CHARISMATICISM IN THE ROMAN CATHOLIC CHURCH: A STUDY OF THE CHARISMATIC RENEWAL MOVEMENT IN THE ARCHDIOCESE OF ACCRA

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JULY 2018
UNIVERSITY OF GHANA
COLLEGE OF HUMANITIES

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ACCRA

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THIS THESIS IS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES IN
PARTIAL FULFILMENT OF THE AWARD OF DEGREE OF DOCTOR OF
PHILOSOPHY IN RELIGIONS

DEPARTMENT FOR THE STUDY OF RELIGIONS

JULY 2018
DECLARATION

I hereby unreservedly declare that this thesis is the result of the research which I undertook under my supervisors.

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ABSTRACT

The study set out to examine the theological-pastoral implications of the spiritual/religious activities of the Catholic Charismatic Renewal Movement for the evangelizing mission of the Archdiocese of Accra, Ghana. It was conducted with the understanding that the Catholic Charismatic Renewal Movement was among the fast-growing ecclesial groups in the Church and its wide-ranging activities were, for the most part, charism-and-lay-driven.

The research is a qualitative study which was conducted within systematic and pastoral-theological paradigm of the Roman Catholic Church. It employed phenomenological and narrative approaches. Instruments used to collect data were: observations, participant observations, semi-structured interviews, and focus group discussions. Purposive and snowball sampling techniques were used to identify key informants. Data was also gathered from archival, primary and secondary sources. Content analysis was used in analyzing the data from documents.

The study shows that the activities of the Catholic Charismatic Renewal Movement have prospects and challenges for the evangelizing mission of the Archdiocese of Accra. The prospects include the historical and theological connection between the Sacraments of Initiation and the Baptism of the Spirit. Another prospect is the interplay of the charismatic gifts and the apostolate of the lay faithful in the evangelization mission of the Church. The study found out that some activities of the Catholic Charismatic Renewal Movement were carried out within the orthodoxy and orthopraxis of the Church. Potentially, these activities enhance the proclamation of the Gospel. In contrast, the study noted there was tension between the hierarchical/institutional gifts of office holders of the Church and charismatic gifts of lay members of the movement. Another challenge was the literal interpretation of the Bible, the doctrines of the Church, and the resultant “schisms.” Hence, some activities of the movement compromise the orthodoxy and orthopraxis of the Church. Therefore, these
affect the evangelization efforts of the Archdiocese of Accra. Generally, the Catholic Charismatic Renewal Movement has the potential for enhancing the evangelizing mission of the Archdiocese of Accra.

The study recommends the highlighting of the theological-pastoral significance of the charismatic gifts since these gifts, together with the hierarchical/institutional gifts, constitute the dimensions of the Church. It also recommends the inclusion of the study of Charismatic-Pentecostal Christianity and the charismatic dimension of the Church in the academic programme of study of the Catholic Major Seminaries in Ghana. The study understands the pragmatic need for providing future priests with both theoretical and practical tools for connecting the Gospel to pastoral situations and historical moments.

It is hoped that the study will contribute to the ongoing academic discourse on the Charismatic-Pentecostal phenomenon. It is also expected that it will contribute to the shaping of an appropriate pneumatology for the Archdiocese of Accra. Finally, it is expected that the study will contribute to scholarship on systematic and pastoral theology in the Roman Catholic Church.
DEDICATION

ACKNOWLEDGEMENTS

I thank God for His love and for taking me through this study. I am grateful to Most Rev. Charles Gabriel Palmer-Buckle, my Archbishop, for the permission to study and the financial support of the Archdiocese. I am grateful to my supervisors: Rev. Dr. George Ossom-Batsa and Rev. Dr. Atiemo Ofori Abamfo for their guidance. I thank the following for their tutorials: Rev. Prof. Cephas Narh Omenyo; Prof. Elizabeth Amoah; Dr. Nicoletta Gati; Dr. Rose Mary Amenga-Etego; and, Rev. Dr. Abraham Opare Kwakye, all of the Department for the Study of Religions; Prof. G.S.K Adika, Language Centre; Dr. Nana Yaw Sapong, History Department; Prof. Larry Yarak, and Prof. Austin Gareth, visiting professors, History Department; Prof. Helen Lauer, Department of Philosophy and Classics; and, Prof. Abeeku Essuman-Johnson, Political Science Department.

I thank Mr. George Musey of the Catholic Charismatic Renewal Movement (CCR) for making available numerous materials on the CCR and for the reading and correction of the drafts. I thank also members of the CCR for the interviews and the materials they gave me. I am grateful to the priests and non-CCR lay faithful for their views on the CCR. I thank most sincerely Prof. Cyril Ernest Latzoo of Duquesne University, U.S.A, and Monsignor Jonathan Ankrah for their critical comments and suggestions. I am also grateful to Sir Isaac Fritz Andoh and Mr. Thomas Nyaku for proofreading the draft. I express my thanks to Monsignor Pius Kpeglo, Prof. John F. Wiredu, and others for their encouragements and prayerful supports. Last but not least, I thank the following institutions for the use of their library: St. Peter’s Regional Seminary, Pedu, Cape Coast; Trinity Theological Seminary, Legon; Akrofi-Christaller Institute of Theology, Mission and Culture, Akropong; and, Pentecost University College, Accra.

ALL TO THE GREATER GLORY OF GOD.
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CHAPTER ONE

INTRODUCTION

1.0 Motivation and Background to the Study

My search for knowledge on the Catholic Charismatic Renewal Movement (CCR) begun soon after my priestly ordination and first pastoral assignment to the Holy Spirit Cathedral, Adabraka, Accra; a venue which was then the cradle of CCR activities. As a priest to whom has been entrusted the pastoral care of the people of God, I was interested, among other things, in knowing the historical beginnings of the CCR in Ghana and the Catholic Archdiocese of Accra in particular; the activities the CCR engages in; how the activities of the CCR conform to the orthodoxy and orthopraxis of the Catholic Church; and the effects of the activities on the evangelization plans of the Archdiocese of Accra.

Thus, I observed some activities of the CCR which were held in and outside the Cathedral. For instance, in an open-air “revival” at the Cathedral, a lady gave a chilling testimony. She claimed she had been under the servitude of “Maame Water” (water goddess) for years until she was introduced to the CCR. Through a deliverance session by a team of lay faithful of the CCR, she regained her freedom. However, this and other unbelievable but fascinating activities have raised questions in my mind. I asked myself: “Are these stories of the activities real?” “Didn’t the narrators overstate their stories?”

I asked questions about the supposedly gifted and spirit-filled lay faithful who were at the forefront of the activities of the CCR. These ordinary lay faithful claimed to be endowed with specific charisms. And they were sometimes consulted more than priests on spiritual matters. The search to understand the CCR led me to read about the spread and influence of Charismatic-Pentecostal Christianity¹ in some parts of the world.

¹ I have used the terms “Charismatic-Pentecostal Christianity” or “Charismatics-Pentecostal” and “Pentecostalism” as generic terms to describe that dimension of Christianity that emphasizes the experience
The growth of Charismatic-Pentecostal Christianity, mostly in the southern hemisphere (Africa, Asia and Latin America), has given rise to great interest in the study of this religious phenomenon from various perspectives. This has come about despite the relatively short history of the emergence of the phenomenon. Scholarly interests in Pentecostalism derive from multiple factors. First, Charismatic-Pentecostal Christianity emphasizes the “experiential” aspect of Christianity. By this some Christians claim “to know, experientially, what it means that Jesus is Lord of their lives and to experience the power and presence of the Holy Spirit, including the charisms that God has given them.”

The personal experience of the Holy Spirit, being equipped with the Holy Spirit, and the ability to exercise the charisms of the Holy Spirit for mission, constitute essential elements of this stream of Christianity.

Second, another reason for the interest shown in the study of Charismatic-Pentecostal Christianity is the sheer number of the members and the numerical growth of this stream of Christianity. Some commentators have indicated that Charismatic-Pentecostals worldwide number about five hundred million. Commenting on such a phenomenal growth, Walter J. Hollenweger, the Swiss theologian and an expert on worldwide Pentecostalism, explains that Pentecostalism began “from zero to almost 500 million in less than a century, a growth which is unique in church history not excluding the early centuries of the church.”

In the opinion of Hollenweger, the rate at which Pentecostalism has grown has never been seen in

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the entire history of the Christian Church. Arguing why Pentecostalism should be a subject in academia, Harvey Cox, an American theologian and Baptist minister, explains with approval that, “A religious movement that already encompasses nearly half a billion people and is multiplying geometrically should not be dismissed so easily.”

If the estimated number is anything to go by, then Charismatic-Pentecostal Christians are more than all Protestant Christians put together. And they are the second largest group of Christians in the world only after the Roman Catholic Church. Kenneth Enang, a Nigerian and a former rector of a Catholic Major seminary, however, disputes this number and assertion. Enang puts the total figure of Pentecostals worldwide as “more than 115 million.” He describes Charismatic-Pentecostals as “the third force of Christianity after Catholicism and Protestantism.” Enang’s estimates are difficult to independently verify since he does not provide the basis for his estimated number.

Despite the uncertainty surrounding the actual number of Charismatic-Pentecostals in the world, the fact remains that some of the signs of its growth and expansion are verifiable empirically. Some of the practical testimony of Charismatic-Pentecostal growth is seen in the converting of public and private buildings into worship centres. While Christianity in the northern hemisphere (Europe and America) is declining in membership, the reverse is occurring in the southern hemisphere, including Ghana. J. Kwabena Asamoah-Gyadu, a Ghanaian scholar of Charismatic-Pentecostal theology and Contemporary African

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10 Ibid., 54.
11 This is what Andrew Walls has described as the “southward shift of the centre of gravity of the Christian world.” This is the region that will have majority of Christians. In the opinion of Walls, such a change will be so profound that vital theological issues such as “Christian decisions,” “Christian choices,” “creative theology,” “the materials for constructing that theology,” “New questions … about Christ,” will mostly come from the southern hemisphere. See Andrew F. Walls: *The Missionary Movement in Christian History: Studies in Transmission of Faith* (Maryknoll, NY: Orbit Books, 2004), 9; and *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith* (Maryknoll, NY: Orbit Books, 2002), 80-1.
Christianity, gives a vivid picture of the contrasting situations in the two hemispheres. He observes that “at a time when chapel buildings in many parts of Western Europe are being converted into pubs, clubs, restaurants, warehouses, cinemas, museums, residential facilities------, these same secular facilities are being refurbished for the use of churches in sub-Saharan Africa.”

Another characteristic of Charismatic-Pentecostal Christianity, one that makes it attractive for academic research, is that it appears to offer answers to questions that Africans have been asking. Some of these questions are: “Why is it that infertility issues are prevalent in a particular family more than another?” “How come the members of some specific families have to face the agony of death in succession?” “Why is poverty so common among members of some households?” “What could be the reason behind the inability of some families to climb the education ladder beyond certain levels?” “Are not witches and wizards the causative agents of these human calamities?” These questions are inevitable elements of the religious worldview of Ghanaians in particular, and Africans in general. While some early Western missionaries seemed to have paid little attention to the religious worldview of Ghanaians (and Africans), Charismatic-Pentecostal Christianity appears to offer appreciable pastoral response in dealing with some of these issues.

Because of its attraction and growth, it is projected “that by early in the next century, Charismatic-Pentecostal in all their variegated manifestations will outnumber both Catholics and Protestants” and that this real growth and expansion will occur in geographic and economic regions of the world (e.g. Africa, Latin America) considered Third World. Ghana, the specific country of interest for this work, is considered a Third World country.

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13 This projection was by eminent Sociologists whom Harvey Cox cites. See Hollenweger, Pentecostalism, 2.
14 The Century being referred to is the 21st Century.
15 Hollenweger, Pentecostalism, 2.
Julie C. Ma and Wonsuk Ma, Korean scholars in Missiology and Pentecostal theology respectively, corroborated the burgeoning potentials of the Charismatic-Pentecostal Christianity in the 21st century. They suggest that “The twenty-first century may be truly a century of Pentecostal Christianity.” Thus, it is argued that “Today it is impossible to talk about world Christianity without reference to Pentecostalism.” It is not surprising that in 2008, the John Templeton Foundation, through the University of Southern California in the United States, made available an amount of 3.5 million United States Dollars for the sole purpose of research on Charismatic-Pentecostal worldwide.

Historically, it is argued that Charismatic-Pentecostal Christianity “is part of a long strand of apparently common experience, which reaches back to the enthusiastic Corinthians.” The works of early Church Fathers, such as Justin Martyr, Irenaeus and Cyprian, attest to the workings of the charisma among the communities of the early church. Also, the experience and teaching of Montanus who exercised the charismatic gifts such as speaking in tongues and prophecy, and his followers---notably Maximilla, Priscilla, and Montanism---attest to the presence and working of the Holy Spirit and His charisms in the post-apostolic church. This assertion was enhanced by Tertullian, a prominent church

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16 Ma and Ma, Mission in the Spirit, 294.
18 Ibid.
20 Ibid.78.
21 Montanus is regarded a heretic in the Roman Catholic Church.
23 Knox quotes St. Jerome as describing Maximilla and Priscilla as “noble and rich women.” See Knox, Enthusiasm 30.
24 Montanism generally refers to the movement inspired by the teaching of Montanus.
25 Omenyo, Pentecost outside Pentecostalism,78-82.
26 Knox surmises that the importance of Montanists has been exaggerated by some Church historians and argues that but for Tertullian’s association with the group not much impact would have been made on Christianity. See Knox, Enthusiasm, 25.
Father. Tertullian got attracted to Montanism, and taught that the purpose of the coming of the Holy Spirit was not for giving of a new teaching but for a new discipline.\(^{27}\)

Other charismatic movements\(^{28}\) have profoundly renewed the inner life and mission of the church. Some of these engaged in one form of ascetism or the other, especially in the fourth and fifth centuries. The springing up of monastic life and its attendant spread of monasticism especially in the West by St. Benedict attracted appreciable followers. These charismatic renewal movements were guided by rules and regulations. Also, guided by the Holy Spirit, they brought about reforms in the Church. Similarly, the works of Cluniac and Cistercian and the large movement inspired by the spirituality and life of St. Francis, St. Clare of Assisi and the Franciscan movement\(^ {29}\) were some of the prominent renewal movements in the church.

Though the Middle Ages, the Reformation and Counter Reformation eras did not give prominence to the place of the Holy Spirit in western theology, one cannot conclude that the Holy Spirit and the exercise of the charisms were absent in the Church. The absence of emphasis on the Holy Spirit was due to the proclivity to intellectual reasoning, otherwise than human experience.\(^ {30}\) God is ever present in the church. It is for this reason that I agree with Cephas Narh Omenyo, a Ghanaian scholar of African Christianity, that “[t]here have always been charismatic movements in Catholicism.”\(^ {31}\)

Through the history of the church each of the “charismatic movements” went back to the basics of the gospel in an attempt to address the challenges of the times. No single uniform approach was adopted since the issues varied from one era to the other. Hence, they required

\(^{27}\) Omenyo, *Pentecost outside Pentecostalism*, 79.
\(^{28}\) This work does not examine the renewal movements that arose in the church except the contemporary CCR which is the subject matter of this research.
\(^{30}\) Omenyo, 82.
\(^{31}\) Ibid., 85.
different approaches. Many times, the human agents chosen by the Holy Spirit to lead the renewal of the church could be described as “most unlikely people.” These “grassroot” Christians planned the movements from “below.” In some cases, the renewal movements were met with initial opposition by some guardians of the established order. However, the guardians later accepted the movements as inspired by the Spirit.

In recent times there has emerged an ecclesial group within the Roman Catholic Church known as the Catholic Charismatic Renewal (CCR) Movement. The CCR began two years after the sessions of the Second Vatican Council in 1965. Thus, the question may be asked: Could it be that the CCR is one of the fruits of the prayers of Pope John XXIII and of Vatican Council II? Yves Congar, the renowned Catholic Theologian and one of the periti at the sessions of the Second Vatican Council, has asked a similar question: “Is it [CCR] perhaps the response to the expectation of a new Pentecost that Pope John XXIII expressed more than once in connection with Council [Vatican II]?” In convoking the Second Vatican Council, Pope John XXIII led the Church to pray for a new Pentecost: “O Holy Spirit, renew your wonders in this our day, as by a new Pentecost.” The Pope also asked for the “opening [of] the windows [of the church] and letting in a little fresh air.” These prayers may be a call on the Holy Spirit to renew the Church.

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32 Sullivan, Charisms and Charismatic Renewal, 47.
33 Ibid., 47-8.
34 Ibid.
35 Ibid.
36 Periti (singular peritus) is the Latin word for experts. This title is used to describe Catholic theologians who attend Ecumenical Councils such as the Second Vatican Council solely to give advice.
40 There is the need to distinguish two concepts: Renewal and Reform. Renewal basically is the action of God that revitalizes some important elements in the Church that are spelt out in the New Testament but have over the years been forgotten or neglected. In effect, renewal aims at making the church ‘new again.” On the other hand, Reform aims at correcting abuses and weakness that have entered the church as a result of human failures and sin. See Schreck, A Mighty Current of Grace, 14-5.
Congar seems to believe that the rise of the CCR “is at least part of that response;”\(^{41}\) to the prayers of John XXIII.\(^{42}\) It is, however, historically and theologically impossible to grasp completely the outcome of John XXIII’s prayers and the subsequent events in the Church after the sessions of the Council because “the total response is much greater and much more mysterious. The entire life of the Church is unfolding in the breath of the Spirit of Pentecost.”\(^{43}\) Renewal is constantly taking place in different areas of the life and mission of the Church.

The CCR was introduced into the Catholic Church in Ghana in 1970.\(^{44}\) Subsequently, it had the “approval and support of the Ghana Catholic Bishops’ Conference.”\(^{45}\) It was considered one of the fast-growing ecclesial movements in the Catholic Archdiocese of Accra, in particular, and Ghana as a whole.\(^{46}\) It was observed that in the Archdiocese of Accra, the lay faithful were mostly at the forefront of the various spiritual/religious activities of the CCR. In engaging in the varied activities, the lay faithful claimed they were exercising special gifts of the Holy Spirit—the charisms. However, serious pastoral and theological concerns have been raised about the influence of these activities on the evangelization task of the Archdiocese of Accra.

\(^{41}\) Congar, “The Pneumatology of Vatican II,” 172.
\(^{42}\) Apart from the CCR, a number of ecclesial movements which are also regarded as fruits of the working of the Holy Spirit in the Church and have continued to expand after Vatican Council II are Focolare Movement, Opus Dei, Cursillo Movement, Neo-Catechumenate, Light-Life, Foyer de Charite, Community of Sant’ Egidio, and Renew Programme, among others. All these have sought to contribute to the renewal efforts of the church. A major difference between the CCR and the other movements is that unlike the others the CCR has no human founder. Referring specifically to Ghana, it is noted that apart from the Renew Programme which was introduced to priests and lay faithful in the dioceses in Ghana in the late 1990’s, the rest of these movements are little known in the country.

\(^{43}\) Congar, “The Pneumatology of Vatican II,” 172.
\(^{44}\) A brief, and also a much detailed historical beginnings of the CCR in Ghana and the Catholic Archdiocese of Accra, respectively, have been discussed in chapter three.


\(^{46}\) Ibid., 68.
1.1 Statement of the Problem

The Catholic Charismatic Renewal Movement is one of the vibrant ecclesial groups in the Archdiocese of Accra. The movement actively engages in many spiritual/religious activities at parish, deanery and Archdiocesan levels. The activities are said to be charism-inspried, and are largely lay-driven. However, issues have been raised about some of these activities because they have implications for the orthodoxy and orthopraxis of the Church. Also, they have theological, pastoral and doctrinal effects on the Church. Against this background, the thesis examined the theological-pastoral issues that emanate from the activities of the CCR within the Catholic Archdiocese of Accra.

1.2 Objectives of the Study

The objectives of the research are:

- To examine factors responsible for the historical beginnings and spread of the Catholic Charismatic Renewal Movement in the Archdiocese of Accra.
- To assess the main spiritual/religious activities of the Catholic Charismatic Renewal Movement in the Roman Catholic Archdiocese of Accra.
- To investigate the activities of the Catholic Charismatic Renewal Movement on the orthodoxy and orthopraxis of the Church.
- To evaluate the theological-pastoral implications of the activities of the Catholic Charismatic Renewal Movement for the evangelizing mission of the Archdiocese of Accra.
1.3 Research Questions

The main research question that guided this work is:

- What are the theological-pastoral implications of the main spiritual/religious activities of the Catholic Charismatic Renewal Movement for the evangelizing mission of the Archdiocese of Accra?

The sub-questions are:

- What were the factors responsible for the historical beginnings and spread of the Catholic Charismatic Renewal Movement in the Archdiocese of Accra?

- What are the main spiritual/religious activities of the Catholic Charismatic Renewal Movement in the Archdiocese of Accra?

- What are the effects of the activities of the Catholic Charismatic Renewal Movement on the orthodoxy and orthopraxis of the Church?

1.4 Methodology

The research is a qualitative study which assessed key spiritual/religious activities of the CCR in the Archdiocese of Accra and their theological-pastoral implications for the evangelizing mission of the local Church. The study used phenomenological and narrative approaches and was conducted within systematic and theological-pastoral paradigm of the Roman Catholic Church. It is recommended that a qualitative research use multiple methods to enable the researcher collect extensive data.\(^\text{47}\) Hence, I employed the following as my research instruments or tools: observations, participant observations,\(^\text{48}\) semi-structured oral


\(^{48}\) In discussing observations and participant observations, Earl Babbie prefers to use the term Field Research. He explains that “field researchers need not always participate in what they’re studying, though they usually will study it directly at the scene of the action.” See Earl Babbie, The Basics of Social Research (Toronto: Wadsworth, 2005), 298.
interviews, and focus group discussions. I used content analysis to analyze data from documents.

1.4.1 Data Collection

Using purposive samplings, I selected nine (9) Catholic Churches from the six Deaneries in the Archdiocese of Accra. These Churches conformed to the Nine Zones into which the various CCR were grouped. The Deaneries and their corresponding Zones were: Mamprobi Deanery (Zone 1), Kaneshie Deanery (Zones 2 & 3), Madina Deanery (Zone 4), Kpehe Deanery (Zone 5), Osu Deanery (Zone 6), and Tema-Battor Deanery (Zones 7, 8 & 9). The Kaneshie and Tema-Battor Deaneries had more than one zone because of their large size. The nine churches selected had urban, semi-urban and rural settings. That enabled me to cover varied geographical locations, an approach which is described as a multi-sited research endeavour.

During these visits, I personally observed and in some instances was a participant at CCR prayer meetings, Life and Growth in the Spirit Seminars, conferences, formation sessions, outreach programmes, and healing and deliverance sessions. The observations and/or participations helped me have firsthand knowledge and information of some of the activities of the CCR. As Tom Kumekpor notes, “[o]bservation brings the investigator into contacts, in one way or the other, with the phenomenon being studied.” Through these contacts I had, to the best of my knowledge, gathered reliable data. Thus, the observations and

50 This is also known as non-probability technique. This process limits the chances of all in the population to be sampled. It is usually used either because of the accessibility of the subjects or as determined by the researcher. See Dairo Afolorunso Olalekan, Statistics and Data Analysis for Research in the Humanities (Lagos: GraceWay Publishing House, 2015), 23; and Babbie, The Basics of Social Research, 189-90.
participation offered me an effective means of recording more precisely\textsuperscript{53} some of the activities of the CCR in the Archdiocese of Accra.

Also, I used semi-structured oral interviews as a data collection tool. Through my initial contacts, the respondents gave me the assurance of their willingness to talk. Hence, through purposive and snowball sampling techniques,\textsuperscript{54} and the use of semi-structured\textsuperscript{55} interview, sixty-five (65) members of the Church were interviewed.\textsuperscript{56} These were: (i) the Archbishop of Accra Archdiocese; (ii) two (2) elderly/senior Priests; (iii) a member of the Archdiocesan Council of Priests; (iv) the Archdiocesan Spiritual Director of the CCR; (v) fifty-five (55) CCR members; and, (vi) five (5) non-CCR lay faithful.

The purpose of the interviews was to enable me collect data for analysis on: (i) factors that led to the origins and spread of the CCR in the Archdiocese; (ii) the major activities the CCR was engaged in; (iii) the effects of the activities on orthodoxy and orthopraxis of the Church, and (iv) the impact of the activities on the evangelization task of the Archdiocese.

In contacting some of these key informants, I made use of telephone interviews for two reasons. First, some of the respondents were not readily available due to their commitments. The only way available for me was to conduct the interview by means of telephone. Second, some issues that came up needed further clarifications.

Apart from the Archbishop and the priests, the interviews with the lay faithful—charismatic members and non-charismatics---were done by consciously creating friendly “atmosphere,

\textsuperscript{53} Ibid., 65.

\textsuperscript{54} I initially began with purposive sampling technique. It did not take long when it became obvious that snowball sampling technique would be useful in locating some members of the CCR, in particular.

\textsuperscript{55} The purpose of “semi-structured” and “open-ended” interviews/questions are similar. John W. Creswell explains that by means of open-ended questions, participants are able to “express their views.” What Creswell says about “open-ended” questions applies to semi-structured interviews. See John W. Creswell, \textit{Research Design: Qualitative, Quantitative and Mixed Method Approaches} (London: SAGE Publications, 2003), 9.

\textsuperscript{56} These sixty-five (65) Catholics were the ones I identified as key informants since they were not only knowledgeable of the issues that were discussed, but in my view, they well represented the population of the Archdiocese. Moreover they were better positioned to give critical assessments of the issues.
devoid of fear, suspicion, threat, compulsion or self-interest.” To the best of my knowledge, this approach enabled the respondents provide relevant information. Additionally, I used neutral and nonjudgmental language, especially in cases which were considered sensitive to the respondents. The strategy was to elicit details from the respondents. Besides, I made use of probing and promptings to seek clarification on concepts and to elicit for details.

I had six (6) focus group discussions. These were composed of the following: (i) two separate groups of members of Council of Priests of the Archdiocese of Accra; (ii) Council of Elders of the CCR; (iii) a mixed group of CCR (comprising a member of the Council of Elders, Leaders of some Zonal and Parish Coordinators, and three ordinary members); (iv) CCR healing and deliverance ministers; and, (v) some Leaders of Zones One and Five of the CCR. The interactions established that the participants were knowledgeable about the issues that were discussed. This reflected in the exchange of views and expressions of varied opinions among the participants.

The predominant language I used for the interviews and focus group discussions was English. In some instances, I used Ewe, Twi and GaDangbe to enable the respondents better express themselves in the language that they were more comfortable with.

Finally, I gathered data from archival, primary and secondary sources. The archival materials included diaries of the first Divine Word Missionaries\(^{58}\) in the Archdiocese of Accra. The primary sources were mostly newsletters published by ICCRS\(^{59}\) and Renewal Ministries Ghana Mission. Other primary sources were magazines, periodicals, manuscripts, and brochures produced by the CCR of the Archdiocese of Accra and United States of


\(^{58}\) This is a Roman Catholic Religious Congregation that has been in the Archdiocese of Accra since 1938.

\(^{59}\) Abbreviation for International Catholic Charismatic Renewal Services.
America. Minutes of the ADST\textsuperscript{60} and Council of Elders, memos, letters from files and documents of ADST, Council of Elders, Archdiocesan Coordinators, and Deanery Coordinators also served as useful data. Others were hand-written and typed notes used for talks and teachings by leaders of the ministries of teaching, healing and deliverance, music, youth and evangelization (outreach).

