dignity, nor of ontology but of function. There is a hierarchy of co-ordination. There is no biblical reason why women should not perform the offices of the full ministry. The committee considered the practical aspect that

the function of the ministry was not one that could be exercised along with the functions of wife and mother. Indeed public opinion in France was not ready for women ministers.  

In 1938, a law was passed through the Norwegian parliament opening all official positions of the state to women on the same terms as men. This included all the offices of the state church. There was a clause, that if a congregation does not want a woman, they should remain as such. Women were to be assistants to ministers, chaplain to a prison, school or hospital. From 1940 women were running religious meetings, conducting Bible studies, and they started ordaining women in 1948.

The issue of women’s ordination was not different in any part of the world where the initiative was advanced. In the USA, discussion in 1970 at General Convention made room for women to become deacons. Consequently, the first woman deacon was ordained in 1971. In 1974, Sue Hiatt and other women convinced three resigned and retired bishops to ordain eleven women as priests at a parish in Philadelphia.  

Like Dora Ofori Owusu of the PCG, the ordination was declared irregular because it was done outside the canonical structures of the church, but it was valid because it was performed by canonical bishops. In 1975 four more women were ‘irregularly’ ordained in Washington by another retired Bishop. In November 1993 the first woman Diocesan Bishop, in the USA, Mary Adelia Mcleod was consecrated in Vermont in the Anglican Church. It may be said that the resort to ordain some women in the PCG as ministers was as a result of the influence of ordination of women in the Anglican Church.

\[^{170}\text{Torto, Ordination of Women, pp.1-5.}\]
\[^{171}\text{Torto, Ordination of Women, p. 3.}\]
Comparatively, the debate for women’s ordination in the PCG was shrouded in a bit of secrecy and the argument from Synod Committee was not very clear. Some members of the PCG thought there was a technical error. At a point in time in the 1970’s, a decision of a sort was taken that authorized the Moderator and Synod Committee to proceed with the ordination of women in the ministry. It was clear that, there was a long forward and backward debate at synod meetings like it happened in other countries. The women at that time were in the minority, they had been deaconesses and catechists as discussed in the previous chapter but their voice was not heard. According to Prempeh, the reason for ordaining women in the PCG was that the Church of Scotland, Presbyterian Church of United States of America, Holland and a few others had ordained women.

In the 1970 Synod committee minutes of the PCG, there was a discussion on the issue of ordination of women. A memorandum on the question of ordination of women in the church was prepared by A. L. Kwansa which was circulated before the meeting but the discussion was deferred for thorough study. According to A. L. Kwansa, there was a very long argument over women’s ordination at synod. There were reports and investigations and it took three synods (ten years) to take the final decision. At the 42nd Synod in 1971, A. L. Kwansa presented a paper to Synod on the need to ordain women. Ruth Epting was allowed to address Synod on the subject. She said, ‘she was ignorant of the Ghanaian cultural and social situations especially their application to the church.’ She shared with synod some of her own personal experiences on the subject from her European cultural background. She admitted that men generally do not accept the authority of women. Even

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172 Samuel Prempeh, interview, 18 November 2010, Ramseyer Training centre, Abetifi Kwahu. He was the Former Moderator of the PCG; at the time of the Debate, he was a recorder at Synod.
173 A.L. Kwansa, an advocate for women’s ordination in the PCG was the then Synod Clerk.
174 A.L Kwansa, interview, 8 April 2011, Aburi, at his residence behind Kom Clinic. He was the Synod Clerk at the time of debate.
175 Rev. Ruth Epting was a female minister, the then Principal of Cameroon Trinity College.
from the biblical background one could see that a patriarchal vision would not accept women as holding leading positions in the society.

As the researcher quoted Labeodan earlier on that roles assigned to women take root from cultural and historical traditions that present women from any form of self-dependence or empowerment. ‘They are supposed to be pious and to refrain from sex, but if they happen to indulge in it at all, they are not to enjoy it; home-making is their exclusive domain’.176 She continues that, women’s gender role requires a strict adherence to the ideal female form judged by the standard of feminity that is culturally specific and historically located. This kept women’s progress under wraps and prevented them from attaining any real form of power or sense of control over their lives. Women were supposed to live in a kind of perpetual childhood, passively responding to the actions and decisions of men.

Grace Adeoti, like Labeodan, also holds a similar view that ‘In many societies be it Africa or elsewhere, a woman is seen as the burden bearer with no rights whatsoever to equality with man. She is even seen as an irrational, being not capable of reasoning; therefore, she is to be seen and not to be head… The ancient world was predominantly a man’s world’.177

Again, E. Martey continues that ‘the history of African culture is patriarchal. Women in Africa have not been treated equal to men in opportunity, dignity and power’.178 He says the cultural restrictions and discrimination against African women is not limited to religion. Most societies in Africa prefer having male children, especially, as the first born.

176 Labeodan, ‘Are women their own Enemies?’ p. 113.
A wife may be divorced for not having male children, or at best, the man may look elsewhere for male children.\textsuperscript{179}

Epting again indicated that, industrial revolution and scientific advancement pushed women into new roles and they had to contribute to a new view of the part that women could play in the work of the church and society. She thought the church was not only to proclaim the gospel but was also to help people to interpret the gospel in the context of their life situations. She pointed out that, the new role that women played in the society affected church work particularly among women. She thought some women needed to acquire certain skills which could enable them to do their work effectively. She cited an example in her argument that, women who intended to work in the church needed a thorough theological training in order to counsel and help women at all levels.

She notes that women on the whole could play three main roles in the ministry of the church. Women performed pastoral counseling roles about the psychic and the total nature of womanhood. Secondly, they worked among lay members of the church and as such the gifted women could be encouraged to use their gifts for the service of the church. Thirdly, women fostered co-operation and they were the means through which various ministries within the church were shared between men and women.\textsuperscript{180} Ruth Epting said, in Europe, the need for such co-operation was already in motion and as at 1971 the churches had allowed women to be ordained and she being one of them.

\textsuperscript{179} Emmanuel Martey, ‘Culture and Women Ministry,’ p. 41.
\textsuperscript{180} PCG Minutes of the 42\textsuperscript{nd} Synod held at the University of Science and Technology, Kumasi, 28\textsuperscript{th} August - 1st September, 1971, pp.53-61.
A. L. Kwansa introduced Paulina Danquah who was studying Theology in Cambridge but had come for holidays, to the 42nd Synod in 1971. He challenged participants at Synod what they would do with her when she returned with the qualification in theology. At that Synod, in 1971, A. L. Kwansa\textsuperscript{181} commented that educational, social and economic opportunities had placed Ghanaian women at par with the men. He thought it essential to provide equal training facilities to women who had academic and moral qualification. At the same 42nd Synod, with the late Sintim-Misah as the Moderator, the issue was debated and accepted. But the issue resurfaced at the 47th Synod held at Sunyani in 1976.\textsuperscript{182} At that Synod, delegates agreed that women could be ordained. But for the time being, women ordained into the holy ministry were not to be employed as district ministers but should serve in institutions such as hospitals, prisons and churches as chaplains.

However, Dora Ofori Owusu who had obtained a Master of Divinity (MDiv.) degree was commissioned as the first woman minister in 1976 when the church had not agreed fully on women’s ordination.\textsuperscript{183} She was commissioned under a special dispensation as the first African woman minister to work for the Atlanta Presbytery in the USA. Even though she had been commissioned, her status and functions in Ghana were deferred till a later date. It was stated that if by the time she returned and the church had not ordained women, she would be a lay person.\textsuperscript{184} According to Alice Kyei-Anti, her commissioning generated a whole lot of arguments. But this opened the door for further discussion on women’s ordination.\textsuperscript{185}

\textsuperscript{181}The then Secretary to the Inter-church and Ecumenical Committee of the Presbyterian Church of Ghana.
\textsuperscript{184}Rev. Alice Kyei-Anti, Interview, 20 December 2010, PCG Head Office, Accra.
\textsuperscript{185}Rev. Alice Kyei-Anti, Interview, 20 December 2010, PCG Head Office, Accra.
In 1979, at the Synod in Koforidua, the first woman, Gladys Maku Nyako, was ordained and Alice-Kyei-Anti commissioned; that was the time the PCG had approved women’s ordination. Some elders in the PCG argued about who the first female minister was, looking at the conditions under which Dora Ofori Owusu was commissioned at a time that the church had not agreed on women’s ordination. Gladys Maku Nyarko had been a deaconess and a tutor at the Presbyterian Women’s Training College at Aburi and she could not be called a chaplain. According to A. L. Kwansa, when he went to the institution to administer communion, Gladys Maku Nyarko had set the communion table perfectly and Kwansa was very impressed and for the first time he invited Gladys Maku Nyarko (a woman) to assist in the administration of the Communion. She had a degree from Canada and so A. L Kwansa recommended her ordination. It was recommended that if a woman could be trained, preach, have education, good character, then she should be ordained.

Gladys Maku Nyako was invited by the highest governing body of the PCG for ordination into the priesthood. She was not given the gown to wear; she wore an ordinary kaba\(^{189}\) and sleet among her male counterparts who were in their gown. In 1981 at the 52\(^{nd}\) Synod at Abetifi, Alice Kyei-Anti was ordained and from then, the church decided that women could do all that the men do. When Sintim-Misah commissioned Dora Ofori Owusu for Atlanta in the USA, people agitated for his removal for what he did. For the timely intervention of the presence of three visitors from Sierra Leone, they kept quiet and did not

\(^{186}\)A.L Kwansa, interview, 8 April 2011, Aburi at his residence. That was the first time a woman was allowed to participate in the administration of the Eucharist.

\(^{187}\)Mr. Oppong a lay delegate from the Brong Ahafo Region, Sunyani, who had been a persistent opposer to women’s ordination, agreed that women should be ordained.

\(^{188}\)A.L Kwansa, interview, 8 April 2011, Aburi at his residence.

\(^{189}\)Kaba and Sleet is a traditional cloth attire worn by African women especially Ghanaians, Nigerians, Ivorians etc.

\(^{190}\)See Appendix C for the picture of ordained ministers in 1979 at Koforidua.

\(^{191}\)See Appendix D. Table 2. for the number of women commissioned and ordained up to the year 2010.
complain thereafter. The then Moderator of The Presbyterian Church of Nigeria came to Ghana around that time, and saw PCG ordaining women and he followed suit and ordained women in the Presbyterian Church of Nigeria in 1982 and the Presbyterian Church of Kenya followed suit the same year.

The Methodist Church Ghana, commissioned the women ministers in 1984 in the persons of Ethel Vanderpuye, Juliana Awuku and Grace Nnuru. Presently they are about 84 in number. The Methodist Church in Ghana took cognizance of debates going on in different denominations on the ordination of women. Thus the question of the ordination of women had to be determined at a certain point and preliminary discussions were held at the 19th Annual conference in 1980. The Church took into consideration the ordination of women by their sister Protestant Church, the Presbyterian Church, Ghana. The issue was referred to the various district synods, and most of them were in favour of the ordination of women.

The Evangelical Presbyterian Church, Ghana commissioned two females Rev Felicia Anyagli-Mensah (Mrs.) and Rev Bertha A. Dovlo (Mrs.) (of blessed memory) in 1980 and now they are about 34 in active service and two are on retirement. In the EP Church there was the condition that women were to be married before being commissioned. The church did not want a woman minister who was not married. (This condition has also

192 Samuel Prempeh, Interview, 18 November 2010 Ramseyer Training Centre, Abetifi Kwahu. Former Moderator of the PCG, during the time of the Debate, he was a recorder at Synod.
195 Synod in the Methodist Church refers to districts of the Church, for example the Kumasi District.
196 She was the wife of a former Moderator of the Evangelical Presbyterian Church.
198 Bridget Ben-Naimah, interview, 18 April 2011, Accra. She is a Reverend Minister of the EP Church.
changed now and single women are being ordained almost every year). The church leadership at that time encouraged women to enter the ministry. Some of the women who were commissioned had been presbyters and catechists.

The arguments about the ordination of women in ecumenical dimensions focused on a number of theological, socio-cultural, and psychological arguments which the PCG followed. These arguments were used to keep women out of the ordained ministry for a long time. But counter-arguments from the same perspectives were used to justify the ordination of women.

3.2.1 The Theological Argument

Several theological arguments were used against women’s ordination. These arguments included both biblical and non-biblical texts. Some pointed out that no female served in the priesthood of the old dispensation.199 The functions of the female in the Old Testament were curtailed; because they lived in a patriarchal society, andro-centric in nature and very misogynistic. People claimed that the tradition restricting priestly ordination to only the male was ‘found on the written word of God’. It was twofold; first, that Christ did not call women to the apostolic ministry since he selected only men as members of the twelve; and secondly, that the apostles themselves, faithful to the practice of Christ, chose only men for priestly offices, those of Bishop, Presbyter and their equivalents. Biblical evidence used to support the view that Jesus chose only men argued that the words at the last supper ‘Do this in remembrance of me’ (I Corinthians 11:24) were addressed to only men and, therefore, the Priesthood was restricted to men.

199 Methodist Church, Ghana, 19th Annual Conference Agenda Representative Session, Winneba, 1980, p.102. Dispensation refers to a prevailing religious system at a period, thus, the old dispensation refers to the Old Testament times.
Historically, women appeared to have been ordained more easily in the traditions that identify more in terms of the ministry of the word.\textsuperscript{200} There was more resistance to women’s ordination in those traditions which stressed sacramental office or priesthood such as the Roman Catholic and some Orthodox churches. As we look at the biblical and historical traditions of Judaism and Christianity, the alleged difference is recent. The Old Testament certainly resists women as priests, although there is evidence that women as priestesses of the Goddess did serve for considerable periods of time in the first temple.\textsuperscript{201} Women as priests in the Old Testament Context, therefore, are connected with priestess of the rival religion of Asherah. Constance F. Parvey thinks this is undoubtedly an important reason for its repression which forms an ongoing tradition of resistance to women as priests.\textsuperscript{202}

The rabbinic tradition was the source of the non-priestly ministry or teacher of the word. The rabbi arose in connection with a new religious assembly, the synagogue, as a gathering to study and preach the word. This tradition was in Judaism when the temple and its priesthood were overthrown. Yet the resistance to women as rabbis was scarcely less strong than that to women as priests.

When the Christian ministry took the place of the old Roman priesthood, as the clergy of the established religion of the empire, there was a definite reassimilation of the model of ministry to that of temple priesthood. Some of these were found as early as the writings of Clement of Rome and Ignatius of Antioch. But with the fourth century establishment of the church, the concept of the Christian ministry as a new priestly caste became dominant.

\textsuperscript{200} Parvey, (ed.), \textit{Ordination of Women}, p. 67.
\textsuperscript{201} Parvey, (ed.), \textit{Ordination of Women}, p. 69.
\textsuperscript{202} Parvey, (ed.), \textit{Ordination of Women}, p. 67.
This affected or revived some of the purity taboos against women in the sanctuary of the Old Testament priestly laws. It led to a further repression of the remnants of the female diaconate. But the repression of women as public teachers or magistrates of the church was equally important and Jerome praised Marcella for her skills as a biblical exegete only in private and not on her own authority for she would not want to encroach on the apostle’s ban against women as teachers. In the medieval period, Canon laws forbid women from priesthood on the grounds of the unfit nature of the female to represent Christ.203

In the classical Catholic traditions, there was no stronger exclusion of women from priestly office than teaching. There were parallel traditions of exclusion from both. The reformation did not initially change the situation. The apostolic injunction that ‘women shall keep silent’ was taken by Luther and Calvin (the fathers of Presbyterianism) as excluding women from preaching office. This exclusion was occasionally modified among some of the left-wing sectarians. For example, Baptist women occupied pulpits in England during the Puritan Civil War in the mid-seventeenth century. The Quakers, from the beginning, defended women’s right to preach.

The left-wing inclusion of women was based on a modification of the traditional ecclesiology of ordination. Instead of the charisma of ordination being passed down through an institutional apostolic succession, the left wing believed in the direct ordination to preaching as a gift of the Holy Spirit. Preaching was linked with prophecy, continuing the out-pouring of the Holy Spirit at Pentecost. ‘For the Holy Spirit is no respecter of social classes or castes, it blows where it lists and endows both the men servants and the maid servants of God with the gifts of prophetic preaching. The church does not endow

203Parvey, (ed.), Ordination of Women, p. 69.
the minister with this charisma, but rather recognizes those whom the spirit has endowed’.\textsuperscript{204} This charismatic view of the preaching office was fundamental to the opening of the pulpit to women that occurred from time to time among left-wing Christian sectarians from the reformation into the nineteen century.

The charismatic view did not have a permanent effect. As the sect became more institutionalized the pulpit was closed to women. A definite change in this traditional exclusion of women came about when the left-wing charismatic view of ministry was joined with two other developments which were Liberal Theology and Biblical exegesis. Liberal theology Christianized the liberal view of original nature. Instead of the doctrine of creation being seen as one of hierarchy and male headship, liberalism asserted the original equality of all persons, men and women in the original order of creation. Not nature, but sin had created patriarchal hierarchy. Liberal theology relativized the authority of the scriptural passages excluding women from teaching. This exclusion comes to be seen as relative to a certain patriarchal social order which is believed to express the intent of Christ.

Antoinette Brown was the first woman to be ordained in 1853 to the Congregational Ministry and a Wesleyan Methodist Evangelist, Luther Lee preached her ordination sermon using Galatians 3:28: ‘In Christ there is neither male nor female’. His fundamental argument in favour of Brown’s ordination was his charismatic view of the preaching office. The spirit on Pentecost day was clearly given by Christ at that time to men and women, the church has never had any business excluding women from ministry. Lee

\textsuperscript{204} Torto, \textit{Ordination of Women}, p. 3.
underlined this evangelical view of preaching as a liberal view of theology and scriptural exegesis.

Govaart-Halkes thinks in their theology they thought man was more the expression of doing of action of penetrating (missionary work and evangelizing); and woman was the image of being, of attention, the Parish; and the man may express the minister and so Jesus Christ,205 the theologians being aware of the changing view and experience regarding what the ministry was in the church. They concluded that there were no fundamental theological objections, against women and ordination but they pointed out the non-theological objections such as barriers on the part of the people themselves. There is the important place, up till now, of holy Mary virgin and mother, inspiring, humanizing, but too far away sometimes to be real; yet the symbols of the necessary component of action namely being, quietness, patience, etc. There were all sorts of nuns, virgins, who lived together, prefiguring an eschatological reality of communion with their Lord. Mary had become the first of the believers more than a symbol of only womanhood; and in the second case, the religious woman.

From the discussions, the author thinks members of the PCG Synod who were against women’s ordination thought about the negative biblical statements against women’s ordination before 1976. They argued that: ‘Among the twelve disciples there were no women and not among the seventy disciples’. One of the main reasons given for the incapacity of women for orders was the fact that there were no women among the apostles. Epiphanes used this argument as far back as the fourth century: ‘Never has a woman been

appointed among the bishops and priests. It later became evident that such a premise could not be a basis for a theology excluding women from the sacerdotal ministry. If it is a historical fact that Christ did not ordain any woman, it seems difficult to see how any but a historical conclusion could justifiably flow from the premise. Christ did not ordain any woman, but can we justifiably affirm from this that he willed to exclude them forever? If the new status of women today is an obvious fact, in the time of Christ her position was obviously inferior.

The arguments deduced from scripture for the observance of silence by women in church were based on Pauline reasons: ‘the custom of all the churches; the creation of woman from and for man; her seduction by the serpent and her subjection to man by divine command.’ Women were thought to lack logic and they were thought to be fragile and needed to be silent in public gatherings. The injunction of silence automatically excluded her from the priestly ministry. Men thought of women as incapable to receive holy orders. The fathers, Tertullian and Epiphanes thought ‘if Christ intended women to share his priesthood, many would have been invested with the privileges. Tertullian was convinced that women were totally excluded from the priesthood. ‘It is not permitted for women to speak in church, or to teach, or to baptize, or to offer, or to lay claim to a man’s function or to the priestly office. Anne Clifford refutes the arguments, ‘according to Inter Insigniores, that the New Testament provides no evidence that Jesus considered any woman for the priesthood. The apostles, all of whom were ordained by Christ, were all men. Not even Mary, Jesus’ own mother, is numbered among the twelve apostles’.

208 Chapman, The Question of Women, p. 33.
Anne Clifford draws reader’s attention to other long-held positions that influenced them, including the argument that ‘God is revealed in predominantly masculine imagery as father in the scriptures.’\textsuperscript{210} She points out that God is not a sexual being; God as spirit transcends human sexuality (this, of course, is widely held in feminist theology). Carr responds again to the argument that priests must be male because Jesus is male, as were the twelve apostles. In the Gospels, there is a connection between the number twelve and the Old Testament regarding the twelve tribes of Israel. Twelve symbolically underscores the inclusiveness of Jesus’ community. She argued that, the number twelve is what matters, not the sex of the apostles. She thinks Jesus and the twelve apostles being male do not rule out women sharing very closely in the ministry of Jesus. She cited evidence in the Bible where women shared in Jesus’ ministry; Mary Magdalene was an apostle sent after Jesus’ death to inform the other followers of Jesus that his tomb was empty.

Women were not nominated when lots were drawn to replace Judas, although they were present, and also they fulfilled the sole condition referred to: ‘have accompanied us during all the time that the Lord Jesus went in and out among us’ (Acts 1, 14, 21-22). Paul in 1 Corinthians chapter 11 makes no reference to the participation of women in the ministry of the church. But actually ‘forbids’ it, when that ministry was public. Paul asked the women to be ‘silent in public gatherings and to wait till they returned home before they posed questions to their husbands’ (1 Cor. 14 34-36). In 1 Tim. 12, 11-12, Paul strengthened Timothy in his mission to Ephesus. But, as in 1 Cor. 14, he asked the women to ‘listen in silence’ (1 Cor. 14, 11-12) and as in 1 Cor. 11, he ‘exhorts them to persevere in the dignity of marriage’.\textsuperscript{211} Women shared in the universal priesthood of the people of God and in the evangelism of the world, but they did not seem to share in the regular

\textsuperscript{210} Clifford, \textit{Introducing Feminist Theology}, p. 143.  
\textsuperscript{211} PCG Minutes of the 42\textsuperscript{nd} Synod, Kumasi Sept 1971, pp.56-57.
‘ministry of the church’.

Christian men were using issues with reference to Paul’s statements forgetting that, women especially in Africa, had been priestesses (akomfo). But when it comes to the church they said women could not be priests.

Others argued that;

If God is creator and Redeemer, then the sign of sexual difference, so obvious and essential in the creation must also be evident again in the Eucharist, which is the symbol of the Redemption, we have the sign of the importance of sexual difference in the celebration of the Eucharist, if we assume that those receiving the communion are regarded as God’s church, the bride, and therefore as female, it then follows that the ministering priest who represents Christ, the bridegroom must be male. How can we express a sign of the importance of this sexual difference in God the Redeemer if women are ordained in an equal manner as men.

Some people quoted the Marcionites, who were the successors of the Pauline Communities and said women were not bold to give church teaching, take part in disputes, exorcize, promise cure or baptize. ‘Never anywhere has any woman, not even Eve, acted as priest from the beginning of the world.’

The scholastics and post-scholastics gave lengthy arguments on the question of women and holy orders. St Thomas argued that, women were incapable because of the impossibility of their sex to signify eminence of degree, which orders necessarily confer and signify. Scotus and Durandus held that the male sex was an absolute requirement for the reception of holy orders. St Thomas thought boys and male ‘imbeciles’ could receive valid orders because masculinity was a decisive factor. A second major argument of the scholastics following Epiphanes was that ‘if Christ intended the priesthood to be conferred on the

212 In the New Testament accounts, many women such as Mary Magdalene, Phoebe, Lydia were said to have played many significant roles in ministry of Christ but they were not regarded to have played any leadership roles.


214 Constance F. Parvey (ed.): Ordination of Women in Ecumenical Perspective, World Council of Churches, 1980, p.8. This is an Old Catholic argument, and it is not a reasonable argument, I have presented it to indicate the extent to which the theological arguments on the ordination of women have been extended. It was noted that the writer did not think much of this argument herself. But a similar argument is recorded by Anthony Hanson in Church Sacraments and Ministry, London 1975, pp. 108-110.


216 Chapman, The Question of Women, p.33.
female sex, he would have ordained the Virgin Mary. But he rather gave the power of consecrating and absolving to men only, although his mother was most worthy of all.’ That woman was seen as confirmation of the incapacity of the female sex for orders. Scotus said women never, even among pagans, offered sacrifice to God; that the Levites in the Old Testament were men only and that Christ the mediator was man; from all which he inferred that woman could not be a priest.217

Soto thought the feminine sex did not befit the dignity of the ecclesiastical hierarchy. The reason was that Christ is the head of the man just as man is the head of the woman, as St Paul said. As a sign of this ‘a woman should wear a veil but a man could leave his head uncovered or be shaved’, and since the tonsure is the badge of clerics, women were rightly excluded from the clerical state. A woman ought not to be a spouse of the church whose spouse is Christ. ‘Women should not teach in public lest men be enticed to lust. Women not perfected in wisdom were unfit to be entrusted with public teaching’. Paul based his teachings on Genesis that Christ was a man, and that the priesthood ordination referred to men.

The specific reference is traced to Genesis 3:16 ‘Your desire shall be for your husband and he shall rule over you’.218 Were the words of this text directed to Eve personally or to women as such? Geoffrey thinks the result of the punishment imposed after the fall has been felt in child-bearing down through the ages.219 It must, however, be stated that hardly is there any proof that this law was imposed upon women in general for the simple reason that not all women choose to marry. The whole context is matrimonial as the word

‘husband’ and the punishment, ‘in pain thou shall bring forth children’ indicate. Today Christians think instead that the image of the rib taken from Adam’s side to form Eve was intended to typify the equality of the sexes and the indissoluble bond which existed between husband and wife. The creation of Eve from the rib of Adam did not conclusively prove her subjection.

The reservation of the Levitical and Aaronic priesthoods to men was another argument used to disqualify women from the sacerdotal office. The Hebrew were strictly patriarchal, masculine society so women were regarded inferior among the Hebrews, and in St Paul’s own time, it was expected that women should have been excluded from public roles in nascent Christianity. The stringency of Paul’s rabbinical training and the antifeminist atmosphere of Hellenistic and Roman culture affected his thought (1 Cor. 14:35). Paul followed the Hebrew and Greek tradition like Sopholles and Aristotle that silence was woman’s true adornment. Modern custom is less strict, and St. Paul would no doubt have written differently today.

The PCG before 1976 did not ordain women on the grounds of the prevailing patriarchal, social, cultural and religious environment of the nation in which the church existed or came out from. Christian ministry fully included and supported the ordination of women. The ministry, in the reformed tradition of the PCG, included all members of the church to participate in Christ’s ministry on equal footing. Paul’s argument on women’s ordination was simply reinforced by the prevailing cultural traditions of the time and he would not be faulted because he considered women and men together. In Colossians 3:11 it is stated that there are no men and women, we are all one in Christ.
Meanwhile in 1Timothy 2:11-15 the author thought male and female were different in nature. Man was considered superior to the woman because Adam was formed first and Eve second. This order in creation gave man authority to rule over the woman. Women were thought to submit to men and Paul argued that Eve was deceived and she sinned. The implication was Adam did not take the blame for the fall of humanity but Eve did. He thought women to be inferior and the woman being the cause of sin, women should learn in silence and not be allowed to teach or have authority over men.  

Phiri thinks that a study of the Bible revealed that the creation stories were folktales told orally for a long time from generation to generation. They were written at different times in the history of Israel by different authors who had different purposes, faced with two worlds, the author’s world which is the point of reference and the distant past of folktale which reflects what was happening during the time they were written. Feminists like Phiri maintain that these stories were written and interpreted from a male dominated position. Women in the Jewish society from birth belonged to a father as a daughter or to a husband as a wife. She had no control over her body. Those who agitated for the ordination of women into the PCG counter argued in favour of women into priesthood because ‘In Christ there is neither male nor female.’ The question was ‘Did the doctrine of the PCG adequately express this biblical statement? ‘For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, slave nor free, there is neither male nor female; for you are all one in Jesus’ (Galatians 3:27-29).  

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221 Isabel Apawo Phiri, ‘The Proper” Place of Women :( Genesis 1/1 Timothy 2) Biblical-Exegetical Study from a Malawian Chewa Presbyterian Woman’s Perspective’ in Ursel Rosenhanger & Sarah Stephens (eds.) *Walk my Sister*, p. 25.
222 PCG Minutes of the 42nd Synod, Kumasi 1971, p. 53.
There was a growing insistence that women should assume more responsible function in the life of the church. This demand grew strong within the ecumenical movement, in which many women were playing important leading roles. In their ecclesiology and understanding of the scriptures some churches, the Reformed churches in Switzerland and Germany, the Lutheran church of Sweden and many others were convinced that the form of the church order could never claim to be final unless it was modified in obedience to Christ in a new age where the situation changed. They were prepared to consider changes which involved a great change from the traditional forms. Some churches drew careful distinction between different forms and grades of religious office, and allowed women certain restricted place, with careful reservations.

In 1959, the PCG recognized the ordination of Beatrice Jenny and restricted her pastoral function to higher institutions. In addition, she was allowed to administer the sacraments in the local congregation at the invitation of the District pastor. Schreiber (a German woman) was also recognized and allowed to function as an ordained woman in a restricted area. The PCG initially shared the reservation of the majority of the Christian world about women’s ordination but this was overcome during the late 1970s. Current practice implies that the PCG does not have separate biblical positions on women and men ministries. According to Abamfo Atiemo, the PCG is reformed in orientation and it bases its policies mostly on the Bible. There is no formal theological declaration. However, by general practice, the PCG sees women’s ordination as theologically legitimate. The Bible is inconclusive on the role of women in the ministry, yet it provides a number of facts on which there should be a general agreement.