Additionally, data was gathered from reports of the ADST, Council of Elders, intercessory, evangelization (outreach), leading (moderating), youth, music, and healing and deliverance ministries. Others were from a memorandum by the Pastoral Care Department of the National Catholic Secretariat (NCS) on the CCR, articles in The Catholic Standard and newspapers published by the CCR, and open letters in The Catholic Standard.

The secondary sources were scholarly works such as published books, journal articles, internet sources, and theses.

1.4.2 Data Analysis

Analysis of data was largely done by themes which were categorized from the interviews, observations, focus group discussions, and from the documents, namely, the archival, primary, and secondary sources. Furthermore, through the use of content analysis\textsuperscript{61} I noted issues such as the relevant context of the documents and the specific population from where the data was gathered. This helped in the interpretation of the documents.

1.5 Literature Review

This section of the research engages with selected works of scholars that show some connectedness with the activities of the CCR in the Archdiocese of Accra. To begin with, the experiential elements of Christianity have largely been identified as the major reason for

\textsuperscript{60} Abbreviation for “Accra Archdiocesan Service Team.”

\textsuperscript{61} This is a research method used in studying documents.
the development and spread of Pentecostalism. While historic mission churches have engaged mostly in intellectual and sometimes liberal attitude to the understanding of scriptures, Pentecostalism has paid serious attention to the experiential presence of the Holy Spirit in Christianity.

It is argued that the inability of historic mission churches to give greater prominence to the presence of the Holy Spirit in the church makes it difficult for one to experience God in the church. Thus, the inability to have a deeper personal experience of God in the church either through prayers or worship will invariable make one have a negative perception of the efficacy and importance of the church. People normally associate with a religion that helps them have a personal feel of the presence of God. Otherwise religion becomes abstract, uninspiring and unattractive.

Contributing to the significant role religious experience plays in Charismatic-Pentecostal Christianity, Cox argues that unlike the first Pentecost story, there came a time in the history of Christianity when people became discontented with the trend of religion in the world. This was because there was a disconnection between the first Pentecost event and the practice of Christianity. Instead of religion helping people to experience God, it rather presented to them an abstract idea of a God who appeared to be uninterested in the religious affairs of people. Veli-Matti Karkkainen, the Finnish theologian, makes a similar observation. He explains that in Pentecostal thought and expression, it is the experience of the Spirit that is given paramount consideration. This experience takes precedence over

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63 Ibid.
64 Ibid.
In contrast, historic mission churches give importance to the formulation of theological ideas in difficult western philosophical thought pattern.

Allan Anderson, an Anglo-Zimbabwean theologian of Mission and Pentecostal Studies, also argued that it is the experiential dimension of God, through the Spirit, more than textuality in religious life that gave rise to Charismatic-Pentecostal Christianity. Anderson’s argument appears to underlie the point made by Asamoah-Gyadu. Asamoah-Gyadu explains that religious experience is so vital in Pentecostalism such that “those who seek ‘membership’ do not have to go through a catechism.” Charismatic-Pentecostal churches express this experience of God “in liturgies that are primarily oral, narrative and participatory.” For these scholars, the experience of God through the Spirit is vital for the religious calling and understanding of the individual. Thus, the advent and spread of Charismatic-Pentecostal Christianity has been possible because of the emphasis on the experiential dimension of religion. This is contrary to the theological formulation that is more stressed by historic mission churches.

The concept “Pentecostalism” is another issue used in this work. Scholars are not in agreement with the exact definition and meaning of the term. For instance, Anderson asserts that because the term “Pentecostal” refers to varieties of movements in different parts of the world, it is difficult to define it. The term ranges “from fundamentalist and white middle-class ‘megachurches’ to indigenous movements.” While the indigenous movements easily adapted to the religious and cultural contexts of places of origin, a number of Western Pentecostals were hesitant in accepting such movements as Christian movement.

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67 Anderson, An Introduction to Pentecostalism, 201.
68 Asamoah-Gyadu, African Charismatics, 12.
69 Anderson, An Introduction to Pentecostalism, 201.
uncertainty raises the question about typology—the classification of the different strands of Charismatic–Pentecostal Christianity.

Andre Corten, a sociologist, and Ruth Marshall-Fratani, also contend that scholars do not agree among themselves about the use of the terminology partly because of its multiplicity and diversity. They conclude that the disagreement renders the use of “Pentecostalism” misleading. Also, they argue that believers at times ignore the use of the term or even reject it outright. The rejection adds to the confusion surrounding the term. For Corten and Marshall-Fratani, apart from multiple meaning of a terminology, the position of believers is also vital to the acceptance or rejection of a terminology.

Afe Adogame, a Nigerian scholar of World Christianity, opines that the elusiveness of what constitutes Pentecostalism and its provenance is challenged by current emerging discourses and Pentecostal historiography. The inability of scholars to agree on the exact certitude of the concept “Pentecostalism” should cause apprehension. However, Adogame argues that the “diverse academic scholarship, intellectual orientation and varied interpretations” has helped to propel the Pentecostal and charismatic movements to the centre stage of the global religious map. Also, these different approaches have helped in influencing and shaping each other.

Another debate about Pentecostalism is its source or origin. Like the definition of the term, scholars again are varied in their writings about the origins of Pentecostalism. The Azusa Street Revival in Los Angeles is cited as a birthplace and a major contributory factor in the

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73 Ibid.
74 Ibid.
75 Ibid.
spread of the Pentecostal movement. This appears to have informed the assertion of Grant L. McClung that the Pentecostal movement cannot be centered in a single location.\footnote{L. Grant McClung, Jr., ed. Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century (South Plainfield: Bridge Publishing Inc., 1986), 4.}


However, he regards the latter as “[t]he man who is generally recognized as the formulator of Pentecostal doctrine and the theological founder of the movement.”\footnote{Synan, “The Century of the Holy Spirit,” 42.}

Synan also explores the origins of Pentecostalism. He argues that by modern definition of the term, the first Pentecostals can be traced to Topeka, Kansas. In 1901 in Topeka, Parham established a Bible School.\footnote{The name of the Bible School, which was a training institute, was Bethel Bible College. Cf. Daniel E. Albrecht, Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality (Sheffield: Sheffield Academic Press, 1999), 32.}

Parham was a former Methodist Minister. Manifestation of speaking in tongues occurred among the “first” Pentecostals. Vinson considers 1901 as the year the movement started since “all historians agree the movement began early” that year.\footnote{Synan, The Century of the Holy Spirit, 3.}

Parham’s theology which attracted many was that speaking in tongue was akin baptism of the spirit in the bible. He founded the “Apostolic Faith,” a church movement\footnote{Ibid., 3-4.} from where Seymour first experienced the phenomenon of speaking in tongues. That was in 1905. It was however the Azusa Street revival that gained Pentecostalism \textit{worldwide attention} in 1906.

Daniel E. Albrecht, a theologian of Christian history and spirituality, also describes the events at Parham Bible School. He discusses what occurred at Azusa Street five years later. Albrecht notes that the “two events mark the symbolic and historical beginnings of the
twentieth-century Pentecostal movement.” Albrecht does not place one event over the other in terms of their historical significance even though the two events occurred five years from each other and at different places. The two events were experienced or recounted by different people. Both occurrences should be accorded the same importance and recognized as such.

Contributing to the debate on the historical controversy, Anderson describes as “bias” the way historians of Pentecostalism have interpreted history. He explains that the interpretations have mostly been from white American perspective. Sometimes, this included denomination and race, while overlooking other important contributions from Africans, Asians, Africa Americans, and Latinos. Thus, Anderson proposes the rewriting of Pentecostal history. Such a history will take on board scholarly works of other historians from other parts of the world. This will provide other perspectives.

Making reference to what he calls a “provocative article” by Joe Creech, himself a historian, Anderson argues that the story of the Azusa Street was shaped by “theological and historical paradigms that overlooked other points of origin.” Anderson disagrees with historians who either explicitly or implicitly give the impression that Pentecostalism first began in North America and through the efforts of western missionaries spread to other parts of the world such as Africa, Asia, Latin America and the Pacific.

As the debate on the exact place of origin of Pentecostalism rages on, the influence of the work of Hollenweger and his team of researchers from Birmingham have helped to reaffirm,

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82 Daniel E. Albrecht, Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality (Sheffield Academic Press, 1999), 30.
83 Anderson, An Introduction to Pentecostalism, 166.
84 Ibid.
85 Ibid.
86 Ibid.
87 Ibid.
88 Ibid.
since the 1970s, ‘the primacy of Azusa Street as the heart or “cradle” of Pentecostalism.’ Nonetheless, Anderson notes the conclusion of Pentecostal missiologist Paul Pomerville. Pomerville argued in favour of the theory that the origin of Pentecostalism could not be limited to one single geographical location. He asserted that Pentecostalism had spontaneous and universal beginnings which could be traced to different parts of the world. Anderson emphasized the significance of this conclusion because it “represented a new approach to the problem of origins.”

In Ghana, as in other parts of Africa, one notices an incredible diversity in the Charismatic-Pentecostal phenomenon. This diversity makes it difficult to give a uniform classification of the phenomenon. Julie C. Ma and Wonsuk Ma explain that until recently only three divisions have been used to classify Pentecostalism. These were Classical (or denominational) Pentecostals, Charismatic (or Neo-) Pentecostals, and Indigenous (or Neo-Charismatics). Julie Ma and Wonsuk Ma argue that apart from the Classical Pentecostals, a category with relative stability, the second category is said to have undergone significant change. The change is a result of “the addition of independent congregations who do not identify themselves with classical Pentecostals, to the traditional Pentecostal Christians found within established churches.” Julie and Wonsuk have predicted the continuous change of the landscape of this second group largely due to the influence of evangelical orientations and networks. They describe the last category as problematic for four reasons: its fluidity, diversity, ‘discovery’ of new groups, and others that resemble Pentecostals but are ‘less Christians.’ Among examples cited of the last group was “majority of the African

89 Ibid., 168.
91 Anderson, An Introduction to Pentecostalism, 172.
92 Ma and Ma, Mission in the Spirit, 4.
93 Ibid.
94 Ibid.
95 Ibid.
96 Ibid., 4-5.
Initiated Churches.”97 What would have been of interest to students of African Christianity would be for Julie Ma and Wonsuk Ma to name specific examples of the African Initiated Churches which on the surface appear Pentecostal but are ‘less Christians.’

But Ogbu Kalu, a church historian and a Pentecostal theologian, broadened the typology of the Pentecostal to not less than ten types.98 These are: “inter-denominational fellowships, evangelistic ministries, deliverance, prosperity gospellers, Bible distribution, Children ministries, rural evangelism, intercessors for Africa, classical Pentecostal missions from Europe and charismatic movements in various mission churches.”99 Kalu based his analysis on what he called “professional emphases.”100 Kalu’s categorization is confusing because of his inclusion, for instance, of “deliverance,” “prosperity gospellers,” “Bible distribution,” “rural evangelism” among types of typologies of Pentecostalism. The confusion arises because at least one feature of Pentecostalism is the practice of healing and deliverance. Thus, the typology given by Kalu appears to be made up of both the generally accepted classifications by most scholars and some of the core messages or theological emphasis of Pentecostalism. Hence, Anderson cautions that “[a]ny attempt at classification therefore can be only preliminary and tentative and should clarify, not confuse, issues.”101 The classification of Kalu is a kind of expansionism, while the threefold typology of Julie Ma and Wonsuk Ma may be described as reductionism.

Anderson added a fourth type to the three by Julie and Wonsuk. He named them as Classical Pentecostals, Older Independent and Spirit Churches, Older Church Charismatics. He

97 Ibid., 5. African Initiated Churches with the acronym AICs is used in this work to variously refer to African Independent/Instituted/Indigenous Churches.


99 Ibid.

100 Ibid.

included the Catholic Charismatics, and Neo-Pentecostal and neo-Charismatic Churches.\textsuperscript{102} Anderson is quick to draw attention to the fluid way the term “neo-Pentecostalism” has been used over the past fifty years. The term has been used at various times to refer to older Independent and Spiritual Churches.\textsuperscript{103} It has also been used to refer to independent Charismatic Churches.\textsuperscript{104} Lately, it is being used to refer “to a wide range of newer independent Pentecostal churches that embrace contemporary cultures, use contemporary methods of communication, media, and marketing, form international networks or ‘ministries,’\textsuperscript{105} and have the proclivity to preach prosperity and wealth.\textsuperscript{106}

So far, the thesis has looked at some of the typologies of Pentecostal scholars from Africa and elsewhere. What follows is a brief discussion of the typologies used by Omenyo and Asamoah-Gyadu, the two foremost Ghanaian scholars on Pentecostalism. The typologies of both scholars are restricted to Pentecostal and Renewal Churches within the Ghanaian religious scene.

Omenyo acknowledges the difficulty that may arise in the minds of anyone unfamiliar with the Ghanaian context. The reason is because of the multiplicity of the Pentecostal-type movements.\textsuperscript{107} As argued, the multiplicity of Pentecostalism is not restricted to any one particular country or geographical location. Hence the observation made in this study also applies to the situation in Ghana. Referring to some of Omenyo’s earlier works, it is observed that his categorization comes to a total of six. These are: African Independent Churches (AICs) which either have their origin in Ghana or other African countries, Classical Pentecostal Churches, Neo-Pentecostal or Charismatic/Evangelical Non-

\begin{footnotes}
\footnotetext[102]{Ibid. 17-19.}
\footnotetext[103]{Ibid., 20.}
\footnotetext[104]{Ibid.}
\footnotetext[105]{Ibid.}
\footnotetext[106]{Ibid.}
\footnotetext[107]{Cephas N. Omenyo, “From The Fringes to the Centre: Pentecostalization of the Mainline Churches in Ghana,” \textit{Exchange} 34, no. 1: 47.}
\end{footnotes}
denominational Fellowships such as Women’s Aglow and Full Gospel Business Men’s Fellowship International, Charismatic Renewal Movement found in historic mission churches such as Catholic Charismatic Renewal, Neo-Pentecostal/Charismatic Churches. Examples are the International Central Gospel Church and Christian Action Faith Ministries. Lately, the Neo-prophetic Churches/Ministries are included in the typology. And examples are the ministries of Emmanuel K. Apraku and Prophet Elisha Salifu Amoako. This last group, together with very recently emerged ones, emphasizes what has become known in Ghanaian parlance as Sunsum Akwankyere.

Asamoah-Gyadu broadly identifies three typologies of Charismatic-Pentecostal Christianity in Ghana. They are: African Independent Churches (AICs), Western Mission-Related Pentecostal Denomination, or Classical Pentecostalism, and Neo-Pentecostal Movements. The third ‘exists in autochthonous churches, generally designated as “Charismatic Ministries,” Full Gospel Business Men’s Fellowship International, and Women’s Aglow, as well as Bible Study and Prayer Groups, and Charismatic Renewal Movements in historic mission churches such as the Presbyterian and Roman Catholic Churches. Asamoah-Gyadu’s classification, like that of Omenyo, can also be conveniently expanded to six without distorting the typologies or the meanings he intended to convey. In a word, Omenyo’s and Asamoah-Gyadu’s classifications are almost the same. There is only a thin line dividing the two sets of typologies. Charismatic-Pentecostal Christianity, known in the Roman Catholic circles as “Charismatic Renewal” exhibits characteristics reminiscent of

108 -------., Pentecost outside Pentecostalism, 94.
109 This is a religious practice where Prophets in the Neo-prophetic Churches/Ministries offer spiritual guidance and counselling. See Asamoah-Gyadu, Contemporary Pentecostal Christianity, 41.
110 Asamoah-Gyadu prefers to designate the AICs Sunsum Kronkron because of two reasons: the term captures the vernacular form as understood in Ghana; second, the term brings out a clear distinction from others AICs that have African nationalism or Ethiopianism orientation.
the typologies of Omenyo and Asamoah-Gyadu. As we have argued, the typologies of the two scholars are not remarkably different, in most cases, they overlap.

The prominence given to the Holy Spirit in Pentecostal discourse and practice is highlighted by many scholars. Ruth Marshall-Fratani, for instance, argues that in Pentecostalism the gifts of the Spirit may be within the reach of anyone. These gifts are not only for specially anointed, charismatic leaders.112 God may endow any ordinary member of the community of believers with his spirit and use all to manifest his power and glory. The argument of Marshall-Fratani is that the gifts of the Spirit are neither restrictive nor only available to a select few. Instead every believer stands to benefit from the works of the Holy Spirit.

Hollenweger takes issues with the inability of Charismatic-Pentecostal Christianity to develop a pneumatology that marches with its own experience. He observes that while Pentecostals and Charismatics are noted for their strong pneumapraxis,113 that is, the experience of the spirit, the same cannot be said about their interpretation of the experiences of the spirit.114 In the opinion of Hollenweger, Pentecostals generally follow a Calvinistic pneumatology which is strictly christological. He concedes that not all commentators are in agreement with this point of view115 and explains that in the West, Christology is exclusively used to determine what is spiritual.116

Eastern Orthodox churches have raised objection to this way of explaining the doctrine of the spirit. They argue that such a determination is “a device by church authorities to control and domesticate the Spirit in Pentecostal, Catholic, and Protestant churches.”117 The

114 Ibid.
115 Ibid.
116 Ibid.
117 Ibid.
contention of the Eastern Orthodox Churches is “that the West does not have a proper pneumatology.”\textsuperscript{118} This is contestable. Despite this, Hollenweger states that both Huldreich Zwingli and John Calvin, two well-known theologians of the West, never went along with those who reduced pneumatology to Christology.\textsuperscript{119} The two “recognized the Spirit outside the churches and outside the influence of the Christian gospel.”\textsuperscript{120}

Hollenweger raises an obvious theological problem for the Pentecostal. One derives from the transformation that African Pentecostal Churches have had because of the integration of some elements of African traditional religions into their version of Pentecostalism. If these elements can contribute to the growth and spread of African “Pentecostalism, then we must ask whether these elements might belong to the order of God’s creation, to the realm of the \textit{Creator Spiritus}, to the good but confused order of creation and not exclusively to the power of the prince of the world.”\textsuperscript{121} Hollenweger offers a pneumatological explanation to this question. He suggests that the Holy Spirit should be seen as \textit{ruach Yahwe}.\textsuperscript{122} The Holy Spirit is capable of changing the life of individuals and institutions through the outpouring of his spirit on whomever he wishes. Additionally, the Holy Spirit sustains all including unbelievers. Thus, the Holy Spirit is capable of using persons or elements considered non-Christians for the good and growth of humanity.

Omenyo also discusses pneumatology in Charismatic-Pentecostal Christianity. He asserts that the Holy Spirit occupies a central place in the ethos of Charismatic-Pentecostal Churches.\textsuperscript{123} These churches encourage their faithful to desire and experience the Holy Spirit and His gifts.\textsuperscript{124} For Omenyo, speaking in tongues, prophecy and healing are the three

\textsuperscript{118} Ibid.
\textsuperscript{119} Ibid., 219.
\textsuperscript{120} Ibid.
\textsuperscript{121} Ibid.
\textsuperscript{122} This is the life-giving and life-sustaining Spirit of God. Acts 2:17 describes how all flesh, and not only Christians, have the Holy Spirit poured out on them.
\textsuperscript{123} Omenyo, “From the Fringes,” 51.
\textsuperscript{124} Ibid.
most cherished gifts of the Holy Spirit.\textsuperscript{125} What is not clear is whether Omenyo lists the gifts in order of preference or importance among Ghanaian Pentecostals. Regardless of this, African Pentecostal and Charismatic churches offer public witness of the inevitability of the Holy Spirit and His gifts. These Churches claim \textit{spiritual power} is absent in historic mission churches. This bias is rooted in the view that historic mission churches place less emphasis on pneumatology.\textsuperscript{126}

Pentecostal and Charismatic pneumatology resonates, for the most part, with the African spiritual worldview,\textsuperscript{127} where experiential supernaturalism is a spiritual first principle. John Samuel Pobee, a Ghanaian Professor emeritus and a Reverend Canon of the Anglican Church--Accra, explains the significance of experiential supernaturalism in charismatic movements in Ghana.\textsuperscript{128} He explains it as a theory “which seeks for and believes in the promise of Christ to send his Spirit.”\textsuperscript{129} This is likely to be appreciated in a religious landscape that is prevalent with belief in deities and Christ’s promise of empowering his followers with the Holy Spirit.\textsuperscript{130}

The Holy Spirit as a concept is also discussed by Cox. He explains that the Holy Spirit, which many Pentecostals prefer to call “Holy Ghost,” occupied a central place in early Pentecostal movements.\textsuperscript{131} These early pentecostals were clear in their minds about what they meant by the Holy Ghost. For them the Holy Spirit:

\begin{quote}
was the same Spirit who hovered over the primal chaos when God created the world, who spoke through the prophets, who dwelt in Jesus Christ and ---most important---who has begun to fulfill all the biblical promises by creating a new heaven and a new earth where justice and compassion would reign.
\end{quote}

\textsuperscript{125} Ibid.
\textsuperscript{126} Ibid.
\textsuperscript{127} Ibid.
\textsuperscript{128} Ibid.
\textsuperscript{130} Pobee, ‘African Spirituality,’ 7-8; See Omenyo, “From the Fringes,” 51.
\textsuperscript{131} Cox, \textit{Fire From Heaven}, 316.
\textsuperscript{132} Ibid.
For Cox, because the eschatology which was one of the most prominent expectations of early Pentecostals was not fulfilled, there had been a paradigm shift.\(^{133}\) This shift led to emphasis on the Holy Spirit as the healer and companion of the believer.\(^{134}\) In the thinking of Cox, delay in the fulfillment of the eschatology later gave room to change in emphasis where the work of the Spirit was best seen in the healing ministry of Jesus.

The emphasis that Charismatic-Pentecostal Christianity places on pneumatology as discussed by scholars such as Marshall-Fratani, Hollenweger, Omenyo and Cox are different from the discourse and emphasis on Pentecostalism from the perspective of the Catholic Church. Joseph Cardinal Ratzinger,\(^{135}\) in the “Foreword to the German Edition” of Raniero Cantalamessa’s book *Come, Creator Spiritus: Meditations on the Veni Creator*, expressed the view that ‘for a long time the topic “Holy Spirit” occupied only a modest place in western theology.’\(^{136}\) Singling out Johann Adam Mohler\(^{137}\) as among some laudable exceptions, Cardinal Ratzinger noted that “one could even speak of the Holy Spirit as the unknown God.”\(^{138}\) It was the Second Vatican Council (Vatican II) that brought back the consciousness of the presence and role of the Holy Spirit in the Church. To borrow the expression of Omenyo, Vatican II brought the Holy Spirit “from the fringes to the centre”\(^{139}\) of the Church.

Yves Congar has long held the view that “Eclipse of the Holy Spirit”\(^{140}\) occurred in the Catholic Church in the Middle Ages and Counter Reformation periods. It was at the Second

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\(^{133}\) Ibid. 317.

\(^{134}\) Ibid.

\(^{135}\) Cardinal Ratzinger was a theologian in charge of Doctrine of Faith at the Vatican. He later became Pope Benedict XVI and resigned from office in 2013.


\(^{137}\) J.A. Mohler was a German Catholic theologian who lived from 1796--1838.

\(^{138}\) Ratzinger, “Foreword to the German Edition,” ix.

\(^{139}\) See the title and argument of Omenyo in his article “From The Fringes,” 1.

Vatican Council that the role of the Holy Spirit was highlighted. For instance, in the economy of salvation,\textsuperscript{141} the Holy Spirit is seen as the life-principle of the Church.\textsuperscript{142}

Michael Schmaus, a German Roman Catholic theologian and an expert in dogmatics, is another scholar who discusses pneumatology in the Catholic Church. He explains that the Holy Spirit has always been present and active in the Church.\textsuperscript{143} The Holy Spirit is “the One Sent of the heavenly Father, as the Gift which Jesus Christ has made to his Church, his body.”\textsuperscript{144} Schmaus appeals to scriptures as the basis for knowing the abiding efficacy of the Holy Spirit. He attributes the great commission of bringing God’s salvation to the Gentiles as the work of the Holy Spirit. He argues that witnessing to Jesus Christ is the principal function of the Holy Spirit.\textsuperscript{145} The Holy Spirit’s task of witnessing is done through human beings.\textsuperscript{146} Schmaus attempts to point out the significance of the Holy Spirit in the life and mission of the Church. He explains that the Holy Spirit is not only active in the hierarchy of the Church but is operative in every member of the Church.\textsuperscript{147}

Schmaus distinguishes a threefold mode of operation of the Spirit. The first mode has its basis in First Corinthians Chapter 12, which describes “the extraordinary, unusual, unexpected working of the Spirit.”\textsuperscript{148} In the first mode Schmaus warns against a narrow interpretation of attributing the manifestation of the Holy Spirit and his charisms only to either the office-holders of the Church or to the laity. He argues that the charisms are not meant for, or restricted to only one group of persons in the church but can be given to any

\begin{itemize}
  \item \textit{Economy of Salvation} (or \textit{Divine Economy}) is the creation of the world by God and his plans for the salvation of humankind.
  \item Wostyn, “Catholic Charismatics,” 364.
  \item Ibid.
  \item Ibid.
  \item Ibid, 60.
  \item Ibid.
  \item Ibid.
\end{itemize}
member of the Christian community.\textsuperscript{149} He also affirms, just like many commentators on Pentecostal pneumatology, that the charisms have never been absent in the Church.\textsuperscript{150}

The second mode is demonstrated mainly by two means: through the unselfish love of Christians as seen in their day to day lives, and by the readiness of Christians to take up the cross of the Lord daily.\textsuperscript{151} The Holy Spirit thus strengthens, consoles, and enlightens believers.\textsuperscript{152} This encounter with the Spirit enables humankind to see their sinful conditions and turn towards Christ.\textsuperscript{153} Here, Schmaus links the receiving of the Holy Spirit to repentance. He appears to point out the apparent contradiction in the life of Christians who claim to be endowed with the charisms but are unconscious of the dangers of their sins.

The third mode “is found in the official activity of the office-holders appointed by Christ.”\textsuperscript{154} The Holy Spirit is at work in these office-holders.\textsuperscript{155} Schmaus explains that the charismatic and the institutional (or hierarchical) gifts of the Church do not oppose each other.\textsuperscript{156} It is the same Holy Spirit who works in both the institutional and charismatic gifts for the building up of the Church.

Leon Joseph Suenens\textsuperscript{157} also writes on the Holy Spirit in the Catholic Church. He makes reference to the personal urge on the need to stress, especially after Vatican II, on the importance of the role of the Holy Spirit.\textsuperscript{158} Like Schmaus, Suenens also refers to the presence in the church of both the institutional and charismatic gifts. However, he admits

\begin{itemize}
\item \textsuperscript{149} Ibid.
\item \textsuperscript{150} Ibid., 60.
\item \textsuperscript{151} Ibid.
\item \textsuperscript{152} Ibid., 61.
\item \textsuperscript{153} Ibid.
\item \textsuperscript{154} Ibid., 60.
\item \textsuperscript{155} Ibid., 62.
\item \textsuperscript{156} Ibid.
\item \textsuperscript{157} When Suenens was ordained a Bishop in 1945, he took \textit{In Spiritu Sancto} (In the Holy Spirit) as his motto. As he himself explained, he took that decision at a time when not much was being said in the Church about the Holy Spirit. Suenens later became a Cardinal-Archbishop of Maline-Brussels, Belgium. He is on record as one of the foremost advocates of the Holy Spirit in the Catholic Church. He was for years associated with the Catholic Charismatic Renewal.
\end{itemize}
the occasional tension that arises in the church between these two gifts. 159 Suenens sees the two elements as constituting one Church. He explains “there is no such thing as a double church.”160 He emphasizes that “[t]here is only one body of Christ, but that body of Christ is created by the Spirit.”161 Suenens advocates for what he calls a “permanent complementarity” between the institutional (hierarchical) Church and the activities of the Holy Spirit.162

Suenens presents a graphic description of how this relationship ought to be. He explains what the Church will be without or with the Holy Spirit. The description quotes the speech of the Greek Orthodox Patriarch Ignatios (at the time, the Metropolitan Bishop of Latakia, Syria) to the General Assembly of the World Council of Churches in 1968 at Uppsala, Sweden: The speech reads:

Without the Holy Spirit—supposing that the Holy Spirit were not present in the Church of God. Without the Holy Spirit, God is far away, Christ stays in the past, The Gospel is a dead letter, The Church is simply an organization, authority a matter of domination, mission a matter of propaganda, the liturgy no more than an evocation, Christian living a slave morality. But in the Holy Spirit: through the Holy Spirit—the universe is resurrected and groans with the birth pangs of the Kingdom, the risen Christ is there, the Gospel is the power of life, the Church is communion with the Trinity, authority is a liberating service, mission is a Pentecost, the liturgy is both memorial and anticipation, human action is deified.163

160 Ibid., 255.
161 Ibid.
162 Ibid., 256.
163 Ibid. See Suenens, A New Pentecost? 30. While in the first reference Suenens does not identify the author but only refers to him as an “Orthodox theologian,” he however names him in the second reference. Another noticeable difference is that Suenens has claimed that the theological statement was made during the “General Assembly of the World Council of Churches” in one source and at the Ecumenical Council of Churches in another source. The venue and the date remain unchanged. It will therefore appear that Suenens is making reference to one event but gives two different descriptions or names.
In this description, one sees the dynamic presence of the Holy Spirit in all that is visible in the Church. Suenens concludes that the entire Church stands to gain from the Holy Spirit and his renewing actions.¹⁶⁴

Kenan B. Osborne, another renowned Catholic theologian, discusses the role and efficacy of the Holy Spirit in the Church. First, he examines the relationship between the humanness of Jesus and the Holy Spirit. He cites six instances where the Holy Spirit is operative in Jesus:¹⁶⁵ (i) at the very being and meaning of who Jesus is; (ii) at his baptism, that is, at the beginning of his public ministry; (iii) forms an essential part of the message of the preaching of Jesus; (iv) in the deed of Jesus; (v) is specially promised after the death of Jesus and his resurrection; (vi) bestowed on the disciples of Jesus in his appearances after his resurrection.¹⁶⁶

Osborne sees these events as being significant.¹⁶⁷ Thus, he concludes that if the Holy Spirit were eliminated, Jesus would be meaningless.¹⁶⁸ He argues that it is the presence of the Spirit to Jesus that gave rise to Spirit Christology in the early centuries of the Church.¹⁶⁹ He recommends that for one to make a sound theological argument, one must trace all sacramentality back to Jesus.¹⁷⁰ Otherwise, the “presence of the Spirit within the humanness of Jesus, and the presence of the Spirit in the Church is meaningless;”¹⁷¹ and meaningless also is the Spirit in the sacrament of confirmation.¹⁷²

¹⁶⁶ Ibid.
¹⁶⁷ Ibid.
¹⁶⁸ Ibid.
¹⁶⁹ Ibid.
¹⁷⁰ Ibid.
¹⁷¹ Ibid., 129-30.
¹⁷² Ibid.
Second, for Osborne, greater emphasis should be placed more on the Holy Spirit and his presence than on the gifts of the Spirit.\textsuperscript{173} Cardinal Suenens makes a similar point. He explains that the Holy Spirit is “more important than the gifts”\textsuperscript{174} that he gives. Osborne cautions against the impression “that only in the sacrament of confirmation is the Spirit given, is the Spirit poured out, or that the ‘fullness of the Spirit’ is given only in confirmation.”\textsuperscript{175} Osborne’s caution raises questions about how the local church presents the sacrament of confirmation to the faithful. The sacrament of confirmation is sometimes presented and taught in the Catholic Church by some priests and catechists as if it is the only sacrament by which one receives the Holy Spirit. At times, matters are worsened when the impression is given that it is only the bishop who can validly administer this sacrament and impart the Holy Spirit.

I will now proceed to another important concept, \textit{contextualization}.\textsuperscript{176} Anderson explores pneumatology and explains the vital contributions Pentecostal Churches in the southern hemisphere have made to this area of study.\textsuperscript{177} He points out the apparent difficulty associated with dualistic rationalizing; a western approach to theology.\textsuperscript{178} This approach is incompatible to the African religious worldview which does not make a dichotomy between the physical and the spiritual, or the personal and social.\textsuperscript{179} The African views the world holistically. Anderson’s argument is that the difficulty that western theologizing brings about often results in the creation of theological vacuum that is often filled by the grassroots theology of the Pentecostal Churches of the Majority World.\textsuperscript{180} Asamoah-Gyadu seems to articulate the same point when he refers to studies conducted on the nature of African

\begin{footnotesize}
\begin{itemize}
  \item \textsuperscript{173} Ibid.
  \item \textsuperscript{174} Suenens, “The Holy Spirit: Our Hope,” 258.
  \item \textsuperscript{175} Osborne, \textit{The Christian Sacraments of Initiation}, 132-3.
  \item \textsuperscript{176} Contextualization as used in this paper should be understood to be synonymous with what other scholars refer to as Inculturation, Incarnation, or Africanization.
  \item \textsuperscript{177} Anderson, \textit{An Introduction}, 198.
  \item \textsuperscript{178} Ibid.
  \item \textsuperscript{179} Ibid.
  \item \textsuperscript{180} Ibid.
\end{itemize}
\end{footnotesize}
Independent Churches which show that “Christianity can be expressed and meaningfully informed by the African religio-cultural reality.”\textsuperscript{181} Asamoah-Gyadu affirms that African Churches take African worldviews seriously. In the mediation of the Gospel, sensitivity is shown towards African religious and cultural perceptions of reality. This has contributed to the phenomenal growth of African Christianity.\textsuperscript{182}

Omenyo also looks at the positive development of contextualization on African Christianity but adopts a different approach. He examines contextualization from the perspective of charismatic groups in the historic mission churches.\textsuperscript{183} He describes these charismatic groups as movements that are determined to ‘de-Westernize’ their churches. The “de-Westernization” was the result of the legacies inherited from Western Missionary Movements that came to Ghana in the 19\textsuperscript{th} century.\textsuperscript{184} The “de-Westernization” was intended to reduce the influence of western thoughts, ideas and worship. A theology and mode of worship that are appropriate to the African religious worldview are to replace the western legacies. Hence, Omenyo calls on theologians of the historic mission churches to offer appropriate response to theological insights and guidance. The ability to do this effectively will result in an appropriate synthesis which will enrich African Christian theology, life and expression.\textsuperscript{185} Omenyo believes that the ultimate effect of such a vital dialogue may be beneficial to the Church in Africa.\textsuperscript{186} It may also be Africa’s contribution to the global Church.\textsuperscript{187}

Kalu also explores the importance of contextualization in Pentecostalism. He explains that while some of the early missionaries encouraged the rejection of some aspects of indigenous

\begin{flushright}
\textsuperscript{181} Asamoah-Gyadu, \textit{African Charismatics}, 39. \\
\textsuperscript{182} Ibid. \\
\textsuperscript{183} Omenyo, “From the Fringes to the Centre,” 53. \\
\textsuperscript{184} Ibid. \\
\textsuperscript{185} Ibid., 54. \\
\textsuperscript{186} Ibid. \\
\textsuperscript{187} Ibid.
\end{flushright}
African culture and religious worldview, Pentecostals have taken the African cosmology seriously.\textsuperscript{188} The Pentecostal movement has therefore been able to address the reality of the African thought and religious worldview about forces of evil, and demons. Kalu sees this as the major contribution\textsuperscript{189} of the movement to the religious worldview of the African. He argues that Pentecostal movements deploy four strategies in addressing the reality of malevolent forces. These are: (i) the adoption of a posture of spiritual warfare; (ii) the use of covenant imagery in describing the relationship that exists between human beings and the gods;\textsuperscript{190} (iii) exploring of common grounds of the Bible and the African worldviews; and (iv) the reinventing of a theology that claims the rule of God over the entire inhabited earth.\textsuperscript{191}

Kalu disagrees with the theory that says demons were manufactured by African Christians who were also said to have enlarged their provenance.\textsuperscript{192} Rather he argues that demons, whose leaders had names such as “Azazel,” “Mastema,” “Satan,” and “Beliar,” also abound in Jewish literature.\textsuperscript{193} To show how real these forces were, Kalu explains that the ministry of Jesus was a cosmic battle with the forces of evil. Through this, Jesus rescued humanity from these forces.\textsuperscript{194} Kalu’s conclusion points to an African Pentecostal theology that is attentive to the primal worldview of African spiritualities.

Our final review of literature examines two theological issues, namely: speaking in tongues and baptism in the Spirit. These concepts also have connectedness with CCR activities in the Archdiocese of Accra. On speaking in tongues, Jurgen Moltmann, a German Reformed theologian, points to its history. He argues that it was through this phenomenon (speaking

\textsuperscript{189} Ibid., 178.
\textsuperscript{190} A preferred word to describe the gods would have been “deity.”
\textsuperscript{191} Ibid., 178-9.
\textsuperscript{192} Kalu, \textit{African Pentecostalism}, 182.
\textsuperscript{193} Ibid.
\textsuperscript{194} Ibid.
in tongues) that Christian communities came to life. Moltmann does not contest the fact that Pentecostal movements display evidence of the phenomenon. Though he avoids making any direct link between speaking in tongues and the growth of Pentecostal, he admitted the rapid expansion of Pentecostal and Charismatic communities in countries of young churches as well as in old Christian countries. Moltmann’s understanding of speaking in tongues is that it loosens the tongues of the speechless person to enable them express their experience of faith and feeling. He sees it as a special gift and explains that Paul considers it to be translatable in the Holy Spirit and that it has its origin in God.

Donald W. Dayton, an Evangelical and Pentecostal theologian, also sees speaking in tongues as the most important characteristic feature in Pentecostal movements. He admitted that the movements have generally been interpreted in terms of this gift of the Holy Spirit.

Jean-Jacques Suurmond, a Dutch Pentecostal/Charismatic theologian, makes reference to the teaching of Parham about speaking in tongues. He explains that the teaching has had great influence on the present day in the sense “that baptism in the Spirit would be exclusively proved by speaking in tongues” by the believer. Suurmond points to the fact that it is speaking in tongues that will be the yardstick to determine baptism in the spirit. Without speaking in tongues it will be extremely difficult to determine the genuineness of baptism in the spirit.

Anderson’s comments about Parham and speaking in tongues do not appear to support the argument of Suurmond. Anderson notes that Parham, and even Seymour, and most early

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197 Ibid., 27.
Pentecostals, believed that by speaking in tongues, they had received *xenolalia*, that is, a gift of foreign languages to enable them carry the good news to the ends of the earth.\(^{200}\) Later this belief resulted in adjustment of theology from *xenolalia* to *glossolalia*—belief in ‘unknown tongues.’ The change of emphasis came about because the early Pentecostal missionaries soon discovered that the people of the lands where they preached did not understand their tongues.\(^{201}\) Besides, speaking in tongues in modern times is given a new interpretation as it is seen more in terms of personal edification.\(^{202}\) Anderson makes another important comment when he says that recent studies seem to suggest that the practice of speaking in tongue has reduced drastically among Pentecostals as many do not use it on a regular basis.\(^{203}\) This research examines the place of speaking in tongues in CCR hermeneutics.

As noted, another theological issue associated with Pentecostalism is baptism in the spirit. Because of the centrality of baptism in the spirit in Pentecostalism, Peter Hocken, a British theologian and historian of the Catholic Charismatic Renewal and the Pentecostal Movements, recommends that any reflection on Pentecostal-Charismatic movements must give special attention to this reality.\(^{204}\) In discussing the baptism of the spirit, Hocken generally adopts two approaches: first, he relies on data from the New Testament and second, he depends on contemporary experience, with particular reference to the reasons behind the name *baptism in the spirit*.

On the first approach, Hocken examines six scriptural texts from the New Testament: namely, Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16. He notes that the passages use verb forms but not the noun form “baptism.” He concludes that ‘there is no

\(^{201}\) Ibid.
\(^{202}\) Ibid.
\(^{203}\) Ibid.
biblical instance of the phrase “baptism in the Holy Spirit.” In the analysis of Hocken, the verbal form which was exclusively used shows that emphasis was placed on “the agent first, and then the instrument used by the agent, more than the experiences of recipients and their consequences.” He names the one who baptizes with the Holy Spirit or in the Holy Spirit, as the agent; this he identifies as Jesus, while the instrument or modality is the Holy Spirit.

Referring to the first Pentecostals, Hocken says they believed that their experience of the baptism in the spirit was the same experience that the first Christians had. Today, Pentecostals are generally of the firm belief that the outpouring of the Holy Spirit in the previous century (and the current century) is a sign that a restoration is occurring in the Church. Ecclesiologically, baptism of the Holy Spirit is meant to fully equip the Church to enable it fulfill its mission effectively in preparation for the second coming of Jesus.

Anderson presents debates on Spirit of the Baptism and the doctrines of “consequence” and “subsequence.” He argued that generally, “Classical Pentecostals are usually taught to believe in the two distinct doctrines of ‘consequence’ or ‘initial evidence’ (that speaking in tongues is the consequence, or primary evidence of Spirit baptism), and ‘subsequence’ (that Spirit baptism is a definite and subsequent experience to conversion).” The understanding is that there is a theological link between speaking in tongues and baptism of the spirit. Like Hocken, Anderson also refers to specific biblical passages to argue out his case. Using four examples from Acts of the Apostles, Anderson explains that Pentecostals support these two doctrines because the passages “indicate that there is an experience of receiving the Spirit some time after conversion and that … those who received the Spirit spoke in tongues.”

Pentecostals then see a normative pattern between baptism of the Spirit and speaking in

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205 Ibid., 39-40.
206 Ibid., 40.
207 Ibid.
208 Ibid., 61.
209 Anderson, An Introduction, 190-1.
210 Ibid., 191.
tongues.\textsuperscript{211} This research will examine the relationship between baptism in the spirit and speaking in tongues as understood by the CCR of the Archdiocese of Accra.

To conclude, this section shows that literature abounds on salient concepts associated with Charismatic-Pentecostal Christianity. Some of these are: Holy Spirit, speaking in tongues, Baptism in the Spirit, charisms, and institutional gifts. I find the literature reviewed “recent, credible and relevant scholarship.”\textsuperscript{212} However, it seems there is a paucity of literature on the effects of the activities of Charismatic-Pentecostal Christianity on the evangelization mission of the Catholic Church. This thesis, therefore, examines the pastoral-theological issues of the activities of the Catholic Charismatic Renewal Movement for the evangelizing mission of the Archdiocese of Accra.

1.6 Theoretical Framework

The research relied on the \textit{Deprivation Theory} of Charles Y. Glock and Rodney Stark as its theoretical framework. Glock and Stark’s theory posit deprivation to mean “any and all of the ways that an individual or group may be, or feel, disadvantaged in comparison to other individuals or groups or to an internalized set of standards.”\textsuperscript{213} Deprivation is usually classified into two types: relative and absolute. Relative deprivation comes about as a result of “the discrepancy between what one expects in life and what one gets.”\textsuperscript{214} Relative deprivation appears to work on the premise that what one eventually gets is less in value

\begin{itemize}
\item \textsuperscript{211} Ibid.
\item \textsuperscript{212} Johann Mouton, \textit{How to Succeed in your Master’s and Doctoral Studies} (Pretoria: VanSchuik, 2001), 87.
\end{itemize}
than what one has expected.\textsuperscript{215} Absolute deprivation concerns such issues as starvation, physical abuse and poverty.\textsuperscript{216}

Glock and Stark identify five different types of deprivation. These are: economic, social, organismic, ethical, and psychic.\textsuperscript{217} Each of these is said to be responsible for the emergence of a particular type of religious group. The five types of deprivation and their corresponding religious groups are: sect, church, healing movement, reform movement and cult, respectively.\textsuperscript{218} For instance, the theory argues that economic deprivation has been responsible for the establishment of religious sects. Thus, any person who is faced with economic challenges will most likely find a home in a sect.

Similarly, since organismic deprivation, that is, deprivation in mental and physical health has given rise to healing movements the apparent conclusion is that anyone who has physical and mental health challenges may seek help from a movement that places healing issues as its top priority. Health deprivation then becomes means of recruitment into healing movements. Deprivation has become the cause of recruitment into, the formation of religious groups, and the subsequent personal commitment that a person gives to a particular religious group.

Applying the deprivation theory to the CCR, it is noted that prior to the emergence of the movement, the religious landscape of Ghana already had African Initiated/Independent Churches (AICs). Additionally, there was \textsuperscript{219} “the proliferation of new autonomous

\textsuperscript{215} There is the possibility that what a person gets may positively be beyond the person’s expectation. In such a situation, the difference between expectation and actuality may be positive. I do not think an example like this is a deprivation. It is not intended by the theory.


\textsuperscript{217} Ibid.

\textsuperscript{218} Ibid.

\textsuperscript{219} Among the Charismatic-Pentecostal Churches that begun to emerge were Action Chapel International by Archbishop Nicholas Duncan Williams in 1979, and the International Central Gospel Church by Pastor Mensa Otabil in February 1984. See Paul Gifford, “Ghana’s Charismatic Churches,” \textit{Journal of Religion in Africa} 24, no. 3 (1994):242-4. These churches, together with others began to draw to their fold large following.

\textsuperscript{219} Gifford, “Ghana’s Charismatic Churches,” 241.
Pentecostal churches.” All these churches were becoming “an increasingly important sector of Ghanaian Christianity” with their expressive or exuberant songs, clapping of hands, dancing, and worship, which were all said to be inspired by the Holy Spirit. Another common characteristic among these Churches was the special place the Word of God occupied in the spirituality of the members. Also noticeable were the testimonies of the tangible experiences of the power of the Holy Spirit through the ministry of healing and deliverance, among others.

While this new “freedom of worship” in the Spirit and the experience in the Holy Spirit were common religious features which were freely spoken about, not much was heard about these in the Archdiocese of Accra. In the midst of all this, some Catholics felt “disadvantaged in comparison to” Pentecostals, a kind of deprivation as theorized by Glock and Stark. It is within the framework of “deprivation” that the historical beginnings of the CCR, its spread, and the activities which inspired all this, that this research is situated.

1.7 Scope
The study was conducted within the tradition of the Roman Catholic Church. The research area was the Roman Catholic Archdiocese of Accra. It was conterminous with the Greater Accra Region and parts of Tongu (Battor, Mepe and Agave areas) of the Volta Region. The research focused on the study of the spiritual or religious activities of the CCR in the Archdiocese of Accra. Thus, the research did not examine social, economic and entrepreneurial activities of the CCR. Besides, some of the spiritual/religious activities associated with the CCR, for instance, outreach, home-to-home visitations, exuberant songs and worship, spontaneous prayers, healing, and deliverance, were also known to be

220 Ibid.
221 Ibid.
undertaken by some priests, lay faithful, and ecclesial groups in the Archdiocese of Accra. However, these were not considered in this research since they were not organized by the CCR. Finally, the study focused on activities of the CCR from the year the movement historically started in Accra.

1.8 Significance of the Study

The study seeks to contribute to the discourse on the Catholic Charismatic Renewal Movement and the Charismatic-Pentecostal phenomenon in general. It also seeks to arouse interest in the study of Catholic Charismatic Renewal Movement and the Charismatic-Pentecostal Christianity in Roman Catholic Major Seminaries in Ghana. Additionally, it aims at contributing to the body of knowledge regarding the relationship between the hierarchical gifts and the charismatic gifts. Besides, the thesis seeks to make a contribution to the fashioning of a pneumatology for the Catholic Archdiocese of Accra. Finally, the study seeks to contribute to scholarship on systematic and pastoral theology in the Roman Catholic Church.

1.9 Organization of Chapters

The study is organized in seven chapters. Chapter one provides motivation and background to the study and statement of the problem. The main issues discussed are: objectives of the study, research questions, methodology, literature review, theoretical framework, scope, and significance of the study.

Chapter two focuses on the Catholic Archdiocese of Accra, which is the research location. It describes the geographical location and the demographical settings, and discusses the history of the presence of the Society for African Missions (SMA) and Society of Divine Word Missionaries (SVD), the two early missionary societies that worked in the area. The
chapter also looks at the organizational structures of the Archdiocese by discussing the college of consultors, priests council, Archdiocesan and parish finance committees, deaneries, parish pastoral councils, and some societies, associations and ministries in the Archdiocese.

Chapter three examines the origins and spread of the Catholic Charismatic Renewal Movement in the Archdiocese of Accra. It evaluates factors that contributed to the historical beginnings and spread of the CCR to parishes that includes the Holy Spirit Cathedral-Adabraka, St. Thomas More-Achimota, St. Paul-Kpehe, St. Kizito-Nima, Martyrs of Uganda--Mamprobi, Queen of Peace-Madina, Our Lady of Mercy-Tema, St. Maria Goretti-Battor and St. Peter Claver-Ada Foah.

Chapter four focuses on the key religious/spiritual activities that are undertaken by the CCR in the Life and Growth in the Spirit Seminars. It discusses the initial interactions with participants, the teaching sessions, the three “services” of penitential, praying for the outpouring of the Holy Spirit and commissioning. It also evaluates the participants’ engagements with the Bible.

Chapter five throws spotlights on healing and deliverance services by examining different types of healing—spiritual, inner/memories/psychological, physical, deliverance and spiritual warfare. It assesses the minister of healing and deliverance, and fasting and discernment in healing and deliverance activities.

Chapter six focuses on the theological and pastoral implications of the activities of the CCR for the evangelizing mission of the Archdiocese of Accra. The implications have been discussed through thirteen (13) interpretive concepts, among which are: Baptism in the Spirit; charisms; Biblical apostolate; hierarchical and charismatic gifts; fundamentalism; and “schisms.”
Chapter seven is a pastoral and theological reflection of the thesis. It summarizes the findings of the research and highlights the contribution it makes to knowledge. Recommendations are made for theoretical studies of the charisms, and their applications in the praxis of the ecclesial community of the Archdiocese of Accra.
CHAPTER TWO
CATHOLIC ARCHDIOCESE OF ACCRA: TERRITORY, HISTORY AND ORGANIZATIONAL STRUCTURE

2.0 Introduction
This chapter discusses the Catholic Archdiocese of Accra, which is the research area. First, it describes the geographical location and the demographical settings. Second, it looks at the history of the presence of the Society for African Missions (SMA) and Divine Word Missionaries (SVD) ---the two missionary societies that worked in the area and some of the strategies they used. Third, it examines the contributions made by the local agents, including the indigenous Bishops on whom the mantle of leadership fell. Fourth, it looks at the structure or composition of the Archdiocese, discussing the role of some of the bodies, groups, and associations in the Archdiocese. The purpose of the chapter is to unmask the context of the Archdiocese of Accra, offering grounds for subsequent discussions in this work.

2.1 Territory
2.1.1 Geographical and Demographical Settings
The Catholic Archdiocese of Accra covers the whole of the Greater Accra Region and parts of the Volta Region. The land surface area of the Archdiocese is uncertain. There are two differing data (and/accounts). The 2009 Acts of the Second Synod lays claim to a land surface area of 3,255 square kilometers, while the Archdiocese’s Quinquennial Report

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222 The Archdiocese of Accra first began as an outstation of the Cape Coast Vicariate and systematically developed into a mission territory before eventually becoming a Diocese and an Archdiocese.
223 The first Ghanaian Bishop of the then Catholic Diocese of Accra was Dominic Kodwo Andoh. Bishop Andoh was later named the Archbishop of Accra with the elevation of Accra to a Metropolitan See. He was succeeded by Archbishop Charles Gabriel Palmer-Buckle.
225 This is a report covering a period of five years.

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of 2014 posits that the territorial coverage is “a little bit more than 4,540 sq. kilometers.”

The possible reasons why the ecclesiastical authorities are unable to determine the actual size of the Archdiocese, resulting in the putting out of at least two different figures, may be because the Archdiocese spans two geographical regions: the Greater Accra Region and some parts of the Volta Region. While data on the size of the Greater Accra Region is known, that of the portions of the Archdiocese in the South and North Tongu Districts of the Volta Region is unavailable. As will be seen in the discussion of the history of the Archdiocese, some parts of the Volta Region belong to the Archdiocese because the Volta River was the major geographical feature that was used to demarcate the Accra Mission from the Keta Mission. Thus, but for the use of the Volta River as a boundary line, resulting in the inclusion of parts of the Volta Region in the Archdiocese of Accra, the boundaries of the Archdiocese would have been confined to the contiguous Greater Accra Region.

The Archdiocese of Accra is bordered on the north by the Catholic Diocese of Koforidua, in the Eastern Region, on the south by the Gulf of Guinea of the Atlantic Ocean, the east by the Keta-Akatsi Diocese in the Volta Region, and on the west by the Catholic Archdiocese of Cape Coast, in the Central Region.

The Greater Accra Region is the most densely populated region in Ghana. It has a population density of 1,235.8 persons per square kilometer. The region also has 90.5% of

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227 These are in the South and North Tongu Districts.
228 The Accra Mission became Accra Diocese which was divided into Accra Archdiocese and Koforidua Diocese in 1992. Donkorkrom Vicariate was later carved from Koforidua Diocese.
229 The Keta Mission developed to become Keta-Ho Diocese which has, since 1995, been demarcated into three Dioceses, namely, Keta-Akatsi, Ho and Jasikan.
230 Again, as we shall see, before the creation of the Diocese of Koforidua in 1992, it was part of the then Accra Diocese.
231 Per the 2010 Population and Housing Census, out of a national total population of 24,658,823, the number of persons living in the Greater Accra and Volta Regions are 4,010,054 and 2,118,252 respectively. This does not mean that about six million persons are living in the Archdiocese of Accra because, as has been explained, only a small segment of the Volta Region forms part of the Archdiocese. Since the
urban population making it the region with the highest population. The apparent concentration of commercial activities and industries might partly account for the relatively high urban population as compared with the predominantly rural population in all the other regions except Ashanti Region.\(^{232}\)

![Map 2. 1: Map of Ghana](image1)

![Map 2. 2: Map of Catholic Dioceses in Ghana](image2)

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population of the Volta Region portion of the Archdiocese is unavailable, we are unable to compute the total population in the Archdiocese.