223 Beatrice Jenny, a missionary from abroad.
224 Abamfo Atiemo, interview, 14 June 2010, Conference room, Religions Department, University of Ghana.
At the 47th Synod of the PCG, at Sunyani in 1976, it was generally agreed that in Jesus Christ Christians become ‘fellow citizens with the saints and members of the household of God; in him the whole structure is joined together and grows into a holy temple in the Lord; in whom you are built into it for a dwelling place of God in the spirit’. Questions about the place occupied by women in the structure were categorized into four:

1. ‘Firstly the royal priesthood of all baptized believers.’

This applied without distinction to all members of the new people who lived by the mercy of God. In 1 Peter 2:9-10, the priesthood concerned the mediation of God’s word and His Covenant to the whole world. It is accomplished by Christ and continued by the whole people of Christ. Baptism is the involvement of all Christians which abolished all differences.

2. ‘There is neither male nor female’ (Galatians 3:28)

3. ‘For by one spirit we were all baptized into one body … and all were made to drink of one spirit’ (1 Corinthians 12: 13)

4. ‘Having put off the old nature, which is being renewed in knowledge after the image of its creator, there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, freeman’ as in Colossians 3, 9 – 11.

‘Everyone who has faith in him will be saved from shame…. there is no distinction between Jew and Greek because the same Lord is Lord of all’ (Romans 10:11-12). There is nothing banning women from the normal privileges in the ministry of the church.

The committee of the PCG Synod referred to New Testament passages indicating the role of women as witnesses in the fellowship of Jesus. ‘The woman of Samaria’, by her discussion with Jesus and her spontaneous witness to him in the town of Samaria, called

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out many Samaritans who came to see Jesus and pleaded with him to stay with them, (John 4:27). There was the Canaanite woman whose faith Jesus confirmed as ‘great’ (Matthew 15:28). The woman with the precious ointment of whom Jesus said ‘wherever this gospel is preached in the whole world, what she has done will be told in memory of her’ (Matthew 26:13). This passage, although refers to a particular woman, it also demonstrates the significant role of women in the ministry of Jesus Christ. According to the Bible she was the only person whose action led to the foretelling of the death and burial of Jesus. Women were also the ‘Evangelists of the apostles.’ They were the first to proclaim the resurrection of Jesus (Matthew 28:1, 8). The Galillean women who accompanied Jesus to the tomb of Joseph of Arimathea, reported what they had seen to the disciples (Luke 23, 55; 24, 11).

These references showed that women also received the grace and they were recognized to bear witness to it and proclaimed it; as co-heirs, women were co-announcers of the good news. That is why Peter on the day of Pentecost, quoted the prophet Joel (Joel 2:28-32) who emphasized that the prophecy had nothing to do with sex or age. St. Paul affirmed that the believing wife could consecrate the unbelieving husband, just as the unbelieving husband could consecrate the unbelieving wife (1 Corinthians 7:14). This authority was exercised by both men and women, without distinction of sex.226 The possibility for everyone to evangelize on the basis of the royal priesthood of all believers is confirmed by Paul in his closing salutation to the Romans (Romans 16:1-16), in which he mentions eighteen men and eight women among the leaders of the church in Rome. Priscilla with her husband Aquila ‘expounded the way of God to Apollo’s’ (Acts 18:26). Priscilla’s

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226 PCG Munites of the 42nd Synod, Kumasi, 1971, p.55.
name is frequently mentioned before that of her husband and it indicates her position in the ministry of the church.\textsuperscript{227}

Those who advocated the ordination of women also used the Old Testament which called to mind the role that some females played in religious affairs in the Old Testament. ‘Women like Miriam, the sister of Aaron was used by God (Exodus 15:20); in Micah 6:4 God reminded the Israelites of how he brought them out of the land of Egypt by sending before them Moses, Aaron and Miriam …’ It was asserted that God could use women also. ‘In Christ there is neither male nor female and that entry into a belief in Christ is free’.\textsuperscript{228}

In our traditional Ghanaian societies women were treated as inferior to men. Women were exposed to sexual abuse during initiations. Young girls were given in marriage to men who were their father’s age mates. In some cases, women were involved in polygamous and levirate marriages. The coming of Christianity promised women freedom from some oppressive cultural practices such as traditional initiation ceremonies and polygamy. Christianity introduced its own forms of oppression to Ghanaian women by denying them full participation in leadership positions.\textsuperscript{229} Religious leadership was in the hands of women in the matrilineal, Akan society which was not culturally alien to have a woman in any church leadership position then.

3.2.2 The Socio- Cultural Argument

One of the most important factors that kept women out of the ordained ministry was the lack of formal and theological education for women to qualify as candidates for ordination.

\textsuperscript{227} PCG Munites of the 42\textsuperscript{nd} Synod, Kumasi, 1971, p. 55.
\textsuperscript{228} PCG Munites of the 42\textsuperscript{nd} Synod, Kumasi, 1971, p. 55.
\textsuperscript{229} Phiri, “The “Proper” Place of Women”, pp. 24-32.
in the PCG and the church as a whole. Women were barred from priesthood\textsuperscript{230} and those who spoke against women’s ordination thought women were not clean.

According to Gyimah,\textsuperscript{231} the basic belief that underlines most of the views, particularly on menstruation was that, the menstrual flow of blood was considered as dangerous and potent, that any direct contact with it was believed to render all powers weak, impotent and inactive (Leviticus 15:19-20). A woman’s regular menstrual blood makes her unclean. Her impurity could be transmitted to other persons and objects either directly or indirectly. Anything she lies on or sits on becomes impure. Touching her or touching an object she slept on or sat on makes one impure. Menstruation represented a clash of two states, and among the Chewa in Malawi, they always rejoice when a girl menstruates for the first time because society is assured of progeny.\textsuperscript{232}

In Africa, menstrual blood was a source of joy but a number of taboos were imposed on the girl, as if the menstrual blood was something dangerous.\textsuperscript{233} Most priestesses in traditional religions were not allowed to minister to their gods in their menstrual period. Ordinary women were also not allowed to enter a shrine for consultation during this period, nor even to cook and sometimes speak to their husbands in this period. This cultural view was transferred into the Christian religion. They saw the sanctuary as a sacred place and like the traditional shrine that women were not to enter when in their menstrual period. As a result, most women in their menstrual period were not partaking in

\textsuperscript{230} If Christianity is to be contextualized, that is adapted to suit our culture.
\textsuperscript{233} Adeyemo (ed.) \textit{Africa Bible Commentary}, p. 154.
the Eucharist. The skeptics thought female ministers would be considered ‘unclean’ to handle the Eucharist when they menstruated.

Those who were for women’s ordination said in God’s sight, everyone was clean (Genesis 1:31). Women were not inferior to men and neither were they impure when the body was performing its natural function. Both men and women were equally created, although, they are physiologically different (Genesis 1:27). The monthly issue of blood flow prepares the woman for procreation and as such it is not a filthy thing. In the cultural system, numerous restrictions were put on women, such as undergoing purification after menstruating before they could take part in worship and sacrifice in the temple or shrine just like the men. However, women ordained in the indigenous (spiritual) African Christian churches were performing all rituals adequately in spite of the menstrual restrictions. The cultural setting of the societies was organized by the ideas and principles of men.

In his paper on ‘Sociological Factors with Regard to Ordination of Women’, C. R. Gaba recounted the role of women in the African concept of leadership. He mentioned the roles of women as elders (Mmerewatia), Queen mothers and their roles in traditional life, domestic life, and although weaker vessels, they carried heavier responsibilities at home. He said in religion, women were ritual specialists, that is media or devotees who were possessed of the spirit of a god or an ancestor and they were ‘diviners’ or ‘doctors.’

Women, according to Gaba were priestesses performing all the functions of a priest. At Larteh in the Akwapim area of Ghana for example, the chief Head of the famous Akonodie cult was a woman. Edward Parrinder, according to Gaba, stated that ‘Psychic abilities of
women were more pronounced in African religion than in Christianity and Islam.’ In Islam, women were denied of the priesthood, but in Christianity some churches restricted women’s activities in the ministry, others banned them altogether. In many African religions, priestesses worked in conjunction with priests and even some were ritual leaders.\textsuperscript{234}

In certain cases prophetesses initiated religious movements, such as, the Cherubim and the Seraphim in Nigeria and the Lumpa Church in Zambia, and they were made religious leaders. In the church of the Lord, whoever was the senior took precedence. A woman, or a wife, if she was the senior in the ministerial order, superseded a man or her husband. There was no question of female inferiority in the African traditional and religious life. But the tragedy was that there was inherent prejudice in the African society against the leadership of women. Gaba portended that;

Ordination in African thought did not constitute the ordained into a privileged class over or against all others. The ordained were set apart because of the relation that their contact with the supernatural conferred on them. It was only when the priests and the priestesses were discharging their sacral duties that they were ‘other’ because essentially they were not regarded as themselves in that state, but the supernatural himself so to speak.\textsuperscript{235}

Gaba concluded ‘that there was nothing fundamental in African Traditional thought and practice and in the observances of the ‘Prophet’ movements in Africa that does not augur well for the ordination of women in the Christian church especially in the church in Africa.’ Gaba argued strongly for the ordination of women. Some people argued that married ordained women if they had children and great family responsibilities could not be desired ministers. They thought they could not travel long distances over long periods,

\textsuperscript{234}Edward Parrinder cited by Christian R. Gaba in ‘Presbyterian Church of Ghana Minutes of the 42\textsuperscript{nd} Synod’, 28\textsuperscript{th} August- 1\textsuperscript{st} September, 1971, p. 59.
\textsuperscript{235}Christian R. Gaba cited in ‘Presbyterian Church of Ghana Minutes of the 42\textsuperscript{nd} Synod’, 28\textsuperscript{th} August -1\textsuperscript{st} September, 1971, p. 60.
leaving their husbands and children behind. As such, it was suggested that the function of
the ordained married woman be restricted as an assistant minister or may be assigned to
special duties in a pastoral team, for example, chaplaining in higher institutions, industrial
and commercial areas, hospitals, or appointed as religious educators.\textsuperscript{236}

The societies we lived in were organized by the ideas and principles of men and it was
realized in a growing way that women were people (human beings) as well as men. Men
have been architects of the church structure that rigidly segregated Christians by sex. Men
thought they command power and women had to be habituated to submission. Sociologically, women were taught to have low level of education in the mid-sixties. People thought they lacked formal academic and theological education needed to qualify them as candidates for ordination. Some thought factors like home making, child-bearing and child-rearing could prevent women from efficiently exercising their roles as ministers.

After the mid seventies, there was a change of attitude towards the development of women. There were opportunities for women to exercise roles other than those traditionally tying them to the house and the kitchen. Women emerged to hold high positions. Women exercise roles other than those traditionally tying them to the home, kitchen, child-bearing and child-rearing. There was an increased number of women training for and entering the professions with increased employment opportunities for women outside the home in business and industry. In Ghana today, women are rubbing shoulders with men in the different sectors of life. The women are found not wanting in corporations, firms etc both in the government and in the private sector.

\textsuperscript{236} See the portrait of Rev. Rose Abbey and other women ministers who are also wives and mothers in the chapter four of this thesis.
Discussion on ordination of women was quite often done in either prejudiced or emotional way, although, it took place in the church where everything especially the ministry is a grace and not a right, granted by our Lord, not claimed by man. The contention that, it was theologically justified for women to exercise the special grace of the ministry was bound to create frustration in some people and fear in others. The substance of this point lies in the tremendous role women have been playing in traditional religious life as priestesses and practitioners.\textsuperscript{237} There is no question of female inferiority in African religions and traditional life. But to the mainline churches like the Presbyterian, Methodist, the Catholic among others, this was not the case.\textsuperscript{238}

In the PCG women occupied various positions and they have been appointed to senior offices, as conveners, secretaries or chairpersons of Synod Departmental committees and church organizations. They give catechism and confirmation lessons, lead children’s services, undertake effective evangelistic campaigns. Some are ‘catechists’ in charge of developing congregations. The membership of the church is predominantly women and the role they play in the building of the church is unique.\textsuperscript{239}

\textbf{3.2.3 The Psychological Argument}

The PCG at its 42nd Synod in 1971 again argued on the psychological aspect of women and their ordination.\textsuperscript{240} They thought the role of women in the church, with their overriding predominance, needed serious psychological re-thinking. In the Ghanaian society the role of women urgently necessitated redefinition of women’s role in the ministry of the church. It was argued that psychologically women were thought not to have the right intelligence,


\textsuperscript{238}Ekem, *Priesthood in Context*, p.110.

\textsuperscript{239}See 1Timothy 3:1-13.

\textsuperscript{240}‘Presbyterian Church of Ghana Minutes of the 42\textsuperscript{nd} Synod’, 28\textsuperscript{th} August-1\textsuperscript{st} September, 1971.
temperament and verbal skills to make them good candidates for the ministry. It was pointed out that: ‘A person’s sex will also affect her temperament particularly in the realms’ of emotions. Women are considered to be more emotionally expressive than men and the hardest can make women empathetic in a wrong way. In this respect, for example, if a woman minister is to counsel a person, such emotional aptitude could easily infiltrate into sermons and instead of preaching to bring people to Christ, people will only emotionally admire the sermon.241

Women have proved themselves to be psychologically sound and better than men in certain fields. In a report on ordination of women, Roland Johnstone, a psychologist, in his background paper said:

Women even in professional roles and task-oriented interaction situations tend to initiate acts of socio-emotional supportive, healing type, whereas men initiate acts of a task fulfilling type. Men try to get a job done; women try to see that people are happy doing the job, that feelings are not unduly hurt’. As the number and proportion of ordained women increase, right knowing will recede before the advantage of well being; the idea of saving people for the church; evangelism in the classical sense, aggressive male type activity will wane in the face of healing and supporting in the here and now.242

From this extract, it can be ascertained that based on the answers given, different kinds of counseling will be given, and it is obvious that the woman minister’s answer will lead to better and a more satisfying counseling of the patient. Women have the capability psychologically to enable them do their pastoral duties.

Sabini, on the other hand, says ‘Men and women are simply different in their psychologies and that in the light of these psychological differences it must be true that men and women occupy different social positions. He thinks on social roles, men and women are assigned

different places in the social world regardless of the basic similarities in their psychologies.\(^2^{43}\) He talks about the convincing evidence of differences between men and women tested in the controlled environment of the laboratory in four areas as: verbal abilities, mathematical ability, visual spatial ability and aggression and he states that the differences between the genders are narrow.

Sabini thinks differences in mathematical ability, verbal ability, gender roles and socialization are not much to argue about. He argues that the family succeeds in socializing girls to grow up with the right personalities to become ideal mothers, and socializes boys to become ideal fathers and he says socialization in the family led to the development of men and women to act in their respective ways as the adults in their own families. The developing little girls and boys see division of personalities by sex as natural. Boys were not only to become breadwinners, but to recognize themselves fitting as they grow up to become breadwinners. Girls were to become mothers who were seen as natural and proper. Men and women were to be seen playing out their assigned roles as the ‘natural’ unfolding of their personalities. The psychological wisdom saw human nature as composed of male and female roles which could be thought of as the two ends of the personality spectrum. Women with ‘achievement strivings and men with social-emotional needs’ were seen as obviously abnormal and pathological.\(^2^{44}\)

Syvanne, a psychiatrist, also talks about Scot-Maxwell, a Jungian analyst, who discusses Henry Adams’ great flowering trust in the virgin, of glorious building in her honour, the inferiority of women. She thought ‘it was unworthy for men to feel superior when they saw women to be inferior and he said men have gifts and strengths women lack,


\(^{244}\) Sabini, *Social Psychology*, p. 29.
achievements have been theirs so women are their mates and their mothers. Men can feel strongly that they are being threatened by someone who wants to have all the same attributes and in this way cut down their uniqueness. Some male ministerial colleagues felt threatened at the thought that a woman might be able to do her job as ably as she can.

In the child’s development towards mature identity, the oedipal stage has characteristic image of its own. The child will have a sufficiently differentiated image of it to feel a boy or a girl. This fashioned from observed anatomical differences and cultural expectations for the two sexes. A new emphasis on the father as the instrument of strength and leadership is differing according to the cultural traditions.

A normal little boy or little girl has his or her special feelings of love for the opposite sex. If the parents are able to meet the children’s jealousies and special wishes with tolerance and assurance, a healthy development takes place and the main patterns are learnt; how to be a woman in a happy way, and later in life trust in both sexes. In the less fortunate cases, there can be difficulties later in life reflecting in all human relationships, for example, the man hates approaching a woman to receive help, or, what is particularly relevant here, to receive the Holy Communion from a woman. Some men in the PCG today will not want to take the Holy Communion from a female minister.

Edwards also argued that, ‘over the centuries it was continually asserted that men displayed qualities of leadership, creativity, initiative and courage, women those of dependence, supportiveness and care for others. Men were associated with the power of intellectual reasoning; women were seen as more emotional and intuitive’. Barth thinks

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the male is inspirer, leader, and initiator. The arguments were elaborated at length in relation to women’s ministry by Stephen Clark, who drew on material from the Social Sciences to argue that, women were designed for different spheres of activity from men, since in them ‘heat, in talent and temperament were interwoven’, whereas in men there was a specific capacity identify themselves with their intellect from ‘the affective sphere’\(^{247}\), that ‘the male mind discriminates analyzes, separates, and refines,’ whilst the ‘feminine mind knows relatedness, has an intuitive perception of feeling.’\(^{248}\) In other words, Clark reaffirms the old view that women were emotional and men rational.

But what are the scientific facts? Can men be shown to have greater objectivity than women and a greater capacity to reason? And if they had done it make them more suitable for priesthood? The facts were that, there were no general agreements among researchers about the personality traits which featured so largely in popular discussions of the psychology of the sexes. With regard to intellectual capacities, attempts to show that women’s brains were proportionally smaller than men’s have failed.\(^ {249}\) Psychological tests produced varying results and it claimed in general that men have better co-ordination of gross bodily movement and more physical speed than women, but that women had better manual dexterity. In some tests boys were found to excel girls in visual-spatial orientation and certain mathematical skills while females often outdo males in speed and accuracy of perception and in memory,\(^ {250}\) verbal fluency and other linguistic skills. But none of these tests proved that these particular skills and qualities belonged inherently (that is by nature) to men and women.

Edwards argued that men were more achievement orientated than women who were more easily discouraged by failure, but also more social and amenable than men. These assumptions had been disputed. A biological causal connection between aggressive behaviour and male hormone levels remains hard to prove\textsuperscript{251} (women, as well as men, can be aggressive, especially verbally). One should add that the relative abilities of male and female vary according to age and maturity, as well as from individual to individual. Most tests have been carried out in Western Societies, and as V. Klein observed, ‘Masculinity and Feminity were not mutually exclusive alternatives, but were combinations of traits, unevenly distributed among individuals of either sex.’\textsuperscript{252} Even if it could be conclusively proved that aggressiveness and domination were characteristically male qualities, one would have asked whether these qualities were more to be desired in Christian ministers than gentleness and care for others.

Discoveries of modern research and equality movements and modern principles of justice reveal attitudes for and against the ordination of women as often connected with other economic, political and sexual attitudes that have an impact on the status and roles of women. Modern Science, Biology, Psychology, cultural anthropology, history and sociology all lead theology to new reflection about the nature of being human. Women were a class complementary to men, and that women and men had social roles based on a two class system. Male/female identity was explored in the context of new life-styles and new social and economic realities of partnership in marriage and work.

The equality of status of persons was a basic principle of justice and this principle was hard to maintain in societies where racism, classism and sexism prevailed. The move to

\textsuperscript{251} Edwards, \textit{Biblical Foundations in Theology}, p 158.
ordain women was argued as an important part of realizing this justice right in the centre of the Christian tradition, reawakening the vision of women and men as co-heirs in God’s household, and cutting across barriers of sex, race and class.

3.2.4 The Result

The Synod of the PCG weighed all the various arguments for and against women’s ordination for several years and saw that the points against women’s ordination were not enough to bar them. At the 42nd (1971) Synod, Rev. A.L Kwansa\textsuperscript{253} noted that educational, social and economic opportunities have placed Ghanaian women at par with the men. It was therefore essential to provide equal training facilities to qualification. At the same 42\textsuperscript{nd} Synod of the PCG with the late Sintim-Misah as the Moderator, the issue was debated and accepted. But the issue resurfaced at the 47\textsuperscript{th} Synod held at Sunyani in 1976.

The priestly vocation is usually the result of God’s call. People who receive the divine call of God respond by undertaking training to serve as priests. The importance of the call is that it is God who takes the initiative of choosing persons for the priesthood; hence the initiative is not dependent on human discretion, in as much as females have not been excluded from the call of God, women who are called can, therefore, be seen to qualify for priesthood in fulfillment of God’s call. For men to exclude women who believe they are called by God to the priestly ministry will amount to limiting God and replacing God’s will with human will and prejudices with all their errors and inconsistencies.

\textsuperscript{253} The then secretary to the inter-church and ecumenical committee of the PCG.
CHAPTER FOUR
THE ROLES OF ORDAINED WOMEN MINISTERS IN THE PRESBYTERIAN CHURCH OF GHANA

4.1 Introduction

In the previous chapter, we discussed the processes that led to the commissioning and ordination of women in the PCG. We saw that despite the many debates and arguments for and against the commissioning and ordination of women, women were eventually commissioned and ordained into the clergy ministry in the PCG in 1976 and 1979 respectively. This chapter highlights five outstanding roles that ordained women ministers play in the PCG, using some of the ordained women ministers for illustrations of their performance.

The five specific areas that we have selected for our study are the chaplaincy, congregational leadership, administration of lay centres and management of schools. Other roles are women ministers as presbytery chairperson and clerks and finally women ministers as missionaries. In these areas, we see the ordained women ministers actively involved in activities such as proclamation and preaching of the gospel, healing ministry, youth ministry, evangelization, organization of seminars and workshops that equip members of the church especially women for acquiring skills that are needed for economic, social, spiritual and other activities. We realized that, some of the ordained women ministers stand out through their contributions.

It is not surprising that even when the PCG has been commissioning and ordaining women into the clergy ministry and assigning roles some of the issues raised for and against the commissioning of women continue to follow them in performing their roles in the PCG. Some of these women have served the PCG for over forty years and they have been involved in a wide range of programmes and activities of the church both in Ghana and abroad. Their efforts have brought much credit and new converts to the church and this has expanded the frontiers of the PCG. They have taught PCG members how to actively involve themselves in church. Some of the female ministers and the roles they play are discussed as below.

4.2 Ordained Women Ministers as Chaplains

From the data collected, it was found out that the first batch of ordained women ministers played the role of chaplains in institutions such as hospitals, schools, and industries and in the security services. They became chaplains because one of the PCG’s conditions for commissioning the first women was that they continue to perform the role that they were performing before being commissioned.255 We have already noted that before the pioneering women were commissioned, they were deaconesses already working as chaplains in the above mentioned institutions.256 This was made clear in the PCG’s 47th Synod held in Sunyani in 1976 where those who agreed on the ordination of women insisted that the commissioned women should be restricted to the roles of chaplains in the PCG’S educational and health institutions.257

255 PCG Minutes of the 47th Synod.
256 A.L Kansa, interview, 8 April 2011, Aburi, at his residence behind Kom Clinic.
257 As stated in the chapter three for example, in 1959 the PCG recognized the ordination of Beatrice Jenny, a missionary from abroad and restricted her pastoral functions to only higher institutions.
Several possible questions with varying answers can be raised on the above decision of the Synod. One may ask why the commissioned women were to be restricted only to the chaplaincy ministry while their male counterparts who were commissioned during the same period were not restricted to only the chaplaincy ministry. One may deduce or imply from this and other similar questions that despite the fact that the church in general agreed to ordain women some of its members were not ready to accept women as leaders of the congregations.

Thus in its earlier stages, the ordination of women was so to speak, a mere cosmetic act and that the church ordained women at that time because of both external and internal pressures.258 Again, one may argue that, restricting the first batch of the ordained women ministers to the health and educational institutions re-echos the African Traditional stereotype which sees women as nurturers and caretakers, nurturing the sick, the youth and taking care of people in the domestic sphere. These and other possible explainations make me believe strongly that, the traditional view of women continues and still continues to influence women’s place in the church. However, one may also argue that the PCG upholds the ideals of education as the greatest human investment. Thus, The PCG relied on the institutional framework to enlarge her territory for reasons including the following:

The word of God had to be written, studied and taught in the language of the people so education was therefore the most effective vehicle for communicating the gospel. Education prepared the individual to fend for herself, support her family, and contribute meaningfully to the development of her community. Training the ‘head’ the ‘heart’ and the ‘hand’ produced social discipline, individuals deeply grounded in faith and capable of providing proper leadership spiritually, economically, and socially to the people of God and society at large. Education as a social and religious obligation for the church, should be uniform and of high standard and affordable.259

258 There were so much opposition to women’s commissioning and ordination as discussed in chapter three and as indicated in Appendix D. Table 3a & 3b.
259 ‘Presbyterian Church of Ghana: Department of Mission and Evangelism’, p, 13.
The PCG’s educational philosophy was to implement the principle of catching the indigenous people young and disciple them through the school system to build their capacity to evangelize among their own people. Therefore, the church sent capable members as chaplains to the various levels of education.

This notwithstanding the commissioned and ordained women ministers credibly play their roles as chaplains, acting as representatives of the church and serving as a bridge between the health, educational, industry, security service and the PCG. The commissioned and ordained women ministers in the various PCG educational institutions from 1976 to date include Dora Ofori Owusu, Agogo Women’s Training College and higher institutions in Kumasi from 1979-1980, Gladys Maku Nyako, Presbyterian Women’s Training College, Aburi, Presbyterian Women’s Vocational Centre, Begoro from 1967-1991, Margaret B. Secu, Dunkwa-on-Offin Secondary School, Boamponsem, Osei Kyeretwie Secondary School, Osei Tutu Secondary School, Effiduase Secondary School and Juasu Ghana Education Service in charge of schools from 1973-1996, Paulina Dankwa, Presbyterian Women’s Training College, Aburi, from 1983-1995, Edith Osarfo Affum, Agogo Women’s Training College from 1996–1999, Agnes Amoako, Osino Presbyterian Senior High School from 2006-2010, Martha Asare, Krobo Girls’ Senior High School from 2008 to date, Adobea Owusu, National Union of Presbyterian Students, Ghana, (NUPSG), University of Ghana 2009 to date, Rosemond G Kori, Berekum Presbyterian Senior High School from 2010 to 2012, Gifty M.T Guamah, Nafana Senior High School, Sampah, from 2010 to date. These women are working under the vision of the PCG’s mission statement, which is ‘Nurture and Evangelism’. The vision of the Mission and Evangelism Department of the PCG is to embark on empowering Christians for soul winning, discipleship and
Chaplaincy work or ministry is an essential element of the PCG’s mission statement.

The ordained women chaplains form part of the specialized ministers who contribute to the growth of the PCG. They serve as PCG representatives and as ambassadors of the church, in a way they also serve as the PCG’S representatives and ambassadors of the church ensuring that the voice and the culture of the church are nurtured and felt in the institutions in which they serve.

Since 1848, the missionary activities that led to the PCG have upheld the ideals of education as the greatest human investment and God-given strategy to promote the development of the church. That is to say that the church sees that women are very capable of helping in the realization of the above educational policy. While in these institutions the PCG chaplains proclaim the gospel through preaching and other activities such as organizing the liturgy for the schools as well as other daily activities essential for instilling PCG’S doctrines and disciplines in the students in the schools. In this and other ways the ordained women chaplains play equal roles as their male counterparts. In an interview with the women chaplains, the researcher saw that the women have all the capabilities of playing equal roles with all the chaplains.

Besides ensuring that the PCG’s teachings and ideals are not lost in the educational institutions, the ordained women chaplains serve as counsellors and at times peace makers in the institutions, for example, they do not only give the career advice to students and

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260 "Presbyterian Church of Ghana: Department of Mission and Evangelism, p. 3."
parents of students who face problems such as drug abuse, absentism and sexual issues (teenage pregnancy, HIV and AIDS, pre-marital sex etc) 

Some of the women chaplains invite parents of the students to the schools for discussions on some of the above issues. Again; some of them go to the extent of mobilizing financial aid for the needy students whose parents can not afford to fulfill their financial obligation in their schools. Their work as counsellors in the schools is very important if one seriously reflect on some of the problems that students in the schools face. Eventhough Capuzzi and Nystul views are situated within the context of American schools, one can argue that some of the issues rasied in their work, the suicidal adolescent\textsuperscript{261} are very relevant in the Ghanaian context. Self-esteem, eating disorders, child and adolescent suicide, depression, teenage pregnancy, drug abuse, physical and sexual abuse, stress, and divorced parents are issues that Ghanaian students face in the schools.\textsuperscript{262} Thus to some extent, in some of our educational institutions, the roles that women chaplains play as counsellors are very crucial not only in the church but also in the society. According to Capuzzi and Nystul, the developmental school-counselling that counsellors like the women clergy embark on is proactive and preventive and helps students acquire the knowledge, skills, self-awareness and attitudes necessary for successful mastery of normal developmental tasks.\textsuperscript{263}

Another area in which the ordained women ministers demonstrate their skills as care givers is in the health institutions where they are placed as chaplains. The PCG sees the need of putting some of its ordained ministers including women in the health centres as chaplains.


because the gospel includes healing of individuals and people. In fact as some scholars such as Cecil have argued that ‘reaching out to the sick is a supreme act of love worthy of the ordained minster’s time and energy which presents difficult challenges that demands social sense of personal identity and requires a specific set of purposes.’

In other words caring for the sick and dying is one of the manifestations of the good news preached by Jesus Christ who in His ministry demonstrated this out of love by healing and caring for the sick and the dying.

The ordained women ministers like Dora Ofori Owusu, Alice Kyei-Anti, Mercy Agyei Dankyi, Elizabeth K. Fosu, Mavis Hannah Yeboah, Esther Segbefia and Janet Afua Addo as chaplains have worked in the various PCG health centres like Sandema, Bolgatanga, Bawku, Upper East region mobile PCG clinics, Dormaa Ahenkro Hospital from, Donkokrom Hospital, Agogo Hospital, Donkokrom, Korle Bu Teaching Hospital. They have been reaching out to some of the hopeless, hurting and the dying. Some of these chaplains are professional nurses and they have been chaplains as deaconess, commissioned and ordained ministers. These women ministers work in two worlds, the world of religion and the world of medicine. They provide pastoral care for the patients, support the patient’s families and head the care giving staff. They counsel the entire hospital community.