Map 2.3: Map Showing the Catholic Archdiocese of Accra

Map 2.4: Map Showing Deaneries of the Catholic Archdiocese of Accra
2.1.2 Religious Affiliation

The religious affiliation of the population of the Greater Accra Region and that of the Volta Region with their respective percentages shows the following (Table 2.1): persons with no religious affiliation in the Greater Accra Region number 136,711 (3.4%), while those in the Volta Region are 139,688 (6.6%). There are 38,507 (1.0%) and 16,945 (0.8%) respectively in the Greater Accra Region and Volta Region whose religious affiliation cannot be determined. As far as Traditionalists are concerned, the Greater Accra Region has 21,045 (0.5%); while as many as 297,699 (14.1%) are found in the Volta Region. With respect to Islam, there are 475,497 (11.9%) and 121,062 (5.7%) adherents in the Greater Accra Region and Volta Region, respectively. On Christianity, Pentecostal/Charismatics constitute the highest in both regions. While as many as 1,786,519 (44.6%) are adherents of this form of Christianity in the Greater Accra Region, another significant number of 563,560 (26.6%) are in the Volta Region. This makes Pentecostal/Charismatics the dominant religious group in the two regions. Protestants in the Greater Accra Region and Volta Regions are 892,537 (22.3%) and 455,352 (21.5%) respectively. The Catholic population in the Greater Accra Region is 300,446 (7.5%), and in the Volta Region there are 372,695 (17.6%) Catholics. Finally, the religious affiliation of “Other Christian” is captured as 358,792 (8.9%) and 151,251 (7.1%) in the Greater Accra Region and Volta Region respectively.
Table 2.1: Population and Percentage share of Religious Affiliation of Greater Accra and Volta Regions (2010 Population and Housing Census)

<table>
<thead>
<tr>
<th>Religious Affiliation</th>
<th>Greater Accra</th>
<th></th>
<th>Volta</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percent</td>
<td>Number</td>
</tr>
<tr>
<td>Regions (Population)</td>
<td>4,010,054</td>
<td>16.3</td>
<td>2,118,252</td>
</tr>
<tr>
<td>No Religion</td>
<td>136,711</td>
<td>3.4</td>
<td>139,688</td>
</tr>
<tr>
<td>Catholic</td>
<td>300,446</td>
<td>7.5</td>
<td>372,695</td>
</tr>
<tr>
<td>Protestant</td>
<td>892,537</td>
<td>22.3</td>
<td>455,352</td>
</tr>
<tr>
<td>Pentecostal/Charismatic</td>
<td>1,786,519</td>
<td>44.6</td>
<td>563,560</td>
</tr>
<tr>
<td>Other Christians</td>
<td>358,792</td>
<td>8.9</td>
<td>151,251</td>
</tr>
<tr>
<td>Islam</td>
<td>475,497</td>
<td>11.9</td>
<td>121,062</td>
</tr>
<tr>
<td>Traditionist</td>
<td>21,045</td>
<td>0.5</td>
<td>297,699</td>
</tr>
<tr>
<td>Other</td>
<td>38,507</td>
<td>1.0</td>
<td>16,945</td>
</tr>
</tbody>
</table>

Sources: Compiled from Summary Report of Final Results (Table 16) and the National Analytical Report (Table 4.17) of the 2010 Population & Housing Census.

2.2 History

This section discusses two pioneer missionary societies in the Archdiocese: the Society for African Missions (SMA)\textsuperscript{233} and Divine Word Missionaries (SVD).\textsuperscript{234} It explores the arrival of the SMA in Accra, and then the SVD to whom the SMA handed over the Accra mission. The section also examines strategies the two missionary societies employed in the expansion of the Accra mission. The SVD passed on the ecclesiastical leadership to the first indigenous Bishop after the Accra mission had passed through various ecclesiastical phases and became a Diocese.

2.2.1. Society for African Missions (SMA)

The first known attempt to open a station in the capital city was through an exploratory visit by Father Auguste Moreau, a missionary of the Society for African Missions, well-known

\textsuperscript{233} The acronym SMA in Latin stands for Societas Missionum ad Afros.

\textsuperscript{234} SVD represents the Latin words Societas Verbi Divini.
as SMA\textsuperscript{235} Fathers in 1882.\textsuperscript{236} This happened just two years after he and Father Eugene Murat\textsuperscript{237} had landed in Elmina on May 18, 1880. Five years earlier, Accra had started to grow and became an important commercial centre since the seat of government had been located there from Cape Coast in 1875. The new status that Accra had gained came with “an influx of strangers from all over the Gold Coast, the neighbouring African Colonies as well as from Europe and Asia.”\textsuperscript{238} As the new capital, Accra could now host not only the indigenes, but people from different socio-economic, cultural and religious backgrounds.

As the number of the new settlers in Accra, as well as the several visitors who frequented the city increased, so also was the desire for the satisfaction of their spiritual needs. While, for instance, the Anglicans, the Presbyterians and the Methodists, readily found places of worship in the new and budding city, the same could not be said of Catholics.\textsuperscript{239} There was not yet any place of worship for Catholics. One could, however, not rule out the possibility of Catholics meeting for prayers and worship, but without the benefit of attending Holy Mass, a religious act which only the Priest can confect.

The arrival of Father Moreau in Accra received positive response from the existing Catholic community, the Governor of the Gold Coast and some Ga Traditional Leaders (the Chiefs). Father Moreau’s arrival was a fulfillment of a lingering expectation that “a Priest would

\textsuperscript{235} In the eighteenth century, there arose an intense evangelical awakening which among other things gave birth to the formation of anti-slavery movements in the nineteenth century. These movements helped to bring to an end the Trans-Atlantic Slave Trade. The evangelical awakening also resulted in the formation of missionary societies with the objective of undertaking evangelization mission in some countries in sub-Saharan Africa. It was during this period that Bishop Marion Bresillac founded the Society for African Missions in 1854 in France with the intention of forming missionaries for the purpose of the conversion of Africa.

\textsuperscript{236} See Catholic Archdiocese of Accra 120\textsuperscript{th} Anniversary Brochure, 18. There is an obvious typographical error in the exploration date of visit of Father Moreau as stated by Alphonse Elsbernd. See Alphonse Elsbernd, \textit{The Story of the Catholic Church in the Diocese of Accra} (Accra: Catholic Press, 2000), 33.

\textsuperscript{237} Father Moreau was 33 years old while Father Murat was 31 years old. See J. Kofi Agbeti, \textit{West African Church History; Christian Missions and Church Foundations 1482—1919} (Leiden: E.J. Brill, 1986), 103.

\textsuperscript{238} Alphonse Elsbernd, \textit{The Story of the Catholic Church in the Diocese of Accra} (Accra: Catholic Press, 2000), 33. Gold Coast is the colonial name of Ghana.

\textsuperscript{239} Elsbernd, \textit{The Story of the Catholic Church}, 33.
soon come to live” among the Catholics of Accra “and found the Church for them.” That was what had been the expectations. In order to make the aspirations of the people come true, one Mr. Miller was willing “to sell his house for 500 sterling, (about $2,000).” Some other persons also made similar offers. The house was being sold ostensibly to offer accommodation to the missionaries and possibly also as a temporary place of worship. These, therefore, could be interpreted as serious steps by the people towards the establishment of the Catholic Church in Accra. Despite these commitments, the Church could not be started because “there were too few missionaries at the time” for the Church to gain grounds in the city.

When this early effort could not translate into reality, it took about nine years for another serious attempt to be made towards the opening of the Accra mission. This was when Father Otto Hilberer visited Accra from Cape Coast on December 7, 1891. That visit was probably meant to be another feasibility study aimed at opening a mission in the capital. Though nothing concrete was achieved that year, partly because of lack of money, Father Hilberer’s interest in helping to open the Accra mission did not wane.

In 1892, Father Hilberer received 10,000 Francs gift, the equivalent of about $ 1,500, from a Countess in France. On the receipt of the donation, Father Hilberer’s superior, Father

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240 Ibid.
241 Ibid.
242 Ibid.
243 Ibid.
244 Ibid.
245 Ibid.
247 Elsbernd, *The Story of the Catholic Church*, 33. It could be argued that financial constraints posed a major problem to the opening and maintaining of a new mission in Accra. The Catholic Church needed a reasonably big facility to house its missionaries as well as provide ample and suitable space for worship. Unless acquired through the goodwill of a donor, there would most likely be the need to raise the necessary financial resources so as to acquire such facility. It may therefore be argued that being a relatively new missionary group, the SMAs were constrained financially.
Joseph Pellat, granted the permission for the immediate beginning of the Accra mission.\textsuperscript{249} Thus, in the company of Father Eugene Raess, Father Hilberer came to Accra and celebrated Mass for the first time with a small community in a rented house.\textsuperscript{250} This was on January 31, 1893.\textsuperscript{251} The Eucharistic celebration marked the beginning\textsuperscript{252} of the Accra mission. The house, located on the then High Street\textsuperscript{254} of Accra, was leased to the missionaries by a Ga chief, Nii Quartey.\textsuperscript{255}

With the generous donation, the missionaries put up a temporary chapel. They also opened a school and an instruction centre in the temporarily engaged premises of Lutterrodt\textsuperscript{256} of Accra. Fr. Hilberer’s intention was to buy and refurbish this property.\textsuperscript{257} A letter to that effect was written to the Governor by the missionaries for financial assistance for the building of a school. The Governor’s response was that funds would be made available provided the Fathers were able to acquire a suitable place for the project. However, the S.M.A. missionaries were not able to acquire a new site.\textsuperscript{258} As a result, the Governor was unable to meet their request, and the intended project could not be undertaken.

\textsuperscript{249} Helene M. Pfann acknowledges the role played by the Governor and some Catholics towards the establishment of the Church in Accra. She explains that “The British Governor and some of the foreign Catholics who lived in Accra, the capital of the Gold Coast, wrote to Fr. Pellat asking him to found a Mission in the town.” Helene M. Pfann, A Short History of the Catholic Church in Ghana (Cape Coast: Catholic Mission Press, 1965), 38.

\textsuperscript{250} The house was believed to have been at the site of former C.F.A.O & Multi-Stores.

\textsuperscript{251} Elsbernd, The Story of the Catholic Church, 33. See also Catholic Archdiocese of Accra, 120\textsuperscript{th} Anniversary Brochure, 19.

\textsuperscript{252} January 31, 1893, has become the official date of the establishment of the Church because it is normally the norm of the Church, at least in the Archdiocese of Accra, to reckon the beginning of the establishment of a Catholic Community from the day the first Holy Mass is celebrated.

\textsuperscript{253} Brochure of the Sacred Heart Church, Derby Avenue on Re-consecration & Thanksgiving Mass (Saturday 8\textsuperscript{th} June and Sunday 9\textsuperscript{th} June, 2013), 24; 120\textsuperscript{th} Anniversary Brochure of the Catholic Archdiocese of Accra, 19; Elsbernd, The Story of the Catholic Church, 33.

\textsuperscript{254} The street is now known as John Evans Atta Mills High Street. This is in memory of Professor John Evans Atta Mills, the President of the Republic of Ghana who was the first to have died while in office on July 24, 2012.

\textsuperscript{255} Elsbernd, The Story of the Catholic Church, 33.

\textsuperscript{256} Ibid.,34.

\textsuperscript{257} Ibid.

\textsuperscript{258} Ibid.
Evangelization, whether primary or secondary, requires sufficient financial resources. Apparently, aside of the insufficient number of missionaries, financial constraint was also a major obstacle to the development of the missions. Some of the financial needs of the SMA Fathers were met due to “the collecting tour of Father Maximilian Albert, a young German member of the Society who had become Prefect-Apostolic\(^{259}\) for the Gold Coast in 1895.”\(^{260}\) As part of his fund-raising efforts, Father Maximilian visited many European countries where Catholics made generous contributions\(^{261}\) towards the missionary enterprise of the SMAs in Ghana.\(^{262}\) The financial contributions by the lay faithful might have been a morale booster to the missionary endeavours of the SMA Fathers.

In addition to Holy Mass the missionaries also celebrated other sacraments. All the first three persons to receive baptism were infants.\(^{263}\) This is because the Accra Mission was a young one, an infant church. The first sacramental marriage was between Joseph Herbert Cheetham and Rose Mary Quaye on August 12, 1894. The First Communion and Confirmation data could only be traced from the year 1926. This could be due to the unavailability of priests at the time, during the “29 fallow years.”

While the new mission was yet to take a firm root, a major life-threatening issue occurred, stalling missionary activities in Accra. This was when a yellow fever epidemic broke in

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\(^{259}\) Prefect Apostolic is the title used for the leader (who is normally a priest) of a jurisdiction of the Catholic Church which is not fully developed to be a Diocese.


\(^{261}\) The practice of the laity in Europe and America, for example, making financial donations to help develop relatively young churches in Africa, especially Ghana, has continued to the present day even though the quantum of the donations has reduced.

\(^{262}\) Debrunner, *A History of Christianity in Ghana*, 222.

\(^{263}\) Going by the records in the *Baptism Register* of the Sacred Heart Catholic Church, Derby Avenue, Louis James Buckle was the first person to receive baptism in the Accra Mission. Louis James Buckle was born to Jacob Buckle and Lekain Buckle in January 1893 and was baptized on May 25, 1893 by Father Hilberer. Others to be baptized after Louis were Edward Barnabas Otepola. The parents were Jacob Walter and Esther Aba. He was born and baptized in July 1893 by Father E. Raess; while the third baptism was received by Jacob Silvester Buckle on October 31, 1893 and was also baptized by Father Raess. The parents of Jacob S. Buckle were Jacob Buckle and Kwale.
1895. Many coastal towns, including Elmina, Cape Coast, and Saltpond, where the missionaries were doing their evangelizing mission were affected. Many inhabitants in the affected areas died. Father Houtman was sent to help out in Accra in March of 1895, but was recalled in May of the same year, only after two months stay in Accra. Father Hilberer and Father Raess were also recalled and re-assigned to give pastoral care to older stations since those places “could not be left alone without a priest.” In a matter of two years, many of the missionaries had died of the yellow fever.

The sudden and unexpected departure of the missionaries from Accra had a toll on the new mission because, for the next twenty-nine (29) years, Accra almost became a forgotten mission. It lay fallow without any serious mission activity except for the occasional celebration of Mass and the administering of the sacraments by priests sent from Keta, Saltpond, Kumasi, or when Bishop Ignatius Hummel was in town. It was during this period that Bishop Hummel sadly retorted that “We are all ashamed, when Accra this abandoned town is mentioned.” Though the long absence of resident priests in Accra had effect on the missionary activities in the mission, the lay faithful were able to keep their

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264 Debrunner, A History of Christianity in Ghana, 222.
265 Elsbernd, The Story of the Catholic Church, 34.
266 Fathers Hilberer and Raess could also not live for long. A year after his return from leave Hilberer died and Raess also died in 1900. That ended the lives and ministries of the two pioneer missionaries of Accra.
268 Elsbernd, The Story of the Catholic Church, 34.
269 There is disagreement among commentators on the actual number of missionaries who died in those two years. While Elsbernd argues that seven out of ten had perished, Helen Pfann and J. van Brakel have both stated that five priests of ten remained alive at the end of the epidemic. Whatever the actual number was, the fact remains that the tragedy was enough to force the superiors to recall the two Fathers from Accra to Elmina and to close the mission to any serious missionary activity. See Elsbernd, The Story of the Catholic Church, 33-4; Pfann, A Short History of the Catholic Church, 40; and van Brakel, The SMA Missionary Presence in the Gold Coast and Mgr. Ignatius Hummel S.M.A, 344. Brakel quoted the Catholic Voice of February 1928 issue, 27-8.
270 Bishop Ignatius Hummel was the Vicar Apostolic of the Gold Coast from 1906—1924.
271 See Pfann, A Short History of the Catholic Church, 35.
272 Ibid., 71.
faith and that of the community alive. They did this by occasionally meeting to pray in rented houses of some of their members.\(^{273}\)

The year 1924 saw renewed activity and the beginning of real growth of the Accra mission through the efforts of Father Strebler (he later became the Bishop of Lome) and Father Joseph Stauffer. In the same year, the two Fathers visited Accra frequently and baptized about 140 persons.\(^{274}\) Father Stauffer was, however, determined to make the Accra mission a residential station\(^{275}\) since to have a priest living among the community is an effective tool of spreading the Good News. With the help of Mr. Bonito, an Italian businessman based in Accra, Father Stauffer bought an empty cocoa warehouse at Derby Avenue\(^ {276}\) at a cost of 700 pounds. The warehouse was refurbished\(^ {277}\) and dedicated on May 23, 1925 by Bishop Ernest Hauger.\(^ {278}\) The Church was named Sacred Heart Church.\(^ {279}\) The first pastor and assistant were Fathers Stauffer and John van der Hulst respectively.\(^ {280}\) The two missionaries took up residence at Derby Avenue in January 1926, making Sacred Heart Church the first residential station\(^ {281}\) in the Mission.

### 2.2.2 Divine Word Missionaries (SVD)

On February 2, 1937---forty-four (44) years after the first two SMA missionaries had begun the Accra Mission---Bishop William Thomas Porter, SMA, the Apostolic Vicar of Cape

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\(^{273}\) Prominent among them were Miss Quaye, Joseph Andoh, Emos France (who had been the headteacher), Simmons (the organist), Gilbertson, Mrs. Conduah, Brown (a teacher), George Yankah, Rhule, and Henry Kwakume who later became a priest. When leaving Accra, the missionaries gave their tables and chairs to Brown for safe keeping. See Elsbernd, 35-6; van Brakel, vol. II, 344; Debrunner gives the first name of Andoh as Emmanuel. See Debrunner, *A History of Christianity*, 222. It is uncertain whether he was referring to a different person who also happened to be Andoh. The other possibility could be that it was the same person who had two first names---Joseph and Emmanuel.


\(^{275}\) Ibid.

\(^{276}\) It was Delmue a Catholic Belgian trader, who informed Father Stauffer of the availability of the warehouse which had been put out for sale. See J. van Brakel, *The SMA Missionary Presence in the Gold Coast and Mgr. Ernest Hauger S.M.A. (1924—1932)* vol. III (Oosterbeek: Drukkerskollektief Geulle, 1996), 15.

\(^{277}\) King an Accra-based English architect helped in the remodeling of the warehouse into a place of worship. See van Brake, vol. III, 15.

\(^{278}\) Bishop Ernest Hauger was the Fourth Vicar Apostolic of Cape Coast (1925—1932).


\(^{280}\) Ibid.

\(^{281}\) 120th Anniversary Brochure, 20.
Coast whose jurisdiction included Accra, expressed great worries about the understaffing of Accra and the district. In view of that he wrote a letter to his Superior General in Lyons, France. In the said letter, Bishop Porter said:

The Apostolic Delegate has discussed the matter with me personally and asks me to suggest a division. It is simply coming back on what Msgr. Hinsley himself suggested in 1934. You may remember that he pointed out at the time, that the Society of the Divine Word was willing to accept a Mission in West Africa, but owing to the political situation I considered very inadvisable at the time……...  

Bishop Porter did not only give a serious consideration to the division of the Vicariate, but also took the major step in having the idea discussed with his superior. Contacts had been made with the Society of the Divine Word (SVD)  who had expressed their willingness to come and work in the Mission. The immediate obstacle to the arrival of the new missionary group was the unfavourable political situation. The spread of the Gospel in the Eastern Province was a major factor that influenced the proposed division.

The Society of Divine Word Missionaries appeared to have been the preferred choice of Bishop Porter and the Apostolic Delegate because of the scientific achievements, university interests, and missionary zeal of the SVD. Even though these qualities of the SVDs were touted, no concrete evidence was cited in support of the claim.

The SVDs arrived in the Gold Coast through Takoradi on October 13, 1938. The first two missionaries sent were Fathers August Gehring, a former German missionary from pre-

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283 The Divine Word Missionaries Society was founded by Father Arnold Janssen in Steyl, Netherland on September 8, 1875.
284 It is uncertain the political situation being referred to. Could it be the “charged” atmosphere which later started the Second World War in 1939?
285 van Brakel, vol. 4, 114. The Eastern Province is the present day Greater Accra Region and Eastern Region which, ecclesiastically, is made up of the Diocese of Koforidua and the Apostolic Vicariate of Donkorkrom.
286 van Brakel, vol. 4, 115.
287 It would appear that the SVDs were better resourced financially and in personnel than the SMAs. See Debrunner, *A History of Christianity in Ghana*, 226; and vol. 2 of van Brakel, 245. This would reflect in the rapid growth and expansion of the Mission after it had been handed over to them.
288 Father Gehring was the designated superior. He became sick after undertaking with Fr. Lemmens, the SMA superior, then stationed in Koforidua and in charge of all the stations, an inspection tour of the whole of the
war Togoland,289 and Fr. Alphonse Elsbernd, an American.290 Another set of SVD priests--
-Fathers Adolph A. Noser 291 and John Dauphine 292---- arrived in the Gold Coast in
December of the same year. They were also to be followed by Fathers Anthony Bauer and
Joseph Bowers293 in January 1939; Father Cletus Hodapp and Brother James Doerfler294
came in January 1941; Fathers Harold Joseph Lauck and Brother Lucien Orians295 in the
latter part of January 1941; and, Fathers George Wilson296 and Alois Turbek arrived in
November 1941. It appears that the strategy of the SVDs, among other things, was to send the first
early missionaries to the Gold Coast in pairs. This is because the first six groups of missionaries who
arrived came in pairs. Was this intended to be an imitation of Jesus Christ’s appointing and
commissioning of seventy (-two) others whom he sent in pairs (Luke 10:1)?

In a matter of three years, as many as twelve SVD missionaries were in the Gold Coast,
working in the Accra Mission.297 Two of these missionaries were Brothers298 whose
contribution to the mission work and its expansion cannot be overlooked. This is significant
since the tendency is to emphasize the ministry of only priests and bishops in mission work.
Also significant to note is the African-Americans who were among the early missionaries
sent to the Accra Mission. The policy of sending “Black Missionaries” to the Gold Coast

new mission in the Eastern Province (except Accra), which would be handed over to the SVDs. Being a fairly
elderly priest, the long and tedious inspection had a toll on his health. He returned from the trip a sick man
and was hospitalized at Ridge Hospital for two weeks. The medical doctors recommended he should return to
his country. Hence on December 14, 1938, after only two months stay in the Gold Coast, Father Gehring was
carried on board a ship back to Germany and never returned to the Gold Coast. His confrere Father Elsbernd
became the only SVD missionary in the Gold Coast until the arrival of the next batch of his fellow SVD
missionaries.
289 Father Gehring was expelled from Togoland during the First World War.
291 Father Noser became the first Apostolic Prefect, and then the Apostolic Vicar and the first Bishop of the
Vicariate.
292 Father Dauphine was the first African-American missionary.
293 Father Joseph Bowers would become the second Bishop after Noser.
294 Brother Doerfler became the accountant for the mission. He was in-charge of a Religious Bookshop and a
Supply Shop.
295 Brother Orians was a builder. In addition he was responsible for general maintenance in the mission.
296 The third African-American SVD missionary to come to the Gold Coast.
297 The arrival of more missionaries made it possible for the SVDs to gradually take over from the SMA
Fathers. See van Brakel, 172.
298 Brothers are also missionaries but are not ordained, hence cannot celebrate Holy Mass.
would most likely work in favour of the SVDs, and to the advantage of the proclamation of the gospel. This is because majority of the hearers of the good news were the inhabitants who would not have much difficulty identifying with the black missionaries; making the acceptance of the message much easier.\textsuperscript{299} Also, having black missionaries among their personnel foreshadowed the notion of contextualization (inculturation or Africanization) and privileged the proclamation of the gospel. Contextualization breeds trust, a trust that paved the way for inhabitants of the Mission to welcome and accept the invitations (of the SVD missionaries) to the good news.

Though by January 1939, six SVD missionaries had arrived and were assigned to some parts of the Eastern Province, they were still under the pastoral jurisdiction of Bishop Porter. One plausible reason why the SVDs were not given immediate and complete control of the Eastern Province was to offer them the opportunity to gradually insert themselves into the culture of the area as well as familiarize themselves with the terrain of the region. On January 1, 1941,\textsuperscript{300} the Eastern Province became an official missionary territory of the SVDs.\textsuperscript{301} Father Adolph A. Noser\textsuperscript{302} became the Superior of the territory.

One important activity Father Noser undertook when he arrived for mission work was to begin “the most intensive study of one of the native languages.”\textsuperscript{303} He was able to make steady progress with less difficulty in the language studies because of the “weeks of private study at Steyl and on the boat”\textsuperscript{304} that brought them to the Gold Coast. Among the benefits he hoped to derive by learning the language of the people was that it would help him hear

\textsuperscript{299} Having SVD missionaries of African descent preach the word of God dispelled the belief that the gospel was an alien scripture.

\textsuperscript{300} Elsbernd, The Story of the Catholic Church, 50.

\textsuperscript{301} The coverage area excluded the present parishes and outstations of Akim Oda and Swedru which then were part of the Central Province. They would however be added to the Eastern Province in 1948.

\textsuperscript{302} Father Noser himself took charge of the Sacred Heart Church since that was the mother church in the mission. See Elsbernd, The Story of the Catholic Church, 72.

\textsuperscript{303} Adolph A. Noser, Personal Letter, December 8, 1939.

\textsuperscript{304} Noser, Personal Letter, December 8, 1939.
confessions and to engage in some conversations with the natives.\textsuperscript{305} To know and to speak the language of a people is an effective way to communicate God’s message of salvation. Since then it has become part of the policy of the SVDs to make new arrivals study the culture and traditions with special emphasis on the language of the people among whom they are to do their apostolate.

In 1943, two years after the SVDs assumed responsibility for the Accra Mission, Rome raised the status of the Mission to that of a Prefecture. The Decree announcing the elevation was issued from Rome, dated December 9, 1943. It read:

\begin{quote}
In casting the eyes of our minds in the distant regions of the Catholic world, not yet illuminated by the light of the Gospel, we try to perform there what seems to be useful for spreading further the Christian name. As to do this in English West Africa, it has been deemed fit to change somewhat the ecclesiastical circumscription, with the counsel of our Venerable Brethren, the Cardinals of the S.C. of Propaganda Fide, we have decided to establish a new Prefecture apostolic with the consent of those interested….. by severing from the Vicariate Apostolic of the Gold Coast entrusted to the S.M.A. that part of the territory that comprises the whole portion of the Eastern Province of the Gold Coast Colony at the right side of the Volta and we erect that territory thus taken off and we constitute a new Prefecture Apostolic, called of Accra, and we entrust it to the members of the S.V.D. who are zealously working there to our satisfaction and that of the Holy See.\textsuperscript{306}
\end{quote}

As was stated in the Decree, the geographical coverage of the new prefecture was “the whole portion of the Eastern Province\textsuperscript{307} of the Gold Coast Colony at the right side of the Volta [river].” Monsignor Noser was appointed the Apostolic Prefect\textsuperscript{308} of the new Accra Prefecture and on Sunday, February 11, 1944, Bishop Porter installed him in the Sacred Heart Church.\textsuperscript{309}

With the Decree of creation and the installation of a Prefect, the Accra Mission was now autonomous.

\textsuperscript{305} Ibid.
\textsuperscript{306} van Brakel, Vol. IV, 174.
\textsuperscript{307} The Eastern Province comprised the present Greater Accra Region and Eastern Region (minus the areas in and around Akim Oda and Swedru which were then in the Central Province). The River Volta was used as the boundary between the new Prefecture and the Apostolic Vicariate of Keta.
\textsuperscript{308} The ecclesiastical authority of the Apostolic Prefect is equivalent in law to a Bishop. The only difference is that he does not have an episcopal character.
\textsuperscript{309} Elsbernd, \textit{The Story of the Catholic Church}, 72.
The SVDs adopted aggressive evangelization strategy\(^\text{310}\) after they were handed a well defined territory with ecclesiastical mandate. They reached out to rural communities, preaching the gospel. They engaged available electronic medium, cinema, to spread the gospel. Another important evangelization strategy of the SVD was education—schools. As observed by Elsbernd:

> At the beginning, and for years to come, schools were essential. The pagan villages were not at all interested in the chapels and Christianity as such. Without schools gaining entrance, they would have remained closed to our Gospel message. Through the children we reached out to their parents.\(^\text{311}\)

This trend continued such that by 1971, there were 324 elementary schools with a student population of 55,230, and six secondary/high schools, a technical school, two vocational institutes, and a teacher training college.\(^\text{312}\) These schools emerged as the centerpiece of the evangelizing mission of the SVDs.