In the health institutions, these chaplains did not limit the health care to the health centres alone. In fact some of them extended the health care to peoples homes, training people about hygienic ways of living. Alice Kyei-Anti for example, who was a nurse midwife promoted the socio-economic development through advocacy and effective delivery of

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social services by organizing with British Water Aid to bring portable water to Donkorkurom and taught the people not to drink untreated river water. She also worked with the local government executive to educate the community about how to immunize children against deadly diseases such as polio. She always accompanied the then District Chief Executive, Nana Odefoe Adade Bekoe of the area to advice the people to bring their children for immunization.

In some cases, some ordained women chaplains organize financial aids for the needy and the sick in their respective societies. Kyei-Anti for example, contributed towards children’s immunization with the poor and sick fund from the hospital at Donkorkurom. According to her, ‘she travelled on tractors to immunize children, sometimes on motor bikes with boxes hanging behind her’. 265

Besides being chaplains in the schools and hospitals, some of the ordained women ministers are posted to the industries as industrial chaplains, thus linking the industries with the PCG. Rose Akua Ampofo for example, was an assistant chaplain in urban and industrial mission in 1985. As ministers of the gospel they share the good news, preach the gospel and instill in the workers Presbyterian doctrines. One of their roles they perform in the industries is to ensure that employers provide safe conditions for workers to be productive. In addition they also counsel and preach to them about dangers of the use of alcohol and dangerous drugs especially in the work place. The employees are not to be distracted by marriage and family crisis, and other addictions including myriad of personal and spiritual problems. Rose Ampofo for example, organized and led morning devotions and Bible studies. She organized seminars for female factory workers on single

265 Rev. Alice Kyei-Anti, Interview, 10 June 2009, Tema Community 9.
266 Presbyterian doctrines of hardwork, obedience, law abiding etc
parenthood, training and counseling on topics that dealt with adolescents and advocacy in the work environment.267

Some of the ordained female ministers since 2003 are performing chaplaincy roles in the security sectors.268 The security service in this context includes the armed forces, police and the prison services. For example, the Ghana army has taken seriously chaplaincy work to the extent that they go out with chaplains. For example Imams and chaplains accompany troops to warring areas. This is very interesting because it will seem as if the chaplains are in support of conflicts and wars, however, probing further into this it was found out that, the chaplains accompany the troops to give them moral support. In situations where soldiers die at war front these chaplains give them a befitting burial. Elizabeth Oduro Appenteng, for example, is a military woman and a chaplain at Teshie camp and Irene Komson is an ordained minister and a military woman and a chaplain trainee for the Armed forces. In the PCG Department of Mission and Evangelism handbook for Presbyterian chaplains, it is stated that these women chaplains within the military camps, oversee the churches. They give moral support. So far there are only two women chaplains in the PCG in the military because one needs to be trained as a military person before being appointed a chaplain. We realized the chaplaincy ministry is essential in the mission of the PCG. It needs dedicated and skilled ordained ministers by acknowledging the fact that women ministers like their male counterparts have all the skills needed.

268 For instance, Elizabeth Oduro Appenteng is a military woman and a chaplain at Teshie camp. Irene Komson is a trainee for Armed forces Chaplaincy.
4.3 Ordained Women Ministers as Congregational Leaders

Having demonstrated their skills and capabilities in performing their roles as chaplains, some of the ordained women ministers have been given charge of congregations. We would like to note here that, the first women ministers were commissioned and ordained in 1976 1979 but it was not until 1982 that women started to be leaders of congregations. In this regard one could see that, it took the PCG six years after commissioning and ordaining women, before giving them the opportunity to lead congregations. Again, one could ask the question why did it take the PCG six years before appointing ordained women ministers as congregational leaders while their male counterparts were given charge of congregations straight after their commissioning.

Is this an indication that some of the prejudices concerning women’s leadership in the PCG persisted after ordaining women as ministers? In my opinion, this might be the case because even when ordained women ministers have risen to the position of Presbytery church chairperson, We have discovered from the field work that, some of the negative factors that were raised against the ordination of women still persist and in some cases these act as challenges to the ordained women. As was discovered in the chapter three of this thesis.

We realized that some of these persistant forms the challenges that sometimes impede the work of some of the ordained women ministers and these are discussed in the chapter five of this thesis. This not withstanding the ordained women leaders found themselves since 1982 as leaders of congregations in different parts of the country.269 Their duties range from spiritual, economic and social activities which cut through all their roles. They are

269 See Appendix E table 4 for the list of women heading the various congregations and the period.
not only proclaiming the gospel but they are working on the field.\textsuperscript{270} The PCG has progressed in assigning ordained women ministers as leaders in the various PCG congregations. These women perform the same duties as their male counterparts’ namely proclaiming the gospel through preaching, healing ministry, evangelization, organizing and leading worship, youth ministry, counselling, workshops, training and seminars, church planting and building projects.\textsuperscript{271}

In my research, therefore, I agree with B. Sackey in her book \textit{New Directions in Gender and Religion} that women in some of the protestant and independent churches have the opportunity to leadership roles. Some people think women do not play any leadership roles. B. Sackey confirms the new dimension in gender relations in African independent churches as concern women in leadership positions in the church and this is similar to what pertains in the PCG when it comes to Women Clergy as congregational leaders. B. Sackey thinks women like the PCG female clergy have managed to make a breakthrough or what she termed a ‘reclaim’ which is not new to the Ghanaian/African. This is because after women had to struggle to be ordained in the PCG, they have been leading congregations. According to B. Sackey, women are not new when it comes to such leadership positions in West Africa. Citing examples from Akan women in Ghana, Igbo and Yoruba women in Nigeria, B. Sackey recounted that women have, over the years, enjoyed a high status of authority in socio-political, the economic, and particularly the religious realms.

Women particularly in West Africa have been involved in issues affecting the nation which have brought them into ‘the high echelons of decision-making bodies’. Today, some

\textsuperscript{270} See Appendix E for the functions of the PCG ordained minister as a congregational head which are entrenched in the PCG Constitution, 2000.

\textsuperscript{271} See Appendix E, Table 4.
women members, as observed, are directly involved in political decision-making in their capacity as members of parliament, negating the common ideas that women are generally not political. Women are decision makers, parliamentarians, police, military, judiciary, medicine, engineering.

Women emerging as speakers of parliament for example Justice Joyce Bamfo, Justice Georgina Wood as the chief justice of Ghana. The fact that the churches are giving leadership roles to women is inevitable thus within the PCG women are chaplains, administrators, regional managers of schools, presbytery chairpersons and clerks and as district ministers. Currently what is happening in the modern society is affecting the PCG. More and more women are having the opportunities becoming leaders. What is happening in the secular world has given opportunities for women to be also leaders. It is within this context that discussion in the chapter three of this thesis is situated.

The liturgy and service book of the PCG summaries the roles assigned for both male and female ordained ministers who lead congregations. In this book it is stated for example, that, the congregational leaders;

> Are charged to care for the flock of Christ, pray for them individually and to guide the Christian teaching of children and of the young in the home, school and church, and to strengthen the members in their Christian life in true godliness and a holy and blameless work. They are to visit them and witness both to the rich and the poor and they are messengers of God’s grace to the poor, the sick and the afflicted and that they exhort and comfort the dying. They maintain Christian discipline in the authority of the word of God...  

From the above quotation, what comes out clearly as basic roles of congregational leaders is that they are expected to take care and guide the members both old and young, rich and

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poor, sick and healthy. This they are expected to do through preaching the gospel to them, visiting them regularly wherever they found themselves, home, school, hospital workplaces and to instill in them goodliness, and christain discipline. However my interactions with some of the women congregational leaders, reveal that besides playing the above roles, some of them played other roles based on their talents and skills. Some of them for example are Mercy Adjei Denkyi, Florence Simpson, Beatrice Ansah Kwakye, Lily Oteng Yeboah, Lorna Kemchad, Mercy Agyei Dankyi, Paulina Danquah who are good in initiating church and school building projects for the PCG. These women in their building projects build manses, church building and school projects.

In Tamale for example, Edith Osafo Affum initiated school building project. Lorna Kemchad, also, started a foundation for a school while at Saviour congregation and at the Covenant congregation at Adenta. She started a church building that was completed by another minister, Lily Oteng Yeboah. At Adenta Christ Congregation, Kemchad turned an uncompleted church building into a three story building. Florence Simpson remarks in an interview that she initiated the building of a church and a gallery at Glory congregation at old Adenta in the Ga Presbytery in 2011. Paulina Danquah at the Adoso congregation did screeding on the floor, built a manse at Aburi, the chaplain’s house at PWTC and a manse at Nsawam. According to Mercy Agyei Dankyi, she renovated the mission house at Techiman in 1984, constructed an office building and started commercial stores for artisan women. She initiated church buildings in Kumasi, Obuokrom and airport residential area congregations.

274 The same view was expressed by Reverends. Lorna Kemchard (at her duty post, mission house, Nima district office of the PCG 10 July 2011) & Lily Oteng Yeboah (at her house 11 July 2011)
Again some of them were good in raising funds for all sorts of economic ventures such as embarking on investment projects and interest yielding businesses like bakery and food processing projects. Josephine Tawaih for example, who was a businesswoman in the market, organized the traders in the market which has now become what is now known as the market ministry. It is not surprising that as has been said over and over again mostly in the church women are found of raising funds for the growth of the church. Women are seen as holding pillars in the church.

Besides these some of them were already in secular professions before ordination. They were in professions such as nursing, education, trading and military. Some of the teachers/lecturers combine their secular professions with the leadership of congregations. Rev (Dr) Owusu Adodea for example, is combining lectureship with chaplaincy, Rev Llilly Oteng Yeaboah some time was an internal revenue officier and a congregational head Rev Alice Kyei (retired) was a nurse, a teacher, a minister, Rev Florence Simpson continues to teach French at the University of Ghana Basic school.

The congregational leaders seem to be performing their duties efficiently in the same way as their male counterparts. However, some of them indicated that there are certain problems they face which will be discussed in the next chapter. Despite the challenges some of the ordained women congregational leaders were elevated to the position District Ministers.

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4.4 Ordained Women as District Ministers

Few of the PCG ordained female ministers since 1982 have become district ministers, performing some roles as congregational leaders but on a wider spectrum. The district ministers normally take care of more congregations (not less than four congregations) and occasionally visit the congregations under them. In other words the district ministers whether men or women generally play their roles as congregational leaders but the area in which they play these roles as said cover a wider space than the congregational leader. In a way they are to ensure that the congregational leaders perform their roles efficiently.

In article 21(2) of the PCG’s constitution district ministers are required to visit their congregations at least once in every four months.\(^{277}\) They are to visit and ensure that everything is in the proper place in the congregations under them. Besides these pastoral responsibilities, they are to collaborate with both the traditional and modern leaders such as the District Chief Executives. This is to ensure that there is a peaceful and cordial working relationship between the PCG and the local authority. In this way the district ministers are mandated to ensure good church and state relationship. Generally the district ministers are responsible for conducting the burial ceremonies of the deceased members of the district especially, members who were in good standing in the church.

Administratively they are expected to monitor and submit written reports on all probationers in their districts to the presbytery. Again, by the end of January of every year they are expected to submit the annual report on all the activities of all the congregations within their district to the Presbytery. Since 1982 some of the ordained women have been performing such roles as district ministers. These are Dora Ofori Owusu, Akosombo

\(^{277}\) PCG Constitution, pp 79-80.

Among the outstanding ones is Rev. Ofori Owusu who from 1982 to 2011 for almost 30 years (now retired) efficiently performed her roles as a district minister. She was the only ordained woman who rose to the level of a district minister for so many years. It was only in 2006 to date that the other three women became district ministers. This means that after ordaining women for 36 years, the PCG has made 4 out of 75 ordained women district ministers.\textsuperscript{278} If one considers the fact that within the same time frame that is 1976 to 2011 the number of male ministers that have been made district ministers? This clearly supports the arguments of women scholars like M. A. Oduyoye who argues that when it comes to playing leadership roles at the high levels of the church’s structure the church in general favours men more than women.

This view is clearly demonstrated in the PCG with regard to putting women as leaders at the higher structures in the church. Is the PCG again, saying that after 36 years of ordaining women only four have been fit to be district ministers? This clearly supports the argument by women scholars like M. A. Oduyoye that when it comes to playing leadership roles the PCG favours men more than women because this is not an elected position where we would say majority of the voters are male.\textsuperscript{279}

\textsuperscript{278} The ordained male ministers according to the 2011 statistics of the PCG are about 666.
\textsuperscript{279} Mercy Oduyoye Interview 21 June 2008, Thalita Qumi Women Centre, Accra.
Besides their normal pastoral and administrative roles in the church some of them play other social roles. Ofori Owusu for example, set up an orphanage at nsoatre with some paterners, Mr and Mrs Hameck from Switzerland. She helped them to acquire land from session and through announcement at the church, she appealed to congregational members to bring their children who were in need.  

Again, she was appointed in the political scene as a government representative during the regime of the National Democratic Congress; her role here was to be a peace maker ensuring that there is peace within the localities. She was appointed as a Government appointee (peacekeeping) at Winneba and Agona Swedru District Assemblies between 1987 and 1994, combining church work with politics. Again she was appointed a member of the Regional Peace Advisory Council at Sunyani from 2002 to 2006 during President Kuffour’s administration. Kiamba for example, thinks Women are better at conflict management, have better listening skills and show more tolerance and empathy. She says while men and women do have different leadership styles, that should not mean that one is dominant over the other. It has been observed that the differences we see in leadership style are partly due to the way men view leadership as leading, while women see leadership as facilitating. With their leadership qualities as District Ministers, the ordained women ministers have been found performing their administrative and managerial duties credibly.

280 Dora Ofori Owusu, interview, January 10 2011, Kumasi.
4.5 Women Ministers as Administrators & Managers in the PCG Lay Centres and Schools

Some of the PCG ordained women ministers have been administrators & managers of the various PCG institutions. These women include Rose Akua Ampofo, Felicia Adu Kumi, Esther Abam Adjetey, Cynthia Boama, Gladys Maku Nyarko, Felicia Gyedu, Victoria Kai Wayoe and Edith Osafo Affum. Their leadership roles in the PCG institutions have changed people’s lifestyles and empowered them especially women in the sense that through their efforts, they have increased the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes.

One woman who stands out and her works can be seen in the establishment of a women’s centre is Rose Akua Ampofo. Her activities led to the establishment of the PCG women’s centre at Abokobi which is very important to the work and growth of the PCG. We will highlight on her more than the others because her method and understanding of administering the laity led her to initiate the building of the PCG Women’s Centre at Abokobi (PWC). Her concept and philosophy of leadership is seen in the design and activities of the centre. It is stated in the PWC’s vision and mission statement that the centre aims at being the voice of women in social development and a channel of change especially in the area of negative socio-cultural practices against women.282 With this regard, her uniqueness comes out. This is, she worked hard to improve the lives of women and again mentored women.

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She did not only share her time, wisdom and energy but rather shared her personal items like a deep freezer, a vehicle, an overhead projector and a screen to be used at the centre.\textsuperscript{283}

From her life, she had the gift and techniques of raising funds that contributed to the success of the centre. Looking at the role of Rose Akua Ampofo as an administrator of the PCG women’s centre at Abokobi;

There seems to be enough evidence to suggest that women lead differently from men. For instance, women portray a more participatory approach, are more democratic, allow for power and information sharing, are more sensitive, more nurturing than men, focus on relationships and enable others to make contributions through delegation also noted characteristics such as building coalitions and advancing individual and community development are constructs that women display in their relational styles.\textsuperscript{284}

The researcher realized that, whilst Ampofo was working as the General Secretary for Presbyterian Women’s Fellowship (1986-1992) she raised funds to build the centre. She vigorously mobilized PCG Women to raise funds to the tune of one million cedis. Out of this four hundred thousand cedis which was raised from the sale of the Women’s Fellowship Conference, souvenir was used to start the building of the Women’s Centre on 22\textsuperscript{nd} July 1987.\textsuperscript{285} In the area of ecumenical relations, she had good relationship that enabled her network with both local and foreign partners. This again, contributed to her success as an administrator.

Ampofo had creative gifts; even though not a trained architect, through her creativity, she was able to help design the physical facilities of the centre to suit the local conditions.\textsuperscript{286}

One of her visions was training of other women to train / empower other women. Her interest in continued education for all women from different walks of life cannot be overlooked. In all these, she was so much concerned about some of the harmful traditional

\textsuperscript{283} Adu Kumi, interview, Felicia, 10 June 2009, the PCG women’s centre at Abokobi. She was the director of the centre.


\textsuperscript{285} Boama, Cynthia, Interview, 20 August 2011, PWC.

\textsuperscript{286} Boama, Cynthia, Interview, 20 August 2011, PWC.
rituals for women that, she had time to design a special liturgy for widowhood rites in the PCG. She drafted a liturgy on widowhood rites for the church which PCG uses today. This is a contribution to the liberation of women from some of the negative socio-cultural practices.

Women administrators such as the ordained women ministers mentioned do not just sit at the desk, but they embark on proactive, physical and concrete actions. The PWC, for example, focuses on leadership of the laity and the ordained and the Centre in their seminars and workshops dwell on topics like effective communication, business (economic) skills, confidence building, economic and cultural issues. It is a refuge for abused and violated women; retreat for spiritual renewal and the place prepare women for mission and evangelism. Ampofo made the Presbyterian Women’s Centre a shelter, a refuge for verbally, emotionally or spiritually abused women. ‘People confided in her and told her their secrets’. 287

Rose Ampofo for example was an administrator who could easily overcome tensions. Reading through her obituary brochure, 288 and from the responses from the staff from the women’s centre at Abokobi, She worked to improve the status and quality of the women’s ministry in the PCG. She struggled for Ghanaian women (PCG) with their problems in marriages, family systems, workloads and other concerns. As a leader she asserted herself in every situation that she found herself. She had the ability to forge ahead through all obstacles and was determined to transform unfavourable situations. She initiated the women’s centre at Abokobi through networking. Ampofo convinced synod committee to build the centre; she vigorously mobilized PCG women to raise funds. She worked very

288 Knispel and Kwakye (eds.), Presbyterian Church of Ghana Pioneers of the Faith, p.102.
hard with a seven-member committee put in place by the church with financial support from her friends abroad, the church’s foreign partners and the women’s fellowship of the PCG. ‘Rose could tap resources; manage the centre coming out with simple layout and attractive buildings which won her a nickname: Chief Superintendent of Work.’\textsuperscript{289} As an ordained female minister, she was appointed a director of the centre for ten years.\textsuperscript{290}

As a laity institution of the PCG the centre is dedicated to improve the lives of women in the church. Skills are imparted to participants (especially women) for them to perform leadership roles and contribute meaningfully to their families and the society as a whole. The centre offers a variety of training programmes that empowers women especially in the area of communication and business skills. Workshops are organized on topical issues like environmental problems and HIV and AIDS.\textsuperscript{291} For Ampofo ‘education is something which no one can take away from you. It gives you self-esteem. If you have education, you can earn money and are less dependent upon your husband’.\textsuperscript{292}

Many of the staff of the centre when asked about the benefits of the women’s centre said it has helped in developing women’s capacity for mission since its establishment in 1992. Ghanaian women and women of the PCG to be specific, have the opportunity to undergo training and acquire knowledge and relevant skills which help them participate more effectively in activities of church and the society. The centre organizes about twenty programmes annually which are designed to meet both the spiritual and physical needs of women. The spiritual programmes include: retreats, Bible studies, prayer and fasting

\textsuperscript{289} Cynthia Boama,  Interview, 20 August 2011, PWC.  
\textsuperscript{290} Rev. Rose Akua Ampofo, (PWC, Annual Report to the General Assembly) 1993, p. 4.  
\textsuperscript{291} Knispel and Kwakye (eds.), Presbyterian Church of Ghana Pioneers of the Faith, p.105.  
\textsuperscript{292} Knispel and Kwakye (eds.), ‘Presbyterian Church Of Ghana Pioneers of the Faith’, p.105.
among others. The Bible study workshops seek to equip women leaders in the church to appreciate the role played by women in the Bible.

According to one of the female Clergy respondents, who was a former director of the PWC, who took over the directorship of the centre after the death of Ampofo, Felicia Adu Kumi, ‘the Programmes empower women to understand the Bible and understand their nature as women.’

She commends that the fasting and prayer programmes offer the women the opportunity to meet as women to share experiences and intercede for each other in prayer. Many of the retreats equip women in leadership positions in the church such as presbyters, catechists and Women Fellowship presidents to meet and discuss doctrinal issues such as leading worship and liturgy, and also to study the Bible together.

At the centre, she claims, they offer programmes in the form of training for leadership, health and nutrition, farming techniques, family life education, training of adult trainer and general awareness and sensitization programmes that discuss issues affecting women such as widowhood rites, violence against women, inheritance, gender issues etc. Violence against women and girls for example is one of the most widespread violations of human rights. It can include physical, sexual, psychological and economic abuse, and it cuts across boundaries of age, race, culture, wealth and geography. It takes place everywhere, the home, school, workplace, farm fields, refugee camps, during conflicts and crises.

The Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) requires countries party to the convention to take all appropriate steps to end

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293 Rev. Felicia Adu Kumi was the director of the women’s centre at Abokobi from 2002-2010.
294 ‘UN Entity for Gender Equality and the Empowerment of women’, www.unwomen.org, [accessed, 2 June 2011].
violence. There is the realization that most of the violence perpetuated against women is based on societal orientation, cultural and religious practices. The women’s centre at Abokobi sees the need for a critical analysis of the root causes of violence against women and majority focus on the distorted concept of manhood. The reality is that violations against women’s human rights are often sanctioned under the garb of cultural practices and norms, or through misinterpretation of religious tenets. Adu Kumi thinks the programmes that are offered at the centre empower women and raise awareness of the need for women to develop an attitude towards life that takes responsibility for ensuring that things go on well. It provides women the opportunity to examine the phenomena of powerlessness, dependency and counter-dependency as women, experience due to their cultural and socio-economic environment and to explore ways of overcoming these barriers to their development.295

Adu Kumi again thinks the specialized programmes organized for specific target groups like the wives of ministers and catechists play a lot of roles in the church as leaders/mothers and they need training in management and leadership skills. They are taught and given awareness of current topical and health issues so that as leaders in the church, they share with other women the information acquired. Some of the programmes initiated and taught at the PWC at Abokobi aim at giving women the skills for coping with their general functions as church agent’s wives in a socio-cultural and religious environment which is mostly suppressive of women. B. Sackey confirms the reasons for women’s suppression that, when the first level of damage was done, female lines of authority and socio-political power were destroyed and completely eliminated by foreign

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295 Felicia Adu Kumi, interview, 10 June 2009, the PCG women’s centre at Abokobi. She was the director of the centre.
European/Arabian male-centred systems of authority and governance.\(^{296}\) At the Centre the women are empowered that the deathblow to their psyche and dewomanization of their womanhood is something of the past. Their reality as women, equal of men in reality as daughters; and their realities as mothers are reduced, giving way to the prominence of their realities as wives. They become and remain only as an extension of their husbands, as is the case in the Western World.\(^{297}\)

Her programmes met the needs of all PCG women, other institutions like Christian Council of Ghana and scripture union among others. According to Cynthia Boama the current deputy director of the centre, Ampofo believes in Agrey’s dictum that ‘if you educate a man, you educate an individual but if you educate a woman you educate a nation’. She said education is essential to human life. She took ‘Abokobi, a small village in Ghana, to countless places in the world and brought all kinds of dignitaries from all over the world to Abokobi’.\(^{298}\) Rose Ampofo said ‘The mustard seed planted in Abokobi on the 22\(^{nd}\) July 1987 has indeed blossomed, and it has grown into an enormous tree in which birds all over the world stop over and build their nest’\(^{299}\) It is stated in the PWC vision and mission statement that the centre aims at being the voice of women in social development and a channel of change especially in the area of negative socio-cultural practices against women.\(^{300}\)

Many of the female Clergy respondents when asked about the benefits of the women’s centre said it has helped in developing women’s capacity for mission since its establishment. Ghanaian women and women of the PCG to be specific, have the

\(^{296}\) Sackey, \textit{New Directions in Gender and Religion}, p. 62.
\(^{297}\) Sackey, \textit{New Directions in Gender and Religion}, p. 62.
\(^{298}\) Cynthia Boama, Interview, 20 August 2011, PWC.
\(^{299}\) Cynthia Boama Interview, 20 August 2011, PWC.
opportunity to undergo training and acquire knowledge and relevant skills which help them participate more effectively in activities of church and the society. The spiritual programmes include: retreats, Bible studies, prayer and fasting among others. The Bible study programmes seek to equip women leaders in the church to appreciate the role played by women in the Bible.

Victoria Kai Wayoe and Edith Osafo Affum have been regional managers of schools in the PCG. Again, Gladys Maku Nyarko was a principal at the Presbyterian Women’s Training College at Aburi. In an interview Osafo Affum remarks they perform their leadership duties by building management capacities of head teachers through supervision/monitoring workshops and seminars. According to Osafo Affum they improve upon the quality of teachers through monitoring and supervision. They check on discipline and moral character training in the schools through talks, preaching and counseling services. Osafo Affum for example remarks that she raised funds and initiated for the putting up of some school buildings by soliciting funds from Oikonomos Foundation in the Netherlands.

4.6 Women Ministers as Presbytery Chairperson/Clerks

After twenty-five years of ordaining women into the priesthood, the PCG has begun voting for women as presbytery chairperson and clerks. This move is a sure indication that the PCG has come a long way in the sense that they have realised that women have the abilities and capabilities to occupy high positions in the PCG. The PCG Constitution states the prerequisite for election as a Presbytery chairperson as follows;

An ordained Minister with not less than fifteen years post-ordination experience. The Presbytery Chairperson exercise Pastoral, Spiritual and Administrative oversight of the Presbytery and she presides over the Presbytery meetings and Presbytery council, representing the Presbytery at the assembly and on the

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301 See Appendix F showing the roles of the general Manager of schools in the PCG constitution)
Assembly Council and any other committee as may be determined by the Assembly Council.

Kyei-Anti, by aspiring to occupy this top position, shows an important progress. The female Clergy can also perform equally well as the male Clergy with regard to being at the high decision making body of the church. They have performed uniquely in areas of congregational work, children’s ministry, youth ministry, women’s ministry, embarking on workshops, rivivals and spiritual renewals, marital issues and women’s health (HIV, EYE). However, out of the 66 ordained women ministers as at 2010, only one person, Kyei-Anti, became a Presbytery Chairperson and she has since retired. Looking at the roles of Kyei-Anti as a Presbytery Chairperson, one wonders why women are not contesting in the various presbyteries because Kyei-Anti is the only female clergy to attain that position since 1976 that women were commissioned into priesthood. The fact that a woman has held the position of a Presbytery Chairperson is an indication that men are opening up to women’s roles as Presbytery Chairpersons.

Kyei-Anti served as a Presbytery Chairperson in the West Akyem Presbytery between the years 2001-2006. The fact that Kyei-Anti occupied this top position, Presbytery Chairperson, shows an important progress. Kyei-Anti’s role as a chairperson gives an insight of the ordained women’s ministry in the PCG. In the area of Activism and empowerment, Kyei-Anti as a Presbytery Chairperson, taught the members of the West Akyem Presbytery how to actively involve themselves in church activities, injecting new life and dynamism into the members fulfilling the objectives of the PCG mission statement. In a congratulatory letter on her election as the West Akyem Chairperson, the then Clerk of the General Assembly declares: ‘We have no doubt that you are aware of the onerous responsibility imposed on you by your election as a Chairperson’. As the

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303 Alice Kyei-Anti, interview, 12 July 2011, Kumasi.
Chairperson during her tenure of office she took responsibilities seriously. She recalled she presented, as the constitution demanded from Presbytery Chairpersons, reports on the life and ministry of the West Akyem Presbytery on the Presbytery officers, staff, statistics, church life, church departments, church organizations, projects, notable events, faith goals, finance and challenges between the years 2001-2006.

As a chairperson, she worked to achieve the PCG Mission. During her tenure of office she embarked on congregational work in all the congregations in her presbytery. According to her, she intensified teachings on tithing, the Eucharist and baptism. Again, she embarked on intensive revivals, retreats and crusades to uplift the spiritual life of the congregants.

In the area of the Children / Youth ministry, Kyei-Anti organized series of courses to upgrade the children’s service teachers. She empowered the youth by organizing camp meetings for the J.Y (Youth Ministry), Youth rallies, seminars and workshops. Some of her themes were ‘uniting in change for Christ: Forward with the church,’ ‘Introduction to Biblical leadership: Challenges of the Youth in contemporary times. She instituted the J.Y teachers’ Conference in the West Akyem Presbytery in 2002.