The status of the Accra Mission changed in 1946. It became an Apostolic Vicariate.\(^\text{313}\) Monsignor Noser was appointed the Apostolic Vicar\(^\text{314}\) and was ordained a Bishop, on

\(^{310}\) Aware that their mission entailed the formation of indigenes for service in the church, the SVDs supported Ghanaians for priestly ministry and religious life. Even though by the time they came to Ghana there were already two seminarians in the seminary being prepared for priestly ordination as diocesan priests, they (SVD) helped in inspiring, motivating and supporting them such that on December 13, 1942, the first diocesan priest in the person of Father Bernard Sao Mensah was ordained. The ordination took place at the St. Francis Cathedral, Cape Coast. Among those ordained with Father Bernard Mensah were Fathers Joseph A. Essuah of Beyin and Robert Yankah of Cape Coast. The other classmates who were also ordained on that same day but in Kpandu were Paul Yawo and Killian Kpatakpa. The Bishop who ordained Father Mensah and his mates in Cape Coast was Bishop Paulissen of Kumasi, while Bishop Herman performed the ordination in Kpandu. See van Brakel, vol. IV, 163. Elsbernd also records the ordination of Father Bernard Mensah but wrongly states the date as December 12, 1942, instead of December 13, 1942. During the celebration of his Thanksgiving Mass in the Sacred Heart Church, three of the SVD “Black Priests,” namely Fathers Bowers, Dauphine and Wilson performed the liturgical functions of Deacon, Subdeacon and Master of Ceremony respectively. This might have been a beautiful sight to behold as it possibly conveyed to the several worshippers in attendance that the Black Priest has also been entrusted with the ministry of priesthood and is to act in the persona of Christ. The following year, on December 12, 1943, another new diocesan priest, Father Samuel Vanderpuije was ordained. He was the first Ga priest of the Church in Accra. See Elsbernd, *The Story of the Catholic Church*, 163, 222 and 223.


\(^{312}\) The Secondary Schools are: St. Thomas Aquinas, Accra; St. Peter’s, Nkwatia; Pope John, Koforidua; St. Mary’s, Accra; St. Roses, Akwatia and St. Martin, Adoagyiri.; The Technical School is St. Paul, Kukurantumi; the Vocational Schools are Social Advance Institute and Asamankese Vocational Institute, and the Teachers Training School is Mt. Mary College of Education, Somanya. See Elsbernd, *The Story of the Catholic Church*, 96, 101, and 297.


\(^{314}\) In accordance with Church law, an Apostolic Vicariate is headed by a Bishop.
August 22, 1947, in Chicago in the U.S. After his episcopal ordination, Bishop Noser spent eleven months in the U.S., raising funds for the mission.\(^{315}\)

The Accra Vicariate continued to make progress. A number of very important events continued to take place in the Vicariate. On April 18, 1950, Pope Pius XII raised it to the status of a Diocese, with Bishop Noser as the first bishop of the new diocese.\(^{316}\)

On October 19, 1952, during a Mass with the faithful of the newly created diocese, Bishop Noser blessed the site and performed the ground-breaking ceremony for the construction of a Cathedral for the Diocese of Accra.\(^{317}\) In his homily, which was interpreted in Ga by Father Samuel Vanderpuije, Bishop Noser said:

> the motive for building such a grand church is not that of pride, but of the desire to give Glory to God in a Cathedral Church, expressing and symbolizing Catholic unity. This will not be a Church for any particular city, nor for any a particular tribe; neither will it be built by an isolated group of Catholics. The Catholics of the whole Accra Diocese will build and use it together, as an expression of unity among themselves, with their Priests and Bishop, and through them with His Holiness, Pius XII.\(^{318}\)

The drawings for the Cathedral were prepared by an SVD priest by name Father Joseph Jud who was a building engineer.\(^{319}\) The approval for the construction was given on August 9, 1951, and a building permit no. 291 was issued accordingly.\(^{320}\) Earlier on the Municipal

\(^{315}\) Elsbernd, The Story of the Catholic Church, 106. A major part of the fundraising drive was to build a Cathedral which is one important feature that a Diocese should have. Though this as not unknown to the SVDs, it was however Archbishop David Mathews, the Apostolic Delegate of English-speaking East and West Africa, also accredited to the Gold Coast, who first proposed the construction of a Cathedral. The proposal was made after he had undertaken a familiarization tour of the Vicariate in February 1947. Impressed by the great work of the SVDs, he strongly proposed to Monsignor Noser the need to build a Cathedral since the remodeled Sacred Heart Church was not fitting, and also because some of the non-Catholic Churches had beautiful Churches in Accra. (Archival source, n.d.).

\(^{316}\) Accra became the suffragan diocese of Cape Coast, which had been raised to the status of an Archdiocese. See 120th Anniversary Brochure, 23.

\(^{317}\) As mentioned earlier, Bishop Noser spent some months in the U.S. after his episcopal ordination appealing for funds for the cathedral project, among other things. As another step towards the Cathedral construction, on Mission Sunday, October 19, 1952, Bishop Noser celebrated a Pontifical Mass under a palm-branch shelter erected on the site of the project. During the celebration, he blessed the site and also performed the ground breaking for the commencement of the project. An estimated 2000 people from all parts of the Diocese attended the ceremony (Archival source, n.d.)

\(^{318}\) Archival source, n.d.

\(^{319}\) Ibid.

\(^{320}\) Ibid.
Engineer of the Accra Town Council had issued a permit with No. X 498/50, dated November 24, 1950\textsuperscript{321} to allow the construction to begin. When all these essential documentations had been obtained, Father Jud, assisted by three S.V.D Brothers: Paul, Baldericus and Bernhard Dierschke, began the construction of the Cathedral.\textsuperscript{322} This was an indication that the SVD missionaries were not only active in the proclamation of the Word and catechesis, but were engaged in the putting up of infrastructure for the Mission which was later elevated to the status of a Diocese. Bishop Noser did not see the completion of the building of the Cathedral. He was transferred to Papua New Guinea as Catholic bishop of Alexishafen.\textsuperscript{323} His successor Joseph Oliver Bowers assumed full responsibility of the diocese on September 27, 1953.\textsuperscript{324}

Under Bishop Bowers, the Diocese continued to make strides in its evangelization mission. He also built churches and schools. He expanded the frontiers of the evangelization mission. Bishop Bowers founded the first wholly local Women Congregation of Accra, called the Congregation of the Sisters of the Handmaids of the Divine Redeemer (HDR).\textsuperscript{325} The HDRs have their motherhouse in Agormanya, in the Eastern Region, and their headquarters in Accra.

The tenure of office of Bishop Bowers ended on February 6, 1971\textsuperscript{326} with the announcement of his transfer to a newly created diocese called Leeward Islands Diocese\textsuperscript{327} in St. John’s Basseterre in the West Indies. The transfer of Bishop Bowers ended the pioneering mission of yet another selfless leader. The ministry of Bishop Bowers, together with those who

\textsuperscript{321} Ibid.
\textsuperscript{322} Ibid.
\textsuperscript{323} Catholic Archdiocese of Accra, \textit{120\textsuperscript{th} Anniversary Brochure}, 23.
\textsuperscript{324} Prior to this, Bishop Bowers was named Auxiliary Bishop of Accra. This was on December 10, 1952. See Elsbernd, \textit{The Story of the Catholic Church}, 142. His episcopal ordination took place on April 22, 1953 at the Church of Our Lady of the Gulf in Bay, St. Louis, U.S. See \textit{120\textsuperscript{th} Anniversary Brochure}, 23; Elsbernd, \textit{The Story of the Catholic Church}, 144.
\textsuperscript{325} \textit{120\textsuperscript{th} Anniversary Brochure}, 24.
\textsuperscript{326} Elsbernd, \textit{The Story of the Catholic Church}, 289.
\textsuperscript{327} The hometown of Bishop Bowers was in the new Diocese.
preceded him, and those who came after him in Accra Diocese,\textsuperscript{328} constitutes an important part of the history of the Archdiocese of Accra.

\subsection*{2.2.3 Accra under Local Leadership}

The SVDs handed over the leadership of the diocese to a Ghanaian when Dominic Kodwo Andoh \textsuperscript{329} was ordained the first Ghanaian Bishop of the Diocese. Bishop Andoh’s episcopal ordination took place on October 3, 1971, in the Holy Spirit Cathedral.

A historic moment in Bishop Andoh’s early years as bishop was the solemn dedication of the Holy Spirit Cathedral on June 2, 1974.\textsuperscript{330} Six years after the dedication of the Cathedral, Ghana was to play host to Pope John Paul II. This was during the centenary celebration of Catholicism in Ghana in 1980.\textsuperscript{331}

On November 21, 1992, the Diocese was raised to the status of an Archdiocese and the consequent elevation of Bishop Andoh as an Archbishop. In the same time, the Diocese of Koforidua was carved from the Accra Diocese with the appointment of Bishop Charles Gabriel Palmer-Buckle as the first Bishop of Koforidua.\textsuperscript{332}

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\textsuperscript{328} Bishop Bowers was named the Apostolic Administrator of the Accra Diocese. He remained in that position until his successor was appointed.

\textsuperscript{329} Bishop Andoh, who later became an Archbishop, was ordained a priest on December 23, 1956, by Bishop Bowers in the uncompleted Holy Spirit Cathedral. His first priestly ministry was in Koforidua where he was an assistant priest for three years. He was reassigned in Accra as the General Manger of Catholic Schools for about a year and was in-charge of the Catholic Youth Organization (CYO) of the Diocese with the headquarter based in Adoagyiri. While there he helped out in the outstations in and around Asamankese. In 1961, he was sent to Rome for further studies in canon law and completed in 1964 with a doctorate degree. In January 1965, he was appointed the Director of the newly opened Catechetical Centre in Asamankese for the training of catechists. After the first batch had completed the two-year study, he was recalled to Accra and appointed Episcopal Vicar responsible for all catechetical work in the Diocese. In 1967, he was appointed the Cathedral Administrator and in November of the same year he was made the Vicar General of the Diocese. In March 1970, he became the Rector of St. Peter’s Regional Seminary, Pedu, Cape Coast having succeeded Father Peter Kwasi Sarpong who was appointed the first Ghanaian Bishop of Kumasi. It was while he was in Cape Coast that Father Dominic Kodwo Andoh was appointed the first Ghanaian Bishop of Accra.

\textsuperscript{330} He was assisted at that ceremony by his predecessor, Bishop Bowers, and Bishop Francis Lodonu, then Bishop of Keta-Ho.

\textsuperscript{331} One of the functions of the Pope took place in the Holy Spirit Cathedral on May 8, 1980.

\textsuperscript{332} Koforidua became a suffragan diocese of Accra.
The Archdiocese continued to build on the work of the missionaries. For instance, school apostolate was intensified with the appointment of a chaplain to non-Catholic schools. New elementary schools were also built while some of the existing ones were renovated. In addition, secondary schools were established, among which are St. Kizito Secondary Technical School, Mepe; Sacred Heart Technical and Vocational Institute, James Town, Accra; Our Lady of Mercy Secondary School, Tema; Corpus Christi Secondary School, Community 18, Tema, and St. Margaret Mary Secondary School, Dansoman. Innovative ways of doing ministry and evangelization were introduced. A youth formation centre was started at Lashibi as well as a Catechetical Centre at Shai Hills, for the training of catechists and the holding of religious activities.

The Archdiocese was involved in social services as part of its ministry/apostolate and response to the preferential option for the poor. Some of the ministries/apostolates are: the Ancilla Women Development and Rehabilitation Centre run by Handmaids of the Holy Child of Jesus Sisters (HHCJ); Catholic Action for Street Children (CAS) run by the Brothers of the Immaculate Conception of the Virgin Mary (FIC Brothers); Center of Hope which takes care of persons with HIV-AIDS; the centre is run by the Franciscan Missionaries of Mary (FMM Sisters); City of God Project, a Franciscan Friars’ ministry—located at Old Fadama in a sprawling slum popularly known as Sodom and Gomorrah—caters for slum-dwellers in the city centre.

Other ministries/apostolate include Lepers Aid Committee for the care of lepers and cured lepers; Hope for Life run by the Society of African Missions for those who are physically challenged; Missionaries of Charity Home run by the Sisters of St. Mother Teresa of

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333 The Accra Archdiocesan Priests have had some of their formation programmes and annual Retreats at the Centre. Both centres are also opened to non-Catholic groups and churches.

334 These ministries /apostolates come under the general name Catholic Archdiocesan Social and Support Group (CASAS).
Calcutta for destitute and homeless people in Accra and Tema; Help Aged Centre run jointly by St. Vincent de Paul Society, a lay Catholic charity group of the society and Sisters of the Handmaids of Divine Redeemer; House of St. Francis, an Archdiocesan project run in collaboration with Hopeful Way for persons with drug and alcohol challenges; and First Contact Place and Dominic Savio Centre for displaced and disoriented youth in Tema area run by the Salesians of Don Bosco.

Archbishop Andoh served the Church as Local Ordinary for thirty-four years (34). Upon reaching the age of 75, he resigned. He was succeeded by Bishop Palmer-Buckle of Koforidua Diocese. Archbishop Palmer-Buckle assumed official responsibility for the Archdiocese on May 28, 2005.

From a mission territory that blossomed out into an Archdiocese, the Catholic Church in Accra has not only experienced the empowering and emboldening gift of the Holy Spirit in the spread of the good news, but has become a “missioning” Archdiocese, sending some of its priests as missionaries to Dioceses in and outside of Ghana.

The growth and expansion of the Greater Accra Region, in particular, has necessitated the establishment of more parishes, rectorates and outstations. Though the Archdiocese has

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335 This is the age that Parish priests and bishops of the Catholic Church resign from office.
336 This trend of sending missionaries from a territory which was once a mission ground has been described as reverse mission or flow. See Kalu, *African Pentecostalism*, 271.
337 Thirteen (13) Archdiocesan priests are currently missionaries. The name of the Dioceses and the number of Accra Archdiocesan priests who are doing ministry there are: Apostolic Vicariate of Donkorkrom, Ghana (1); Cardiff Archdiocese, U.K (2); Iowa Diocese, USA (2); Los Angeles Archdiocese, USA (1); New York Archdiocese, USA (3); Rockville Centre Diocese, USA (1); Brooklyn Diocese, USA (1); Halifax Archdiocese, Canada (1); and Verona Diocese, Italy (1).
338 On January 31, 2013, and January 31, 2018, the Archdiocese had commemorative Eucharistic celebrations opposite former CFAO/Multi Stores to mark 120 years and 125 years respectively of Catholic Mission in Accra. The theme of the 120th Anniversary celebration which was climaxed with a Eucharistic celebration at the Black Star Square on Sunday, November 24, 2013, was “The Accra Catholic Mission: Honouring the Past, Celebrating the Present, Building the Future.” The slogan was: “Arise Catholic Faithful: Rejoice and Renew.” Currently, activities marking a year-long celebration of the 125th anniversary of Catholic presence in Accra are on-going. The theme is: “125 Years of Catholic Mission in Accra: Renewing Our Commitment to Evangelization.” The slogan is the same as that of the 120th Anniversary. The climax will be on November 25, 2018, also at the Black Star Square.
attempted to address the pastoral needs within its geographical locations, a lot more must be done provided it wants to march with the rapid growth taking place, especially in Accra, Tema and their environs.

Finally, it is my contention that but for the support and collaboration of numerous lay men and women, the story of Accra Archdiocese would not have been complete. Through their charisms, time, donations, among others, these lay faithful have helped the Accra mission to grow to its present stage. Some of these lay faithful include catechists, interpreters, drivers, mission boys, artisans, teachers, cooks, secretaries, watchmen, cleaners, typists, choir masters and mistresses. Others were organists, choristers, singing leaders, society leaders and members, tailors, barbers, those who brought gifts, those who gave their vehicles for pastoral work, those who accompanied priests on pastoral visits, those who constantly remembered the priests in their prayers, and those who offered financial assistance. Also, to be included in the list are Sunday school teachers, teachers of children and youth groups, and those who criticized the priests constructively. These are some of the local agencies whose stories may not be told but, nonetheless, could appropriately be counted for their immense contributions to the mission of planting and expansion of the Catholic faith in the Archdiocese of Accra. 339 They are examples of the Holy Spirit at work and renewing the face of the earth in a local church.

2.3 Organizational Structure of the Archdiocese

The organizational structure focuses on some ecclesiastical bodies that have been established for pastoral and administrative purposes. While some of these structures are

339 For example, I recall a personal experience of a catechist who accompanied missionary priests on long and difficult trekking to several outstations. This catechist also acted as an interpreter for the priests. All services were voluntarily rendered without financial rewards. This is one of the several stories of these local agents many of whom died poor.
specific to the Archdiocese, others are deanery and parish based. The structures are statutory bodies which aim at helping in the evangelizing mission of the Church.

2.3.1 Council of Priests

In terms of structure, the first Archdiocesan body that is considered is the Archdiocesan Synod. The second most important body is the Presbyteral Council, which is also known as Council of Priests, or Senate; the next in line is the College of Consultors.

The Council of Priests is derived from the conciliar theology of *communio* and *unum presbyterium*. It “is a college of priests which represents the presbyterium of the diocese and is described as a sort of senate to the bishop.” The Archbishop is under obligation to consult the Council of Priests as far as all significant matters of the Archdiocese are concerned; for example, on pastoral planning and policies, and the life and ministry of the priests especially the local clergy.

Three groups of priests make up the Council of Priests. The first group of priests are the ex-officio members, namely: the Vicar General, the Financial Administrator, and the Chancellor. The second are those elected from within the clergy working in the Archdiocese. The last group is made up of those nominated by the Archbishop.

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340 I have left out a discussion on synods because it is not a permanent body. A synod that is called to deliberate on important pastoral issues is dissolved immediately the synod comes to an end. In the entire history of the Archdiocese, only two synods have been held. The first in 1996-97; and the second in 2009.


344 They are automatic members by virtue of the office they occupy.

345 About half of this category of priests are freely elected by all the priests of the Archdiocese.

346 These are canonical requirements. In selecting priests for the senate, the law requires that the Archbishop ensures there are fair representations of the Clergy and Religious and as much as possible the different ministries in the Archdiocese. See Aggrey, *Who is he?* 34.
The Archbishop convenes and presides over the Council of Priests meetings. The main function of the Council of Priests is to assist the Archbishop to map out and implement pastoral plans for the good of the people of God. The Council of Priests, like all Archdiocesan bodies, has only consultative votes. The Council of Priests has a five-year tenure.

2.3.2 College of Consultors

The next is the College of Consultors. The membership of this body is derived from the Council of Priests, and number between six and twelve priests. The College of Consultors, unlike the Council of Priests which has fixed meeting times, “is called to advise the bishop in a more continuous way.” The College of Consultors meets only when the law requires it or when the Archbishop wants to seek counsel. Hence the frequency of meeting of this body may be higher than the Presbyteral Council. The members have a five-year tenure.

The Archbishop convenes and presides over all College of Consultors meetings. The College of Consultors cannot meet without the Archbishop since the purpose of convening the meeting is to enable the Archbishop, as the convener and presider, to directly hear comments, proposals, among others, pertaining to the specific issues which necessitated the calling of the meeting. The function of the College of Consultors is determined by law. This means the Archbishop is required by law to necessarily consult the College of Consultors in some specific issues or cases.

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347 However, on a number of times, the Archbishop has allowed the Vicar General to preside. The Council of Priests meets four times in a year. Emergency meetings may be called.
348 The Council of Priests is an advisory body to the Archbishop.
349 Aggrey, Who is he? 36.
350 The current College of Consultors is made up of eleven members, excluding the Archbishop. They are four ex-officio members, namely, the Vicar General, Chancellor, Financial Administrator, and Cathedral Administrator; and seven appointed members who are all Deans of the six Deaneries, i.e., Osu, Kpehe, Kaneshie, Mamprobi, Madina and Tema-Battor, and an SVD Priest who was chosen to be the “voice” of the religious congregations.
The members are endowed with consultative competence. In other words, they give the Archbishop either counsel or consent in the exercise of his episcopal functions. Examples are when the Archbishop is to appoint priests for any pastoral ministry, and when he wants to alienate Archdiocesan property whose value is between what has been determined by the Ghana Catholic Bishops Conference.

If the Archdiocese becomes vacant either by resignation, transfer or death of the Archbishop, the College of Consultors assumes temporal charge of the Archdiocese; and unless the Vatican has already made provision, it is the responsibility of the College ofConsultors to elect an Archdiocesan Administrator who will have temporal charge of the Archdiocese until a new Archbishop takes canonical possession.

2.3.3 Finance Committee

The Finance Committee is a mandatory body at both the Archdiocesan and Parish levels. In other words, the Archdiocese and all Parishes are under obligation to set up Finance Committees. This section examines the status, composition and functions of Archdiocesan and Parish Finance Committees.

a. Diocesan Finance Committee

The present legislation of the Church makes the establishment of Finance Committees obligatory at Diocesan/Archdiocesan and Parish/Quasi-Parish levels. The important role the Finance Committee plays in the Church, both at the Diocesan/Archdiocesan and Parish levels, requires that the Committee should not only be established, but must be functional. This is instructive because the essence of putting structures in place is to make them play their respective roles with the overall objective of contributing to the evangelizing mission.

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351 Karambai, Ministers and Ministries, 123.
352 I have used the concept “Finance Committee” in preference to “Finance Council” to describe the body that is responsible for financial issues. My choice is in line with the designation that the Statutes of the Archdiocese of Accra and other documents of the Ghana Catholic Bishops Conference have used.
353 See Canon Law 492.
of the Church. The functionality of the Finance Committee is reiterated by the Pastoral Guidelines for the Second National Pastoral Congress:

> It is recommended that all archdioceses and dioceses and parishes have functional finance committees, with competent people serving on them. These finance committees should ensure the proper handling of the finances and material assets of the parish and render accounts periodically to the parishioners as regards the use of the parish funds.\(^\text{354}\)

Though the Pastoral Guidelines, as stated above may be well intentioned, its use of the word “recommended” instead of “compulsory” or “obligatory,” is inappropriate since the force of law behind the establishment of the Finance Committee at Dioceses/Archdioceses and Parishes is diluted. The importance that the Church attaches to the establishment of the Finance Committee is also reflected in its composition. Apart from the Bishop who is a member and presides over its meetings, the Finance Committee must have at least three of the faithful who should be experts in financial affairs and civil law, and be persons of outstanding integrity.\(^\text{355}\) The inclusion of “outstanding integrity” as a requirement is intended to get morally upright and respected persons to oversee the finances of the Church. Furthermore, in order to build trust, relatives of the Bishop up to the fourth degree of consanguinity or affinity are ineligible of being appointed to the Committee.\(^\text{356}\) The Church has taken precaution in describing those to handle its finances. The functions of the Finance Committee include yearly preparation of budget, and giving financial report every fiscal year.\(^\text{357}\) The tenure of office of the members is five years, renewable for another five years.\(^\text{358}\)

\(^{355}\) Canon Law, 492.1.
\(^{356}\) Canon Law, 492.3.
\(^{357}\) Ibid., 493.
\(^{358}\) Ibid., 492.2.
b. Parish Finance Committee

As was explained, every parish of the Archdiocese is obliged to establish a Finance Committee. The functions of the Parish Finance Committee are that it shall: 359

- Assist Parish Priests in the Financial Administration of the Parish in accordance with Canon Law;
- Assist the Parish Priest in preparing the annual financial budget to be presented to the Pastoral Council;
- Assist the Parish Priest in preparing the annual financial statement to be presented to the Archdiocesan Financial Administrator;
- Seek ways of generating funds for the parish.

The Finance Committee is composed of the Parish Priest, who is the chairman, Assistant(s) if any, and a maximum of five lay faithful who are experts in legal, financial and accounting matters. In addition, they must be persons of integrity. 360 Like the Archdiocesan Committee, relatives of the Priests (Parish Priests and Assistant Priests) are not eligible for membership. The tenure of office is three years. Unlike the Archdiocesan body, the Statutes do not make provision for the renewal of the term of office of the members. 361

2.3.4 Deaneries

The other Archdiocesan bodies are the Deaneries. As indicated, there are six Deaneries in the Archdiocese. Each deanery 362 is headed by a dean who is a priest. The deaneries and

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360 See comment on the Diocesan Finance Committee.

361 Though the statute is silent on the renewal status of the Parish Finance Committee, my opinion is that parish priests should also renew the membership once to conform to the Diocesan Committee.

362 The number of deaneries has increased from three to six after the celebration of the second archdiocesan synod in 2009.
their corresponding number of canonically erected parishes, rectorates and outstations are

(Table 2.2)

<table>
<thead>
<tr>
<th>Deanery</th>
<th>Parish</th>
<th>Rectorate/Quasi-Parish</th>
<th>Outstation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaneshie</td>
<td>7</td>
<td>6</td>
<td>17</td>
</tr>
<tr>
<td>Kpehe</td>
<td>7</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>Madina</td>
<td>5</td>
<td>3</td>
<td>14</td>
</tr>
<tr>
<td>Mamprobi</td>
<td>5</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Osu</td>
<td>9</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Tema-Battor</td>
<td>7</td>
<td>13</td>
<td>50</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>40</strong></td>
<td><strong>32</strong></td>
<td><strong>102</strong></td>
</tr>
</tbody>
</table>

Source: Accra Archdiocesan Pastoral Centre

There are currently one hundred and seventy-four (174) Catholic Churches in the Archdiocese of Accra. As shown in the table above, there are forty (40) canonically erected parishes with Osu Deanery having the highest, i.e., nine (9), followed by three other deaneries (Kaneshie, Kpehe, Tema-Battor), all having seven (7) each. Two deaneries (Madina and Mamprobi) have five (5) parishes each, constituting the lowest.

In terms of communities that have residential priests (that is, parishes and quasi-parishes/rectorates), the Tema-Battor Deanery has the highest number of twenty (20). The same deanery also has the highest number of outstations (50). This number may be attributed to the fact that Tema-Battor Deanery has the largest number of Catholic Communities.\(^{365}\) It

\(^{363}\) This refers to a Church Community that has residential Priest(s)

\(^{364}\) This is also known as mission stations. These stations are not visited frequently by priests because of a number of factors among which are the distance from the main parish or rectorate, and the unavailability of priests. In the absence of priests, catechists who are lay persons assume liturgical and para-liturgical leadership as they lead the community in daily prayers and Sunday Services. With the introduction of Extraordinary Ministers of Holy Communion in the Archdiocese, some of these ministers in the outstations give communion at the celebrations that that preside over.

\(^{365}\) Because of its size it is sometimes heard that this portion of the Archdiocese will in the not too distant future become a Diocese.
is also the largest deanery in terms of geographical coverage.\textsuperscript{366} Though the Archdiocese can boast of 174 communities, it is my opinion that a much larger number than this should have been in existence by now if a conscious and systematic planning had been adopted over the years especially in these last decades which have seen rapid growth and expansion of Accra and Tema in particular.