The churches in her Presbytery embarked on intensive revivals, retreats and crusades to uplift the spiritual life of the congregants and also won more souls. Presbytery revivals, HIV and AIDS facilitators’ workshops, talks, youth festivals, youth and student week with themes like: ‘uniting in change for Christ, forward with the church’, ‘Introduction to Biblical Leadership: Challenges of Young People today ‘and instituted the Presbytery junior youth (J.Y) teachers’ conference.\(^\text{304}\) Kyei-Anti promoted the presbytery’s socio-

economic development through income-generating projects like ginger farming, canopy hiring, cassava farming, palm kernel oil extraction, soap making and maize farming.\textsuperscript{305}

In the area of ecumenical and social relations, reports from the districts indicated that the congregations played active roles in the local council of churches’ activities. The annual reports indicate that she initiated exchange of pulpits and the local council of churches in 2004, organized joint programmes during the Bible week and Christian home week celebrations. During her tenure of office, the Presbytery had Pfalz, Germany, and the presbytery of New Brunswick in the USA, to put up a chapel.\textsuperscript{306}

The ordained women ministers have broken the gender myth and barrier associated with the hierarchical position of a presbytery clerk. The functions of the Presbytery clerk are clearly enumerated in the PCG constitution as;

\begin{quote}
…To communicate decisions of the presbytery and presbytery council to persons and organizations concerned, and carry out all the instructions of the presbytery and its departments directed to the presbytery clerk. Be in charge of all the official documents of the presbytery and its department and keep inventory of the records and properties of the presbytery. Prepare reports of the presbytery and present them to the General Assembly Council and the General Assembly. Perform any other functions that may be assigned by the presbytery and the presbytery council from time to time.\textsuperscript{307}
\end{quote}

Three PCG female clergy have aspired to occupy this top hierarchical position, Presbytery clerk. This is a significant improvement even though they are few in number and the fact that it has taken a long while, only in 2003 for the change to occur. Edith Osafo Affum was the first to act as a presbytery clerk, for 25 months from 2003 to 2005, at the Northern Presbytery when the position became vacant. Affum, according to a former Moderator of the church, Samuel Prempeh, excelled herself, and acted as a presbytery clerk at Tamale in

\textsuperscript{305} PCG Annual Report 2004, p. 196.  
\textsuperscript{306} PCG Annual Report 2004, p. 196.  
\textsuperscript{307} PCG Constitution, p 75.
the Northern Region of Ghana.\textsuperscript{308} During her tenure of office, she started a senior high school at Tamale soliciting for funds from Oikonomos Foundation in the Netherlands.\textsuperscript{309} As a presbytery clerk and a headmistress, she performed a dual role. In spite of her immense contribution, she contested for the substantive post and lost by only two votes to a male opponent. Such a development illustrates how gender politics and patriarchy shape PCG hierarchical mobility.

In the words of Kyei-Anti for example she laments: ‘we went the extra mile, two hundred per cent. If I did not do it they would say, because she is a woman, she cannot do the work, so I had to go to work even when I was sick.’\textsuperscript{310} Tedrow thinks sadly, in a situation like Affum’s case accepting women as leaders is problematic, it is possible to overlook their positive leadership traits and view them as weaknesses looking at the good works of Osafo Affum and she loosing the seat of a Presbytery Clerk to a male counterpart. \textsuperscript{311} In fact, stereotypes of how women lead have made it difficult for women to access or even stay in leadership positions. Tedrow argued that women who display more relational styles of leading like Kyei Anti and Osafo Affum are likely to be marginalized within their organizations and viewed as ‘outsiders’. Even more disconcerting is the fact that women who seem to ‘make it’ as leaders often end up facing a lot of challenges which will be discussed in chapter five of this thesis.\textsuperscript{312}

Professional women in managerial positions face many challenges and the ordained women ministers of the PCG are no exception. As Moutlana noted, the socialization of

\textsuperscript{308} Samuel Prempeh, Interview, 20 June 2011, Accra.  
\textsuperscript{309} Edith Osafo Affum, Interview, 10 Nov 11, PCG Women’s centre, Abokobi.  
\textsuperscript{310} Rev. Alice Kyei-Anti, interview, 6 June 2008, PCG Redemption Congregation, Tema Community 9.  
\textsuperscript{312} Tedrow, ‘A Qualitative Study of Women’s Experiences’ [Accessed 22 August, 2012].
women at the work place occurs within a system of power and inequality and that such systems tend to reproduce various forms of inequality. Even though the researcher could not get much information on the roles of Ordained women clergy because the position seems new to them, nevertheless, they are playing the same roles as their male counterparts who are presbytery clerks. The ordained women ministers who have excelled themselves as presbytery clerks since 2003 are Edith Osafo Affum, Esther Abam Adjeyetey and Rose Abbey. These women indicated that they have been performing other normal duties as stipulated in the PCG Constitution and liturgy book. They have been interested in the education of the Youth and they solicit for funds to initiate building projects like schools.

4.7 Women Ministers as Missionaries

One of the hallmarks of the PCG is its missionary activities. As a result, the church sends both the ordained women and men as missionaries not only within Ghana but also to other countries such as Europe, United States of America, the Caribbean and some African countries. Some of the ordained women ministers include Dora Ofori Owusu, Alice Kyei-Anti, Rose Akua Ampofo, Rose Abbey. They have been missionaries in Malawi, Zimbabwe, Togo, Nigeria, Asia, Latin America, USA, Switzerland, Germany, Austria and Holland. Even though these PCG female Clergy are few the everyday experiences that they had at their duty posts are not significantly different from that of their male counterparts. The nature of the missionary work for PCG Ordained Women Clergy is revealed in the daily activities of these four Female Clergy who have served as missionaries between 1976 to date. Examining their missionary activities, it has been realized that both female and male clergy of the PCG perform similar day to day activities (preaching, teaching,

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counseling, evangelism, impacting culture…) to accomplish the same purpose for which they went on mission.

Dora Ofori Owusu was sent as a missionary to the Atlanta Presbyterian Church in 1977 and her posting became sensational that it was reported in the Ghanaian media. Even the then Head of State and Chairman of the Supreme Military Council, Col. Kutu Acheampong invited her to his office at the Castle, Osu, prior to her departure to the USA to congratulate her.\textsuperscript{314} He expressed the hope that her appointment would be encouragement to Ghanaian women in particular and African women in general. This call on the need to serve as a model for both women in Africa and Ghana in particular could be described as one which demonstrates a rise of a new era for women’s emancipation in many endeavours of life.

As a speaker in Atlanta congregation, Ofori Owusu made her impact by speaking on women ‘keeping silent’ in church which was one of the arguments against women’s ordination.\textsuperscript{315} She commented that when the PCG ordained her, the church said ‘Remember you are a woman and you would better keep silent’\textsuperscript{316} However, she did not accept to a literal translation of the Apostle Paul’s instructions. As we read from chapter three of this thesis the PCG did not want to ordain women into priesthood with reasons like those in 1 Corinthians chapter 11 which make no reference to the participation of women in the ministry of the church. Rather the statement actually ‘forbids’ it, when that ministry was public and Paul asked the women to be ‘silent in public gatherings and to wait till they returned home before they posed questions to their husbands’ (1 Cor. 14 34-36).

\textsuperscript{314} One can see a copy of the newspaper in Appendix G.
\textsuperscript{315} This has been fully discussed in the chapter three of this thesis.
\textsuperscript{316} Rev Dora Ofori Owusu, interview, 9 October 2010. Also see picture in Appendix 9.
Ofori Owusu disagrees with Tertullian who was convinced that women were totally excluded from the priesthood. This was based on the assumption that women were not permitted to speak in church, or to teach, or to baptize, or to offer, or to lay claim to a man’s function or to the priestly office. Ofori Owusu, like Anne Clifford refutes these arguments by Insigniores that the New Testament provides no evidence that Jesus considered any woman for the priesthood and the apostles, all of whom were ordained by Christ, were all men.

As the first missionary from the third world in the Presbytery of Atlanta, her appointment was an inspiration to Ghanaian women in particular and women of Africa in general. Her appointment was a great source of honour for Ghana as she spent most of her Sundays as a guest speaker in churches like Hill Wood Presbyterian Church, 6220 Hickory Valley Road and Grace Covenant Presbyterian Church in Atlanta. According to Dora Ofori Owusu she told a gathering of Presbyterian women from all the three denominations at the Northminster Presbyterian Church, Warmish Road that she was not there ‘to teach them how to sew, take care of babies or boil water.’ ‘Why I came is to tell you that the Lord had a need for each one of us’. This statement clearly shows that Dora Ofori Owusu apart from her commitment to her calling into priesthood, she has deliberately tried to ignite women’s consciousness about the shift from rendering only feminine services to stereotyped masculine services in the church.

She also dwelt on topics relating to racism and reconciliation. This is because ‘She felt it was most important for people in different parts of the world to learn about each other and

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317 The Rockdale citizen – focus – religion – May 1976 p 10b (magazine) The Rockdale citizen focus is a USA magazine (details unknown) published between 1976-1979 when Rev Dora Ofori Owusu was a missionary in Atlanta, the researcher had this paper from her files). See Appendix D.
that was partly why she was there’.\textsuperscript{318} The question most frequently asked her was about ‘race’ problems in Ghana but she said Ghana had very little or no problem regarding racism. She usually told her congregations that ‘We don’t see each other as black and white but as Tom or Bill’; she advised them on reconciliation which God wants. ‘God wants us to love each other to forgive and forget’. She commented that people in America tended to group Africans together as one but there are many countries and the people have completely different cultures and beliefs.\textsuperscript{319} It is observed from the activities of Dora Ofori that, although she was a woman minister, she did not limit herself to the routine roles of a priest. She also engaged herself in other humanitarian services such as public education aimed at uniting people of different racial backgrounds.

In Malawi for instance, Kyei-Anti functioned as an associate minister of St. James Presbyterian Church at Blantyre. Again, she was a tutor at the Women’s Training Centre and an associate minister chaplain of St. James’s school / Hospital. In the area of preaching, she preached on topics focusing on women’s emancipation. She may be described as a revolutionist, who mentored and influenced women, nurtured children and the youth as part of her missionary activities. She also represented the PCG at conferences and did deputation work during her missionary journey. Her dedication to assigned duties may be seen as one that has contributed to the future partnership relationships between the PCG and the other partner churches abroad.\textsuperscript{320}

In the area of children and youth ministry, her wealth of experience was brought to bear on provision of guidance and counselling for children and youth groups in schools. This she

\textsuperscript{318} Dora Ofori Owusu, interview, June 2009.
\textsuperscript{319} Dora Ofori Owusu, interview, 9 October 2010, Nsoatre.
\textsuperscript{320} Alice Kyei-Anti, interview, 10 June 2008, Tema Community 9.
did by giving talks to children and groups on religious educational and social issues. In the area of literacy and evangelism, she visited the Presbyteries of the Synod in Malawi and her knowledge of the Chichewa language made her very effective in the ministry internationally. She was seen as a revolutionist, advocating women’s ordination in Malawi. During her services in Malawi, Kyei-Anti also worked in areas of church ecumenism. She did not restrict herself to PCG in Malawi; rather she endeavoured to collaborate with church denominations in foreign lands like Evangelical Mission of South Western Germany (EMS) in Germany and the Basel Mission (Switzerland). She again attended workshops on topics like ‘feminist theology’ in the ecumenical perspective, ‘women and development’ as well as representing her home church in Germany and Church of Central Africa Presbyterian Synod of Blantyre in Malawi. This achievement consolidates the assertion that in assessing the performance of male and female clergy, they both work alike.322

Despite her remarkable achievements, Kyei-Anti was given a 24 hour ultimatum to leave Malawi. This is because the male leadership of the church misconstrued her activities as one that was capable of making the women of Malawi awake. This was the situation where the women were seen to be taking certain initiatives deemed to be mens endeavours and as such, portrayed them as disobedient to traditional social order. It must be stated that the treatment meted out to Kyei-Anti could only be described as one that discourages females in Christian ministries but also serve as deterrent to other female ministers with similar initiatives in mind. The reaction to activities of Kyei-Anti on her mission field can be

321 Alice Kyei- Anti, interview, 10 June 2008, Tema Community 9.
attributed to the traditional patriarchal perception that sees women as subordinates to men. This is to say that women cannot engage in activities that portray them as equal with men.

Rose Ampofo was a missionary and a fraternal worker from 1980-1985. She worked with the Church of the Palatinate in Geneva, Protestant Church of the Pfalz in West and East Germany, Holland, Austria, Switzerland and South India. She was appointed by the PCG as the first female fraternal worker to the Evangelical Church of the Palatinate (Pfalz), West Germany. In Germany, her work was divided into two: congregational work and office of world mission and ecumenical relations. She was attached to the Stifskirche Gemeinde, Landau and was involved in children, youth, women and the elderly work. She worked with the office mission and ecumenism in the following capacities: as a liaison between the PCG and the Church of Pfalz and the other churches. As a field worker she was involved with programmes such as development in third world countries, justice, peace and integrity of creation and the issue of missions and partnership.

As a congregational worker she worked with two German Pastors, conducting forenoon services, and confirmation classes, religious education lessons in schools (primary and secondary), office work, visitation, (homes and hospitals) and youth work. She participated in the celebrations of Bible weeks in other congregations, Ghana week in schools, Universities and in congregations, mission conferences and Synod meetings.

In the area of the media, she wrote articles for public and church newspapers. She was interviewed on German Radio on different topics such as how she perceives the church in a secular society. As a missionary, she shared her insights and experiences as a person and a Christian from Ghana, enabling them do better assessment of mission in their own context.
Some of the topics of the weekend Conferences organized by the office of ecumenism and world mission included: ‘Third world, ‘Is the situation dangerous or there is hope?’ Other topics include ‘Racial Discrimination’ with a particular interest in the South African situation as well as blacks and coloured people living in Germany’. ‘Are guest strangers or are strangers guests?’

These topics were discussed at weekend conferences, during confirmation classes, children and youth groups and world mission women’s conferences and sermons, talks, and prayers were all based on these themes. Reading through her burial brochure, her main intention was to enlighten the Germans that the world has become small and the need to see strangers as friends. This was based on the assumption that Germans are predominantly racist. Through regular visitations to some aged women in the church, she started to build a bridge of relationship between the PCG and other Presbyterian Churches of the world.

Rose Abbey is the fourth ordained female minister on my list mentioned above; in an interview with her she indicated she had been a missionary to Germany, Austria, Jamaica, U.S.A., Holland, Geneva, Scotland, and Vienna. As a missionary she remarks, she travelled around, giving information on Ghana, preaching and enhancing church partnership in fulfillment of PCG mission statement. She indicated she had a rich ecumenical exposure with overseas churches in Germany and Austria. Her good command of the German language which she learnt within six months is an asset as an ecumenical relations officer. This is because with her proficiency in the German language she was

323 Rev Rose Akua Ampofo, Personal file, PCG Head office.
324 Rev Rose Akua Ampofo, Personal file, PCG Head office.
325 Rose Abbey, Interview, 20 September 2008, PCG, Ressurection Congregational office.
able to communicate with partners who became interested in partnership with Ghana. She also worked in congregations and also travelled to different places. She visited congregations and old people’s homes where she had the insight of their social systems and she encouraged people to talk about their problems and prayed with them. Through the initiatives of Rose Abbey the EAWM (Evangelical Association for World Missions) took part in the ecumenical visitation programme of the Dutch mission abroad by sending visitors to Ghana and receiving guests from Ghana. They also sent fraternal workers to Ghana.

In addition, Rose Abbey studied in Austria for six months as an ecumenical worker. In Vienna at EAWM executive meetings she planned for activities of the year and met with all the executive members which gave her the insights into EAWM operations. When asked about her roles as a missionary she enumerated that: at Carinthia, 70 percent of her time was used in visiting other congregations, and she had more appointments, preached and taught in schools, met children, youth and women’s groups; She talked about PCG problems and successes. On one of the visits, she said she baptized a Japanese woman who was married to an Austrian. She spoke at conferences, seminars and workshops her topics were on: ‘population and development’, ‘miracles of the Bible’ which brings out how our different backgrounds help or hinder our understanding of the Bible, ‘Searching for identity in Solidarity,’ The contribution of ‘Third world personnel in Europe’, ‘Theological challenges in multi-cultural faith’ among others. She helped refugees and foreigners in Germany solved their problems and she consented to and buried a Ghanaian refugee at Klagenfurt. Her sermons attracted most Ghanaians living in Klagenfurt, and

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326 During her 18 month stay in Germany, EAWM (Evangelischer Arbeitskreis für Weltmission in Österreich – which is the mission board of the Protestant Church in Austria. The EAWM and the Presbyterian Church of Ghana (PCG) have had contact with one another which included the exchange of personnel.

327 The Palatinate in Jamaica of WARC, on women and the Accra confession World Alliance of Reformed Churches in Geneva and Austria.
they started coming to church. She translated her sermons from Dutch into English and Twi when needed and this opened a way for the black congregants. Thus her activities helped create religious space for Africans especially Ghanaians for worship in Germany. In Landau Congregation, where she was attached, she said her activities included confirmation classes, religious instruction in schools, hospital and birthday visitations and she visited women’s groups and did women’s work.

4.8 Conclusion

Soon after women’s ordination in the PCG, they were all placed as Chaplains in educational institutions and hospitals. As the PCG saw their performance, these women gradually found themselves into higher positions. In all these positions what came out was that some of them played multiple roles. In performing their roles these women exhibit certain qualities such as the ability to network with others and the ability to forge good human relationships with others. With such qualities, the ordained women ministers bring out their gifts not only as women but as christian women efficiently performing their duties.

The professional teachers, nurses, revenue officers, media women, military women show that being clergy does not mean that ones duties are only confined to the church but to the society at large. Rose Akua Ampofo and others as administrators bring their good interpersonal relations into good use and they initiate projects and build centres, churches and schools. As administrators, they still work and impact in the communities, as well as the churches showing that, the work of God is all inclusive: men, women, rich, poor and others. In performing their roles efficiently they are in a way disproving what other scholars have argued that women are not capable of being leaders and that leadership is
only for men. Edwards and Barth’s arguments that: ‘men displayed qualities of leadership, creativity, initiative and courage, women those of dependence, supportiveness and care for others. Men were associated with the power of intellectual reasoning; women were seen as more emotional and intuitive’\(^{328}\) is incorrect. Also Edwards and Barth are wrong in thinking that the male is inspirer, leader, and initiator. The researcher does not agree with Stephen Clark as stated in chapter three of this thesis that women were designed for different spheres of activity from men. It is not true that ‘the male mind discriminates, analyzes, separates, and refines,’ while the ‘feminine mind knows relatedness, has an intuitive perception of feeling.’\(^{329}\)

Kiamba says leadership has carried the notion of masculinity and the belief that men make better leaders than women is still common today. She comments that although the number of female leaders has increased, they are often named as an afterthought and the societal conventions regarding gender and leadership traditionally exclude women, and top leadership is viewed as a masculine domain.\(^{330}\) Notwithstanding the above, the female district minister like her male colleague exhibits her leadership roles as charged by the General Assembly to: exercise in the district all the functions specified in 21 (2) of the PCG constitution as well as all that congregational leaders do.\(^{331}\) As indicated in chapter three of this thesis we realized that in Christ ‘there is neither male nor female’ (Galatians 3:28). It is asserted that God could use women also and that entry into a belief in Christ is free.\(^{332}\) Kiamba further argues that the cultural construction of leadership that instigated the

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\(^{331}\) See Appendix E.

\(^{332}\) This has been fully discussed in Chapter three of this thesis, P 123.
difference is now being transformed or contested as women have gained access to leadership positions.

Again Kiamba comments that, there was a time that it was believed that leaders were born with certain leadership traits. However, current thinking on leadership assumes that leadership can be taught and learned, hence the many leadership-training programmes lists the traits commonly associated with leadership as effective communication skills, task completion, responsibility, problem solving, originality, decision making, action taking, vision, self awareness, confidence, experience and power. It is possible to develop these traits in any individual, regardless of gender; in male dominated societies (as is often the case in African societies) male leadership and leadership styles do not predominate in recent times.\textsuperscript{333} The ordained women ministers of the PCG have no doubt proved the case that women in Africa can also lead.

CHAPTER FIVE

THE CHALLENGES OF ORDAINED WOMEN MINISTERS IN THE

PRESBYTERIAN CHURCH OF GHANA

5.1 Introduction

In the previous chapter, we discussed some of the major roles that the PCG ordained women play in the church. The study reveals that in performing their various roles they face inevitable challenges. The challenges in this context imply the problems they face in performing their roles as ordained women ministers in the PCG. Sometimes, such challenges, to some extent, inhibit the ordained women ministers from fully realizing their full potentials as leaders in the PCG.

It was also found out that these challenges are closely linked with some of the various issues that were raised during the debate on women’s ordination. Some of the negative issues used against the women have become challenges in their ministry affecting, to some extent, the roles assigned to them. In discussing the commissioning and ordination of women in the PCG, we found out that the issues used against women’s ordination in ecumenical dimension were the same issues used to justify their ordination.\textsuperscript{334} Such issues centered on theological, socio-cultural and psychological arguments.

At the 47\textsuperscript{th} synod held in Sunyani in 1976, the delegates agreed on women’s ordination but they insisted that initially the ordained women should be restricted to the roles of chaplains in institutions such as Hospitals and Schools. The research clearly demonstrate that even when ordained women have been assigned similar roles of men, influence of the socio-

\textsuperscript{334} This has been fully discussed in chapter three of this thesis.
cultural, theological and psychological issues for example, made the congregations to seem not ready to work with women. Similarly, the culturally assigned roles of being wives and mothers for example continue to hunt the ordained women in whatever positions they found themselves. These and other related theological, socio-cultural, and psychological perceptions continue to follow the ordained women in the PCG. They are the bases of the challenges that face them in performing their various roles. In this chapter, we will pick up some of these challenges for discussion using findings from our fieldwork.

In chapter four of this thesis, we saw that some of the issues raised against women’s ordination in the PCG were, to some extent, overcome by the PCG, and women eventually were accepted into the ordained ministry and assigned various roles as ordained ministers, as chaplains, congregational leaders, district ministers and administrators of lay centres and regional managers of schools. The other roles include presbytery chairperson and clerks and as missionaries embarking on fraternity. This trend of affairs has been discussed in the preceding chapters namely chapters three and four. It is not surprising that even when the PCG have been commissioning and ordaining women into the clergy ministry and assigning roles some of the issues raised for and against the commissioning of women continue to follow them in the performance of their roles in the PCG. The issues may either positively or negatively affect the women clergy in the performance of their roles. In chapter three we discussed some of the issues raised against the ordination of women in the PCG which centred on marriage, couple ministry and the combination of traditional and new roles. Other issues are, singleness, deep rooted attitudes and prejudices of the congregation on women administering the Eucharist and taking part in leadership positions. These and other issues have become some of the challenges that the ordained women face in performing their roles in the PCG.
5.2 The Attitudes and the Prejudices of Congregations

In collecting the data for this Section, we sampled about 500 people made up of the ordained female and male ministers, church leaders; congregational members from both the rural and urban areas who cut across different age groups; however, majority are from the urban areas and staff of PCG head office. For the detailed statistics of these respondents see Appendix G, Tables 5a, 5b & 5c. In the tables, the ages of the respondents range from below 20 years, 21-40 years, 41-60 years and above 60 years. Respondents interviewed in the section aged mainly between 21 and over 60. Only 8.2 percent (or 5 out of 64) were below the age of 20, while the majority was between 21 and 60 years (67.2 percent).

With regard to educational background of the respondents as shown in Appendix G, Table 5c. Only one out of 62 had no formal classroom education. Most respondents attained educational levels ranging from basic school to tertiary. Indeed, nearly 50 percent (48.4 percent) of the respondents had tertiary education, 33.9 percent had secondary (senior high school) education and 16.1 percent had basic education. This is an indication that PCG has congregants with high educational profile. Similarly the educational level ranges from the basic level to the tertiary including the seminaries. The general findings on the attitudes of this sample group indicate that although, the PCG has accepted the ordination of women about 60% of its members have negative attitudes towards women in the ordained ministry. These negative attitudes are represented in the table ‘Perceptions towards the Ordained Women’ Appendix G, Table 6a & 6b.

Many of the ordained women ministers work in the urban areas.
This is a multiple response question where respondents provided more than one reason. For instance some of the respondents (4.2 percent) claim that women are so weak and are not committed physically and not performing efficiently the duties of the clergy. These duties include burying the dead, preparing regular sermons and performing pastoral duties. The reason for this perception is that such duties they claim emotionally and mentally are time consuming. This reason is no different from the reasons discussed in the chapter three of this thesis as the reasons against women’s ordination in the PCG, drain the minister. However, the ordained women who were interviewed do not see themselves as being weak physically, emotionally and mentally and they are capable of performing their duties as their counterparts. The ordained women ministers comment that the ordained women ministers who are mothers and wives claim that some family members and sometimes their husbands help them with some of the domestic chores. So that the domestic duties as wives and mothers do not prevent them from performing their duties assigned to them by the church.

Besides, 3.4 percent of the respondents indicate that women lack confidence and they are not eloquent and so they are incapable of executing their ministerial duties well. Clearly the socio-cultural forces in the Ghanaian milieu still dominate the beliefs and perceptions of the PCG about women (62.2 percent) as in Appendix G, Table 6a & 6b. Indeed, if we add this to other beliefs, on capability of women: Women should not man big congregations (8.4 percent), Pauline theology, women should remain quiet (13.4 percent). The call in general started with men (Old and New Testament) (5.0 percent), and PCG did not provide opportunity for women (3.4 percent), we find that nearly 62 percent of the beliefs/perceptions held by the PCG on women is skewed towards male bias informed by
Ghanaian culture and tradition. This view is clearly supported by the literature of this thesis.\(^{336}\)

Again, women according to some congregational members are not courageous, bold and firm. According to them some men are not comfortable with women because women cannot keep secrets and easily leak out information discussed at session meetings.\(^{337}\) Because of the negative perceptions of the congregations on the ordained women ministers sometimes congregants are reluctant to receive women when they are posted to their congregations. As one of the ordained women ministers puts it ‘sometimes we get posted to a station only to be told, the station does not want a female minister’\(^{338}\)

Undoubtedly, these negative attitudes of the congregational members reflect the socio-cultural gender constructions of women. For example as enshrined in some Akan proverbs such as ‘wonya w'asem pa a, enka nkyere wo yere’ which is literally translated as ‘men should not confide in their wives and tell them their secrets’. The underlying meaning is that women can not keep secrets. Again the Akan proverb ‘\(\text{bawaa b\text{\text{-}n\text{-}ntorewa na b\text{\text{-}n\text{-}nt\text{-}duru}}\)’ translated as ‘women sell garden eggs and not gun powder’ which depicts the perception that women are weak, not bold, not courageous to the extent that they cannot handle military equipment.\(^{339}\) In my opinion, this traditional mind set on women continues to affect the way some of the congregational members perceive the ordained women ministers in the PCG. It supports the general perception of women that because they are not bold, courageous and are seen as physically weak people, women in general are not expected to venture in certain areas of life. In other words, in the traditional Akan

\(^{336}\) This has been fully discussed in chapter three of this thesis.


\(^{339}\) Interview a senior presbyter of PCG.
In other words sometimes Christians including men and women believe that since Paul asked the Corinthian women to keep quiet, Christian women everywhere irrespective of their context or situation should do the same. In the fieldwork, there was a case where an ordained woman minister reported that, when she had the initial call to be commissioned she told her mother about it. The mother, we are told, went to the clergyman and asked him that in agreeing to ordain her daughter; wouldn’t it mean the church is going against God’s Command? The reaction of this mother, clearly demonstrate how, some church members have been thought to believe that Paul’s statement about women keeping silent in the church is used to prevent women from actively participating the ordained ministry.³⁴⁰

Again, because according to the New Testaments, Jesus in choosing the twelve Apostles did not choose a woman. Some respondents are not comfortable with accepting ordained

³⁴⁰ Interview, an ordained female minister.
women ministers in their congregations.\textsuperscript{341} However, some biblical scholars do not agree that such biblical passages as discussed above should be the bases for preventing women from the ordained ministry. Such scholars for example who say that Paul’s instruction in 1Cor 14:33-35, should be placed in its proper context. Again, the argument that the twelve Apostles, were all men and women should not lead congregations is not a strong argument. Surely, Jesus never chooses an African or a Chinese as part of the twelve apostles, but He chooses the twelve Jewish men as Apostles. Yet we have people from different places outside the Jewish nation (African, Ghanaian, Jamaican….) who are leading in the church.

The ordained women ministers are portrayed as emotionally, spiritually and intellectually weak. This can be seen as psychological reflections on women. Some of the congregants argued that women have emotional imbalances to the extent that they weep on occasions of death. This is why some argue that the ordained women ministers, when they perform the sacrament of burial will not be able to control their emotions and they will break down into tears.\textsuperscript{342}

This notwithstanding, there has never been any case where ordained women ministers have not been able to control their emotions during sacramental period of burial. Such arguments are baseless. Infact, during the research, it was discovered that some of the ordained women ministers preached at the burial of their close relatives who are very dear to them. For example Reverend Rose Abbey and Ernestina Afriyie preached at their biological father’s burial services and they did not break down into tears.\textsuperscript{343} Indeed, in the

\textsuperscript{341} This has been fully discussed in chapter three.
\textsuperscript{342} This has been discussed fully into details in chapter three of this thesis.
\textsuperscript{343} The researcher witnessed the two burial services.
traditional Ghanaian communities women played a lot of roles during funeral rituals such as preparing the body for burial.

In the traditional societies too it was not uncommon to find women weep at funerals as a way of grieving for the dead. In my opinion, weeping is used to heal psychologically the bereaved. On the other hand, in some to the traditional set up such as the Akan communities, men are culturally conditioned not to show any emotions by weeping especially in public, thus, they turn to bottle up their pain and hurt in them. This we think is not psychologically correct for them. So the question is even if it is factual that ordained women ministers weep at funerals what is wrong with it? For me such people are being human. The ordained women clergy of the PCG have clearly demonstrated that if given the chance they perform credibly. They are capable of excelling in areas such as the military, education and others which were traditionally and culturally seen as the domains of men.

Indeed in chapter four, we realized that the women have been performing credibly the roles assigned them. Similarly, the theological argument used against women have also been challenged that the scriptures can be reinterpreted in positive ways that enhance the full participation of women in both the church and the society that has been fully discussed in chapter three. This not withstanding such negative perceptions based on several factors have impact on or challenged ordained women clergy in the performance of their roles.

However, in the research, I discovered that other congregational members have positive attitudes towards the ordained women ministers because they feel the PCG women clergy have very good communicative skills, they are hardworking and they can relate very well
with their congregational members. Some congregational members prefer ordained women ministers to be in charge of their congregations for the following reasons. They see women as being the same as men because in any case, the same Paul argues in one of his letters to the Galatians that in Christ all Christians are one. (Galatians 3:27-28). One can imply from the Galatians passage that in Christianity, leadership transcends race, gender and ethnicity.

They prefer them because women are hardworking; have good human relationship, they are helpful and caring and they are easily approachable. They are helpful also in evangelism and church planting and they bring peace and harmony to the congregation. According to the congregational members though women are very caring and motherly they are firm in taking decisions. They think they are trustworthy when it comes to financial issues. These qualities contradict the negative stereotypes of ordained women discussed earlier on in this section. With these positive factors the ordained women are encouraged to perform their duties credibly and this encourages other women in the PCG congregations.

5.3 Administration of the Eucharist

The administration of the Eucharist is another area that poses a challenge to the ordained female clergy in the PCG. The Eucharist is another name for Holy Communion. According to Richert the term comes from the Greek by way of Latin, and it means ‘thanksgiving’ which is used in three ways to refer to ‘the Real presence of Christ, Christ’s continuing action as High Priest. (He ‘gave thanks’ at the last supper, which began the consecration of the bread and wine); and the sacrament of the Holy Communion itself. It

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is re-enacted in accordance with Jesus’ instruction at the last supper as recorded in several books of the New Testament, that his followers do in remembrance of Him as when he gave his disciples bread saying, ‘This is my body’ and gave them wine, saying: ‘this is my blood, the new covenant.’\[346\] As stated in the *Encyclopaedia Britannica* the Eucharist is a ritual in commemoration of Jesus’ last supper with his disciples.\[347\] Most Christians recognize a special presence of Christ in the rite and the Reformed Churches like the Presbyterian Church of Ghana, who follow the teachings of John Calvin, believe in an immaterial, spiritual (or ‘Pneumatic’) presence of Christ by the power of the Holy Spirit and received by faith.\[348\]

Roman Catholicism, Eastern orthodoxy, oriented orthodoxy and the church of the East teach that the reality (‘the substance’) of the elements of bread and wine become, in a way surpassing understanding, the Body and Blood of Christ.\[349\] The Catholic Church teaches that when the bread and wine are consecrated in the Eucharist they cease to be bread and wine, and become respectively, ‘the body and blood of Christ each of which is accompanied by the other and by Christ’s soul and divinity’.\[350\]

In the PCG liturgy and service book, the part on the Eucharist begins with the presentation of the offerings which are brought into the church together with the gifts of bread and wine to be set apart for the sacrament.\[351\] The Presbyterians through this remind themselves that

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their gifts are tokens of man’s daily labour which symbolize the dedication of God of their corporate as well as their individual lives.

It is stated in the PCG liturgy and service book that the solemn procession by which the elements are brought in by the presbyters (elders), known in the Eastern churches as the ‘Great Entrance’ reminds them that in receiving the Eucharist ‘they are to take up their cross and follow Christ to be partakers of His sufferings’. During the time there is always a reminder of Christ’s presence with the ‘Sanctus (the Holy, Holy, Holy…) and their unity with Christ and the host of heaven who will be worshipping with them, giving thanks for the great acts of God in creation, salvation and redemption and looking forward in expectation of Christ’s coming in power and in glory.\footnote{Presbyterian Church of Ghana: Liturgy and Service Book, pp.43-45.}

The members of the PCG understand the Eucharist to be more special, holy and sacred that only the commissioned and ordained female and male clergy administer communion. Some men of the PCG refuse to take the Holy Communion from the ordained women ministers for fear that they might be menstruating thinking about the sacred nature of the Eucharist as discussed above. This can be seen in the answer to the question ‘Have you ever refused communion from an ordained female minister? And if your answer is yes, ‘why did you behave that way? The responses of these informants are presented in Appendix H., Table 7.

On the question, whether members ever refused holy communion from a female minister from Appendix H., Table 7, majority of the male respondents claimed they refused communion from a female minister because she was a woman and they did not know
whether she was menstruating or not. Respondents claim that the issue of the woman minister and the Eucharist is another area that poses a challenge. This is because of the perception that menstruating women are unclean as discussed in chapter three of this thesis. Many congregants are not comfortable with women administering the Eucharist and some have assigned reasons to the strands of the debate on the impurity of women due to menstruation. These reasons do not hold in the changing Ghanaian context because women handle the articles of the Eucharist and they cannot render it impure.

Many Ghanaians have the idea that women become unclean at certain periods in their lives, particularly when they are in their menstrual period. This attitude of some PCG members is reflected in an article published in the Christian messenger, a newspaper of the PCG. The author writes: ‘Paul would not have liked to hear of a woman teaching the word of God. It is therefore unfair for a woman to give communion or the Lord’s Supper to men and to settle cases in congregations. Their menstrual periods make them unholy to preach in the pulpit and bury the dead...’ The writer extends the issue beyond the Eucharist to ‘preaching’ in the pulpit and ‘burying’ the dead. The PCG is also in the cultural context which sees the menstrual blood as being unclean and polluting that getting close to anything is considered sacred. Again, culturally, the menstrual blood is also seen as so powerful and potent that it has the power to render powerless sacred and powerful personalities or objects. This is why in the traditional set up the menstruating women are separated from what is thought as sacred and powerful.

353 Christian Messenger, IV. 1976, p. 2. In Acts 10:15, God told Peter that no one should call unclean what God has made. As was stated in a reply to this particular letter if one felt very strongly about it, then he can simply keep away during the period.
Such cultural perceptions on the menstrual blood are so deep rooted on the minds of some Ghanaian Christians that they will not allow women especially the non-menopausal women to handle or officiate the Eucharist in the church. Thus many congregants are not comfortable with accepting young ordained women who are still menstruating to administer the Eucharist. It is an indication of the strong views held by people on this issue. Some congregants refuse Holy Communion from women ministers, forgetting the fact that it is women who get the communion cups ready, fill them with wine and get the bread or wafers ready, so that if it is a question of defilement then it should have been from this stage. This is another clear example of how traditional or culturally construction and perception of women and their bodies influence the PCG and some perceptions of women in the church. Again, such people seem to be ignorant of the indigenous traditional culture in which blood is seen as the symbol of life and that without menstruation, there is no life.

Nevertheless some Ghanaian Christians see menstrual blood as sacred because women menstruate and the birthing blood is observed in African Traditional religion. Some people still believe that women in their menstrual period should not handle the Eucharist. Similarly in the African Traditional religious beliefs systems menstruation was also seen as unclean and so menstruating women were not allowed to participate in religious rituals or go near sacred or holy personalities as well as sacred places and objects as indicated above. Thus menstruating women were excluded from religious activities. This traditional African understanding of menstruation coupled with the ancient Jewish belief found in the book of Leviticus continues to have strong influence on some Ghanaian Christians. This and the Jewish perception still have influence on some PCG members. Therefore, those who believe in this feel strongly that the ordained women who are menstruating should not administer the Eucharist.
Majority of the respondents perceive blood as ‘pure and impure’, ‘powerful and not powerful’, ‘potent and impotent’. Many claim to believe that blood renders prayers invalid. It is ambivalent because blood is both potent and impotent. Many PCG members because of this have conditioned their minds of having only male ministers so the Eucharist becomes an issue because with the views on the ritual uncleanliness of women both physically and spiritually during their menstrual periods many questioned their suitability to officiate at the Eucharist.

B. Sackey writes about the position of the menstruant in the Jewish religious tradition which looks similar to what pertains in Ghana and members of the PCG’s attitudes. She comments that the phenomenon of menstruation has been major referents of female/male inferior/superior dichotomy. She claims that in the Jewish culture, the concept of menstruation transcends an ‘apparently ordinary biological event’ or a criterion for gender distinction. Menstrual impurity is the focal point for the exclusion of women from the sacred in Jewish and Christian religions.

Inequality of male and female in Jewish tradition comes out from Leviticus 12 that regulates the length of impurity and blood purification required by the mother after delivery of a child. Varied duration of blood purification post-partum and the period of impurity for a parturient on the birth of a baby boy are seven days and thirty-three days for purification. The regulations on the birth of a baby girl is double that for a boy, which is fourteen and sixty-six days respectively. There is severity of blood purification in the case

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of a baby girl. B. Sackey thinks the Leviticus impurity laws are sheer arbitrary enactments’ and ‘legislative rigidity of the priestly authors’.

The researcher disagrees with Douglas that, ‘menstruation could be assumed to have a priestly and divine source’. Delaney, Lupton and Toth regard menstruation as a curse whose ‘origins’ begin indirectly in the book of Genesis 3:16, where God tells Eve He will ‘multiply her sorrow and her conception.’ Delaney et al cite the book of the Prophet Micah 4:10, which they claim ‘refers more directly to menstrual pain’ ‘be in pain and labour to bring forth …. ’ Again in this verse the act of labour is being equated with menstruation. The pertinent question here is whether the first woman, Eve, did menstruate, if yes, when did she begin the process? From the assumptions made by Delany et al., menstruation must have begun after the fall of Eve and Adam considering the belief that the Garden of Eden must have been a sacred place, being as it were, full of Yahweh’s presence and also the idea that menstruation and contact with the divine are incompatible.

This means it would have been unlikely for Eve to have been menstruating while she was resident in the garden.

The taboos on menstruation are cultural constructions intended to restrict the behaviour of a particular group of people, in this case women. Douglas attempting to conceptualize the significance of these restrictions argues that they are beliefs to reinforce social pressures, or to uphold certain moral values. She thinks they are also used as analogies for expressing a general view of the social order, for example, that the issue of sex as

360 Douglas, Purity and Danger, p. 3.
endangering can ‘express symmetry or hierarchy’. The distinction between public and private domains exists in all cultures and the fact that women give birth and spend most of their time in domestic sphere has led to the dichotomy of placing the woman in the private and men in the public which the PCG ordained women ministers are no exception.

Olajubu thinks culture emerges as the critical phenomenon in our investigation of gender and power relations in African religious traditions which is also common in Ghanaian religious traditions. Indeed, in some instances, he claims Yoruba culture and religion is fused; which is also common to many Ghanaian cultures. The implication of this is that religious paradigms have a profound effect on the social plane in most African societies. Concerning menstrual blood, prohibitive on its impurity and the need to debar women from the sacred space during their menstruation is presently attenuated due to the leadership roles of women in African Christian traditions.361

Phiri concludes that Africans are thinking that the fact that God created women with the ability to bear children is looked at as a curse which can prevent the spirit of God being present in the church if women were to be ordained ministers. Phiri says ungodliness is connected with being pregnant.362 This type of thinking, according to Phiri, may be connected to the influence of Old Testament practices where women who have just borne children were treated as unclean.363

When the ordained women were asked about their feelings when congregants refuse their administration of the Eucharist, they claim as stated in the literature above that such congregants doubt their integrity basing their argument on cultural, biblical and

363 Phiri, Women, Presbyterianism and Patriarchy, p. 96. See also Olajubu, Women in the Yoruba Religious Sphere, p.24
psychological factors on impurity. This is a challenge because cultural and biblical factors continue to shape attitudes in the PCG. However, despite these attitudes, some congregational members do not think negatively about women ministers. After all the blood of Jesus has cleansed everybody and old things have passed away.\textsuperscript{364}

I wonder if congregational members are aware if women prepare the element for administration of the Eucharist. One wonders whether in the homes of such skeptics they still isolate menstruating wives and daughters.\textsuperscript{365} Are they saying that the power of menstruation is more powerful and potent than the blood of Jesus? If the answer is negative then I think it is the attitude of the patriarchal system which turns to marginalize women.

5.4 Occupying Leadership Positions

One of the major problems of the ordained women ministers is getting access to decision making positions such as the positions of the Moderator and the Clerk of General Assembly as well as Presbytery Chairpersons and Clerks. From the field work I discovered that women so far have not occupied some of these positions since 1979 that they were ordained. This is because from the field work I realized that it takes fifteen years to qualify to contest for such positions. From the PCG statistics book presented to the 12\textsuperscript{th} General Assembly in 2012, there are about 666 ordained male ministers and about 75 ordained women ministers. The researcher realized that the first African male minister David Asante was ordained in the 1800s, many years before 1976 when the first woman minister was commissioned. From the fieldwork, I discovered that only one ordained

\textsuperscript{364} See Revelation 21: 4-5.
\textsuperscript{365} An ordained female minister Rev. Alice Kyei-Anti claims in an interview with her that her mother went to her grandfather when she was menstruating and she once asked her father whether the food vendors that they bought food for their father were also not menstruating.
woman since 1979 has been a Presbytery Chairperson out of the 17 Presbyteries and only
two ordained women have been Presbytery Clerks while the third woman only acted for 25
months and lost to a male opponent when there was an election. Many of the ordained
women ministers from my observation from the field work lack theological education
whilst the ordained male ministers with whom they compete entered the ordained ministry
long time before women, (1918-1976) and some of the ordained male ministers are
theologians who hold PHDs and are professors in theology. The PCG for example has
245 Districts and only four ordained women ministers have been District Ministers. All
things being equal when it comes to voting, with the cultural mindset in the PCG the male
contestants will win. Among the Asantes for example, when the seat of a king becomes
vacant and there are elderly women, a young man will be nominated instead.

In the PCG, the ordained women and those in leadership are in the minority at all levels.
Out of about 666 estimated male clergy, women clergy were about sixty-six as at 2010.366
Over the years PCG has been ordaining men until 1979 when women were included
among the group of ordained ministers as shown in Appendix C. This table indicates that
members of the PCG do not have any problem with women occupying the leadership
positions but many of them do not have the voting power. Although women ministers
aspire to occupy leadership positions in the PCG, they have not been successful in winning
elections. Appendix H., Table 8 shows some of the the leadership positions women aspire
to occupy in the PCG.

The ordained female Clergy do not succeed in occupying such positions even when they
apply for. Edith Osafo Affum, as stated earlier, for example, was the first ordained woman

366 Registry Department, PCG Head Office, 5th May 2011.
to act as a Presbytery Clerk for 25 months from 2003 to 2005, at the Northern Presbytery when the position was vacant. In spite of her immense contribution, she contested for the substantive post and lost by only two votes to a male opponent. Such a development illustrates how gender politics and patriarchy shape PCG hierarchical mobility. Kyei-Anti after serving as a Presbytery Chairperson from 2001-2006 contested for the Moderatorial position and lost to Rev. Dr. Frempong Manso in 2007.

One wonders why women are not contesting in the various presbyteries. The ordained women clergy do not succeed when they apply for the leadership positions. Besides the fact that they are in the minority and thus do not have a strong voting power, some factors already discussed ranging from theological and cultural also militate against women holding leadership positions. Religious traditions, according to Ndute, continue to advance the discussion on the subjugation of women in contemporary society and the researcher sees this attitude in the PCG congregational members towards the female Clergy.367 Ndute comments, like Kiamba, as indicated in chapter three of this thesis on the ideologies of feminist theologians with regard to patriarchy which has permeated into the Christian Church.368 Parinder, according to Gaba, thinks the ‘psychic abilities of women are more pronounced in African religion than in Christianity’.369

According to some of the ordained female respondents, they remarked that when women are nominated for the decision making positions some men would make noise. Kyei-Anti

368 Some Churches barred women from priesthood with the argument that it is impossible for women to represent God or Christ whose incarnation as a male is taken very seriously as proof that there is something more divine in the masculine than in the feminine forgetting that Christianity changed the dynamics because African women in African traditional religions were leaders.
recounted that when she was nominated for the Moderatorial position, some men called (outside the PCG) the General Assembly Clerk and remarked ‘so you men of the PCG what will you do if the woman is voted for the Moderatorial position?’ Thus even men of other denominations have the same perceptions as the PCG members.\textsuperscript{370} And this confirms what Morgan states that an important dimension that confronts religion has, throughout history, been ‘historical perpetuation of unjust, exclusion practices that have legitimized male superiority in the very social domain.'\textsuperscript{371} It is then clear that women have been unjustly discriminated against based on their sex.\textsuperscript{372} Such discrimination has always (or rather mostly) been purported to be supported by scriptural texts which are used to legitimize this. Women, who tried to resist this institutionalized subordination as stated in the feminist theory, were in one form or the other shut up or counter resisted. B. Sackey observed that this is particularly so because of the perception in relation to the male-oriented mission churches.\textsuperscript{373}

Faulkner argues that women prophesied, but none ruled in Israel or in the church. None were called upon to teach except by Paul who asks older women to teach younger women (Titus 2:4). Women are called to silence in the public assemblies when they prophesied.\textsuperscript{374} He asked whether there were no other female voices to be raised. Then again he asked of Sister Phoebe (I Corinthians 16:1-2),\textsuperscript{375} who served the church, helped many people, and helped Paul and raised this ‘servant’ of the Lord to church office and leadership but once more, Paul contradicts himself! Is it likely that the apostle, having spoken so forcefully

\textsuperscript{370} Kyei Anti Alice, interview, 10 June 2008, Tema.
\textsuperscript{372} Morgan, ‘Feminist Approaches’, p. 42.
\textsuperscript{373} Sackey, \textit{New Directions in Gender and Religion}, p.viii.
\textsuperscript{375} ‘For example, Romans 16:1-2 states: ‘I commend to you Phoebe our sister, who is a servant of the church in Cenchrea, that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.’
about women leading and teaching, would promote a woman who was doing that very thing? Is there not service that is not public, not authoritative?\textsuperscript{376} Again we see Dorcas who served the saints by making clothes for the needy, a woman of prayer and a blessing to the orphans of Israel ministering to the sick. The Greek "diakonos", a term here applied to Sister Phoebe, is translated servant, deacon; minister at various times in Paul's writings. Paul and Phoebe are both called "diakonos" meaning servant. Paul was not an "official" deacon nor was Phoebe.\textsuperscript{377}

Apparently Mary Magdalene’s status in early Christianity was as high, if not higher, as Peter's. She was the first to see the resurrection and Jesus sent her, in a way, as an Apostle.\textsuperscript{378} (Matt 27:55-61, 28:1-10) The Bible gives us clues about her importance. After His resurrection, Jesus first appeared to Mary Magdalene not Peter, according to the gospel of John. Mary Magdalene announced to the disciples, "I have seen the Lord." In other scriptures, her name is first in the list of witnesses (Mk. 16:1-11; Mt. 28:1; Lk. 24:10; Jn. 20:11-18; 1 Cor. 15:5-8).\textsuperscript{379} In Jesus’ ministry, women featured, for example, the woman at the well (Samaritan) who, though as Jackson comments, her gender presented an obstacle because normally Jewish men did not speak to women in public (John 4:27)\textsuperscript{380} but through her testimony, she converted the whole city and town (John 4:7-10).

Although there is no clear-cut position, ordained PCG women are aspiring to occupy the higher positions in the church, including a very significant proportion (23.9 percent)

\textsuperscript{377} Bob Faulkner, ‘The women of the New Testament and the role they played,’
aspiring to occupy the position of the Moderator of the General Assembly. However, only 3 out of those interviewed have ever attained the position of Presbytery Clerk. Others have remained only at the district and congregational levels: the implication being that women are not encouraged/ supported to attain those positions. Appendix H., Table 8 shows the various leadership position they have aspired to occupy.

To the question ‘Are ordained women ministers of the PCG given equal leadership opportunities as their male counterparts?’ Twenty-one of the respondents representing 46.7 percent said ‘Yes’ and 24 percent of the respondents representing 53.3 percent said ‘No’. Clearly the ordained women ministers are not given equal opportunities as their male counterparts in the PCG. Respondents claim women ministers often play supplementary roles: most of them remaining second ministers. Some female clergy responded that ‘it is there but you will not get it.’ Again, most societies are patriarchal and the oppression of women is the most universal form of exploitation which supports and perpetuates the other forms of exploitation in both church and society. The patriarchal system is held in high esteem in most African societies. Appendix H Table 9 indicates respondents’ view on why ordained female ministers are few in decision making positions in the PCG.

The position of the ordained female ministers is that they are few in the decision-making positions due to two main reasons: the fact that women have just recently entered the ministry of the PCG and the long-held perception that positions are for men (34.0 percent) and the reason that women ministers are in the minority and hence cannot command the votes for elective positions (28.3 percent). Other reasons shown in Appendix G., Table 9 are due to poor orientation, some women fear to apply owing to intimidation from both men and women. Tsitsi Dangarembga from Zimbabwe, in her interview with BBC News
said that one of the reasons why there are few women in positions of power is a lack of unity among women themselves.\textsuperscript{381} The explanation she gave was that since women were vying for scarce resources, they tend to see other women as a threat and are jealous of one another. She further went on to say that women have the potential to bring about change, but they lack organization due to lack of time, given their multiple roles as bread winners, wives and mothers. African women also fear to raise their voices and speak out for fear of victimization (supposedly by fellow women but also by men, given the cultural expectations of what a woman should or should not do).\textsuperscript{382}

In this interview, Dangarembga also pointed out that women fear to excel because it makes them seem threatening. Many of the PCG ordained women are not qualified to contest for the decision making positions in terms of years of experience required. One needs to be in active work for fifteen years after ordination before she can attain the decision making positions. Conversely, however, only few women are found at the leadership cadre of the PCG.

Women are socialized towards a dependency complex which is built into the women from childhood. This is a weakness to be corrected. This socialization pattern is further reinforced by the Christian teaching that women should be subservient to men, in spite of the fact that this prescription was specifically given for the institution of marriage. Moreover, the assumption underlying the training of women by missionaries at the advent of Christianity in Africa was that women were fit only for domesticity and supportive roles and not leadership roles in the church. Consequently, women who aspire for leadership

\textsuperscript{381} Tsitsi Dangarembga from Zimbabwe, in her interview with BBC News, 2005.
\textsuperscript{382} Tsitsi Dangarembga from Zimbabwe, in her interview with BBC News, 2005.
roles (Kyei-Anti and others) are perceived as deviants who refuse to conform to roles prescribed by the church structure. This same situation occurs in the secular setting.

Data gathered from the field reveals that about 80% of the ordained male ministers led congregations than their female counterparts. (From the 2011 statistics presented at the 12th General Assembly in August 2012 ordained male ministers were about 657 whilst ordained women ministers were about 75.) Also the top-level administrative positions in the church hierarchy are currently held by men. Nevertheless, respondents comment that there is nothing in their constitution prohibiting a female from holding the highest post in the church, but they go on further to lament that if a woman should become the Moderator of the PCG it would indicate that ‘the church was in a weakened state, as was Israel when Deborah assumed leadership and restored order to the land’.383 Kyei Anti received a similar comment from other men when she contested for the moderatorial position in the PCG. This ambiguous explanation suggests two possible interpretations, the first patronizing, and the second flattering. In the first case a woman ascends to the primacy only when the state of affairs is anomalous and deviant. In the second, only a woman could set such a situation aright. In the Church of the Lord Aladura, for example, women were not allowed to interpret scripture with the reason that only Christ himself and his disciples did this and they were all men.384

This brings to mind B. Sackey’s observation that Colonialism came to offset the equilibrium in the socio-cultural set up of some African societies. Patriarchal religions of the West came in the cloak of colonialism. Christianity had unwittingly initiated what was tantamount to the destruction of African spiritual and cultural values. Many ponder and ask ‘what good is a colonized, unfertilized passive, silent smothered laity of men and

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383 Oyeronke Olajubu, Women and the Politics of Church Leadership p. 137.
384 Oyeronke Olajubu, Women and the Politics of Church Leadership p. 137.
Empowerment is multifaceted and it was discovered that the same religion that preached liberation could also be an agent and instrument of subordination especially by re-enacting inherited western Christian values of separation and inequality.

As in chapter three of this thesis, the Bible was used authoritatively by the western orthodox churches to silence women and prevent them from assuming administrative pastoral roles in the church hierarchy. There was therefore ambivalence in the stance of western Christian mission pertaining to women. On the one hand they claimed to liberate and empower women while on the other hand there was a rigid rejection of women from taking up leadership roles in the church and in some cases even the larger secular western society.

5.5 The Issue of Singleness

Singleness is one of the issues that poses a challenge to the ordained women ministers of the Presbyterian Church of Ghana. In the Ghanaian cultural context in which the ordained PCG women live, every woman is expected to marry at all cost because marriage as Dolphyne puts it;

Confers on a woman a high degree of respectability in her community. Whatever her level of education, professional status or economic independence, an African woman would not normally choose to remain single, although it is also true to say that higher education and professional status do confer a very high degree of respectability on a woman, irrespective of her marital status.

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386 In this work singleness as used implies women who are not married, who have been divorced and women who have been widowed. These categories of singleness are found in the PCG. Some of the Ordained Clergy have never married, some are divorced and others are widowed. Thus we have ordained women who are single because they have never married; those divorced and widowed but have children to take care of.

387 Florence Dolphiene, The Emancipation of Women, p.16.
M. A. Oduyoye in her work supports Dolphyne that within some African cultures or communities, women who fulfill the societal expectations of marriage are highly respected. On the other hand, those who choose not to marry are perceived negatively. M. A. Oduyoye writes;

In Africa, the very idea of a “free woman” conjures up negative images. We have been brought up to believe that a woman should always have a suzerain, that she should be owned by a man or a husband. A ‘free woman’ spells disaster. An adult woman, if unmarried is immediately reckoned to be available for the pleasure of all males and is treated as such …

M. A. Oduyoye says ‘the single woman who manages her affairs successfully without a man is an affront to patriarchy and a direct challenge to the so-called masculinity for men who want to ‘possess her’.

Sarpong in his work also emphasizes that ‘… Every Ghanaian however wants to marry and the right to do so is only corollary to a girl’s introduction to sexual life through the performance of her puberty rites …’ Sarpong says in Ghana motherhood is the principal, if not the ultimate end of the Ghanaian woman. Fertility for girls is crucial especially in the matrilineal societies because it ensures the continuity of society. As such there are some common Ghanaian sayings about single parents who again do not have children. One respondent enumerates some of the sayings about singleness without children. Such women are called ‘oboni’ translated as bareness.

- ‘Wabu kyini se odwenini/ onam ho fromon nanso ontumi mmwo ba ’ translated as ‘she has grown physically good but she cannot give birth as a male sheep does not produce children’

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390 Peter Sarpong, Ghana in Retrospect, p. 69.
• ‘Awoo yedi no nanti aka, yenni no yen nua ba’ translated as ‘you cannot take your sister’s child to be your biological child.’

• ‘Awoo abo no senea dwonso abo akoko’ translated as ‘she cannot produce children as the fowl finds it difficult to urinate.’

• ‘Oboni wu a yekye ne nneema wo sumina so’ translated as ‘the barren has no proper inheritance as every member of the family rushes for his/her share’

• ‘Bonini anwo ba boni twaa’ translated as ‘useless woman’

The respondents continue with the sayings about single parenting in the Ghanaian community that:

• ‘Wonom ahina koro mu a wonsa si fam’ translated as one person cannot fight a dozen all by her/himself’.

• ‘Nsa koro twere aduro a egu/ ankonam, oaaakofoo’ translated as ‘it takes two to build.’

• ‘Aware bone ye sen sigyadie’ translated as ‘a bad marriage is better than being single’.

Again the respondents says in the Ghanaian society widows are thought to be ‘mbaa abonsam’ meaning satanic women. The ordained women ministers in the PCG like any other Ghanaian women in the society are expected to marry and have children. The PCG values marriage and that it is expected that the women including the ordained women clergy marry and have children as expected of them in the Ghanaian society. This is

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391 Grace Sintin Ofosuhene, interview, 10 July, 2012, Koforidua. She is a presbyter of the Asecention Congregation. PCG, Koforidua.

392 Grace Sintin Ofosuhene, interview, 10 July, 2012, Koforidua.

393 Grace Sintin Ofosuhene, interview, 10 July, 2012, Koforidua.
because it is perceived that the woman who do not marry turn to be morally weak and
some members of the PCG base their argument on the sayings stated above.\textsuperscript{394}

As presented in Appendix H., Table 10, the most frequently mentioned perception against
single ordained women ministers from the congregational members of the PCG is that
single women in general are morally weak and the ordained women ministers cannot be
exempted. The most commonly cited sayings are seen in Appendix H., Table 10 which
demonstrates that the Ghanaian culture is anti-women. Some expect women to marry
because they think during creation God created man and woman to be together thus it is
both unnatural against God’s will for women to remain single. Others used the moral
argument that single women may be tempted to sleep around with men (even married men)
or men could take sexual advantage over the single women. Is this argument implying
that, just because a woman decides not to marry necessarily make her sexually a weak
person? If a person has the tendency to be sexually promiscuous that person can be so,
even within the marital home. In any case, within the PCG, there have been ordained
women who never married others are widowed or divorced but they respect themselves so
much that they are not sexually promiscus.

In fact, so far, we have not come across any document or information about promiscus,
adulterous ordained single women ministers. The negative attitudes on single women
ministers are just speculation without factual bases. They have performed their roles
credibly some of which I have discussed in chapter four of this thesis. If a person (man or
woman) is promiscuous she/he will do it whether a clergy or lay. We have already
mentioned earlier on that to be a woman and to live a fulfilled life in the Ghanaian culture

\textsuperscript{394} Grace Sintin Ofosuhene, interview, 10 July, 2012, Koforidua.
is to marry and have children. In our research, we found out that indeed, in the traditional
designed to set out the unmarried and the childless person was in some cases ridiculed and marginalized
as stated in the sayings above.

Such marginalization, to some extent, results in psychological violence to the unmarried
and single person. However, in critiquing such perceptions Oduyoye, points out that, to
some people life is not all about marriage but it is also about the ability to manage one’s
life properly. In empowering one’s life properly, in encouraging single mothers or parents
M. A. Oduyoye uses traditional proverbs such as ‘the tortoise does not have breast but she
finds her children… However inconvenient the path is to the nest the brooding hen will get
to her eggs’.395 Women in Africa exercise motherhood against all odds.

In other words whether married or single, African women exercise motherhood against all
odds. Some women do not have to be attached to men but they are capable of taking care
of themselves and their kids. We have such ordained women ministers in the PCG;
examples are Felicia Adu Kumi, Florence Simpson, Rose Akua Ampofo, Esther Abam
Adjeitey, and Dora Ofori Owusu. Florence Simpson, for example, is a widow who since
January, 2002, when her husband died, has been able to take care of her children to the
university level and she is still in the clergy. Dora Ofori Owusu was single with children
before entering the priesthood and she was able to take care of her children and currently
she is a grandmother. Rose Akua Ampofo, Esther Abam Adjetei and others never got
married but adopted children and took them as their children and this did not affect their
performance. Rose Ampofo could establish a women’s centre that men patronize. Alice
Kyei-anti separated from her husband and she adopted children but she performed well to

395 Mercy Oduyoye, Beads and Strands: Reflection of an African Woman on Christianity in Africa, (London:
be a presbytery chairperson. Motherhood should not be a barrier to the roles of ordained women in the PCG.