All the Deaneries have Deanery Council of Priests\textsuperscript{367} and Deanery Pastoral Council.\textsuperscript{368} The Deans preside over their respective deanery meetings. The Deaneries make proposals to the Archbishop for his consideration and possible implementation. The term of office of the Deanery Councils is five years.

\textbf{2.3.5 Parish Pastoral Councils}

Parish Pastoral Council (PPC)\textsuperscript{369} is another body within the organizational structure of the Archdiocese. All parishes are under obligation to establish the PPC\textsuperscript{370} since it plays an important role in the pastoral ministry of the Archdiocese. The constitution guiding the work of the PPC states that “There shall be established in every Parish of the Catholic Archdiocese of Accra a Parish Pastoral Council.”\textsuperscript{371} In fulfilling this obligation, almost all churches---canonically erected parishes, semi-autonomous parishes, and outstations---have put in place Pastoral Councils.

\textsuperscript{366} All the communities in the Volta Region that are in the Archdiocese of Accra are located in the Tema-Battor Deanery.
\textsuperscript{367} This is made up of only priests who under the leadership of the dean meet at least once a month to discuss matters pertaining to the pastoral needs of the deaneries. At their meetings the Deanery Fathers make recommendations to the Archbishop.
\textsuperscript{368} The Council is made up of all priests in a particular deanery and the chairpersons of the various parishes and rectorates in the Deanery, and representatives of the Religious Communities within the Deanery. The function of this council is similar to that of the deanery council of priests.
\textsuperscript{369} In this research, the term Parish Pastoral Council (PPC) has been used to refer to both canonically established parishes and quasi-parishes or rectorates.
\textsuperscript{370} Apart from the PPC, there are also established in big parishes Parish Youth Councils (PYC). PYCs offer platform for the youth to also contribute to the growth of the Archdiocese.
\textsuperscript{371} This is a revised constitution promulgated by the Archbishop on August 15, 2011.
The primary aim of the PPC is to foster pastoral action in the parishes. It does this by paying attention to four key thematic areas, namely:

- Promotion of solidarity and unity among all the lay groups and societies;
- Promotion of various lay apostolate;
- Coordinating and supervising the different parish pastoral activities;
- Cooperating with the planning of pastoral strategies and development of projects.

Membership of the pastoral council is made up of the parish priest, some members of recognized groups/associations of the parish and the nominees of the parish priest. The term of office of the PPC is two years, renewable for another two years.

2.3.6 Societies /Associations and Ministries

The various recognized societies and associations are also given importance in the Archdiocese since they help in promoting the lay apostolate/ministry. Some of these are: the Catholic Charismatic Renewal Movement, Sacred Heart Confraternity, Legion of Mary, St. Anthony’s Guild, St. Vincent de Paul, Knights and Ladies of Marshall, Knights and Ladies of St. John International, Christian Mothers Association, St. Theresa of the Child Jesus, Perpetual Help Confraternity, and Catholic Youth Organization (CYO).

The main objective for the formation of lay groups/associations and ministries is to promote the evangelization mission of the Church. This is because the lay faithful are also called upon to be actively involved in the mission of the Church. Though this remains the number

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372 The Parish Priest is the President of the Pastoral Council; while the chairman and other office holders are elected from among the lay faithful on the council.
373 One-fifth of the total number is chosen as the priest’s nominees.
374 Apart from these, there are others whose orientations are different in the sense that their functions are directly moderated by the Priests of the parish where they are found. Some of these are: Ushers, Lectors, Extraordinary Ministers of Holy Communion, Marriage Counsellors, Knights and Ladies of the Altar, and Choristers. These groups play mainly liturgical and para-liturgical functions in the Church.
one objective, serious concerns have, sometimes, been raised about the presence of some lay groups/associations that are not seen to be promoting the mission of the Church.375

2.4 Conclusion

The chapter376 examined the territory, history and organizational structure of the Archdiocese of Accra. It argued that the Archdiocese is a heterogeneous entity. It covers/consists (is concomitant) to the whole of the Greater Accra Region and a small portion of the Volta Region. Generally, the Greater Accra Region has a large concentration of parishes and quasi parishes/rectorates in urban settings, while the Volta Region segment consists of numerous outstations. The discussion shows that the population of Catholics is fewer as compared, for instance, with Pentecostal-Charismatics who constitute the majority of persons with religious affiliation. It appears that Christians in the inner city of Accra and its surrounding urban areas are more inclined to the spirituality of this stream of Christianity.

In the historical development of the Archdiocese, it was noted that the SMA Fathers were the first missionary group to begin the Accra Mission. They were successful after their first attempt had failed. The SMA Fathers celebrated the first Mass in Accra on January 31, 1893. Missionary activities in Accra, however, halted as a result of a number of factors among which were lack of missionaries and the yellow fever epidemic. It took the SMA Fathers twenty-nine (29) years to resume their primary evangelization in Accra. They (SMA Fathers) handed over the Accra Mission to the SVD missionaries. The SVDs appeared better

375 Often such groups exist mainly to promote the financial gains of their members. This is done to the detriment of the proclamation of the Gospel.
376 The conclusion of the chapter (and the conclusion of each chapter of the thesis) employs the technique of “skilled academic writers” who “help their readers follow their argument” by “summarising the findings and transitioning to the next chapter.” See Kevin Gary Smith, Academic Writing and Theological Research: A Guide for Students (Johannesburg: South African Theological Seminary Press, 2008), 20.
resourced financially and in personnel, as they were able to develop the Mission; resulting in the elevation of the Mission to Apostolic Prefecture, Apostolic Vicariate and Diocese.

The two indigenous Bishops/Archbishops who came after the missionaries also contributed to the growth of the Diocese/Archdiocese. The chapter also examined a number of organizational structures and ecclesial groups in the Archdiocese. One of the ecclesial groups is the Catholic Charismatic Renewal Movement. This movement is found in most of the 174 Churches; comprising 40 canonically erected parishes, 32 quasi-parishes/rectorates, and 102 outstations in urban, peri-urban and rural communities of the six Deaneries of the Archdiocese. It is within the geographical territory, history and organizational structure of the Archdiocese that the next chapter will specifically focus on the origins and spread of the Catholic Charismatic Renewal Movement.
CHAPTER THREE

ORIGINS AND SPREAD OF THE CHARISMATIC RENEWAL MOVEMENT IN ACCRA ARCHDIOCESE

3.0 Introduction

The chapter examines factors that contributed to the historical beginnings and spread of the CCR in the Roman Catholic Archdiocese of Accra. It examines the various streams of Charismatic experiences in the Catholic Church in Ghana and narrows the discussion on the origins and expansion of the CCR in Accra Archdiocese. Eleven CCR in the Archdiocese are examined. Foremost among these is the CCR that began at the Holy Spirit Cathedral, Adabraka-Accra.377 The chapter briefly discusses the role Archbishop Dominic Andoh played in the formative period of the CCR at the Cathedral.

The chapter also examines the effect of the early links and contacts the CCR had with some personalities from America, the Caribbeans and an Apostolic Nuncio to Ghana. Furthermore, the chapter discusses positions taken by some lay faithful and priests on the emergence of the CCR in the Archdiocese. Notable among these were the memorandum by the Executive Secretary of the Department of Pastoral Care of the National Catholic Secretariat to the Ghana Catholic Bishops Conference (GCBC), and the views expressed in the national Catholic Newspaper, *The Standard*.

The contention of this chapter is that there appears to be no single story about the origins of the CCR in Ghana as a whole, and neither is there only one about Accra Archdiocese. The original members of the CCR appear to have acted with the conviction that they were being led by the Holy Spirit to help in renewing themselves and the Church in the Archdiocese of Accra.

377 Historically, the Holy Spirit Cathedral is recognized as the first CCR in the Archdiocese of Accra. This position has been taken because the St. Maroun and the Legon Prayer Groups led by the Holy Spirit Sisters and Francis Buor respectively, which both preceded the Cathedral CCR, could not last as they became defunct.
3.1 Streams of Charismatic-Pentecostal Experiences in Catholic Church in Ghana

Historically, the Charismatic Renewal Movement in the Roman Catholic Church in Ghana is largely traced to the Charismatic experience at the University of Duquesne in the United States of America. Some Religious Sisters who were missionaries in Ghana went on vacations to the U.S.A. While there, the Sisters participated in prayer sessions. They received the Baptism of the Spirit when they were prayed over and begun to exercise some of the charisms. On their return, the Sisters started charismatic prayer groups in Ghana.

The origins of the CCR in Ghana can broadly be traced to five main streams:

- The Holy Spirit Prayer Group began by Sister Maria Prokesch, a member of the Religious Congregation of Missionary Sisters Servants of the Holy Spirit (SSpS), famously called Holy Spirit Sisters, at Koforidua in 1970;
- The Holy Spirit Sisters’ Prayer Group at St. Maroun Catholic Church, Osu-Accra in 1971;
- The Prayer Group at the Holy Spirit Catholic Church, Bantama-Kumasi in 1971;
- The Holy Spirit Prayer Group at St. Thomas Aquinas Catholic Church, University of Ghana, Legon, led by Francis Buor in 1972, and;
- The Prayer Group by the Medical Mission Sisters in Kumasi in 1972.

The beginning of the Charismatic Renewal Movement in the Catholic Church is historically traced to the University of Duquesne when some students and faculty members were said to have received Baptism of the Holy Spirit in 1967. Being the initiative and action of the Spirit Himself, the Charismatic Renewal has no human founder. The Holy Spirit made use of human agents to bring His gift to the Church.

Omenyo, who has done some studies on the Catholic Charismatic Renewal Movement in Ghana, however, traces three main streams of the Renewal. See Omenyo, *Pentecost outside Pentecostalism*, 104.

The convent of the SSpS Sisters was only a street across and they worshipped at St. Maroun. The Church was for several years jointly used, though at different times, for Holy Mass and para-liturgical services, by the Lebanese Catholic Community who used the Maronite Rites and the other Catholics who used the Latin Rites. The Latin Rites worshippers have since built their own Church and are known as St. James Catholic Church.
The year 1970 is historically documented as the year the Charismatic Renewal Movement began in Ghana. This was when Sister Maria Prokesch, SSpS, had the first Charismatic Renewal prayer meeting at Koforidua. Confirming the origin of the CCR in Ghana, Anthony Osei Assibey, the National Director of the CCR, wrote in the 40th anniversary commemorative edition of the New Breath of the Spirit:

By the grace of God, as the Renewal started around the world, God was also at work in Ghana. The move of the Spirit, according to our records started when some missionaries of the Holy Spirit Sisters visited Koforidua in 1970. Then after some time, the desire died off until it was picked up later on in Kumasi.

The National Director traced the beginning of the CCR in Ghana. He acknowledged how God used Missionary Sisters Servants of the Holy Spirit (Holy Spirit Sisters) to renew His children and Church in this part of the world. But one may ask: How come that the origin of the CCR, a movement of the Holy Spirit, is traced to a religious congregation named after the Holy Spirit?

After the origin of the renewal at Koforidua, the Holy Spirit Sisters started a prayer group at St. Maroun Catholic Church at Oxford Street, Accra in 1971. By the year 1977, the

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382 There has been a recent attempt to attribute the origins of the CCR in Ghana to Father Bob Gilmour, an American Missionary Priest of the Congregation of the Holy Cross (CSC), who was said to have started the first prayer meeting of the CCR at St. John Secondary School, Sekondi, in Western Region of Ghana. In a telephone interview on Monday, February 29, 2016, Anthony Osei Assibey, National Director of the CCR, explained that he was once informed by Father Ernst Sievers that it was Father Gilmour who started it all. But in another telephone interview, this time with Father Gilmour himself on March 3, 2016, he (Fr. Gilmour) was emphatic of encouraging a prayer group in the St. John Secondary School, but was unable to recall the exact year. However, further research has shown that the involvement of St. John Secondary School in the CCR started with a spiritual preparation programme organized by Rev. Brother Joseph Tsiquaye, CSC, in 1976, for Deacons who were to be ordained Priests in July of that year. Father Augustine Kizito Abizi was among those Deacons. That being the case, the CCR could not therefore have been started by Father Gilmour since available data shows that the movement began in Ghana earlier than 1976.

383 The 40th Anniversary celebration was launched at the Christ The King Parish, Accra, on January 23, 2010 under the theme “Lift Jesus High” (John 12:20-32).


membership of this group had reduced until it eventually became defunct.\textsuperscript{386} One reason attributed to this was “because of its rigid approach to prayer meetings.”\textsuperscript{387} It would appear that some Catholics were looking for a new expressive way and mode of worship which was different from what they were already used to. The enforcement of a rigid mode of worship which was applied at prayer meetings made it unattractive to many people.\textsuperscript{388}

Around the year 1971, that is, four years after the Duquesne experience, a group of ten Catholics began their prayer meetings at the Holy Spirit Catholic Church in Bantama, Kumasi. Among the group was Anthony Osei-Assibey.\textsuperscript{389}

The fourth stream of the Renewal began in 1972 at the campus of the University of Ghana, Legon, known as the “Holy Spirit Prayer Group.” It was started by a young law student of Legon by name Francis Buor.\textsuperscript{390} The main focus of the group was to invite the Third Person of the Trinity into their lives as they prayed: “Come Holy Spirit, fill the hearts of thy faithful, and enkindle in us the fire of your love.” Buor’s prayer group strived partly because of the active support it received from Father John Koster, SVD, chaplain of the Legon Catholic community.\textsuperscript{391} Buor led the group until he completed the University in 1975 and re-located to Kumasi. While in Kumasi he kept the “Holy Spirit Fire” burning as he established branches of the prayer group in Catholic Churches in Suame-Kumasi, Offinso and Ejisu, in Ashanti Region; Dornaa Ahenkro, Kukuom and Mim in Brong Ahafo Region, and Tamale in the Northern Region.\textsuperscript{392} In the meantime, a similar prayer group was also formed at the

\textsuperscript{386} George Musey, \textit{History of the Charismatic Renewal in Accra}, an unpublished manuscript, 1. See also Omenyo, \textit{Pentecost outside Pentecostalism}, 104.
\textsuperscript{387} Musey, \textit{History of the Charismatic Renewal in Accra}, 1.
\textsuperscript{388} A few of those who were original members the St. Maroun Prayer Group later joined the CCR when it was started at the Cathedral. One of such persons was Georgina Owusu Fordwour.
\textsuperscript{389} Omenyo, \textit{Pentecost outside Pentecostalism}, 104.
\textsuperscript{390} Ibid.
\textsuperscript{391} Telephone interview with Francis Buor on Thursday, February 22, 2018. Francis Buor is a lawyer by profession. He was once the Member of Parliament for Offinso-South in the Ashanti Region. Two of his children are Catholic Priests of the Archdiocese of Kumasi.
\textsuperscript{392} Telephone interview with Buor on Friday, February 23, 2018.
St. Peter’s Cathedral, Kumasi by George Kwadwo Amofah, a contemporary and year-mate of Buor at Legon. Acknowledging the role by these young lay Catholics in establishing the group in these parishes, it will not be an exaggeration to surmise that but for the tacit approval of the Priests or Bishops, the Holy Spirit Prayer Groups would have been dead on arrival. The apparent collaboration received encouraged these lay faithful in their mission of “carrying the gospel to the end of the world.”

In the same year of 1972, a fifth Holy Spirit prayer group was started by two Catholic Missionary Sisters of the Medical Mission Sisters---Sisters Ellen Hummel and Jean Salgot- based in the Centre for Spiritual Renewal in Kumasi. While in the United States of America, the Sisters had caught the charismatic fire and on their return started a prayer group in Kumasi. The two Missionaries Sisters had also drawn some amount of spiritual inspiration from the Catholic Pentecostals (1969) magazine which was authored by Kelvin and Dorothy Ranaghan. The Sisters were convinced that they, together with other Catholics, were being called to live the Pentecost event in their days.

The ministry of the Sisters later received a boost when Father Ernst Sievers of the Missionaries of Africa resigned his teaching position at St. Victor’s Major Seminary, Tamale, in Ghana, to promote the vision of the Charismatic Renewal in Ghana. Father

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393 George Amofah is a Medical Doctor by Profession. He retired as Deputy Director General of Ghana Health Service in January 2011. He is currently the Vice President of Ghana Public Health Association and a Part-Time Lecturer at the School of Public Health, University of Ghana, Legon. Amofah was once the Chairman of the Roll Back Malaria Board based in Geneva, Switzerland. He has been a member of the CCR since his student days at the University of Ghana, Legon. He is a member of the Council of Elders of the CCR.

394 Telephone interview with Lawyer Buor on Friday, February 23, 2018.

395 In 1975, two important events of the Holy Spirit Prayer Groups took place; first, was in April when it had its first national leaders’ conference at St. Hubert Seminary, Kumasi, and second, in August the first national convention at Opoku Ware Secondary School, Kumasi. Through the instrumentality of Father Sievers, the groups eventually emerged with the then Catholic Charismatic Renewal in 1987 to form one family of the Charismatic Renewal Movement in the Catholic Church in Ghana. See pages 10-12 of George Kwadwo Amofah’s autobiography titled Prophecy in Action: My Life Story. The book was launched on February 10, 2018 at Saints Joachim and Anne’s Catholic Church, Teshie-Accra.

396 The Centre is a facility that belonged to the Archdiocese of Kumasi. It was begun by Archbishop Peter Kwas Sarpong in April 1973 in a rental structure in Kumasi until it relocated to the present premise in 1980.

397 Omenyo, Pentecost outside Pentecostalism, 104.

398 Ibid.

399 The Missionaries of Africa were famously known as the White Fathers.
Sievers teamed up with the two Medical Mission Sisters to run the “Centre for Spiritual Renewal” in Kumasi.\(^{400}\) He was later appointed by the Ghana Catholic Bishops Conference as the first National Coordinator and Chaplain of the Charismatic Renewal.\(^{401}\) As discussed in this chapter, the active involvement of Father Sievers in the activities of the CCR did not only impact on the CCR in Ghana in general, but on that of Accra in particular.

The Centre for Spiritual Renewal became the hub of spiritual activities in counseling, spiritual revival and renewals. The ministry of the Medical Sisters and Father Sievers might have brought relieve to many persons in and outside Kumasi. For instance, Catholics from Accra Archdiocese frequented the centre for counselling and spiritual programmes. *Life in the Spirit Seminars* (L.S.S) for the leadership of the CCR, including priests, religious brothers and sisters, and lay faithful, were among the spiritual programmes that the Centre became famous for. As will be discussed in this research, the frequent organizing of the LSS became an important tool for the spread of the CCR.\(^{402}\) It was at one of such *Life in the Spirit Seminar’s* “Commissioning Service” at the Centre that eventually led to the beginning of the CCR at the Holy Spirit Cathedral, and the subsequent spread in the Archdiocese.

### 3.2 Spread to Parishes in Accra Archdiocese

This section discusses factors that contributed to the origins and spread of the CCR in eleven churches in the Archdiocese of Accra. These are: Holy Spirit Cathedral, Adabraka; St. Thomas More, Achimota; St. Paul, Kpehe; Queen of Peace, Madina; St. Theresa, Kaneshie; St. Kizito, Nima; Our Lady of Mercy, Tema—Community One; Martyrs of Uganda, Mamprobi; St. Margaret Mary, Dansoman; St. Maria Goretti, Battor; and St. Peter Claver, Ada Foah. Also, the section identifies some original members of the CCR in these churches.

\(^{400}\) Ibid., 105.
\(^{402}\) Omenyo, *Pentecost outside Pentecostalism*, 105.
3.2.1 Holy Spirit Cathedral-Adabraka

In June 1976, a group of six final year students of the Kwame Nkrumah University of Science and Technology (KNUST), Kumasi, together with other final year students, participated in a “Commissioning Service” organized by the Centre for Spiritual Renewal, Kumasi. The theme for the Commissioning Service was “You Did Not Choose Me; I Chose You and Commissioned You To Go Out and Bear Fruit, Fruit That Will Last” (John 15:16). The core message given to these final year students was that they were being sent as worthy ambassadors of the Catholic Charismatic Renewal Movement to places where they would be doing their National Service and throughout their working lives. The commissioning service had two major objectives: to make the participants remain faithful to their individual calling as followers of Christ; and to charge them to go into the world and make disciples for Christ.

When later these graduates were to begin their national service, they found out that six of them had been posted to Accra, a move that was described as “Divine Providence.” Despite their desire of wanting to form their own prayer groups, these new graduates dropped the idea because of socio-economic challenges such as difficulties in getting decent accommodation and financial issues. After two years had passed without any serious activity undertaken by the new graduates, Father Sievers came to Accra in 1978 and reprimanded these “six Accra Student” “for having let the Lord down.” He encouraged

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404 Ibid.
405 Interview with George Musey on January 12, 2016. George Musey was born on August 22, 1952. He is the managing consultant of *Terra Consult* a private firm of estate surveyors/valuers and real estate development consultants and agents. He is also the director of Lower Pra Rural Bank Ltd. Musey is a founding member and leader of the CCR of Accra and the first Archdiocesan coordinator. Currently he is the chairman of the council of elders of the CCR of the Archdiocese. In addition, he is a member of the Archdiocesan Marriage and Family Life Committee. He is also a conference speaker and teacher of the Catholic faith. He is a resource person on marriage and family life to the Society of Divine Word Missionaries (SVD) Novitiate, Nkwatia, Ghana.
them to start praying again and informed them of a visit to the country of Ralph Martin and Gerry Rauch. Father Sievers spelt out the roles the “six Accra students” were to play in the reception of the visitors in Accra and Kumasi.

Inspired one more time, the graduates, namely, George Musey, Godfried Forson, Charles Asirifi, Philip Kumako, Jacob Aziaka and James Amesawu, woke from their slumber and on March 23, 1978, managed to have their first prayer meeting at the Holy Spirit Cathedral, Adabraka-Accra. Because they already knew themselves and had been in informal contacts with one another, it was easy coming together to pray the “charismatic way.” When the visitors had gone back to America, the six felt motivated and started having regular prayer meetings at the Holy Spirit Cathedral.

What could have been the reasons that made these young Catholics choose the Cathedral as the venue of their prayer meeting since none of them was a parishioner of the Cathedral? It seems to me that the attraction of the name “Holy Spirit” after whom the Cathedral is named was a key determining factor in settling on the venue, aside the central location of the Cathedral. To meet and pray in a Cathedral of the Holy Spirit may inspire belief that one is praying under the inspiration of the Third Person of the Trinity with the hope of being renewed in the Spirit.

In the course of time, the “Big Six” invited other Catholics to join them. The efforts they made in recruiting others helped to increase the membership of the CCR. Thus, the members of the infant prayer group had Catholics from other parishes in the Archdiocese of Accra, including the Holy Spirit Cathedral. As their number further increased so did the loudness

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407 Ralph Martin was then Director of the International Communications Office of the Catholic Charismatic Renewal

408 They were from the following parishes: Musey—St. Margaret Mary, Dansoman; Forson—Christ The King, Cantonments; Asirifi—St. Theresa, Kaneshie; Kumako—St. Paul, Kpehe; Aziaka—Martyrs of Uganda, Mamprobi; and Amesawu—Holy Family, Mataheko.

409 Musey, History of the Charismatic Renewal in Accra, 2.
of their songs and prayers. It did not take long when they incurred the displeasure of the authorities at the Cathedral largely because of their “strange” and “unorthodox” style of praying which included “clapping of hands, spontaneous prayer, [and] gospel songs.” The expressive style of worship was among the factors that new members found appealing hence their joining the CCR.

Once, a priest “invited the Cathedral Administrator to come and observe a group of ‘mad men’ praying in the [church].” Could it be that the priest did not mean any malice but genuinely thought the people praying had psychiatric challenges and were from the psychiatric hospital which was just opposite the Cathedral? While the priests at the Cathedral found the prayer meetings repulsive because of their “unorthodox” style, paradoxically, the same mode of worship was an important factor that pulled the lay faithful to the prayer meetings. In the pastoral judgment of the priests, the CCR prayers did not conform to Catholic praxis. They (the priests) therefore evicted the group from the church building to a Parish Hall which was under construction. Though the relocation might have caused some inconveniences to the CCR members, it appeared it did little to break their resolve since they continued with their new way of praying.

Apart from the Cathedral Administrator being asked to come and “see a group of ‘mad men’ praying in the church,” a reference to a prayer session of the CCR members, the Assistant Cathedral Administrator once “almost stopped a prayer meeting in his belief that the Renewal did not conform to Catholic Doctrine.” The Cathedral authorities seemed to have been in a dilemma: they appeared to be unsure of the real motive of the Movement, and yet decided to tolerate them by even offering them the use of their facility which was under

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411 Ibid.
412 Ibid.
construction. Could it be that the dilemma was the result of the absence of theological discourse or directive on the Charismatic Renewal Movement by the Bishops in Ghana? The noticeable silence by the Ghana Catholic Bishops was almost at variance with what was “going on in the Church at large”\footnote{Henk C.J. Bonke, *Memorandum on the Catholic Charismatic Movement in Ghana* (National Catholic Secretariat—Department of Pastoral Care, n.d.) 2.} At the universal front the Renewal was recognized officially by the Church. Pope Paul VI went a step further in appointing a prominent theologian in the person of Cardinal Joseph Suenens as the Spiritual Director of the Renewal. This decision was arrived at after the Renewal had widely been subjected to intense scrutiny “by the hierarchies, as well as by outstanding dogmatic and spiritual theologians.”\footnote{Bonke, *Memorandum*, 1.}

The reactions of the authorities at the Cathedral towards the CCR ran counter to that of Father Henk C.J. Bonke, the Executive Secretary of the Department of Pastoral Care of the National Catholic Secretariat, Ghana. In a memorandum,\footnote{The memorandum was sent when the CCR had not yet been accepted officially in the Church in Ghana. This is attested by the historical account Father Bonke gave when he said: “I am not aware of the exact moment of its coming to Ghana, but already in 1973 I had reports of meetings where “Spirit-Baptism” was practiced. At this moment the Charismatic movement has become an important religious phenomenon in Ghana. It exists in many shades, as Bible Groups, Prayer Groups, Charismatic Renewal Groups etc. It affects the life of many individual Christians, lay people, religious and priests, but also the life of parishes and local communities.” See Bonke, *Memorandum*, 1.} Father Bonke urged Bishops, Priests and lay faithful of Ghana to accept the CCR phenomenon and recommended that the CCR should be assessed from historical and theological perspective.\footnote{Bonke, *Memorandum*, 1.} He lamented inaction on the part of Bishops, Priests and the lay faithful and made reference to the misunderstandings and prejudices that were held against the CCR. He argued that:

> Though it was foreseeable (sic) that Catholic Pentecostalism was to come also to Ghana, the official Church leaders have not taken sufficiently serious the event of its coming: it has remained marginal in the view of Bishops, Priests and Laity for a long time. Many misunderstandings and prejudices still do exist, and the existence of charismatic groups is sometimes more tolerated than encouraged. By some their existence is experienced as disturbing.\footnote{Ibid.}
While the authorities at the Cathedral appeared to be opposed to the CCR, the attitude of the Archbishop of Accra, Most Rev Dominic Kodwo Andoh towards the CCR seemed to be as accommodating as that of Father Bonke. As the continuous holding of prayer meetings at the Cathedral compound caused dissatisfaction and therefore hanged in the balance, the Archbishop came to the defense of the CCR by authorizing that it should be allowed to continue their prayers activities. The Archbishop’s action may be likened to that of Gamaliel in Acts 5, 34-39, when Christianity first made its appearance. The mind of Gamaliel was that if indeed the new movement was from God, nothing would stop it from bearing much fruit. Otherwise, it will destroy itself. Hence, the direct intervention of the Archbishop saved the CCR and helped it to continue to pray in the ways it had been doing.