The issues related to being single and ordaining women in the PCG have effect on some of the single ordained women in the PCG in the performance of their roles. For example, some of the congregations openly reject single ordained women to man their congregations. Other church members also have the perception that, the ordained single women, especially those who have never been married do not have experiences on marital issues, or problems thus, they cannot be effective in counselling couples before or after marriage. As a result some members shy away from single ordained women as their councilors with regard to marital or parental issues. However, this argument does not follow logically because it is also the case that those who are married can be bad councilors on marital issues. Again, there are possible cases where couples have been married for a while but their marriages are so bad that people will not feel comfortable using them as marriage councilors. Even though some of these single women continue to perform their duties, they feel psychologically and emotionally dejected and this may affect them in performing their roles efficiently. Lydia and Phoebe are examples of single women in the Bible who did God’s work. Lydia was a wealthy woman who lived in the town of Thyatira. The story of Lydia shows that in the New Testament church, a woman did not need to be married in order to serve.396 It is for instance stated;

Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. And when she and her household were baptized, she begged us, saying "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded us. 397

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We noticed that Lydia was so respected, that her entire household was baptized. Also, it appears that she probably had Christian church services in her home, as the following verse suggests concerning Paul and his colleagues: ‘So they went out of the prison and entered the house of Lydia; and when they had seen the brethren, they encouraged them and departed’ (Acts 16:40). The fact that Paul and those imprisoned with him found the brethren (not just Lydia’s household) at Lydia’s house, suggests that church members met there. Here, it appears clear that single women also provided helpful services to the New Testament Church. The Apostle Paul seems to suggest that Timothy’s mother and grandmother Lois and Eunice, properly passed their faith to him when it is written;

I thank God, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day, greatly desiring to see you, being mindful of your tears, that I may be filled with joy, when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also (2 Timothy 1:3-5). But you must continue in the thing which you have learned and been assured of, knowing from whom you have learned them and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 398

Here single women are acknowledged for their faith, being proper mothers, as well as apparently for helping to pass their faith to one of the leading evangelists in the New Testament. 399

5.6 The Issue of Multiple Roles of the PCG Ordained Women

In the Ghanaian communities women turn to play multiple roles in whatever situations they find themselves. In combining the traditional and contemporary roles, many women find themselves playing the roles as wives, mothers, doctors, lawyers, farmers, traders, judges, secretaries, nurses, architects, engineers among others. It is not uncommon to find

398 (2 Timothy 3:14-15).
a woman playing multiple roles, a woman being a mother, wife, a commissioned and an ordained minister etc at the same time. This implies that the ordained women ministers in the PCG like their counterparts in the other sectors of life find themselves as mothers, wives, single parents, etc. Thus the female ministers do not neglect their predominant female duties using their ministry as an excuse despite the demands each of these peculiar roles places on the women.

For example, culturally or traditionally, many Ghanaian wives are expected to relocate to wherever their husbands find themselves, irrespective of the type of jobs they do before or after marriage or the type of schools their kids attend. Let’s take this scenario for example; Mary a teacher is married to Paul who is a bank manager. They live with their kids in Accra where the children have good access to educational facilities. The husband Paul is promoted to the position of a branch manager and he is being transferred to another region in the country. The cultural and societal expectation from their context demands that Mary leaves her job and pack bags and baggage and move with the kids to join the husband Paul in his new region, regardless of whether Mary will get a suitable job and the kids will get good educational facilities or not. On the other hand, if Mary’s employees transfer her to another school in another town or region the husband according to culture and custom is not expected to relocate with Mary.

The ordained women ministers have faced Mary’s plight if they are wives. In other words one of the problems facing the ordained women ministers is this cultural and societal demand that every wife, irrespective of who they are, are to relocate to wherever their husbands are transferred to. I think this issue of relocation has greatly influenced some of the PCG men’s attitude to married ordained women ministers.
Another problem facing the PCG ordained women ministers who are wives is the ability to efficiently perform their roles of being wives which demand cooking, washing, nurturing, making sure food is ready and cleaning the house. With the role of a woman minister which includes preparing sermons, preaching, visiting congregations, counselling, literally being on duty for 24 hours as a commissioned and an ordained minister.

In the Ghanaian society, it is a challenge when women still combine old traditional roles with new roles. This affects married ordained women in the PCG because elsewhere in Europe, roles are differential and most women would not agree that men are the heads in their homes. In response to the question whether respondents think the Ghanaian expectations of women affect ordained women ministers? Some claim it is difficult for ordained married women ministers to balance their lives carefully to be able to perform their roles as wives, mothers and ministers. A female minister in an interview remarked ‘her husband is very supportive and he does not leave her alone to go about the house chores and he eats whatever is available’. Dolphyne writes on ‘who does what in the home,’ and to Dolphyne:

> Every African woman grows up knowing that it is the woman who cooks the meals and generally sees to it that the house is clean and well kept, and that everything is in its proper place. Whatever her level of education or professional status she does not normally expect her husband to share the household chores.

Dolphyne thinks ‘if the husband enjoys cooking and chooses to cook breakfast or dinner one day, she appreciates the fact that he is being helpful, but she does not expect him to do so as a matter of compulsion.’ She continues further that husbands who have lived in Europe before used to help their wives in the house chores but when they are in Ghana they do not help their wives. Professional women in Ghana like the ordained female

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400 A Female Reverend Minister, interview 18 June 2008, Accra.
402 Dolphyne *The Emancipation of Women*, p. 5.
ministers claim they employ house helps and pay their salary, thinking the house helps do their jobs for them. Sarpong also affirms Dolphyne’s point that ‘a good wife is obedient to her husband, faithful, hardworking, and helpful and she sees to it that all that he wants is forthcoming without him having to ask first, as for example, clean clothes, hot water for baths and food.’

Motherliness requires a woman to provide by way of preparation of adequate food and shelter for her own children, others and strangers.

Majority of the married women ministers were of the view that they perform their ministerial duties perfectly and they think they are doing same as other women in other leadership and challenging positions like teachers, lecturers, bankers, lawyers, judges, police, soldiers, doctors, engineers, architects among others. As to how the male ministers combine their ministerial, fatherly and husbandly duties, they said that they plan with their wives to allocate time and days to the religious activities as well as to the family. According to Nii Noi Odonkor, it is not easy being a minister, husband and a father but it takes discipline, determination and dedication. He claims they apportion their time and see to it that none of their roles suffers by ensuring that they spend their leisure times with their family. He remarked that they share their time between the ministry and family life.

Generally speaking, in Ghana and in most African societies a lot is expected of married women. Dolphyne says women are supposed to be solely in charge of the kitchen, the children, marketing and the general running of the home. Hired helps in most homes, however, ease the amount of actual work they would have to do. However, some men insist that their wives personally do certain chores, for instance, preparing their food.

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403 Sarpong, Ghana in Retrospect, p. 69.
404 Nii Noi Odonkor (an ordained minister of PCG and Ga Presbytery Chairperson) Interview, 10 august 2011, Accra.
According to Dolphyne, some aspects of African culture have a particular bearing on issues of women’s emancipation.\footnote{Dolphyne, \textit{The Emancipation of Women}, p.1.} She thinks, like E. Martey, M. A. Oduyoye and B. Sackey that these customs, traditions and beliefs have, over the years, helped to keep women under subjugation and make them feel generally inferior to men and incapable of operating at the same level as men in society. Marriage is one of such institutions.\footnote{Brigid Sackey, \textit{New Directions in Gender and Religion} (New York: Lexinton Books, 2006) p.49.} B. Sackey has also refuted a review of the theory of inequality that revealed that ‘evolutionary anthropologists used the concept of adaptation and division of labour to propose that the size and strength of men made them adapted for different jobs while the biological make up of women kept them at home as only careers of husbands and children’.\footnote{Sackey, \textit{New Directions and Gender and Religion}, p. 49.}

B. Sackey says ‘Marxist anthropologists attribute this subordination of women to the domestic and public dichotomy and sexual division of labour, arguing that women’s subsequent relegation to reproductive labour is the main cause of inequality’.\footnote{Sackey, \textit{New Directions and Gender and Religion}, p. 49.} B. Sackey’s observation is true of the African woman because her biological make-up has been traditionally and culturally used as a hindrance to her potentials. She is barred from undertaking/combining certain duties (wife, mother, minister) and as such women like these ordained women who go beyond their ‘gender specified’ roles as B. Sackey puts it are usually challenged.\footnote{Sackey, \textit{New Directions and Gender and Religion}, p. 50.} The ordained female ministers of the PCG have managed to make a breakthrough in the church in spite of the problem created by gender in the society and B. Sackey thinks it is a reclaim. Mercy Amba Oduyoye also comments on one generalization that, African society expects childbearing and homemaking of its women. She says it is more or less a truism that it has usually been accepted by African women.

M. A. Oduyoye says such statements are not just outrageous, but they are dangerous because they are sometimes used to form discriminating laws against women.\textsuperscript{410}

M. A. Oduyoye again says ‘women’s experience of being persons primarily in relation to others, as mother or as wife predominates in Africa and a woman’s social status depends on these relationships and not on any qualities or achievements of her own.\textsuperscript{411} The traditional norm within which women are expected to earn an income and to provide for at least part of their own as well as their children’s needs is perpetuated.\textsuperscript{412} So is the norm that makes housework the exclusive responsibility of women and the modernization of women’s work is viewed with suspicion that African women still grind and pound the hours away. We think the wider society is not yet ready to see any change in the present domestic arrangements.

The most common response was that the transition to minister had resulted in lack of time for themselves, their husbands, and their families. The women identified two primary reasons for the time constraints. One is the nature of ministers’ work and the unavoidable reality that much of what they are required to do is unpredictable. Many women referred to the ministry as both intensely rewarding and incredibly stressful. Several women shared stories of assisting families through times of illness and death. Having the ability to function with people on such a close level was seen not only as rewarding, but also as difficult because such events were of the unexpected and untimely. The enormous demands of ministers’ work coupled with the lack of practical assistance from spouses were distressing. As expected, these women did not have the support of ‘clergy wives’ and

\textsuperscript{412} Oduyoye \textit{Hearing and Knowing}, p.122.
this presented a problem since most of the women believed that their congregations expected them to perform both the role of clergy and clergy’s spouse. They felt subjected to a double standard in which they were expected to do both clergy and clergy wife’s duties, such as cooking, caring for children, and teaching at Sunday school. In most cases, the women described their husbands as helpful, but acknowledged that their support was limited by the normative expectations of the masculine role.

Following the conversation about ministry being a two-person career, it became apparent that there was considerable discrepancy between conventional expectations placed on ministers and their spouses and the manner in which clergy women and their husbands actually fulfilled these expectations. More specifically, most women felt that entering ministry increased their workload considerably, as they continued to perform both paid and unpaid work obligations. Comparatively, their husbands’ lives changed very little. One woman emphatically disagreed with the definition of ministry as a two-person career, arguing that clergy women’s husbands do not participate to any great extent in their wives’ ministries.

Most of the women stated that they and their husbands underwent a significant period of transition and tension in the marriage following ordination. They felt that husbands were initially supportive of their decision to enter ministry, but had trouble adjusting to both the increased demands upon their wives’ time as well as their wives’ newly founded prestige and source of fulfillment. Husbands had to adjust a little to people calling and asking for wives or the impromptu emergencies and the board meetings. It is different for husbands to see wives that way, as more of an equal than just a wife. When wives talked about

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going to seminary some of the men were supportive but after their wives were ordained they became jealous. Many of the women believed that their ordination strained but also strengthened their marriage because it altered the way they and their husbands viewed one another. Some husbands seemed more appreciative of their wives and they reconsider their wives’ value as individuals that they are not just wives but now they have some formal knowledge.

More than one respondent described their husbands as ‘unsettled’, ‘uncomfortable’ or ‘anxious’ about having a wife who was ordained. From the foregoing, it seemed that husbands were less disturbed by their wives’ ordination than they were with their own ‘demotion’ from the breadwinner or status holder. Some women reported that their husbands’ identities were shaken as wives gained the prestige and legitimacy of ordained clergy. Often, women reported that their husbands were uncomfortable with the role of clergy spouse in particular because, for men, that role is not well-defined or understood.

Congregants sometimes expressed their discomfort and nervousness about clergy husbands because some have been less supportive and less visible at church events. Having a wife who is a minister is fine, they often assert. It is being the husband of a minister that is hard, because it is a new thing for the congregation. Another woman stated that her husband refused to join the Men’s Fellowship or teach a Sunday School class because some of these were activities like being Sunday school teachers were normally associated with minister’s wives, and presumably, he was uncomfortable with this kind of role reversal. Their husbands feel they have a lot of pressure on them because the congregants want them to join church groups and be present for every event. But some are not very
religious and they do not want to be cast into the preacher’s wife role.\textsuperscript{414} The churches have not had women ministers until recently and, therefore, are not sure what to do with ministers’ husbands.

The lack of a precise role for clergy husbands appears to be a significant source of strain for husbands and their transition to ministry upset the balance of power. Few of them openly express resentment or anger about the inequities of their household arrangements. Our findings and other similar studies speak not only of husbands’ resistance to women’s success in male-dominated occupations, but also to the resistance of the church. Like most other social institutions, the church has not altered its gendered expectations to accommodate the rising number of women and mothers entering ministry. Compared to other employed women, clergy women seem to face a prejudice of greater intensity, since the PCG model promote gender differentiation both as a matter of practice and policy.

The research examined the perceptions of clergywomen’s views on how being a minister have influenced their marriages, specifically the negotiation and distribution of marital authority since their ordination. For instance, wives are often at a disadvantage in marriage simply because of the ‘implicit hierarchy in worth’ which assigns a greater value to men and masculinity’s ‘invisible power’. Feminists have often relied on Foucault’s understanding of power to broaden traditional understandings.\textsuperscript{415} Rather than being held by persons, Foucault argued that power is reflected, reinforced, and executed through a complex set of processes. Power is articulated and exercised through the dominant discourse. Although a Foucautian understanding separates power from any particular


power holder, there remains the reality that power is not equally accessible or possessed. As with more tangible resources, power is unequally distributed. Feminists have argued that women often participate in the reproduction of power. Bordo, for example, suggests that girls and women ‘voluntarily’ disempowered themselves by engaging in oppressive and sexist practices, such as various forms of body or beauty enhancements.\(^{416}\) It could also be argued that wives often participate in hegemonic representations of power by continuing to subjugate themselves to husbands in the areas of parenting, housework, and financial independence. Discourses of masculinity and patriarchy link femininity to a narrow range of life choices.\(^{417}\)

Socially, the issue of women’s rights has been affirmed by secular society and women’s ability to perform well in a number of traditionally male occupations stands as a visible affirmation of these rights. At the same time, theological interpretations within the Christian tradition are often actively mobilized to support resistance to a female clergy. In addition to this, historical patterns within Christianity have been dominated by male imagery, which makes it difficult, on a cultural and cognitive level, for some laity to accept female ministers.\(^{418}\) As the local church sorts through these issues, the female minister is often left in a vulnerable position. Another category had the subjection of married women to their husbands in mind. ‘A woman cannot be a church leader because if she is married she is under the responsibility of her husband’. The Bible says she belongs to him and, therefore, cannot make an independent decision. It would therefore be difficult for

\(^{418}\) Chapter three of this thesis PP 115-117.
congregations that are full of many men to consider her as a leader from who instruction can be taken. It could also be unfair to ordain single mothers.\(^419\)

Some respondents accept the bible as authority behind women’s subjugation. Thus every injunction against women is taken in its totality. In addition, the question of who is going to look after the home and the children?’ is the frequently asked question. When asked how women manage to work in the home and aside in secular employments, the response was that ‘Church ministry cannot be compared with secular employment because sources of authority are different. God’s work cannot be mixed with house work.

These male stereotypes about women are present in all cultures of the world. The point being made here is that culture decides what women’s work is and what men’s work is. As girls grow up they are taught at home what women’s work is. Cultural demands are interpreted as God’s will for women. The place of a woman is in the home and her major roles are child-bearing and child-rearing. Patriarchal culture which is concerned with preserving ruling power in the hands of men at all cost is called upon here against women sharing leadership roles in the church. There are also the assumptions that in culture, under no circumstance do women have power over men. Another assumption is that in culture, women are responsible for tempting men and not the other way round.\(^420\)

5.7 The Issue of Couple Ministry

In the last section we discussed that, the cultural practice whereby a woman is expected to relocate to wherever the husband goes can, to some extent, be a problem to the couples


who are both commissioned and ordained in the PCG. The PCG put strong emphasis on family life. The PCG may at times face the issue of transferring one couple to a different town. I think this issue of relocation has greatly influenced some of the PCG’s member’s attitude to couple ministry. That if for example, Reverend Mrs Mensah and Rev. Mr. Mensah are pasturing different churches in the same town, and thus Reverend Mrs. Mensah leaves her congregation and relocates with Reverend Mr. Mensah if he is transferred to another town. We have also indicated that the PCG put strong emphasis on family life and so separating couples to minister in different towns can be contrary to their teachings on family life. Separating couples to different towns when the need arises can be problematic. Perhaps this is one of the several reasons that the PCG has put on hold the practice where couples are ordained into the ministry.

Apart from the issue of relocation that maybe a problem to couple ministry, there is also another traditional practice where women do not take leadership positions when men are around. This has affected some ordained women ministers whose husbands are also commissioned and ordained. In the field work, I came across an ordained couple where the wife was ordained first, went into the ministry first, in terms of educational qualification she is more qualified than the husband and they were put in the same district but the husband was rather appointed by the PCG as the district minister for the wife to be his subordinate.

One would have thought that since the ordained wife is more qualified than the ordained husband in terms of education and experience, the church would make the wife a district minister instead of the husband when the opportunity arose. That was not the case in this situation, the husband who is junior in the ministry and from lower educational
background was rather made a district minister and the wife had to work under him. Anyone in the woman’s position would not be happy about such a situation and would complain when one gets the opportunity to do so. It is possible at times that if the couples in such situations are not mature enough such decisions by the church can bring conflict in their marriage. So far no plausible explanations have been given to such decisions. This gives room for people to deduce their own views or conclusions to such an act which can be seen as unjust from the woman’s perspective. It can also give room for one to conclude that the traditional patriarchal system is still dominant in the PCG.

Even though, in my research I found six couples in the PCG and though this number may not be significant, some of the issues raised may affect the PCG’s stance on couple ministry. In fact, since 1994 these and others such as financial issues have affected the PCG’s stance and on the commissioning of ministers’ wives.

Findings indicate there are currently about six couples in the ordained ministry of the PCG. Others have also crossed boundaries to other denominations like Mercy Adjei Dankyi who is married to a minister of the Methodist church, Ghana. Most of the respondents said they knew of three couple ministers whilst a few said they knew all the six couples in the PCG. Many of the respondents repeatedly mentioned the name of a couple whom they think have been working very well as co-workers and as at now the woman minister has risen to occupy one of the highest decision making positions in the PCG. This information was sought to simply test the possible experience of or exposure of the ministry of the couples.

Most of the respondents did not know or had not worked with any of the couple ministers whilst some had worked with one or two couple ministers. When asked about their
observations about the work of couple ministers, some complained it was ineffective whilst others thought otherwise. According to a male couple minister, the problem of couple ministry in the PCG started when women were not ordained. He claims deacons, deaconesses and evangelists were married among themselves doing God’s work, and he remarked that when the deaconess and evangelist programmes were fading out they were sent to Ramsayer Training Centre at Abetifi to be commissioned as ministers. A woman was not nominated and this created tension. The issue of couples doing God’s work together in the PCG erupted and information from the Head Office was sent to the Training Centre for all married women whose husbands were to be ordained or were ministers to be withdrawn.

To the question on how respondents assess couple ministers as co-workers, majority of the male ministers think it may have inherent problems while majority of the church leaders and church members think home keeping, parenting and marital relationship are critical issues facing the couple ministry? All working mothers face cultural prejudice concerning women’s position in the home. Some claim the management of the home is always not in ‘good’ shape or have broken down’. Others think it creates problems in the home as to who should take up the house chores. As to whether their husbands assist them with the house chores some of the female Clergy complain their husbands do not help them with the house chores. Such individual differences occur in other career couple homes. Some are of the view that the conflict of who should be the head of the home creates tension. Some think when they are posted to one station some of the stations cannot accommodate them while they also get worried about the welfare and schooling of their children. Some think that the woman’s role is to serve the home and not be a minister.

421Ampadu Daduam, Interview, 10 August 2010, Takoradi.
422 Samuel Prempeh, Interview, 18 November 2010, Abetifi.
To the question why the PCG is disallowing spousal commissioning the Clerk of the General Assembly recalled that the regulation of couple marriage is based on postings. He remarked that ministers’ spouses are not allowed for joint ministry with the reason being that posting becomes a problem because the couple will have to minister one congregation.\textsuperscript{423} There was a committee set to study this issue and the chairperson was a female minister, Ernestina Afriyie. The committee was tasked to assess the situation of couples in ministry and to identify its merits and demerits for future recommendations on the issue of ordination of spouses of reverend ministers. The adhoc committee recommended that the church should rethink its stance on the ordination of spouses of ministers.\textsuperscript{424}

Female ministers’ respondents on the issue of the PCG disallowing spousal ordination are of the view that some areas are too small to accommodate two ministers; some districts cannot sponsor the two because of the financial position of the church. The male ministers also said that there will be problems with postings as couples cannot be separated from the same district, due to conflict of interest on matters affecting the church, it may bring unnecessary financial burden on the host church. They think, a Presbytery Chairperson or a district minister would be forced to make the male senior minister and the female the second minister, their marital issues may interfere with the ministry, many of them enter into many challenges due to lack of co-operation on the part of their husbands.

The ordained female clergy in the couple ministry are facing cultural prejudice concerning women’s position in the home. The challenges they face in marriage, home care, and

\textsuperscript{423} Hubert Oppong, (Clerk of General Assembly), interview, 10 December 2011, Accra.
\textsuperscript{424} PCG report of adhoc committee to research into marriage of couples who are Presbyterians ministers /ordination of spouses of ministers, p 31.
parenting are not different from what other working mothers face. When the male ministers were asked whether they will work with couple ministers if they were Presbytery Chairpersons/District ministers that had a congregation that was capable of maintaining the two ministers, majority of the respondents about 60 percent said ‘No’ and the rest 40 percent said ‘Yes’. The reasons adduced include:

- divided attention on the part of the couple between the home and the ministry;
- the female spouse’s services may be interrupted in case of emergency;
- the two might not attend meetings together;
- in matters affecting the couple, the church will suffer;
- marriage between couples are not worthy of emulation nowadays.

In declaring their position for ordaining spouses into ministry, majority also answered ‘No’. Finding out whether it is practicable for congregations to manage spouses who are both ordained in terms of payment of allowances; and housing, majority said ‘No’. The congregation may not be able to take care of the couple financially. Some think women who are in couple ministry will not have time for the upbringing of their children. Some congregations demand a lot of time from the ministers and when both are ministers there will be little time to take care of the children. Yet others think this should not affect child upbringing because they can manage to take care of their children well because couples in other professions manage to take care of their children.

**Cultural prejudice concerning women’s position in the home**

The reasons outlined for the ineffectiveness of couple ministry included issues about home management, child upbringing and the problem of posting them to separate stations. Respondents are very much concerned about home management and child upbringing.
which is very critical for a Christian home/family. Most of the reasons given could, however apply to any couple who have careers to pursue. For example home keeping is a shared responsibility. Findings show that while the couple ministers did not find any problem with their joint ministry, marriage or family upkeep, majority of the male ministers, church leaders and members found couple ministry to be largely ineffective. Interestingly, when women had not entered the ministry, people did not think about the responsibilities of the minister father in the home. Respondents’ answers to the question on how they assess their ministries as co-workers were varied between effective and ineffective. The majority expressed strong resistance to the ordination of spouses of reverend minister’s into ministry for reasons that center on family keeping and marital relations. In essence, the challenges that couple ministers are facing are only part of the cultural prejudice concerning women’s position in the home.425

There is the issue of stationing and financial implications especially for less endowed congregations. Most of my respondents said they knew about only one or two of the couple ministers. The researcher wanted to know the possible experience of or exposure to couple ministry. Further to the above item was the question on how they found their ministry. Majority of the respondents said it was ineffective whilst some said it was effective. They were asked to assign reasons for their responses and some commented on grounds of lack of performance and broken homes or the couple may team up to cause mischief in the church. Overwhelming majority of respondents think couple ministers are doing well, hence there is no reason for the PCG to put a ban on couple ministers.

425 PCG report of adhoc committee to research into marriage of couples who are Presbyterians ministers/ordination of spouses of ministers.
At the 39th Ministers Conference of the Ga Presbytery there was an agreement that there are many instances in other professions where wives/husbands stay apart and the decision that a minister’s spouse cannot enter ministry does not hold. These women only have to live up to the call they have received. It becomes the responsibility of the church that they live up to expectations. These are cultural problems that we need to point to society and examples are how couple ministers have worked efficiently. On two occasions the matter came up at General Assembly and some people reacted with emotions. Some ministers at the Ga Presbytery think the ban should be removed thinking the couple ministry has been influenced by cultural perception.

The ordained female ministers’ supports and think couple ministers can achieve so much together for the Lord if they heed to become the one flesh God intends for Christian marriage. They belief in the Priesthood of all believers and they indicate that ministerial work is more of commitment than emotional and psychological. To them, Couples will be able to achieve more than individuals. They remark that ‘When the Lord calls who can say no and if the necessity arises the PCG should commission and ordained them.’

Other respondents, however, said some of the couple ministers are very effective since two heads are better than one; they can work anywhere, in the church and even in the house and will understand each other better. Much as most of the reasons given apply to any working couple, the reasons show that respondents are very much concerned about home management and child upbringing which is very critical for a Christian home/family. Respondents think this is critical especially when there have been issues about minister’s

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426 PCG Ga Presbytery Annual Report for 2010 from Districts and Departments Presented to the 39th Presbytery.
427 PCG Ga Presbytery Annual Report for 2010 from Districts and Departments Presented to the 39th Presbytery.
children not having good morals even in cases where only the father is in ministry. They also thought about stationing and its financial implications especially for less endowed congregations.

5.8 Conclusion

The experiences of women in the PCG are woefully under represented and it seems evident that the strong wave of transformation that has evolved in the church will continue till things are normalized. In the aspiration for innovation or modernization recourse to the converse seems to have taken place and aspects of tradition have been retained through their very rejection. The ordained women discussed in this thesis have demonstrated that the enterprising capabilities of the ordained women in the PCG extend beyond the acknowledged physical boundaries of the PCG. They have penetrated profoundly into the spiritual domain and challenged the prejudices of the arguments against their ordination, testified that there lies an inert inherent dynamism in women which, when given the appropriate recognition, would rekindle and be employed for the benefit of mankind in other dimensions. The accomplishments of the PCG ordained women should be lauded. They should be honoured as having preserved a valuable women heritage. We have so far demonstrated that the challenges that face ordained ministers centre on tradition, culture and religion.
CHAPTER SIX
SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary
In this thesis we have given an overview of the roles and challenges of the ordained women ministers after ordination of women in the Presbyterian Church of Ghana (PCG). The PCG has a mission, which all her members aspire to achieve. What the mission statement of the PCG seeks to do is that women contribute directly or indirectly to the holistic ministry, growth and evangelistic activities that increase membership of the Church. Some of their activities also contribute immensely to self-sufficiency and socio-economic development of the church and society.

This research has proved that women have made enormous contributions to the growth and development of the PCG. However, the trend of affairs until the 1900s indicated that women were not consciously being prepared to take part in the decision-making structures of the emerging ecclesiastical order in the PCG. Women were not offered theological education, which was the basic requirement for Church leadership at the time. Women were prevented from occupying certain ecclesiastical positions in the PCG not only because of their sex and lack of theological education but also due to the cultural and traditional situations in which they find themselves.

It took the PCG a long time to acknowledge women as leaders and much more to be made presbyters. In spite of the fact that the women constitute the majority of the PCG they

\[428\] Females as at 2010 were 438,725 whilst males were 282,874.
contribute in diverse ways to the welfare of the church, when the church was initially selecting presbyters, the church selected about two thirds men than that of women. In an interview with one of the former moderators, Samuel Prempeh, he confirmed that, the ratio of men and women presbyters in the PCG is 4:1. However, since then things have drastically changed. Now many women have become presbyters and some occupy other positions in the church.\footnote{Samuel Prempeh, Interview, 18 November 2010, Ramseyer Training Centre, Abetifi.} We have also seen that after the church made women deaconesses some members agitated for ordaining women as ministers. Eventually, after long discussions and debate many of the deaconesses were commissioned and ordained as ministers. This thesis confirms that the position of the deaconesses was the bedrock of women’s ordination. It was from here that the struggle yielded a positive result.

Subsequently, many of the deaconesses were eventually ordained as ministers. Female catechists perform the same roles as women presbyters and deaconesses. Again, their roles are similar to that of women ministers of the PCG, the only difference is one of degree; the catechist has limited scope in terms of spectrum unlike the woman minister who has a large spectrum. The only difference between the catechist and the minister is that the catechist plays lay ministerial roles; they are allowed to perform all roles apart from solemnization of marriages and administration of sacraments. The roles of the presbyter, the deaconesses and the catechist posed the biggest challenge to the PCG because they were/are full time agents of the church.

In spite of all these, women ministers still had to struggle with their ordination. The study shows that as regards decision-making positions, there exist inequalities in the roles played by ordained women ministers and their male counterparts. Only a few ordained women
ministers have occupied the decision making positions. The study examined reasons for such inequalities, despite the progress made at involving women in the top-level ministration and administration of the church in recent years, there abound many challenges and problems faced by the women clergy.

Since the inception of the PCG, the clergy was predominantly men. Women in the PCG had to struggle to be liberated, recognized and elevated. Counter arguments based on the same perspective above were used for the ordination of women into the ministry. While they were challenged based on biblical, socio-cultural, theological and psychological limitations. Scripture was invoked as a license for restricting women's ordination in the PCG. It was based on arguments made from these same perspectives that they were eventually accepted into the ordained ministry. The study shows that despite the many debates and arguments for and against the ordination of women, women were eventually commissioned and ordained in the PCG in 1976 and 1979 respectively.

In this research we have employed the gender discourse as a theoretical frame for the discussions. The thesis is informed by the impact of gender transformation in the PCG by examining the ordained women Clergy’s roles and challenges. The argument put across is that the women Clergy in the PCG should be given similar positions like their male counterparts. This is because the theory of gender focuses on gaining equality between women and men in all domains and these ordained women ministers according to the gender theory should receive all privileges given to their male counterparts. The biological difference between women and men do not justify inequality in role performance.
We also discussed five outstanding roles that ordained women ministers play in the PCG, using some of the ordained women ministers for illustrations of their performance. The five specific areas are women ministers as chaplains, women ministers as congregational leaders, women ministers as district ministers and women ministers as administrators of lay centres and regional managers of schools. Other roles are women ministers as presbytery chairperson and clerks and women ministers as missionaries. The female clergy in the PCG are performing in the areas of proclamation of the gospel through preaching, healing ministry, youth ministry, evangelization, organization and leadership of worship, counseling, workshops and seminars on marriage and family life, training skills, vocational training, economic activities, social services, church planting and building projects. We realized some of the ordained women stand out through their contributions.

It is not surprising that even when the PCG have been commissioning and ordaining women into the clergy ministry and assigning roles some of the issues raised for and against the commissioning of women continue to follow them in performing their roles in the PCG. This was the situation in which the female clergy found themselves. Some of these women have served the PCG for over forty years and they have been involved in a wide range of programmes and activities of the church both in Ghana and abroad. Their efforts have brought much credit and new converts to the church and this has expanded the frontiers of the PCG. They have taught PCG members how to actively involve themselves in church.

The researcher found out that in performing their various roles the female clergy face inevitable challenges. It was also found that these challenges are closely linked with some of the various issues that were raised during the debate on women’s ordination. Some of
the issues used against the women have become challenges in their ministry affecting, to some extent, their roles.

The issues mentioned above include the roles assigned the ordained women. For during the 47th synod held in Sunyani in 1976, the delegates agreed on women’s ordination but they insisted that initially the ordained women should be restricted to the roles of chaplains in institutions such as Hospitals and Schools. The researcher views this as tantamount to discrimination. Is such decision based on the fact that the women who went to training for ordination as deaconesses right from the beginning and later became part of the clergy were trained for a duration of three years while their male counterparts were for two years? Were the content of the programme for the ministerial training of women the same or different from that of their male counterparts? If the content for the ministerial training in the PCG for both men and women were the same why did the PCG insist that women should be initially chaplains only or why did the PCG not allow women any other roles that their male counterparts played. The researcher wonders whether such decision concerning the initial role of the ordained women in the PCG was based on theological, socio-cultural, psychological and gender issues raised during the discussion on the ordination of women in the PCG or probably with the simple reason that women were ordained very late so many years after the men had been ordained.

From my research, it has been clear that, even when ordained women have been assigned similar roles of men influence of the socio-cultural, theological and psychological issues for example, made the congregations to seem not ready to work with women. Similarly, the culturally assigned role of being wives and mothers for example continues to hunt the ordained women in whatever positions they found themselves. These and other related
theological, socio-cultural, and psychological factors continue to follow ordained women in the PCG. They are the bases of the challenges that face them in performing their various roles.

In chapter four of this thesis, we saw that some of the issues raised against women’s ordination in the PCG were, to some extent, overcome by the PCG, and the ordained women ministers eventually were assigned various roles as ordained ministers, as chaplains, congregational leaders, district ministers and administrators of lay centers and regional managers of schools. The other roles include presbytery chairperson and clerks and as missionaries. It is not surprising that even when the PCG have been commissioning and ordaining women into the clergy ministry and assigning roles some of the issues raised for and against the commissioning of women continues to follow them in the performance of their roles in the PCG. Such issues positively or negatively affect the women clergy in the performance of their roles. Some of these issues centred on marriage, couple ministry and the combination of traditional and new roles. Other issues are, singleness, deep rooted attitudes and prejudices of the congregations on women administering the Eucharist and taking part in leadership positions. These and other issues have become some of the challenges that the ordained women face in performing their roles in the PCG.

One of the major problems of the ordained women ministers is getting access to decision making positions such as the positions of the Moderator and the Clerk of the General Assembly as well as presbytery chairpersons and clerks. These positions are contested for and it is only the reverend ministers and the General Assembly Council members, most of whom are men, who vote for the contestants. In the PCG, the ordained women and those
in leadership are in the minority at all levels, they could not get elected to leadership positions. Although women ministers aspire to occupy leadership positions in the PCG, only a few have been successful. This is because voting, which is the process of rising to the position have not been in their favour.

There is another traditional practice where women do not take leadership positions when men are around. This has affected some ordained women ministers whose husbands are also commissioned and ordained. There is the tendency for the PCG to subordinate women ministers under their male counterparts even if they are seniors. This gives the researcher room to conclude that such an act is unjust from the woman’s perspective. It can also give room for one to conclude that the traditional patriarchal system which centres on men to the extent that in certain situations when men and women are present even when the woman is capable of leading the opportunity of leading first is given to the man.

The researcher sought out the possible experience of or exposure of the ministry of couples. Findings indicate there are currently about six couples in the ordained ministry of the PCG. Others have also crossed boundaries to other denominations like Mercy Adjei Dankyi who is married to a minister of the Methodist church, Ghana. Most of the respondents knew of three couple ministers whilst a few knew all the six couples in the PCG. Many of the respondents know a couple whom they think have been working very well as co-workers and as at now the woman minister has risen to occupy one of the highest decision making positions in the PCG. In general, most respondents think that couple minister/ ministering is fraught with difficulties regarding postings, transfers and

430 From the PCG statistics book presented to the 12th General Assembly ordained ministers of the PCG are about 741 of which ordained women are 75.
financial burdens on small congregations. Many are of the view that it should be discouraged.

The researcher did not understand why the PCG is disallowing spousal ordination but the Clerk of the General Assembly recalled that the regulation of couple marriage is based on postings. He remarked that ministers’ spouses are not allowed for joint ministry with the reason being that posting becomes a problem because the couple will have to minister one congregation. The position which now seems dominant among some church members including male ministers is that the ban preventing ministers’ spouses’ ordination should be lifted.

The researcher found out that the ordained female clergy in the couple ministry are facing cultural prejudice concerning women’s position in the home. The challenges they face in marriage, home care, and parenting are not different from what other working mothers face.

6.2 Conclusion

This research studies the roles and challenges of ordained women ministers in the Presbyterian Church of Ghana. There were some internal and external factors that led to the commissioning and ordination of women in the PCG in 1976 and 1979. Initially they were assigned the duties of chaplaincy in the educational institutions and hospitals. At the early stage of their ministry the ordained women ministers were not assigned responsibilities as congregational leaders and other leadership positions in the church. This

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431 Hubert Oppong, (Clerk of General Assembly), interview, 10 December 2011, Accra.
was probably due to factors emanating from the patriarchal society within which the activities of the PCG were situated.

As the PCG saw the performance of the women ministers after six years of their ordination, these women gradually found themselves occupying positions like congregational leaders, with a few occupying positions like district ministers and being administrators/managers in PCG lay centres and schools, Presbytery Chairperson/Clerks and others serving as missionaries abroad. In all these positions what came out was that some of them played multiple roles where they demonstrate certain outstanding qualities in the areas of networking and human relationship. In playing these roles, they bring out their gifts not only as women but as ministers with similar responsibilities as that of their male counterparts. This development in the PCG seemed as a paradigmatic shift from traditional positions that define and limit roles performed by people in society based on gender disparities.

In this regard, the patriarchal system which took centre stage during the formative era of the PCG appears to have given way to feminist theories of equality. This is the position which enjoined both men and women to play the same roles in society without discrimination. In the field; the ordained women ministers partake in activities that are not very different from those engaged in by their male counterparts. In terms of performance the ordained women ministers are found to be better in certain aspects than their male counterparts. They are performing uniquely in the areas of congregational work, children’s ministry, women’s ministry, embarking on workshops, revivals and spiritual renewals, marital issues, women’s health concerns, missionary and evangelism, ecumenism, local councils and building projects and many others. Despite their
outstanding performance in the various roles assigned them, the women ministers were faced with challenges emanating from the very factors used in restricting them from ordination and assignment of duties as full-fledged ministers.

From my findings, I am convinced that, it is worthwhile for ordained women to be given equal roles in decision making positions. They qualify theologically, academically, psychologically and culturally as ordained ministers. The theological reasons advanced for keeping them out of the ordained ministry can easily be countered by the arguments advanced by advocates in favour of the ordination of women. The strongest of their arguments, were found to be the scriptures indicating the erasure of the difference between male and female in Christ.

However, those on the field have proved themselves to be able to bear the demands of the ministry. They have shown themselves capable emotionally and academically to do the work. Some have been commended for the admirable way in which they have performed their roles and also handled some problems. Academically, they have the right qualification for the ministry, and some are even more academically qualified than some male ministers, and others have intentions of pursuing higher education. Culturally, with the trend towards the content utilization of Christianity, women can be ministers in Christianity just as they are in the traditional African religion in Ghana.

Considering women’s ordination into priesthhood and their performance in the various positions held; gender theory appears to be the main driving motivation behind womens’ desire for ministerial roles in the PCG. This is because in their advocacy for ordination of female ministers, women in the PCG were calling for inclusion in the clergy role in order
to override the male domination. It is obvious that their advocacy was driven by the desire to play the same roles that men were assigned because they were men. For women, in the PCG, service in the house of God should not be segregated based on gender, but what one is trained in and able to perform effectively. The gender theory was reaffirmed in the assessment of the performance of most female ministers in their various positions. Thus most respondents confirmed that the female ministers have performed as equal as their male counterparts.

With the achievements shown so far, the PCG should ordain more women, give them every opportunity to serve in all capacities, so that the body of Christ can gain from the special gifts women have been endowed with to the edification of the PCG.

6.3 Recommendations

So far, this thesis is a pioneering and systematic work on the roles and the challenges that the ordained women ministers encounter in the church. It is in a way opening doors for more research on post ordination activities in the PCG and other churches. I hope that other scholars will continue to do research on post ordination activities of women in the other churches as well.

This thesis has unearthed several issues with regards to the roles and challenges of ordained women ministers. For example, the issues such as couple ministry and singleness continue to challenge not only women ministers but the church as a whole. There is the problem of couple ministry to the extent that the PCG has placed a ban on couple ministry. I hope further research could be done in other churches to deal with such issues.
From our summaries above the ordained women ministers should be commended for their good work and avenues should be opened for them to attain the decision making positions in their numbers. The various challenges that are associated with them in the ministry should be looked at critically and attempts made to remedy them. Even where there are no problems, some areas of their ministry should be looked into for improvement to make their work in the ministry better than now.

One of the areas that need remedying in the PCG includes equal training facilities for both men and women in theological education for effective ministry. Women who intend to work in the church need a thorough theological training in order to counsel and help other women at all levels. Women work among the laity and they foster cooperation, so the gifted women should be encouraged to use their gifts for service of the PCG.

Congregational members are to be encouraged to change their attitudes towards women who want to contest from the session level. There should be some sensitizing programmes to entice women into the ministry to mitigate the male dominance in the ministry.

The church should initiate some programmes like workshops and seminars especially on the ordained ministry to encourage the younger women into priesthood. The leaders should put into training Bible studies leaders who would be trained to be sensitive to these gender issues. There should be contextual biblical interpretation on the character traits of some women in the Bible like Deborah, Lydia, Mary Madalyne, the woman of Samaria etc who performed credibly.

Again the PCG should make sure that it develops gender sensitive policies regarding the language use in its theological training institutions thus the use of inclusive language. It is
recommended that the PCG should listen to women and understand them and their issues. Female entries into Trinity Theological Seminary in Accra and the special ministerial training at Abetifi of the PCG should be encouraged. So far some of the questions set for the entrance examination center around current issues and football which many women seem not to follow. Examiners should set practical questions which cut across for all. Assignment of roles should be based on people’s abilities and capabilities rather than gender differentiations.

The PCG should instill self confidence in both girls and boys right from the home, at the Sunday schools and Christian fellowships to know that they have the capabilities to do what other human beings would like to do. There should be no gender role differentiation. Women should be encouraged to be self-confident for theological professionalism and leadership roles in the ecclesiastical communities. Women are to be encouraged to ward off the challenges of physical frailty and intellectual disability. I suggest that the PCG should consider encouraging women to study theology to a level which will enable them to appreciate and understand issues better especially as it relates to women. Again, men are not to be presented as the image of God while women being God’s image through her relationship with men.

The positions like the Moderator/Clerk of the General Assembly, presbytery chairpersons/clerks, directors of the various departments etc should not be the preserves of men only. Women have been ordained since 1979 and the present Moderator in the person of Rev. Professor Emmanuel Martey was ordained a year after in 1980 and Rev. Dr Frempong Manso the immediate past Moderator was ordained in 1984.
Again, women are to dismantle and overthrow patriarchal culture which harms not just females but the whole of Ghanaian society. They should use non-violent but effective weapons and means to achieve their goal through advocacy and education. It is also our recommendation that equal posting facilities be made available to all ministers without discrimination on the grounds of gender.

The findings revealed that women migrate easily accompanying husbands on transfers which is the picture of the wider societies. Now that women are also ordained, the PCG should encourage their spouses to follow their wives on transfers because women did not complain when husbands were transferred as both had carriers as teachers, lawyers etc. As women become priests, the men do not want to follow their wives on transfers for fear that society will laugh at them.

On the problem of how to adequately combine their various roles, (time, wife, mother, minister) I recommend seminars and workshops on topics like time management. This will help ministers to learn to apportion their times for efficiency. Those in the tent-ministry will have, in addition, their secular employment to consider. There should be seminars/workshops for male spouses of the ordained female ministers on topics like complementing roles in the home. Their spouses are to be understanding and cooperative because their wives are in other leadership and challenging positions like teachers, lecturers, bankers, lawyers, judges, police, soldiers, doctors, engineers, architects, among others. Male spouses are to plan with their wives to allocate time and days to the religious activities as well as to the family (discipline, determination and dedication).

It is also suggested that the unmarried young females undergoing training to be ministers should be counseled on the kind of courtship most suitable for a would-be minister. For
example it is assumed that ordinary Christians should get married to people of like faith. They should be taught the extent of involvement desirable for a minister before marriage and again avoid premarital sex and scandalous situations such as unwanted pregnancies. Congregants are not to be critical, looking into the dressing and activities of the single ordained female ministers. There must be a means of safeguarding her from possible defamatory talk that would be damaging to her reputation as a minister in the ministry especially with regard to her relations with males. All the people who have to be in close contact with the female minister should be quite advanced in age, God fearing and of good morals.

The issue of couple ministers should also not be a problem in the PCG because deacons, deaconesses and evangelists were married among themselves doing God’s work. Home keeping, parenting and marital relationship should not be critical issues in couple ministry because all working mothers face cultural prejudice concerning women’s position in the home. The male ministers in couple ministry should help in the house chores and there should not be any conflict on who should be the head of the home. There should rather be cooperation between the couple. If any of them is more physically advanced, mature with higher qualification then he/she should be accorded the position even if it is the wife minister. The PCG should not relapse into patriarchal tendencies. Presbytery Chairpersons should be advised to accommodate couple ministers and post them to areas where there are more than one congregation.

Most institutions in Africa give prominence to men and the PCG is no exception. The PCG should mount a massive educational campaign to educate its members to depart from the patriarchal views of its founding fathers, in which a woman’s status was regarded as
inferior to that of the man. It should be understood that in Christ, there is no gender difference and that men and women are equal. The research findings indicate that there are some congregants who do not want female ministers to be posted to their congregations. There is the need to educate such congregants about the ordained women’s contributions in the church.

The patriarchal union that does not accept women as holding positions in the society should allow women the opportunity to serve in all capacities. All leadership positions in the church should be all inclusive and positions are not to be gendered.
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CLARIFICATION OF TERMS

Church

Unless otherwise stated, this term would be referring to the Presbyterian Church of Ghana.

Clergy

The priests or ministers of a religion, especially of the Christian church.

Clergy Woman

A female priest or minister in the Christian Church.

Congregation

A group of people who gather together in a particular church or place with the same belief and have worship service or instructions to honour their God.

Counselling

It is a helping relationship between a counselor and a client so that the counselor who is a specialist could use her professional competences to assist the client to solve her own problems in an informed way.

Counselor

A qualified professional in counselling

Ministers

They are servants of Christ and stewards of the mysteries of God called to preach the gospel and administer the sacraments.
Mission Field

An integral Evangelism Region of the church which is not fully developed to attain the status of a Presbytery.

Pastoral Counselling

It is a unique helping relationship in which the client through the clergy is provided the opportunity to learn, feel, think, experience and change in a way that she thinks desirable.

Patriarchy

This is a word used to describe the situations where women’s stories and their experiences have been ignored, forgotten, misinterpreted and devalued, while stories about men and their experiences have been elevated, remembered, emphasized and overvalued. The word also refers to systemic societal structures that institutionalize male physical, political, economic and social power over women.

PP- Practice, Procedure are set forth for the guidance of the leader and members of the church. They promote order and uphold the Christian community.

Presbyterian

From the Greek ‘Presbyteros’ which means Elders and it describes a system of church government consisting of elected boards of ministers and elders.

Ordained Women

By ordained women, we mean women in the ministry of the word and sacrament, ordained women are the same as Reverend Ministers, who are women.
Regulations, Practice and Procedure (RPP)

The document which regulates the government of the church and it was dressed by Rev. A Dr. Wilkie in 1918 and first published in 1929. The Regulations aspect is now the Constitution of the Church and the Practice and procedure aspect is the Manual of Order of the Church.

Roles

Roles refer to what women in the PCG (including women ministers) have been doing to help in the development of the PCG

R P P

A book of Regulation Practice and Procedure of the Presbyterian Church of Ghana.

Regulation based on the word of God and on experience. They give spiritual guidance to the church. They do not interfere with the laws of the statutes.

Standing Order

It is a decision made by Synod. Any motion for attending a standing order shall not be carried unless by the support of two-thirds (2/3) of the members voting on the question when put from the chair.

Synod

This was the supreme court of the Presbyterian Church of Ghana in all spiritual matters her decisions was final and not subject to review by any civil court. Synod use to meet once a year between August and September. Under the new Reformed Tradition it is called General Assembly.
The General Assembly

The highest court of the Church in Presbyterianism, consisting of ministers and elders elected to represent the whole church, and to exercise supreme jurisdiction.

Women

Women in this study refers to all human beings of female sex. It however excludes girls.

By women, we mean all mature females, the commissioned and ordained women and the laity.
APPENDICES

Appendix A.

Table 1: Trained deaconesses of the Presbyterian Church of Ghana at the Ramseyer Training Centre at Abetifi, Kwahu

<table>
<thead>
<tr>
<th>NAME</th>
<th>YEAR STARTED</th>
<th>YEAR COMPLETED</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mrs. HaggarAnaman</td>
<td>1954</td>
<td>1957</td>
</tr>
<tr>
<td>2. Mrs. Akrofi</td>
<td>1954</td>
<td>1957</td>
</tr>
<tr>
<td>3. Mrs. Regina Addo</td>
<td>1956</td>
<td>1959</td>
</tr>
<tr>
<td>4. Ms Sardis Osew</td>
<td>1956</td>
<td>1959</td>
</tr>
<tr>
<td>5. Dora OforiOwusu</td>
<td>1963</td>
<td>1966</td>
</tr>
<tr>
<td>6. Felicia Asante</td>
<td>1963</td>
<td>1966</td>
</tr>
<tr>
<td>8. Alice Kyei Anti</td>
<td>1966</td>
<td>1969</td>
</tr>
<tr>
<td>10. Alice Rita Frempong</td>
<td>1982</td>
<td>1985</td>
</tr>
</tbody>
</table>
Appendix B.

Names of Women Catechists Consecrated from 1970-1993

Abena Frimpomaa Asante  
Gladys Maku Nyako

Adelaide Ntow  
Grace Anyeemobi

Adeline Amorine  
Grace Asare Budu

Agnes Obeng  
Grace Omane

Alice Afriyie  
Janet Asare

Comfort Kwapong  
Janet O. Yeboako

Doris Adams  
Joana Doris Lartey

Elizabeth Ansa Acquah  
Josephine Tawiah

Elizabeth Fosu  
Juliana Fodjour

Ellen Addison  
Mary Owusu

Ellen Adubea Ofori  
Matilda Frimpong

Esther Aryee  
Pauline Dankwa

Esther Owusu Birago  
Pomaa Agyei

Felicia Djaba  
Salome Buruku

Florence Ankama

Florence Asante

Georgina Addae

Georgina Korankyewaa

GiftyAmpofo
Appendix C.

Ordination in 1979 with Male Colleagues

The woman minister not in a gown among male ordained ministers. The attire is Kaba and Sleet. On this occasion, she preached the sermon on behalf of those ordained. Her exhortation was based on ‘who is on the Lord’s side?’ At the end of it she raised both arms high up and affirmed, ‘we are on the Lord’s side.’ This was a historic event. Source: Programme of Burial and Thanksging Service for the Late Rev. Gladys Emelia Maku Nyako, May 2008.
Appendix D. Table 2.

The table below illustrates the number of Female Ministers Commissioned, Ordained and their Retirement in the Presbyterian Church of Ghana in a particular year.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>NO. COMMISSIONED</th>
<th>NO. ORDAINED</th>
<th>NO. RETIRED</th>
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<td></td>
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<td>1996</td>
<td>6</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>1997</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1998</td>
<td>-</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>1999</td>
<td>-</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2000</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2001</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2002</td>
<td>1</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>2003</td>
<td>9</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2004</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2005</td>
<td>6</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>2006</td>
<td>14</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>2007</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2008</td>
<td>8</td>
<td>12</td>
<td>2</td>
</tr>
<tr>
<td>2009</td>
<td>4</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>2010</td>
<td>9</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>2011</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>66</td>
<td>59</td>
<td></td>
</tr>
</tbody>
</table>
There are some factors that have led to women’s ordination in the PCG since 1976. There has been advocacy for women’s participation in the church. There is a change in the cultural perception about women in the Ghanaian societies. In the African religions some women are priestess. There has been a rise of women’s participation in the public and political sectors of the country. Looking at the picture, there is hope for a change. Source: PCG Ordination Register from 1796-Date.
Appendix D.

Publication showing Dora Ofori Owusu when posted to Atlanta in the USA

Source: Rockdale Citizen Focus, October 1979.
Table 3a. Argument against Women’s Ordination (Male ministers’ views)

<table>
<thead>
<tr>
<th>Nature of Argument</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marital child-bearing and home-keeping responsibilities will affect performance</td>
<td>36</td>
<td>23.1</td>
</tr>
<tr>
<td>Paul’s injunction that women should remain silent (quiet) in public (Biblical argument)</td>
<td>36</td>
<td>23.1</td>
</tr>
<tr>
<td>Socio-cultural argument regarding menstruation of women</td>
<td>32</td>
<td>20.5</td>
</tr>
<tr>
<td>Women are feeble</td>
<td>10</td>
<td>6.4</td>
</tr>
<tr>
<td>Women are to assist their husbands in the Ministry</td>
<td>12</td>
<td>7.7</td>
</tr>
<tr>
<td>Men supposed to be head (not women)</td>
<td>8</td>
<td>5.1</td>
</tr>
<tr>
<td>Women cannot leave husbands when transferred</td>
<td>4</td>
<td>2.6</td>
</tr>
<tr>
<td>Women not as industrious as male counterparts</td>
<td>18</td>
<td>11.5</td>
</tr>
<tr>
<td>Total</td>
<td>156</td>
<td>100.5</td>
</tr>
</tbody>
</table>

Source: Field Data: 2011.

Table 3b. Arguments against women’s ordination (female ministers’ views)

<table>
<thead>
<tr>
<th>Arguments</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theological argument based on Paul’s injunction (women should not speak in public)</td>
<td>18</td>
<td>42.9</td>
</tr>
<tr>
<td>A woman’s place is the home (marital and domestic roles)</td>
<td>17</td>
<td>40.5</td>
</tr>
<tr>
<td>Women are spiritually unclean (traditional and Pauline theology)</td>
<td>5</td>
<td>11.9</td>
</tr>
<tr>
<td>Women are inferior to men and should not lord over men)</td>
<td>2</td>
<td>4.8</td>
</tr>
<tr>
<td>Total</td>
<td>42</td>
<td>100.1</td>
</tr>
</tbody>
</table>

Source: Field Data 2011.
Appendix E.

Extract from Presbyterian Church of Ghana Constitution

The minister should:

Be responsible for studying, teaching and preaching the word of God;

Administer the sacraments of baptism and the Lord’s supper

Pray with and for the congregation

Encourage the people in the worship and service of God

Exercise Pastoral Care and pay special attention to the nurture of children, encouragement of youth, wellbeing of the aged, the poor, the sick, the troubled and the dying;

Participate in (i) governing responsibilities including leadership of the congregation (ii) implementing the principles of participation and inclusiveness (iii) the decision-making of the church and its task of reaching out in concern and service to the life of the human community as a whole.

Call all persons to faith in Christ Jesus and ensure the planting of new congregation

Be responsible for sharing in the ministry of the church in the governing bodies above the session and in ecumenical relationships; and

Perform any other functions pertaining to the charge given or seconded to by the church (as chaplain, teacher or lecturer).
Appendix E.

Table 4. Ordained Female Ministers in the various PCG Congregations (1982 to 2012)

<table>
<thead>
<tr>
<th>NAME OF FEMALE MINISTER</th>
<th>CONGREGATION/S</th>
<th>YEAR/S</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dora Ofori Owusu</td>
<td>Akosombo, Winneba, Agona Swedru, Offinso, Tafo-Nkawie, Nsoatre</td>
<td>1982-2008</td>
</tr>
<tr>
<td>Alice Kyei Anti</td>
<td>Redemption Presbyterian Church at Tema community 9</td>
<td>2007-2011</td>
</tr>
<tr>
<td>Josephine Tawiah</td>
<td>Tema</td>
<td>2008</td>
</tr>
<tr>
<td>Regina Osae Akonnor</td>
<td>Aburi</td>
<td>2010</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paulina Dankwa</td>
<td>Oda</td>
<td>2010</td>
</tr>
<tr>
<td>Lorna Kemchand</td>
<td>Adenta</td>
<td>2007-2010</td>
</tr>
<tr>
<td>Mecy Agyei Dankyi</td>
<td>Techiman, Kumasi</td>
<td>2010/2011</td>
</tr>
<tr>
<td>Lily Oteng Yeboah</td>
<td>Adenta</td>
<td>2010/2011</td>
</tr>
<tr>
<td>Florence Simpson</td>
<td>Glory congregation, Adenta, French congregation, East Legon</td>
<td>2010</td>
</tr>
<tr>
<td>Gladys Ocran</td>
<td>Kwashiman</td>
<td>2011</td>
</tr>
<tr>
<td>Edith Osafo Affum</td>
<td>Asofan</td>
<td>2012</td>
</tr>
<tr>
<td>Felicia Adu Kumi</td>
<td>Kaneshie</td>
<td>2010 – date</td>
</tr>
<tr>
<td>Rose Teteki – Abbey</td>
<td>Osu North, Mamprobi, Resurrection</td>
<td>1995-2010</td>
</tr>
<tr>
<td>Agnes Amoako</td>
<td>Dansoman</td>
<td>2010</td>
</tr>
<tr>
<td>Salome Tetteh-Fio</td>
<td>Somanya</td>
<td>2010</td>
</tr>
<tr>
<td>Grace Sampah</td>
<td>Otumi</td>
<td>2010/2011</td>
</tr>
<tr>
<td>Patricia Agyei</td>
<td>Sekondi</td>
<td>2010/2011</td>
</tr>
<tr>
<td>Mercy Abboah Ofei</td>
<td>Tema</td>
<td>2010/2011</td>
</tr>
<tr>
<td>Beatrice Ansah Kwakye</td>
<td>Dansoman</td>
<td>2010/2011</td>
</tr>
<tr>
<td>Name</td>
<td>Location</td>
<td>Year</td>
</tr>
<tr>
<td>-----------------------</td>
<td>---------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Dorothy Afare</td>
<td>Asamankese</td>
<td>2011</td>
</tr>
<tr>
<td>Grace Sampa</td>
<td>Emmanuel, Otumi</td>
<td>2011</td>
</tr>
<tr>
<td>Regina OsaeAkonnor</td>
<td>Emmanuel, Aburi</td>
<td>2010/2011</td>
</tr>
<tr>
<td>Esther Oduro</td>
<td>New Akrade</td>
<td>2011</td>
</tr>
<tr>
<td>Paulina Dankwa</td>
<td>Trinity, AkyemOda</td>
<td>2011</td>
</tr>
<tr>
<td>Patricia AybeaAgyei</td>
<td>Grace, Effiduase</td>
<td>2011</td>
</tr>
<tr>
<td>Georgina Larrey</td>
<td>Bethel, Nsawam</td>
<td>2011</td>
</tr>
<tr>
<td>Nelly Offei – Kwayisi</td>
<td>Providence, Suhum</td>
<td>2011</td>
</tr>
<tr>
<td>Elizabeth AnsahAcquah</td>
<td>Ebenezer, Tutu</td>
<td>2011</td>
</tr>
<tr>
<td>E Agbodeka</td>
<td>Calvary, Agogo</td>
<td>2011</td>
</tr>
<tr>
<td>Felicia Nayrko</td>
<td>Bofa</td>
<td>2011</td>
</tr>
<tr>
<td>Elizabeth Atta Poku</td>
<td>Yehhyawoso</td>
<td>2011</td>
</tr>
<tr>
<td>Elizabeth Omenako</td>
<td>Old Tafo</td>
<td>2011</td>
</tr>
<tr>
<td>G. Baokye- Yiadom</td>
<td>Hwidiem</td>
<td>2011</td>
</tr>
<tr>
<td>Elizabeth Fosu</td>
<td>AkimAkwso</td>
<td>2011</td>
</tr>
<tr>
<td>Harriet Asiedu</td>
<td>NiiOkaiman, Kwashiman</td>
<td></td>
</tr>
<tr>
<td>Korkor Hammond</td>
<td>Victory, Teshie</td>
<td>2011</td>
</tr>
<tr>
<td>AkosuaBaotemaaOtoo</td>
<td>Immanuel, Madina</td>
<td>2011</td>
</tr>
<tr>
<td>Vera Amponsah</td>
<td>Hope, Sakumono</td>
<td>2011</td>
</tr>
</tbody>
</table>

Extract from PCG Constitution

Roles of Ordained Female Clergy of the PCG as General Managers of schools

1. The church appoints those who are professionally qualified
2. They hold office according to the conditions of service of the Ghana Education service.
3. Advise the church on all general education matter
4. Ensure the implementation of the Education Policy of the church and keep same under constant review
5. Keep records on all church schools and institutions
6. Encourage and help Christian teachers as well as non-Christians in the Presbyterian and non-Presbyterian schools and institutions.
7. Implement procedures laid down by the Ghana Education Service
8. Interpret the educational policy of the Government of the church and advise on how best to implement it.
8. Liaise between the Ghana Education Service and the church
9. Ensure that biblical teaching, Christian discipline and moral character training are adequately catered for in Presbyterian schools
10. Supervise the work of Regional Managers of the Schools
11. Be responsible to the director, department of development and social services.
Appendix G.