The favourable disposition of the Archbishop towards the CCR played a major role in the consolidation and subsequent spread of the CCR. The CCR members could readily look at the Archbishop’s intervention as a tacit approval of the CCR and an encouragement to others to join it.

419 Musey, History of the Charismatic Renewal in Accra, 3.
421 Three years after Archbishop Andoh had indirectly approved of the CCR in the Archdiocese of Accra, the Ghana Catholic Bishops Conference (GCBC) issued a pastoral directive and approval of the CCR at their annual plenary assembly in Cape Coast in July 1981. A year later, at a similar plenary assembly from July 5-10, 1982, at Wa, in Upper West Region, guidelines for the CCR were issued. After allowing the guidelines to be used for twenty-five years, the GCBC, in late 2006, approved the revised guidelines for a period of three years. See Ghana Catholic Charismatic Renewal: Revised Guidelines, n.d., 5 & 2. Even though the understanding might be that the charismatic spirit in the country might be re-examined after the three-year period, there had not been any further written instruction on the guidelines as at July 2018. Having given approval to the CCR, the next step the Bishops of Ghana took was to appoint spiritual leaders for the CCR. The Bishops had no problem in formally settling on Father Sievers as the first National Coordinator and Spiritual Director. See Musey, History of the Charismatic Renewal in Accra, 6. This is because, as has been discussed, Father Sievers had been associated with the CCR nationally since its early years and had been instrumental in its spread and expansion. When he left Ghana in 1984, the Bishops in the same year appointed Monsignor Irenaues B. Songledong of Wa Diocese as his successor with a new title--Episcopal Liaison of the CCR. The term raises theological questions. As it stands now the appropriate person to be so called should be someone with episcopal character. He was later replaced in 1991 by Monsignor Richard Kyeremeh of the Sunyani Diocese. See New Breath of the Spirit, October/December 1991, 27. At the same time the Bishops appointed Anthony Osei Assibey as full time National Coordinator for Prayer Groups. The appointment of Anthony Osei-Assibey took effect from July 1, 1991; See New Breath of the Spirit, October/December 1991, 11.

Other significant developments especially in the period between the 1980s and 1990, which helped in the spread of the CCR, were the appointments of Lay Persons as Diocesan Coordinators and Priests as Chaplains.
Some of the active members of the CCR, apart from the “Big Six” and their wives who helped the Cathedral during its early years and contributed in its expansion were Emmanuel Adjor, Ebenezer Charles Palmer Buckle,\footnote{The father of Most Rev. Charles Gabriel Palmer-Buckle, Archbishop of Accra.} John Twum Barima, and Tina Ntriwah (now Mrs. Twum Barima).\footnote{She is known to have done almost all the secretarial work.}

### 3.2.2 St. Thomas More--Achimota

While the Cathedral group was steadily making headways after the intervention of Archbishop Dominic Andoh, another group was establishing itself at St. Thomas More Catholic Church, Achimota.\footnote{Some members of St. Thomas Aquinas Catholic Church, Legon, who were coming to St. Thomas More, Achimota CCR meetings, on the advice of Father Patrick Ryan, a lecturer at Legon, later started a prayer group at Legon.} This group was led by Father Joseph Tetteh Addy, a tutor and chaplain at Achimota School and the priest-in-charge of the St. Thomas More Catholic Church.\footnote{Musey, \textit{History of the Charismatic Renewal in Accra}, 3.} Later, prayer meetings started here on Tuesday evenings in August 1980. By popular request, Thursday evenings were added to enable the members worship God in the CCR way.

The priestly presence and active involvement of Father Addy in the spiritual activities of the CCR played a significant role in the large number of Catholics and non-Catholics who later became members of the prayer group. This is not surprising because Catholics hold their priests who are their spiritual leaders in high esteem. Hence, the involvement of Father Addy in the prayer sessions was enough to give legitimacy to the CCR. It was also a sufficient proof to convince Catholics who might want to have an experience of the CCR way of worship to join the movement. It came as little surprise when, between June and July

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These arrangements have remained to this day. Even though the Episcopal liaison had a supervisory role over all the CCRs in the country, it was within the competent jurisdiction of each diocesan bishop to appoint a chaplain for the CCR in his diocese. In Accra Archdiocese, Father Joop Visser, SMA, was entrusted with that responsibility as the first CCR Chaplain. He was later succeeded by Father Andrew Campbell, SVD. The appointment of Priests to oversee the spiritual needs of the CCR, among other things, is to ensure that there is the sound use of the charismatic gifts, so that orthodoxy and orthopraxis are not overlooked.
1981, the Achimota CCR had undergone a phenomenal growth such that it literally became the centre of major activities and programmes of the CCR in the Archdiocese.

The growth of the CCR at Achimota necessitated the formation of two groups---an adult group and a youth group. The adults had their prayer meetings on Tuesdays and Thursdays from 6:30 pm to 8:00 pm, followed by the celebration of Holy Mass. The youth or junior group had their prayer sessions on Mondays at 5:30 pm. All the prayer meetings were well attended. The consequence of this was the weekly and monthly reception of Catholics from other parishes who came “to satisfy both their curiosity as well as their spiritual thirst.”

The forming of adult and youth prayer groups in Achimota apparently gave the two groups of CCR members a much better atmosphere for their prayers. This is because the peculiar prayer needs, and preferred songs by each group would dominate their respective prayer meetings since the needs of the youth would be different from that of adults. Similarly, the teachings at the prayer meetings would also be tailored to meet their specific needs. The members, having received spiritual satisfaction were likely to tell others of their new experiences and transformation. This testimony would be seen to be attractive to the peer groups who in turn would be attracted to join the CCR.

Besides, the urge to satisfy one’s curiosity about the new phenomenon in the Church made some Catholics and non-Catholics to attend the prayer meetings. Some of the “knowledge seekers” eventually joined the CCR. These might have been some of the factors which also helped in the growth and spread of the CCR in Achimota. Some of the agents who were the close collaborators of Father Addy in the “establishment” and spread of the CCR were Prince Amuah, Albert Owusu Boateng and Peter Dzagbo.

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426 Musey, History of the Charismatic Renewal in Accra, 4.
The beginning of the CCR at Achimota also produced differing reactions. While some people found spiritual fulfillment in the CCR, others felt very uneasy about this new phenomenon in Accra Archdiocese. Understandably so, since as argued, it was the first time that the Archdiocese was experiencing a religious phenomenon which hitherto was associated with Pentecostal-Charismatic Churches. In the midst of this, some Catholics took to the media, specifically, *The Standard*\(^{427}\) to express their opinions about the CCR. For instance, in the Easter Sunday of April 19, 1981 edition of *The Standard*, a writer inquired about the CCR in the Church in general, and St. Thomas More Catholic Church, Achimota, in particular. The writer argued that the CCR at Achimota began as a small Bible study group and had made tremendous growth over the period. The writer was nonetheless displeased with the singing style of the CCR, the clapping of hands, and the loud prayers. All of these were described as alien to the Catholic Church. In the words of the writer, the CCR has “imported bone and flesh from other religions.”

The article took issues with what the writer thought was a frown on and disregard for an important Catholic devotion. The writer alleged that the St. Thomas More Church and the Priest-in-Charge, in collaboration with the CCR, chose to forgo the daily rosary devotion\(^{428}\) in the month of October. In place of this, the parish chose to engage in *all night vigils* which the writer described as another practice alien to the Catholic Church. Another concern expressed was the “disappearing” at St. Thomas More Church of traditional Westminster Catholic Hymns. The writer could not fathom why the use of the Catholic Hymnal, which had been at the centre of most liturgical and par-liturgical celebrations, should all of a sudden be relegated to the background in preference to the singing of “spiritual songs.”

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\(^{427}\) *The Standard*, which was later changed to *The Catholic Standard*, is a national Catholic weekly newspaper of Ghana wholly owned by the Church. It publishes news items on religious and spiritual items. It also publishes news about politics, environment and socio-cultural issues.

\(^{428}\) The praying of the rosary by the whole church especially in the months of May and October every year has been a major practice in the Catholic Church. One accusation often leveled against CCR members is that they do not believe in the efficacy of the rosary and therefore do not pray it.
Commenting on the absence of the use of the Catholic Hymnal at Achimota, Father Vincent Kwabena Damuah,\(^\text{429}\) in an unpublished article which he claimed was sent as a rejoinder\(^\text{430}\) to the editor of *The Standard*, but which was not published, expressed surprise at the argument of the writer. Father Damuah argued that “the old order must give way to the new.” He invoked the name of God as he called on Catholics to do all to “get our BONDAGE off our back and realize for a fact that our faith does not depend on foreign hymns.” Arguing in favour of the singing of spiritual songs, he said “The British love English hymns, and the Germans enjoy German hymns: we in Ghana must learn to develop the beautiful taste for our Ghanaian hymns, especially the popular Spiritual Church Songs.” He revealed that he loved the spiritual songs and always sang them during Eucharistic celebration and at prayer meetings.

Giving the background to the Achimota experience, Father Damuah disagreed with the writer that the fellowship at Achimota had taken on Pentecostal-Charismatic practices. In the words of Father Damuah, the Achimota CCR “started as a result of great interest and concern shown by the parishioners (of St. Thomas More Church, situated at Achimota School campus) during instruction classes on Sundays after Mass.” This is because Father Addy\(^\text{431}\) “and his enthusiastic parishioners wanted to experience ‘the liberty of the children of God,’ and to make use of the green light given by Vatican II, to make the Church at Achimota an African Church.”

\[^\text{429}\text{ Father Vincent Kwabena Damuah was ordained a Catholic Priest in 1957 for the then Cape Coast Archdiocese. He later was incardinated into the Sekondi-Takoradi Diocese when that diocese was carved from the Cape Coast Archdiocese. He was once the president of the union of diocesan priests’ associations of Ghana. At the inception of the 1982 revolution, he became a member of the ruling government of the Provisional National Defence Council. On the attainment of 25 years as a Catholic Priest, he resigned, left the Catholic Church and established the Afrikania Missions which he led until his death.}\]

\[^\text{430}\text{ The unpublished article was titled “Open Letter to the Bishops: Catholic Charismatic Renewal Movement” (A rejoinder by Father Kwabena Damuah). It was a ten-page type-written article which was meant to be published at least in three issues of *The Standard*. This was indicated by the phrase “To be continued” which appeared three times in the manuscript. It would appear Father Damuah intended to send at least another rejoinder which I could not lay hands on.}\]

\[^\text{431}\text{ Father Joseph Addy could not be interviewed for this research since he passed on in 1987.}\]
Father Damuah’s argument was based on the teaching of Vatican II about the importance of inculcation in the proclamation of the Gospel.\textsuperscript{432} The reference to Vatican II about the practices of the CCR at Achimota was similar to the argument of a letter by the Ako-Adounvo’s children\textsuperscript{433} of St. Thomas More Church when they said “that Archbishop Peter Dery\textsuperscript{434} celebrated Mass in the North with the use of our local instruments such as the dondo and the penny whistle and this brought a deeper understanding of the Holy Mass to the faithful.”\textsuperscript{435}

Ako-Adounvo’s children also traced the historical beginning of the CCR in Achimota. They explained that usually after Mass on Sunday, Father Addy,\textsuperscript{436} gave a brief teaching on moral education which were related to the concrete life situation of parishioners. In his teachings, controversial topics emerged especially about interpretation of the bible. To have a better understanding of the bible, “the parish decided to have a Bible Study Group on Tuesdays and Thursdays to read and understand some chosen texts from the Bible.” This innovation helped in adding a large number of people to the church. The Ako-Adounvo’s children argued about the importance of Bible study sessions as it engaged the attention of parishioners. They found it a laudable spiritual activity.


\textsuperscript{433} The letter dated 4\textsuperscript{th} May 1981 and signed by one person for “Ako-Adounvo’s children” was addressed to the editor of the \textit{Catholic Standard}. It was a rejoinder to a publication in \textit{The Standard} of 19\textsuperscript{th} April 1991, titled “An Open Letter to the Bishops Conference on the Charismatic Movement. It would appear that the children of Ako-Adounvo, a prominent Catholic Youth Organization (CYO) member of the Catholic Church in the then Accra Diocese, jointly responded to the article in \textit{The Standard}.

\textsuperscript{434} Archbishop Peter Dery was until his retirement the Metropolitan Archbishop of Tamale. He was, while on retirement raised to the status of a Cardinal.

\textsuperscript{435} This is an unpublished letter dated 4\textsuperscript{th} May, 1981, and addressed to the editor of \textit{The Standard}. This letter which was also in defense of the CCR was not published in \textit{The Standard}.

\textsuperscript{436} Ako-Adounvo’s children described Father Addy as “our able and God inspired leader.”
Bible study activities were in line with the call on the Church, especially after Vatican II, for Catholics to study the Word of God and allow it to impact on their lives.\textsuperscript{437} While the writer of the article in \textit{The Standard} had no difficulty with Catholics meeting to study the Bible, he objected to what he called the “Charismatic and Pentecostal aspects” such as singing, clapping and spontaneous prayers which went along with the Bible study.

The point made by the proponents of the CCR, for instance, Father Damuah and Ako-Adounvo’s children that the CCR was meant for the entire church was also highlighted by Father Raniero Cantalamessa when he suggested that “The Charismatic Renewal is a gift for the whole Church, not for just a particular part of it, and so it must remain.”\textsuperscript{438} He argued that because the CCR was welcomed by the hierarchy of the Church, it does not “need to change its appearance to make itself acceptable.”\textsuperscript{439}

The arguments of the proponents of the CCR in Accra Archdiocese conformed to that of Cantalamessa. Both seemed to suggest that Catholics should accept the CCR because it was a gift from the Holy Spirit for the whole Catholic Church. While the debates were raging on, the Ghana Catholic Bishops Conference (GCBC) remained silent on the CCR. The Bishops had not made any official statement about the CCR. The silence by the GCBC possibly added to the apprehension among some Catholics about the emerging CCR.\textsuperscript{440}


\textsuperscript{439} Cantalamessa, \textit{Reflections on the Catholic Charismatic Renewal}, 1. Cantalamessa’s argument is contestable because even the church is constantly in need of renewal. To describe the CCR in such manner seems to imply that the movement is made up of people who do not need repentance or change. Happenings in the CCR, at least in the Archdiocese of Accra, point to the fact that the CCR is susceptible to theological and pastoral errors that are contrary to the orthodoxy and orthopraxis of the church.

\textsuperscript{440} The Ghana Catholic Bishops Conference eventually responded to the CCR phenomenon at their annual plenary assembly in Cape Coast in July 1981.
Despite the arguments advanced about the merits and demerits of the Charismatic Renewal phenomenon, the membership of the CCR continued to increase at St. Thomas More Parish, and the Holy Spirit Cathedral. The increase in membership and the ensuing debates about the CCR caused further discomfort to the authorities at the Cathedral. On the proposal of Father Sievers the CCR at the Holy Spirit Cathedral was decentralized. This decision resulted in the formation of the Movement at Catholic Churches at such places as Kpehe, Dansoman, Nima, Mamprobi, Korle Bu, and Kaneshie. In later years, several other Catholic Churches in the Archdiocese of Accra would have a Charismatic Renewal Movement.

3.2.3 St. Paul—Kpehe

The CCR started at St. Paul Parish, Kpehe, in 1979. The pioneers were Philip Kumako, Paul Asiamah, Mashinimii M. Missodey, Peter Tevie-Tay, Lawrence Duho (who became a Priest), Georgina Aryeetey, Thecla Anthony, Perpetual Kyeremeh and Dominic Quarshie. Initially all the foundation members were part of the Cathedral CCR. Keeping to the proposal of Father Sievers, the Kpehe CCR, led by Philip Kumako, who was one of the “Big Six,” started to meet for prayers at one of the school classrooms sited on the same compound as the Church. Kumako’s previous association with the CCR in KNUST and the Holy Spirit Cathedral might have played a positive role in the beginning of the Kpehe prayer group since his familiarity with the rudiments of prayer meetings might be helpful to the prayer sessions of the new CCR.

Among the factors that attracted people to the Kpehe CCR was the “Pentecostal spirit.” Missodey explained that “there was the need to seek an experience of the Holy Spirit beyond what was ordinarily felt at most celebrations in the Church. In other words, people were desirous of deepening their relationship with Jesus Christ, [and] to be more open to the

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441 The CCR has been among the first groups to be formed in new Catholic Communities in the Archdiocese of Accra.
It is inferred that the “spiritual hunger” at the time was a major reason for others joining the Kpehe CCR and the spread of the Movement. Fact-finding missions about the prayer group, chiefly driven by curiosity of some parishioners, led a few of them to join the CCR.

Because the sacramental status of Catholics is demanded of all in the Church, the leadership of Kpehe CCR encouraged its members to regularize their marital relationship. This resulted in the celebration of the Sacrament of Marriage on frequent basis. In later years when the Ghana Catholic Bishops Conference (GCBC) issued guidelines on the type of leaders they wanted to be at the helm of affairs of the CCR, the Bishops unambiguously stated that “Leaders must be practicing Catholics.” What a “practicing Catholic” meant was explained as one “sharing in the full sacramental life of the Church.” Equally important to the GCBC was that the CCR leaders must have “a mature grasp of the Catholic Faith.” Undoubtedly, a leader who is a practicing Catholic and knowledgeable in Catholic faith will most likely “avoid introducing into Prayer Group any non-Catholic ways or teachings incongruous with Catholic Doctrine.” These qualifications might aim at ensuring the orthodoxy and orthopraxis of the activities of the CCR.

The main medium for recruiting members into the prayer group was through one-on-one approach. Personal invitations to prayer meetings were extended to spouses, children, friends, colleagues, neighbours, co-tenants, and family members. Those invited were impressed upon to come and have a new experience of the power of the Spirit. The recruitment strategy runs through almost all the CCR. Friendship and peer groups became channels through which a number of people were introduced into the CCR. Arguably,

442 Interview with Mashininii M. Missodey on September 26, 2017, at St. Paul Parish, Kpehe-Accra.
444 Ibid.
445 Ibid.
446 Ibid.
existing relationships became recruitment mechanism for the CCR.\textsuperscript{447} This theory appears
to underline the involvement of the youth in evangelization mission, since the youth stand
in better stead to evangelize their own.\textsuperscript{448}

The core content of recruitment was the assurance of change in one’s life. Included in the
recruitment strategies were follow ups to homes and workplaces of the new members. The
purpose of the follow up visits was to prevent new members from falling away. Among
church members targeted for the CCR were Knights of the Altar, members of the Catholic
Youth Organization (CYO) and Tarcisians.\textsuperscript{449}

The Kpehe CCR helped in nurturing emerging CCR at St. Charles Lwanga, Abeka; St.
Francis Xavier Kotobabi; and, Blessed Sacrament, Abelenkpe. The CCR members from
these parishes initially joined their brethren at Kpehe for prayer meetings. With time,
potential CCR leaders in the three Churches were identified who helped their respective
prayer groups. The form of the sitting arrangement during the early years of the CCR was a
circle with a table on which was placed a crucifix and candle. The use of the two
sacramentals (crucifix and candle) was intended to depict the Catholic character of the
prayer meeting. This could also be a strategy to draw parishioners to CCR prayer meetings.

3.2.4 Queen of Peace—Madina

Three significant factors helped in the establishment of the CCR in Queen of Peace Catholic
Church, Madina, and its subsequent spread to the outstations. These were: the witness of the
healing of a man; the ability to hold a “wild” dog in check through faith; and the conviction

\textsuperscript{447}Helen Rose Fuchs Ebaugh and Sharron Lee Vaughn, “Ideology and Recruitment in Religious Groups,”
\textsuperscript{448} See Vatican Council II: Apostolicam Actuositatem, Decree on the Apostolate of Lay People, in Vatican
Council II: The Conciliar and Post Conciliar Documents, ed. Austin Flannery, OP (Leominster: Fowler
\textsuperscript{449} The Tarcisians are special devotees of the Sacred Heart of Jesus, an ecclesial group in the parish.
that the God he worshipped was superior to any deity. Patrick Dotse Gomashie\textsuperscript{450} had participated in CCR prayer meeting at the Centre for Spiritual Renewal, Kumasi, where Father Sievers gave a teaching.\textsuperscript{451} Among the participants at the prayer meeting was a man with a stiff-hand. The sick man was prayed over by Father Sievers who anointed the man’s hand. The following week the same man came to the prayer meeting and to the surprise of all present, he (the man) raised his hand signifying that it had been healed. That experience convinced Gomashie that there was a powerful being who was greater than demonic powers. His confidence in this God soared high.

The other two experiences were when Father Sievers asked three of them to visit the home of a sick girl. On entering the compound, they were met by a huge dog which dashed threateningly towards them. In faith, he shouted at the dog “peace’ and all of a sudden, the dog sat down, and wagged its tail in a friendly manner. To Gomashie, this experience was another proof of the powers of God. With these personal testimonies, he returned to Accra in 1978 and was determined to form the CCR in Madina.

The first step was to approach fellow parishioners of Queen of Peace Catholic Church, Madina and to narrate his previous experiences. These were: while a pupil in school, Father Sievers’ prayers that led to the healing of the stiff-handed man; and his own “command” to the dog. He recruited members to form the CCR by telling them it would benefit them spiritually if they had the CCR in Madina. He used three months to speak about the importance of the CCR. At the end he gathered about twenty-nine (29) parishioners who

\textsuperscript{450} Patrick Dotse Gomashie was born on March 17, 1925 at Aflao in the Volta Region of Ghana. He joined the military in 1950 and left in 1972. A childhood experience in school, which nearly caused his death, made him to leave the Catholic Church. He returned to the Church only after Father James K. Owusu, the Military Chaplain of St. Catherine Catholic Church, Burma-Camp, Accra (who later became the first bishop of Sunyani Diocese) had convinced him to go back to the Church. He later visited the Grotto at Buoho and there met a woman who advised him to visit Father Sievers and the two Medical Sisters at the Centre for Spiritual Renewal, Kumasi. His life thereafter changed and he became an active member of the CCR.

\textsuperscript{451} Interview with Patrick Dotse Gomashie at his Madina residence on May 22, 2017.
constituted the first CCR members of the parish. Wednesdays evenings were their meeting
days. George Musey and Jacob Aziaka were invited to give teachings to the group.

On October 12, 1979, the first praying-over was organized. It was led by Father Joop Visser,
the parish priest who was later appointed the first Spiritual Director of the CCR in Accra
Archdiocese. Father Visser also anointed the participants. One main manifestation during
the praying over was the speaking in tongues by some of the participants. The CCR was
divided into groups that undertook visits to the old, the sick, and Catholics, and non-
Catholics.

From the foregoing, it can be argued that the healing story of the stiff-handed man, and
Gomashie’s ability to subdue a perceived dangerous dog all in the name of God, and his
belief that God was more powerful than any deity, were compelling experiences and
testimonies that led to the establishment of the CCR in Madina. Another factor that seemed
to have convinced other parishioners in Madina of the genuineness of the movement was
the manifestation of the charism of speaking in tongues after some CCR members were
prayed over. All these experiences were seen as important factors for the spread of the CCR
in Madina and its outstations. Besides Gomashie, other prominent agents that helped the
CCR to spread were Jonathan Lithur and Sebastian Avle.

3.2.5 St. Theresa—Kaneshie

The St. Theresa—Kaneshie CCR was begun after the announcement on the
“decentralization” of the CCR. Charles Asirifi who was one of the “big six,” helped to start
the prayer group at St. Theresa. He became the leader of the group. Some of the early
members included his wife Francisca Asirifi, Obrempong Owusu Achaw, Yaw Kusi
Abeberese,\(^452\) Victor Mortty, John Addae and his wife. Although the prayer group started

\(^452\)Yaw Kusi Abeberese was interviewed for this work. The interview took place on September 26, 2017, at
his office at Asylum Down-Accra.
well, exuberance on the part of some members discouraged other parishioners from joining. Despite this, the CCR received the needed pastoral support from the Parish Priest, Father Peter Madden, SVD. What might possibly have been the main trump-card of the members was their “attractive life-style, and community life which were noticeable in their readiness to mentor and help the needy.”

The main approach used in recruiting members was by telling the CCR story, which was mostly about the renewal of one’s baptismal promises. While that method was seen to have worked in favour of the CCR, not all who came remained committed members as some left after attending prayer meeting for a few times. Others also left when their peculiar prayer needs were not fulfilled. That fulfilled a saying of Father Sievers that “God is not Ghana House.”

Apart from the deliberate efforts made into getting others to join the CCR, the singing ministry which sang at collection time at Mass, helped to attract serious-minded parishioners to join. Also, the mixture of the young and the elderly in the prayer group made people see the CCR as not for deviants or rascals, but for serious parishioners looking for ways to be better Catholics. Asirifi’s prior association with, and knowledge of the CCR, might have had a positive impact on the CCR as it took root in St. Theresa Parish, Kaneshie.

### 3.2.6 St. Kizito —Nima

The origin of the CCR in St. Kizito Parish is traced to Father Sievers’ directive to all the CCRs to have their prayer meetings in their respective parishes instead of all coming to the Holy Spirit Cathedral. Stephen Cosmas Goncalves, a member of the St. Kizito parish who

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453 Telephone interview with Francisca Asirifi on September 27, 2017.
454 Interview with Yaw Kusi Abeherese on September 26, 2017, at his office at Asylum Down-Accra.
455 Stephen Cosmas-Goncalves was born on May 11, 1952 at Koforidua. He attended Ghana Secondary School, Koforidua and Institute of Professional Studies (IPS), Accra. He is a pensioner and a livestock farmer. He joined the CCR in 1979, at the Holy Spirit Cathedral. After worshipping in St. Kizito Parish, Nima, for several years, he relocated to Hatsoo-Agbogba. He became the Parish Pastoral Council Chairman at St. Barnabas. He is currently the chairman of the Marriage and Family Life Committee of the parish.
was among the first CCR members that were meeting at the Cathedral, started the process of recruiting parishioners for the St. Kizito CCR. The approach used was to share his new life in the spirit with parishioners.

By 1980, four people from the parish---William Bosomtwi, C.K. Dzida, Francis Damoah (who became an S.V.D Religious Brother and later a priest), and Joseph Dabukor--- joined him for the weekly prayer meetings at the Cathedral. Not long after, Josephine Mensah, Evelyn Mensah and Grace Mensah, who were also parishioners of St. Kizito, Nima, started to attend the Cathedral prayer meetings. The first prayer meeting in St. Kizito was in 1981. Initially, there were three meetings in a month with the fourth one being a joint meeting with the Cathedral group. The monthly joint prayer meeting at the Cathedral might have served a number of purposes; first, as an encouragement and motivation to the Nima group that they were not alone in this “new way;” second, for the Nima group to remember their “roots” in the Pentecostal-Charismatic spirituality.

With the CCR in their parish, these few members started talking on one-on-one basis to their parishioners about the CCR. Additionally, they used their membership of other societies and associations in the parish, such as St. Anthony Ewe society, St. Cecilia Akan society, Sacred Heart Confraternity, to talk about the CCR. Their message was on how the Bible had become more important in their personal lives and how their prayer life had changed. They also shared how they could pray on their own without necessarily using a prayer book. With time, the membership increased to between fifteen and twenty.