Col. I. K. Akyeampong Congratulates Rev. Dora Ofori-Owusu on her posting to Atlanta

Table 5a. Age of Congregational Member Respondents

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Below 20 years</td>
<td>5</td>
<td>7.8</td>
</tr>
<tr>
<td>21 – 40 years</td>
<td>18</td>
<td>28.1</td>
</tr>
<tr>
<td>41 – 60 years</td>
<td>25</td>
<td>39.1</td>
</tr>
<tr>
<td>Above 60 years</td>
<td>13</td>
<td>20.3</td>
</tr>
<tr>
<td>Total</td>
<td>61</td>
<td>95.3</td>
</tr>
<tr>
<td>Missing system</td>
<td>3</td>
<td>4.7</td>
</tr>
<tr>
<td>Total</td>
<td>64</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Field Data, 2011.

Table 5b. Sex of Congregational Member Respondents

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Male</td>
<td>29</td>
<td>45.3</td>
</tr>
<tr>
<td>2. Female</td>
<td>33</td>
<td>51.6</td>
</tr>
<tr>
<td>Total</td>
<td>62</td>
<td>96.9</td>
</tr>
<tr>
<td>Missing system</td>
<td>2</td>
<td>3.1</td>
</tr>
<tr>
<td>Total</td>
<td>64</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Field Data, 2011.

Table 5c. Educational Background of Congregational Respondents

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. None</td>
<td>1</td>
<td>1.6</td>
</tr>
<tr>
<td>Basic</td>
<td>10</td>
<td>16.1</td>
</tr>
<tr>
<td>Secondary</td>
<td>21</td>
<td>33.9</td>
</tr>
<tr>
<td>Tertiary</td>
<td>30</td>
<td>48.4</td>
</tr>
<tr>
<td>Total</td>
<td>62</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Field Data, 2011.
Table 6a. Beliefs and Perception of the PCG about Women Minister (Women’s Views)

<table>
<thead>
<tr>
<th>Belief/Perception</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. People still hold on to the old Ghanaian culture and tradition about the role of women (Most pretend they like women ministers)</td>
<td>22</td>
<td>32.4</td>
</tr>
<tr>
<td>2. Couple marriage does not affect men much but women in couple marriage have to look after visitors</td>
<td>10</td>
<td>14.7</td>
</tr>
<tr>
<td>3. New generation PCG members accept ordained women ministers regarding their work.</td>
<td>6</td>
<td>8.8</td>
</tr>
<tr>
<td>4. Women equally capable of meeting the task of ministry.</td>
<td>6</td>
<td>8.8</td>
</tr>
<tr>
<td>5. Women should not man big congregations</td>
<td>10</td>
<td>14.7</td>
</tr>
<tr>
<td>6. Official PCG position is that both men and women are equally called</td>
<td>7</td>
<td>10.3</td>
</tr>
<tr>
<td>7. Women are our own enemies</td>
<td>7</td>
<td>10.3</td>
</tr>
<tr>
<td>Total</td>
<td>68</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Field Data 2011
Table 6b. Perception about Ordained Single Women Ministers

<table>
<thead>
<tr>
<th>Perception</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>They are morally weak</td>
<td>40</td>
<td>32.5</td>
</tr>
<tr>
<td>2. Ghanaian culture is anti-woman</td>
<td>12</td>
<td>9.8</td>
</tr>
<tr>
<td>3. Some churches look down on single women</td>
<td>24</td>
<td>19.5</td>
</tr>
<tr>
<td>4. Having been brain-washed by the word of God and the Ghanaian society and psychological factors.</td>
<td>8</td>
<td>6.5</td>
</tr>
<tr>
<td>5. Every Ghanaian woman is to marry and have Children</td>
<td>16</td>
<td>13.0</td>
</tr>
<tr>
<td>6. God created man and woman to be together</td>
<td>15</td>
<td>12.2</td>
</tr>
<tr>
<td>7. Single women ministers cannot counsel people for Marriage or couples in marriage</td>
<td>8</td>
<td>6.5</td>
</tr>
</tbody>
</table>

Source: Field Data: 2011.

Appendix H.

Table 7. Reasons for refusing communion from a female clergy

<table>
<thead>
<tr>
<th>Reason</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>She is a woman and do not know whether she is menstruating or not</td>
<td>779</td>
<td>87.6</td>
</tr>
<tr>
<td>That the woman might be in her menses and this is unclean</td>
<td>220</td>
<td>13.0</td>
</tr>
<tr>
<td>Missing system</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>999</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Field Data, 2010
Table 8. Leadership Positions Women Ministers Aspire to Occupy

<table>
<thead>
<tr>
<th>Position</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Moderator of the General Assembly</td>
<td>27</td>
<td>23.9</td>
</tr>
<tr>
<td>2. Clerk of General Assembly</td>
<td>5</td>
<td>4.4</td>
</tr>
<tr>
<td>3. Presbytery Clerk</td>
<td>26</td>
<td>23.0</td>
</tr>
<tr>
<td>4. Presbytery Chairperson</td>
<td>33</td>
<td>29.2</td>
</tr>
<tr>
<td>5. District Ministers</td>
<td>15</td>
<td>13.3</td>
</tr>
<tr>
<td>6. Others</td>
<td>7</td>
<td>6.2</td>
</tr>
<tr>
<td>Total</td>
<td>113</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Field Data 2011.

Note: This is a multiple response question.
Table 9. Why Ordained Female Ministers are Few in Decision-Making Positions in the PCG

<table>
<thead>
<tr>
<th>Reason</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Women have just recently entered the ordained ministry and perception that positions are for men</td>
<td>18</td>
<td>34.0</td>
</tr>
<tr>
<td>2. Women ministers are in the minority and cannot command the votes</td>
<td>15</td>
<td>28.3</td>
</tr>
<tr>
<td>3. Due to poor orientation, some women fear to apply owing to intimidation (both men and women)</td>
<td>6</td>
<td>11.3</td>
</tr>
<tr>
<td>4. Men are many and do not go on transfer</td>
<td>7</td>
<td>29.2</td>
</tr>
<tr>
<td>5. Some women not qualified in terms of years of experience required</td>
<td>2</td>
<td>13.2</td>
</tr>
<tr>
<td>6. No idea</td>
<td>5</td>
<td>3.8</td>
</tr>
<tr>
<td>Total</td>
<td>53</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Field Data 2011.
Table 10. Perception about Ordained Single Women Ministers

<table>
<thead>
<tr>
<th>Perception</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>They are morally weak</td>
<td>40</td>
<td>32.5</td>
</tr>
<tr>
<td>2. Ghanaian culture is anti-woman</td>
<td>12</td>
<td>9.8</td>
</tr>
<tr>
<td>3. Some churches look down on single women</td>
<td>24</td>
<td>19.5</td>
</tr>
<tr>
<td>4. Having been brain-washed by the word of God and the Ghanaian society - cultural and psychological factors.</td>
<td>8</td>
<td>6.5</td>
</tr>
<tr>
<td>5. Every Ghanaian woman is to marry and have Children</td>
<td>16</td>
<td>13.0</td>
</tr>
<tr>
<td>6. God created man and woman to be together</td>
<td>15</td>
<td>12.2</td>
</tr>
<tr>
<td>7. Single women ministers cannot counsel people for Marriage or couples in marriage</td>
<td>8</td>
<td>6.5</td>
</tr>
</tbody>
</table>

Source: Field Data: 2011.
Questionnaire 1

UNIVERSITY OF GHANA

DEPARTMENT FOR THE STUDY OF RELIGIONS

SCHEDULE QUESTIONNAIRE FOR ORDAINED MALE MINISTERS IN THE PCG

I am a PHD student of the Department for the Study of Religions undertaking a study on: ‘Ordained Women Ministers in the Presbyterian Church of Ghana PCG: Roles and challenges’. By virtue of your position as a minister in the PCG, I believe that your personal profile and your involvement in the activities of the church can help me in the research.

I am therefore prompted by this belief to seek your assistance by providing me with the information needed. Your responses will be held in strict confidence and your anonymity protected.

**Background of respondents**

1. Name (optional) ..........................................................................................   
2. Age (optional) ...............................................................................................   
3. Place and country of birth.............................................................................   
4. How did you become a minister?   
   .....................................................................................................................   
   .....................................................................................................................   
   .....................................................................................................................
5. What motivated you?
6. Where were you trained?

7. How many PCG females (if any) were in your class during the training?

8. Were the females given accommodation at the seminary?

9. Which year were you commissioned?

10. Which year were you ordained?

Views of ordained male ministers on the ordination of women in the PCG
11. Why do you think women were kept out of the ordained ministry from 1828 until 1976?
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12. Why did the PCG not accept women’s ordination?
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13. What were the arguments against women’s ordination?
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14. What are the beliefs or perceptions of the PCG about women’s ordination?
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15. How do you perceive ordained women ministers in the PCG?
16. How do ordained men ministers in the PCG perceive ordained women ministers in the PCG?

17. Why were women not allowed to be ministers in the early days of the church?

18. Can the reason for the above be traced to the Bible, dogma or both?

19. What finally brought about the ordination of women?
20. When and where did women’s ordination start?

21. Please provide scriptural evidence to support this turnaround.

22. Do you think the PCG should continue to ordain more women
   Yes [ ]  No [ ]

23. Please give reason(s) for your answer.

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The views of ordained male ministers in the PCG on the roles of ordained women ministers

24. Is the priesthood your first profession?
   Yes [ ]   No [ ]

25. What are your roles as an ordained PCG minister?
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26. Which of the roles do the ordained women ministers perform?
   Chaplaincy
   district ministry
   administrators
   presbytery clerks
   congregational heads
   market ministry
   missionaries

27. What do they do?

28. Have you worked (as an ordained minister in the PCG) with a female ordained minister of the PCG?
   Yes [ ]   No [ ]

29. In what capacity did you work with her or them?
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30. How did you feel working with them?

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31. Do you play equal roles with the ordained women ministers in the PCG

Yes [ ]  No [ ]

32. Do you know of any developmental projects that female ordained ministers of the PCG have initiated? (Please name them if you do)

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33. Have you noticed any difference between male and female ministers in the performance of their duties?

Yes [ ]  No [ ]

34. If yes to question 32, please indicate some of the difference.

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35. What is/are some of the major contributions of ordained women ministers to the PCGs' development?

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36. What are the leadership positions in the PCG?

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37. Which of the positions have/are ordained women ministers occupied /occupying?

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38. What are some of the unique roles of the ordained women ministers?

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Ordained male ministers’ views on the Women’s Centre-Abokobi

39. Are you aware of the PCG Women’s Centre at Abokobi?
   Yes [   ]           No [      ]

40. If yes to question 38, when was it established?

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41. Who initiated it?

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42. What are the aims and objectives of the centre?

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43. Which activities take place at the centre?

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44. Which people patronise the centre?

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45. Name some of the achievements of the centre since its inception.

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46. Did you know Rev. Rose Akua Ampofo?

Yes [ ] No [ ]

46If yes to the question above, when was she ordained?

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49. What are some of her developmental projects in the PCG?

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50. What position(s) did she hold in the PCG?

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51. What did she do at the Presbyterian Women’s Centre at Abokobi as a female director?

52. What general comments can you make about her life and work as an ordained woman?

Views of ordained male ministers on the challenges of ordained female ministers in the PCG

How do you combine your ministerial and fatherly or husbandly duties?

53. How do you regard an ordained female minister occupying any of the following positions

Chaplain
district minister
administrators
presbytery clerks
congregational head
market minister
54. Do you think an ordained woman minister of the PCG should be a Moderator or a clerk of the General Assembly?

Yes [  ]  No [  ]

55. Please provide reason (s) for your answer

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56. Should an ordained woman minister of the PCG occupy any of the hierarchical positions at the PCG’s head office?

Yes [  ]  No [  ]

57. Please provide reason (s) for your answer

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58. What are some of the challenges that the ordained female ministers of the PCG face?

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59. Do you think that the Ghanaian expectations of women affect ordained women ministers?

Yes [  ]  No [  ]
60. Please provide reason (s) for your answer
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61. Do you support the view that more women should be trained as ministers in the PCG?
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62. Are ordained male ministers given equal opportunities with the ordained women ministers in the PCG in the performance of their duties?
    Yes [   ]  No [   ]

63. Please provide reason (s) for your answer
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64. Do you think the unmarried old ordained women ministers in the PCG perform their duties better than the younger ones?
    Yes [   ]  No [   ]

65. Please provide reason (s) for your answer
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66. Do cultural and psychological factors inhibit the work of the ordained woman minister in the PCG?

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67. How do congregations perceive the personality of the ordained woman minister

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Ordained male ministers views on couple Ministry in the PCG

68. If your wife is an ordained minister in the PCG, how do you relate with each other as co-workers and as a couple?

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69. Why is the PCG disallowing inter-marriages among ministers?

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70. Should spouses of ministers be ordained?

    Yes [    ]  No [    ]

71. Please provide reason (s) for your answer

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72. Do you anticipate any difficulty a congregation/district would face in managing couple ministers?

Yes [    ]  No [   ]

73. Please provide reason(s) for your answer

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74. If you were a Presbytery chairperson/District minister and you had a congregation that is capable of maintaining two, will you be willing to work with ministers who are couples?

Yes [    ]  No [   ]

75. Please provide reason(s) for your answer

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THANK YOU.
Questionnaire 2

UNIVERSITY OF GHANA

DEPARTMENT FOR THE STUDY OF RELIGIONS

SCHEDULE QUESTIONNAIRE FOR CHURCH MEMBERS

I am a PHD student of the Department for the Study of Religions undertaking a study on: ‘Ordained Women Ministers in the Presbyterian Church of Ghana PCG: Roles and challenges’. By virtue of your position as a member of the PCG, I believe that your personal profile and your involvement in the activities of the church can help me in the research.

I am therefore prompted by this belief to seek your assistance by providing me with the information needed. Your responses will be held in strict confidence and your anonymity protected.

Background of respondents

1. Name (optional) ........................................................................................................
2. Age (optional) ........................................................................................................
3. Name of Presbytery...................................................................................................
4. Name of local congregation: ...................................................................................
5. Position in church....................................................................................................
6. How long have you been a member of the church? ............................................

Views of members on the ordination of women in the PCG

7. Why do you think women were kept out of the ordained ministry from 1828 till 1976?
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8. Why did the PCG not accept women’s ordination?

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9. What were the arguments against women’s ordination?

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10. What are the beliefs or perceptions of the PCG about women’s ordination?

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11. Why were women not allowed to be ministers in the early days of the PCG?

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12. Can the reason for the above be traced to the Bible, dogma or both?

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13. What finally brought about the ordination of women?

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14. Do you think the PCG should continue to ordain more women

Yes [  ] No [  ]

Please give reason (s) for your answer.

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Views of church members on roles of ordained women ministers

15. Have you worked with a female ordained minister (s) of the PCG?

Yes [  ] No [  ]

16. In what capacity did you work with her or them?

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17. How did you feel working with them?

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18. Do you know of any developmental projects that female ordained ministers of the PCG have initiated? (Please name them if you do)

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19. Have you noticed any difference between male and female ministers in the performance of their duties?

Yes [    ] No [   ]

If yes to question 18, please indicate some of the difference.

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20. What is/are some of the major contributions of ordained women ministers to the PCGs’ development?

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21. What are the leadership positions in the PCG?

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22. Which of the positions have/are ordained women ministers occupied/occupying?

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23. What are some of the unique roles of the ordained women ministers?

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24. Views of members on the PCG Women’s Centre at Abokobi

Are you aware of the PCG Women’s Centre at Abokobi?

Yes [   ]             No [      ]

If yes to question 24, when was it established?

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25. Who initiated it?

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26. What are the aims and objectives of the centre?

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27. Which activities take place at the centre?

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28. Which people patronise the centre?

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29. Name some of the achievements of the centre since its inception.
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30. Did you know Rev. Rose Akua Ampofo?
   Yes [   ]             No [      ]

31. Were you ever part of her congregation?
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32. How did it feel?
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33. What are some of her developmental projects in the PCG?
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34. What position(s) did she hold in the PCG?

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35. What did she do at the Presbyterian Women’s Centre at Abokobi as a female director?

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36. What general comment can you make about her life and work as a woman?

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Views of members on the challenges of ordained female ministers in the PCG

37. How do you regard an ordained female minister occupying any of the following positions

Chaplain
District minister
Administrators
Presbytery clerks
Congregational head
Market minister

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38. Do you think an ordained woman minister of the PCG can be a Moderator or a clerk of the General Assembly?
   Yes [ ] No [ ]
   Please provide reason(s) for your answer
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39. Can an ordained woman minister of the PCG occupy any of the hierarchical positions at the PCG’s head office?
   Yes [ ] No [ ]
   Please provide reason(s) for your answer
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40. What are some of the challenges that the ordained female ministers of the PCG face?
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41. Do you think that the Ghanaian expectations of women affect ordained women ministers?
   Yes [ ] No [ ]
   Please provide reason(s) for your answer
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42. How do you perceive ordained women ministers in the PCG?
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43. How do men in the PCG perceive women ministers in the PCG?
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44. Do you support the view that more women should be trained as ministers in the PCG?
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45. Are ordained male ministers given equal opportunities with the ordained women ministers in the PCG in the performance of their duties?
Yes [ ] No [ ]
Please provide reason (s) for your answer
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46. Do you think the unmarried old ordained women ministers in the PCG perform their duties better than the younger ones?
Yes [ ] No [ ]
Please provide reason(s) for your answer

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47. Do cultural and psychological factors inhibit the work of the ordained woman minister in the PCG?

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48. How do congregations perceive the personality of the ordained woman minister

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Members views on couple Ministry in the PCG

49. Why do you think the PCG disallows inter-marriages among ministers?

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50. Should spouses of ministers be ordained?

   Yes [   ]   No [   ]
Please provide reason (s) for your answer
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51. Do you anticipate any difficulty a congregation/district would face in managing couple ministers?

Yes [ ] No [ ]

Please provide reason (s) for your answer
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52. If you were a Presbytery chairperson/District minister and you had a congregation that is capable of maintaining two, will you be willing to work with ministers who are couples?

Yes [ ] No [ ]

Please provide reason (s) for your answer
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THANK YOU
Questionnaire 3

UNIVERSITY OF GHANA

DEPARTMENT FOR THE STUDY OF RELIGIONS

SCHEDULE QUESTIONNAIRE FOR CHURCH LEADERS

I am a PHD student of the Department for the Study of Religions undertaking a study on:
‘Ordained Women Ministers in the Presbyterian Church of Ghana PCG: Roles and challenges’. By virtue of your position as a leader in the PCG, I believe that your personal profile and your involvement in the activities of the church can help me in the research. I am therefore prompted by this belief to seek your assistance by providing me with the information needed. Your responses will be held in strict confidence and your anonymity protected.

Background of respondents

1. Name (optional) ........................................................................................................
2. Age (optional) ...........................................................................................................
3. Name of Presbytery..............................................................................................
4. Name of local congregation: ................................................................................
5. Position in church...............................................................................................
6. How long have you been a member of the church? ...........................................

Views of leaders on the ordination of women in the PCG

7. Why do you think women were kept out of the ordained ministry from 1828 till 1976? .........................................................................................................................
8. Why did the PCG not accept women’s ordination?

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9. What were the arguments against women’s ordination?

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10. What are the beliefs or perceptions of the PCG about women’s ordination?

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11. How do you perceive ordained women ministers in the PCG?

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12. How do men in the PCG perceive women ministers in the PCG?

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13. Why were women not allowed to be ministers in the early days of the church?

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14. Can the reason for the above be traced to the Bible, dogma or both?

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15. What finally brought about the ordination of women?

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16. Do you think the PCG should continue to ordain more women

     Yes [   ]             No [   ]

17. Please give reason (s) for your answer.

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Views of church leaders on roles of ordained women ministers

18. Have you worked with a female ordained minister (s) of the PCG?

     Yes [   ]    No [   ]

19. In what capacity did you work with her or them?

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20. How did you feel working with them?

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21. Do you know of any developmental projects that female ordained ministers of the PCG have initiated? (Please name them if you do)

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22. Have you noticed any difference between male and female ministers in the performance of their duties?

Yes [   ]  No [   ]

23. If yes to question 21, please indicate some of the difference.

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24. What is/are some of the major contributions of ordained women ministers to the PCGs’ development?

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25. What are the leadership positions in the PCG?

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26. Which of the positions have/are ordained women ministers occupied/occupying?

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27. What are some of the unique roles of the ordained women ministers?

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Views of leaders on the PCG Women’s Centre at Abokobi

28. Are you aware of the PCG Women’s Centre at Abokobi?

Yes [ ]  No [ ]

29. If yes to question 27, when was it established?

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30. Who initiated it?

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31. What are the aims and objectives of the centre?

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32. Which activities take place at the centre?

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33. Which people patronise the centre?

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34. Name some of the achievements of the centre since its inception.

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35. Did you know Rev. Rose Akua Ampofo?

Yes [   ]
No [   ]

36. Were you ever part of her congregation?

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37. Did you work with her?

Yes [   ]
No [   ]

38. How did it feel?

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39. What are some of her developmental projects in the PCG?

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40. What position(s) did she hold in the PCG?

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41. What did she do at the Presbyterian Women’s Centre at Abokobi as a female director?

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42. What general comment can you make about her life and work as a woman?

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Views of leaders on the challenges of ordained female ministers in the PCG

43. How do you regard an ordained female minister occupying any of the following positions?

Chaplain
district minister
administrators
presbytery clerks
congregational head
market minister
44. Do you think an ordained woman minister of the PCG can be a Moderator or a clerk of the General Assembly?
   Yes [    ] No [   ]

45. Please provide reason (s) for your answer
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46. Can an ordained woman minister of the PCG occupy any of the hierarchical positions at the PCG’s head office?
   Yes [    ] No [   ]

47. Please provide reason (s) for your answer
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48. What are some of the challenges that the ordained female ministers of the PCG face?
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49. Do you think that the Ghanaian exemption of women affect ordained women ministers?
   Yes [   ] No [   ]

50. Please provide reason (s) for your answer
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51. Do you support the view that more women should be trained as ministers in the PCG?
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52. Are ordained male ministers given equal opportunities with the ordained women ministers in the PCG in the performance of their duties?
   Yes [   ] No [   ]

53. Please provide reason (s) for your answer
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54. Do you think the unmarried old ordained women ministers in the PCG perform their duties better than the younger ones?
   Yes [   ] No [   ]

55. Please provide reason (s) for your answer
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56. Do cultural and psychological limitations inhibit the work of the ordained woman minister in the PCG?

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57. How do congregations perceive the personality of the ordained woman minister

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Leaders views on couple Ministry

58. Why do you think the PCG disallows inter-marriages among ministers?

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59. Should spouses of ministers be ordained?

   Yes [   ]   No [   ]

60. Please provide reason (s) for your answer

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61. Do you anticipate any difficulty a congregation/district would face in managing couple ministers?

   Yes [   ]   No [   ]
62. Please provide reason(s) for your answer

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63. If you were a Presbytery chairperson/District minister and you had a congregation that is capable of maintaining two, will you be willing to work with ministers who are couples?

Yes [    ] No [   ]

64. Please provide reason(s) for your answer

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THANK YOU.
Questionnaire 4

UNIVERSITY OF GHANA

DEPARTMENT FOR THE STUDY OF RELIGIONS

SCHEDULE QUESTIONNAIRE FOR ORDAINED COUPLE MINISTERS IN THE
PCG

I am a PHD student of the Department for the Study of Religions undertaking a study on:

‘Ordained Women Ministers in the Presbyterian Church of Ghana PCG: Roles and
challenges’. By virtue of your position as an ordained minister in the PCG, I believe that
your personal profile and your involvement in the activities of the church can help me in
the research.

I am therefore prompted by this belief to seek your assistance by providing me with the
information needed. Your responses will be held in strict confidence and your anonymity
protected.

Background of respondents

1. Name (optional) .................................................................

2. Age (optional) .................................................................

3. Place and country of birth: ................................................

4. How long have you been married? .................................

5. How did you become a minister?

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6. What motivated you?

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7. Where were you trained?
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8. Which year were you commissioned?
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9. Which year were you ordained?
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10. Do you pastor the same congregation with your spouse?
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11. Have you ministered the same congregation with your spouse before?
   Yes [ ] No [ ]

12. How do you relate with each other as co-workers and as a couple?
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13. What challenges have you been facing in the process of performing your ministerial roles?
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14. Why do you think the PCG disallows inter-marriages among ministers?

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15. Do you anticipate any difficulty a congregation/district would face in managing couple ministers?

Yes [    ]  No [   ]

Please provide reason (s) for your answer

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16. If you were a Presbytery chairperson/District minister and you had a congregation that is capable of maintaining two, will you be willing to work with ministers who are couples?

Yes [    ]  No [   ]

17. Please provide reason (s) for your answer

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18. Would you advice that spouses of ordained ministers be also ordained into the ministry?

Yes [    ]  No [   ]

19. Please give reason (s) for your answer

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Views of ordained male ministers on the ordination of women in the PCG

20. Why do you think women were kept out of the ordained ministry from 1828 till 1976?
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21. Why did the PCG not accept women’s ordination?
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22. What were the arguments against women’s ordination?
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23. What are the beliefs or perceptions of the PCG about women’s ordination?
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24. How do you perceive ordained women ministers in the PCG?

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25. How do men in the PCG perceive women ministers in the PCG?

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26. Why were women not allowed to be ministers in the early days of the church?

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27. Can the reason for the above be traced to the Bible, dogma or both?

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28. What finally brought about the ordination of women?

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29. When and where did women’s ordination start?

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30. Please provide scriptural evidence to support this turnaround.

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31. Do you think the PCG should continue to ordain more women

Yes [   ]             No [      ]

32. Please give reason (s) for your answer.

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The views of couple ministers in the PCG on the roles of ordained women ministers

33. Is the priesthood your first profession?

Yes [   ] No [   ]

34. What are your roles as an ordained PCG minister?

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35. Which of the roles do the ordained women ministers perform?

Chaplaincy
district ministry
administrators
presbytery clerks
congregational heads
market ministry
missionaries

36. Have you worked (as an ordained minister in the PCG) with a female ordained minister of the PCG?

Yes [   ] No [   ]

37. In what capacity did you work with her or them?

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38. How did you feel working with her or them?

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39. Do you know of any developmental projects that female ordained ministers of the PCG have initiated? (Please name them if you do)

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40. Have you noticed any difference between male and female ministers in the performance of their duties?

Yes [    ]   No [   ]

41. If yes to question 20, please indicate some of the differences.

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42. What is/are some of the major contributions of ordained women ministers to the PCGs’ development?

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43. What are the leadership positions in the PCG?

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44. Which of the positions have/are ordained women ministers occupied/occupying?

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45. What are some of the unique roles of the ordained women ministers?

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Couple ministers’ views on the Women’s Centre-Abokobi

46. Are you aware of the PCG Women’s Centre at Abokobi?
   Yes [ ]    No [ ]

47. If yes to question 26, when was it established?
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48. Who initiated it?
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49. What are the aims and objectives of the centre?
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50. Which activities take place at the centre?
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51. Which people patronise the centre?
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52. Name some of the achievements of the centre since its inception.
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53. Did you know Rev. Rose Akua Ampofo?

Yes [ ]             No [  ]

54. If yes to the question above, when was she ordained?

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55. What are some of her developmental projects in the PCG?

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56. What position (s) did she hold in the PCG?

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57. What did she do at the Presbyterian Women’s Centre at Abokobi as a female director?

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58. What general comment can you make about her life and work as a woman?

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Views of couple ministers on the challenges of ordained female ministers in the PCG

59. How do you combine your ministerial and fatherly or husbandly duties?

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60. Do you think an ordained woman minister of the PCG can be a Moderator or a clerk of the General Assembly?

   Yes [ ]   No [ ]

61. Please provide reason (s) for your answer

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62. Can an ordained woman minister of the PCG occupy any of the hierarchical positions at the PCG’s head office?

   Yes [ ]   No [ ]

63. Please provide reason (s) for your answer

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64. What are some of the challenges that the ordained female ministers of the PCG face?

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65. Do you think that the Ghanaian exemption of women affect ordained women ministers?

   Yes [ ]   No [ ]
66. Please provide reason (s) for your answer

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67. Do you support the view that more women should be trained as ministers in the PCG?

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68. Are ordained male ministers given equal opportunities with the ordained women ministers in the PCG in the performance of their duties?

Yes [   ] No [   ]

69. Please provide reason (s) for your answer

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70. Do you think the unmarried old ordained women ministers in the PCG perform their duties better than the younger ones?

Yes [   ] No [   ]

71. Please provide reason (s) for your answer

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72. Do cultural and psychological limitations inhibit the work of the ordained woman minister in the PCG?

THANK YOU

73. How do congregations perceive the personality of the ordained woman minister?