The CCR became involved in the liturgical life of the parish as it took active part in Tuesday’s parish youth Mass through singing. The Mass became more lively and participatory, attracting others to their prayer meetings. The parish priest also played a role

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456 Interview with Stephen Cosmas Goncalves on September 26, 2017, at the rectory of St. Barnabas Catholic Church, Haatso-Agbogba, Accra.
in the increase in membership as he often announced at Mass on Sundays asking parishioners who needed prayers to see the CCR members in one of the classrooms. Those who responded were prayed over on one-on-one basis. Later, some joined the CCR. However, the announcement by the parish priest raises questions. Did the parish priest assess the ministry of the CCR, which was relatively new in the parish, to enable him entrust an aspect of the spiritual life of his parishioners into the hands of the CCR? Why did he not pray for the parishioners himself? Was he not placing the spiritual life of his parishioners at risk? And why did he not, at least, team up with the lay faithful of the CCR to pray for the parishioners since that would give him the chance to monitor the praying sessions? The priest appeared to have gone too far with this pastoral action even if his intention was to engage the CCR in a kind of collaborative ministry. The major danger foreseen was that the CCR was young then and had not been tested to be sure of how rooted it was in Catholic teaching and practice.

Placing of candles and crucifix on a table was a common feature at prayer meetings. They stood for Christ’s light and presence in the praying community and convinced new members that the CCR was authentically Catholic. Other factors that attracted people were that prayer meetings were described as exuberant through the “powerful” teachings, spontaneous prayers and the testimonies about changed life-styles. The leadership also encouraged frequent visits to members and the offer of assistance to those among them who were deemed to be in need, thus making all feel welcomed and at home. Like the practice at St. Paul Parish, Kpehe, it appears the use of crucifix and candles, which are important Catholic symbols at prayer meetings, helped in a large measure to project the Catholic

457 Interview with Stephen Cosmas Goncalves on September 26, 2017, at the rectory of St. Barnabas Catholic Church, Haatso-Agbogba, Accra.

458 Interview with Stephen Cosmas Goncalves on September 26, 2017, at the rectory of St. Barnabas Catholic Church, Haatso-Agbogba, Accra.
character of the CCR and made parishioners join the movement despite the incorporation and dominance of elements usually associated with Charismatic–Pentecostal Churches.

3.2.7 Our Lady of Mercy—Tema

Before the advent of the CCR in Our Lady of Mercy Parish, Tema, there existed a prayer group in about the year 1974. That prayer group came under the strict supervision of Father Martin Wels, SVD, the parish priest because some members laid claims of the gifts of the spirit. Having heard of the CCR at the Centre for Spiritual Renewal, Father Wels sent five members of the prayer group to the Centre in 1974. These were Theresa Asem, John Tetteh, Albert Awuah, William Fiamafle, and Edward Agudah. In September 1980, the CCR was born. Some of the early members were Alice Manuel, Stella Amegashie, Petrina Amegashie and Vivian Sampana. The CCR placed emphasis on worship which is said to be one of the four pillars of the CCR. Some have described worship as the key of the CCR because of its attractiveness. It enables “the other gifts to flow.”

The CCR had outreach to Community Eight, Tema, which led to the formation of the movement in that Community. Among the earliest members were Mary Kumi, Augusta Tetteh, and Doe. Later, Kwesi Bismarck joined the movement and this helped to strengthen the group. Other outreach activities in and around Tema Community Two gave birth to the CCR in Good Shepherd Parish, Community Two with some of the foundation members being Bernard Commey, Gabriel Deku and one Amanda.

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459 John Tetteh had previously visited the Centre. John Tetteh has been a member of the CCR since its formation in Tema. He was born on March 6, 1942 at Kadzanya-Ada. In 1972 he was elected the secretary of the Parish Pastoral Council (PPC) of Our Lady of Mercy Catholic Church, Tema, and held the position for two terms. In August 1981, he became the chairman of the PPC of the same Parish. He is currently a member of the Council of Elders of the Archdiocesan CCR. John Tetteh is an electrical engineer by profession. He has been a chartered electrical engineer since 1974. He was enrolled in the British Institution of Electrical Engineers and is a Fellow of the Ghana Institute of Engineers.

460 The others are adoration, contrition, and thanksgiving.

461 Interview with John Tetteh at his Tema residence, Community One, on May 25, 2017.
A few months later the CCR spread to St. Augustine Parish, Ashaiman, which was then an outstation of Good Shepherd Parish. This was mainly through the efforts of the members from Good Shepherd Parish after they had also undertaken an outreach there and the supervisory role they played. The active involvement of the parish priest in the CCR might have been an encouragement to the members. The involvement of the priest was also an effective means of curbing excesses of any over-zealous member. Additionally, lessons learnt at the Centre for Spiritual Renewal helped to improve the prayer sessions.

3.2.8 Martyrs of Uganda—Mamprobi

The origin of the CCR at Martyrs of Uganda Parish, Mamprobi, was as a result of the announcement that asked CCR members who were coming to the Holy Spirit Cathedral for prayer meetings to begin their own in their parishes. Hence, some parishioners from Mamprobi, notably Mary Ackumey, Anthony Ackumey, Joseph Addae Owusu, John Bobbie, Emmanuel Kwao, and John Cofie, started having prayer meetings at the compound of the Church. Through their active involvement in the programmes of the parish, Father A. Turbek, SVD, the Parish Priest, permitted them the use of the Church for their prayers. As a young and growing movement, the CCR once in a month joined their counterparts at Kpehe and Nima for prayers. The coming together appeared to have helped the members to learn from one another and to pray together.

The first LSS for members was held at Christ The King Parish, Cantonments. It was attended by other CCR members from other parishes. The zeal to pray together and to exercise the charisms were some of the factors that helped the movement in its growth. Just as the movement was making steady growth, it suffered a great setback when a non-Catholic

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462 Telephone interview with Mary Ackumey on October 2, 2017.
infiltrated the movement and taught against some of the church’s doctrine. The effect was the losing of a sizeable number of the members who left the CCR and the Church.\textsuperscript{463}

Before the loss in membership, the CCR had helped to start the movement at St. Luke Catholic Church, Korle Bu Teaching Hospital in January 1982. This was as a result of outreach programmes which mainly took the form of visitations to Korle Bu after the First Mass at 7:00am.\textsuperscript{464} Some of the founding members of Korle-Bu CCR were Augustine Buabeng, Joseph Boateng-Antwi, Veronica Boateng-Antwi, Mike Agyekum, Joseph Addae Owusu, Anthony Agbenyegah, Gladys Acquah, Mary Tufuor, Eva Otoo, Agatha Cudjoe, Annie Appoh and Josephine Kodjo.

\textbf{3.2.9 St. Margaret Mary—Dansoman}

The non-availability of a residential priest was used as a justifiable reason to delay the forming of a CCR at St. Margaret Mary Parish, Dansoman by a priest from St. Theresa Parish.\textsuperscript{465} When eventually permission was given, the first prayer meeting was held on February 25, 1982, at one of the classrooms of St. Bernadette School. It was attended by 23 members. The pioneers were: Mawuli Dzramado; Kwofie and his wife; Bobie and his wife; Arthur; Teresa Essien; Frank Aworo; Musey and his wife; Thomas Nyaku and wife; Edusei Poku; Paulina Gyesi; and, Osei Poku. Others were Albert Kwofie, his mother, and wife; Sabina; Theodora Michael; Antwi; and, Arthur (Mrs.) and children. Some of the pioneers had been members of the Cathedral group. The sharing of individual experiences in bible sharing groups as well as the pregnancy and the deliveries of babies by two members after they were prayed over were among the concrete testimonies which gave a positive image of the CCR to the Church.

\textsuperscript{463} Telephone interview with John Cofie on October 2, 2017.
\textsuperscript{464} Interview with Joseph Boateng-Antwi and Veronica Boateng-Antwi on August 5, 2017 at the St. Thomas Aquinas Catholic Church, University of Ghana Legon, during the Archdiocesan CCR Conference.
\textsuperscript{465} The priest was temporarily in-charge of the pastoral care of the community.
Also, the respect that some of the early members commanded among the church community helped to maintain the credibility of the group. All this helped in the growth of the CCR.

3.2.10 St. Maria Goretti—Battor

The CCR at Battor466 which later spread to some of its outstations, namely, Aveyime, Dedukorfe, Dordoekofe, Mepe, Vume, Vome, Tokpo, Djonkpo, Ngorlekpe, Kpekpo, Kua and Agbeve, was formed largely due to parishioners’ longing for prayers, healing, deliverance, bible sharing, and freedom to express themselves through lively songs, clapping and dancing.467

In 1985, an assistant priest who was an indigene of the Battor traditional area formed the CCR. It was then known simply as a “prayer group” in almost all the stations he visited. He encouraged them to meet before or after Holy Mass/Service every Sunday. Spontaneous prayers by the congregation became a common feature during Mass/Service. The congregation became used to this mode of prayer, though not without initial resistance and protests by some members of the Churches. This is not surprising because officially the Church had not, and has still not sanctioned this type of prayers in the liturgy of the Church. Secondly, spontaneous prayers are associated with Pentecostal-Charismatic Churches. To literally compel the entire congregation to pray in a style which is not part of Roman Catholic tradition is akin to making the Church a Pentecostal-Charismatic Church.

The enthusiasm with which some embraced the CCR suffered a big blow when in 1987 the priest left the Catholic Priesthood. The CCR fire was revived three years later when a new

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466 The Battor Church has since been split with Vume as a residential or a quasi-parish. The churches which form the outstations of Vume are Dordoekofe, Kua, Agbeve, Gedzekpota, Tadze and Kpotame.

467 Interview with Albert Agbordzor (Torgbe). Torgbe is a catechist and a member of the CCR at Battor. The interview was conducted on September 28, 2017, at the premises of Battor-Aveyime Senior High Technical School where Torgbe is a member of staff. See also an unpublished manuscript titled “Brief History of Maria Goretti Parish (Battor) Catholic Charismatic Renewal—1985-2015.” The brief history was compiled to mark the 30th anniversary of the CCR in the parish.
parish priest and his assistant encouraged the prayer groups. They, however, restricted the use of spontaneous prayers only to CCR prayer meetings. Though, the CCR in the main station and the outstations has received pastoral support from successive priests, its greatest challenge has been the fierce resistance it meets from a number of Catholics who do not see anything catholic about the movement.

3.2.11 St. Peter Claver-- Ada Foah

The exact year the CCR began at St. Peter Claver Catholic Church, Ada Foah, is unknown. But it is thought to be the year 1991. The CCR is found in all the outstations of Ada Foah. However, its spread to the outstations occurred independently of whatever necessitated its formation at Ada-Foah. For instance, at Kasseh-Ada, the CCR began as a result of the testimonies of three members of the Church. While on a long pastoral at Kasseh-Ada in 1995, a third year major seminarian gathered some members of the Church to pray for two women and a man who had some challenges of life. The issues were about sickness, some money which was mysteriously missing and a marital problem. After the prayers, all the three persons, within a relatively short time, received answers to their problems. These events greatly inspired the members of the Church. The events also helped the members to renew their faith in the Church. Besides, it helped them to intensify their communal prayers even after the seminarian had completed his assignment. The testimonies of the three church members were catalysts that helped to sustain the praying group. The reactions which

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468 These were Father Gabriel Kumordji, SVD (the current Bishop of Keta-Akatsi Diocese), and Father Sofronio Endoma, SVD, respectively.

469 The second birth of the CCR was sustained by the following lay persons: Albert Agbordzor (Torgbe), Philip Ahelege, Christy Akpo, Michael Godzo, Lucas Mensah Etsoka, Andrews Alorzuke all from Battor Main Station; Andrews Adzovor, Mrs. Mary Adwewoda, Lucy Anawoe, Elizabeth Katener from Aveyime; Daniel Kuleke from Vome; Dekonor from Kua; Mary Dunyo, Hasseh Afafa from Dordoekofe, among many others.

470 In separate interviews on September 28, 2017 with Joseph Tsatsu Mankwa, a former catechist and Samuel Hassan Tali, a CCR member at the church compound of Holy Rosary Catholic Church, Kasseh-Ada, an outstation of St. Peter Claver, the year 1991 was agreed upon as the most likely date. In another interview (telephone interview) on the same day, Adesina Kai, a catechist of Ada-Foah agreed with Mankwa and Tali that the CCR was started in 1991. However, no specific date could be said about the beginnings of the CCR in Ada Foah. This is because important informants who were the original members had either died or their current locations were not readily available.
followed the three incidence appear to confirm the notion that CCR members, like Charismatic-Pentecostals, are strong believers in pragmatism. Later, many of the members were taken through LSS together with other participants from the Battor parish. This maiden LSS was led by a team from Zone One of the CCR.

This section has discussed the origins of the CCR in eleven Churches in the Archdiocese of Accra. The discussion has shown that several factors have been responsible for the historical beginnings and spread of the CCR. Among the factors was the apparent determination of the pioneers to pray and worship in ways which were regarded Pentecostal-Charismatic practices; practices which were foreign to Catholic liturgical and para-liturgical praxis. Contacts and invitations to Catholics and non-Catholics to prayer meetings were other factors. The curiosity of some others to know about the CCR also contributed in the spread of the movement. Testimonies shared and witness to miracles in some prayer groups played a part in the spread of the CCR. In contrast, there were some excesses such as over zealouosness, and teachings and practices which were against the orthodoxy and orthopraxis of the Church.

### 3.3 International Links and Contacts

This section examines international links the CCR had with other CCR personalities. Notable among these were those from the USA, the Caribbeans and an Apostolic Nuncio to Ghana. The section also examines the effects these interactions had on the consolidation and spread of the CCR in the Archdiocese of Accra.

In October 1978, at the behest of Ralph Martin who had earlier visited Ghana, four of the “Big Six,” namely: George Musey, Godfried Forson, Charles Asirifi and Philip Kumako, were invited to the United States of America. The invitation was to enable the four
“experience at firsthand what the Lord was doing in the Renewal.” Among the places the Ghanaians visited were the “Word of God Community” in Ann Arbor, Michigan; the “People of Praise Community” in South Bend, Indiana; and St. Anthonisus Parish in Newark, New Jersey. That first visit to CCR communities made so much impression on the Ghanaians that they returned with zeal, renewed commitment and dedication to help in building up the CCR.

The initial plan of these CCR members was to establish a model of a Covenant Community as they saw in the U.S.A. Although, such a plan could not be carried through, the members managed to work to consolidate the CCR in Accra. They put in place spiritual activities which resulted in the firm establishment of the CCR in Accra. Some of the activities were the weekly testimonies, and the bi-monthly sharing of meals on rotational basis in their various homes.

In 1980, some CCR leaders from the Caribbeans visited Ghana. They organized the first Life in the Spirit Seminars (LSS) for CCR members in Accra. The participants at the LSS received baptism in the Spirit at the end of the LSS. The LSS helped to unearth leaders. These leaders were subsequently formed and equipped for service in the CCR. In addition, monthly leadership formation programmes were instituted. Another benefit from the visit of the Caribbeans was the formation of sharing groups. These groups met weekly in the homes of members to share their faith. In the cause of time, the various “sharing groups spread over the city and became the pivot around which the Renewal grew.”

The Caribbean team also contributed in putting in place structures within the CCR. Finally, the visit helped in the eventual development of the Life in the Spirit Manual.

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471 Musey, History of the Charismatic Renewal in Accra, 3.
472 The inability to establish the covenant community was because of a number of factors among which were that the “Big Six” had not settled in life. Furthermore, they were also thinking of their carrier development which might take some of them outside Accra.
473 Musey, History of the Charismatic Renewal in Accra, 3.
The CCR in Accra (and Ghana) and their counterparts from the Caribbeans maintained their spiritual relationship. This culminated in the visit to the Trinidad and Tobago in the Caribbeans by Georgina Owusu Fordwour, a member of the CCR of Accra. Upon her return, Georgina Owusu Fordwour put the experience she had gained at the service of the CCR.

Within a relatively short period, other CCR in America and other parts of the world heard about the Accra (Ghana) experience with the CCR. Ghana was thus becoming known internationally as having embraced the CCR. In December 1980, Father Tom Forrest, a Director of the International Charismatic Renewal Office, Rome, Italy, visited Ghana. Similarly, in July 1983, Ghana was once again privileged to host another Charismatic figure, Father Fio Mascarenhas. Others who established links with the CCR were Ralph Martin who, as already explained, had first visited the CCR in 1978 together with Gerry Rauch. Ralph Martin and his Renewal Ministries would later visit the CCR in Ghana a number of times.

The presence of the CCR at international conferences became a common event. For instance, at the international leaders retreat in Assisi, Italy, in 1993, Bernard Asante and Godfried Forson represented the CCR.

One link which was adjudged the most significant was the contact with Archbishop Ivans Diaz, the Apostolic Nuncio to Ghana in 1982. Archbishop Ivans Diaz openly associated himself with the CCR. He visited all the CCR in Accra. He held formation programmes to equip the CCR for mission. Besides, he participated actively in an anniversary activity of the CCR. The organizers of the programme used the name of the Nuncio in their publicity mount. Through this, a number of non-CCR Catholics participated in the programme.

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474 Musey, History of the Charismatic Renewal in Accra, 6.
of these Catholics later joined the CCR. As the Pope’s representative in Ghana, the involvement of the Apostolic Nuncio in the activities of the CCR gave further encouragement to the CCR members. Possibly, it was seen as an indirect papal recognition of the CCR. Thus, the Apostolic Nuncio helped to affirm that the CCR was a Catholic Movement. What Omenyo states about the implications of the active involvement of the Apostolic Nuncio in the activities of the CCR are instructive. In the words of Omenyo “it was a testimony that committed Catholics could also be committed to the renewal.”\textsuperscript{475} It was also an indication that non-CCR members could be involved in the activities of the CCR.

As the CCR continued to be strengthened by these links and connections with Catholics from outside Ghana, it was becoming apparent that these links “imparted new life, empowerment and maturity into the lives of hundreds of people, both young and old.”\textsuperscript{476} It was during these early connections that the CCR in the Accra Ecclesiastical Province hosted two American Catholic Evangelists, Marcella Simmon and Pauline Ciaffone for two months—August and September 1994.\textsuperscript{477} The two Catholic women Evangelists, affectionately called Mama Marcy and Mama Pauline, were the main facilitators at a two-day Archdiocesan Congress. They gave talks and held counseling sessions, healing services, and other ministrations. Evangelists Marcy and Pauline presented to the Accra Archdiocesan Service Team “a box full of books, audio and video cassettes, and reading materials and workbooks for children, young people and married couples in the Accra Archdiocese.”\textsuperscript{478} It seems to me that this gesture was intended to encourage CCR members to continue with the deepening of their faith and relationship with the Lord. As with the other links and

\textsuperscript{475} Omenyo, \textit{Pentecost outside Pentecostalism}, 107.


\textsuperscript{477} The two evangelists were in Ghana the previous year. This second visit was largely spent in the Accra Ecclesiastical Province with Accra Archdiocese being the greatest beneficiary of their ministration.

\textsuperscript{478}Ibid., 25.
interactions, the visit of Mama Marcy and Mama Pauline “could aptly be described as a season of great joy and growth.”479 This growth was to reflect in the lives of the CCR members and the spread of the Movement in the Archdiocese of Accra.

As the CCR grew in membership it became necessary for the Accra community to be identified by a particular name. The scriptural verse of Revelation 21:23 was chosen: “and the city has no need of sun or moon to shine upon it for the glory of God is its light and its lamp is the Lamb.” Consequently, the name “Light of Christ Community” was chosen as the name of the CCR of Accra Archdiocese.

3.4 Conclusion

The chapter has discussed the origins and the systematic spread of the CCR in the Catholic Archdiocese of Accra. It examined the five main streams of the origins of the CCR in Ghana. It traced these streams to the prayer groups that were led by Sister Maria Prokesch of the Holy Spirit Sisters at Koforidua (1970); the prayer group of the Holy Spirit Sisters at St. Maroun Catholic Church, Osu (1971); the prayer group at Holy Spirit Catholic Church, Bantama-Kumasi (1971); the prayer group at the University of Ghana, Legon, led by Francis Buor (1972); and the Prayer group formed by the Medical Mission Sisters in Kumasi (1972).

The CCR that began at the Holy Spirit Cathedral led to the origins480 of the CCR in parishes and outstations. The chapter also examined international links and early contacts with other CCR leaders, notably from the United States of America and Trinidad and Tobago. It argued that these contacts played a major role in the strengthening and spread of the CCR in the Archdiocese of Accra. Moreover, the arrival of a high Vatican official in the person of Archbishop Ivan Diaz, the Apostolic Nuncio, and his association with the CCR, gave the

479Ibid., 24.
480 It was explained that the CCR at St. Maroun Catholic Church, Osu, which began in 1971, became defunct.
Movement an “indirect approval by the Vatican.” In brief, the interaction with CCR members from outside Ghana provided the CCR members in Accra another perspective of the charismatic experience.

Other factors which contributed to the spread of the CCR were the desire of individuals to satisfy spiritual hunger and their desire to share the good news. These found expression in the expressive prayers, the conversion experiences and stories, testimonies about healing and deliverance, outreach activities, and invitations to family members, friends, co-workers, to CCR meetings. It seems that “during the early days when the movement was just beginning to get established and grow, the appeal of fellowship and community which the CCR provided”481 was a factor in the growth and spread of the CCR in Accra. In the establishment and growth of the CCR, some indigenous agents were identified as among pioneers in the various parishes, quasi parishes and mission stations in the Archdiocese of Accra.

In contrast, the chapter has argued that the origins and spread of the CCR in the Archdiocese of Accra came with some challenges such as suspicions, misconceptions and prejudices by Catholics, including priests and lay faithful. The fears and uncertainties that were expressed about the CCR were justified because of historical antecedents in the Catholic Church. The history of the Church has witnessed divisions brought about by schisms, apostasies and heresies, which had left spiritual wounds on the Body of Christ.482

The advocacy put up on behalf of the CCR created the impression that the Movement had “nothing in common with the protestant sectarian revivalistic and pentecostalist

482 It was probably too early for Catholics who had fair knowledge of Church history to forget about enthusiastic movements which eventually brought division into the church despite the good intentions that might have been behind the proponents. What comes to mind are: Gnosticism, Arianism, Montanism, Donatism, Anabaptists, Jansenism, Revivalism, etc.
movements.” Impression was also created that the CCR was immuned of “fundamentalistic, divisive, emotionalistic, sectarian and self-righteous, as well as anti-institutional” tendencies. However, later events, at least in the case of the CCR of the University of Ghana, Legon, and Tema (including Ashaiman), have shown that it is not insulated from these extreme practices. For example, Stephen Mensah, who together with his twin brother Stanley Mensah of the Legon CCR, left the Church with about “twenty percent of the Legon group” in 1990. Stephen Mensah was quoted as saying that “the Catholic structures were too stiff and we had to move out to do what God was calling us to do.” Stephen Mensah protested against the hierarchical/institutional gifts of the church; a gift of the Spirit which, together with the charismatic gifts, constitutes the two dimensions of the Church. To promote only the charismatic gifts without giving attention to the hierarchical/institutional gifts is a recipe for disorder and chaos in the Church.

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483 Bonke, Memorandum, 1.
484 Ibid., 1.
485 Asamoah-Gyadu, African Charismatics, 147.
486 Ibid., 147.
487 Ibid., 148.
488 On the 20th anniversary of the formation of the Charismatic Evangelistic Ministry of which Stephen and Stanley Mensah are the General Overseer and Deputy General Overseer respectively, a newspaper article said that the Legon CCR and the Mensahs parted ways because the latter taught the gospel from the Bible and not from the Catholic Missal, and above all they evangelized. See Caroline Boateng, “Banished into Fame,” Daily Graphic, March 8, 2014, 31. However, in a rejoinder, the CCR describes the assertion by Stephen and Stanley Mensah as ridiculously misleading statement which tends to suggest that the Catholic Church teaches the Gospel from the Catholic Missal instead of the Bible, and does not evangelize. The rejoinder explains that even though the Catholic Missal contains extracts from the Bible, it is essentially a liturgical service guide. The core ecclesiastical work of the Church from inception has always been evangelization and winning souls for Christ. And the bedrock of the Catholic Faith is primarily the Holy Bible and Tradition, which are the only authentic sources of the church’s evangelization efforts. The notion that the Catholic Church was teaching the gospel from the Catholic Missal is an affront to all that is decent and truthful. On how the twins came to be associated with the Legon CCR, the rejoinder pointed out that it was as a result of an invitation to them to perform at a musical programme organized by the Legon CCR. Having performed commendably, and enjoyed much admiration, they hence regularly participated in weekly prayer meetings. But after some time, they started preaching anti-Catholic messages, which created much concern among their admirers. This led to their being invited to meet with the leadership of the CCR at Holy Spirit Cathedral, Accra, and cautioned, but this yielded no result. Archbishop Dominic Andoh in consultation with the Parish Pastoral Council of the Legon Catholic Chaplaincy under the leadership of Prof. Patrick Twumasi set up a committee headed by Prof. Kofi Kumado to make recommendations for the re-organization of the Legon CCR among other things that the Catholic character of the prayer group be maintained. The recommendation did not work as the two, after persistent flouting of the rules of the church in the name of spirituality, together with others announced they
The next chapter evaluates a main activity of the CCR; namely, *Life in the Spirit Seminars* and *Growth in the Spirit Seminars*. The CCR places much premium on these seminars since all subsequent activities are inspired and “directed” by the experiences that participants go through at the seminars. The seminars have become means through which the Holy Spirit is said to renew the sacramental baptism of the participants. It is also said participants are helped to identify their charisms, initiate them into membership of the CCR, and empower them for mission.

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were no more members of the Catholic Church. See Fr. Raymond Osei-Tutu and Simon Attigah, “Banished into Fame—A Reaction,” *Daily Graphic*, June 2, 2014, 34.
Figure 3.1: Four CCR Pioneers in America and a Sharing Group
Figure 3.2: Formation and Jesus Walk
CHAPTER FOUR
LIFE AND GROWTH IN THE SPIRIT SEMINARS

4.0 Introduction

The point was made in the previous chapters that for a very long time in the history of the Roman Catholic Church, the Holy Spirit and his activities received little attention in theological discussions. Vatican Council II, however, changed this through the numerous magisterial interventions and theological research. By this, awareness has been created about the presence and actions of the Holy Spirit in the life and mission of the Church. For instance, the Church teaches that from the Holy Spirit “spring forth gifts of revelation, healing graces, and all of the other charisms that adorn the Church of God.” While the teachings of the Church from Vatican II onwards continue to emphasize the significance of the Holy Spirit in the life and mission of the Church, it is the CCR that has been acknowledged as one of the known ecclesial movements through which Catholics have rediscovered the Holy Spirit’s power in their personal lives and in the mission of the Church.

The discovering of the power of the Holy Spirit in graphic terms is reflected in the CCR’s favourite scripture passage:

To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another

489 Ratzinger, “Forward to the German Edition,” ix.
Could it be that the criticisms by these “observers” contributed in the space that was finally given pneumatology?

492 Ibid.
various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, who apportions to each one individually as he wills (1 Cor. 12: 7-11). The teaching of the CCR has been that the passage is meant “also for the Church today. It is not for past history.”

A distinguishing mark of the CCR is the belief that what happened at Pentecost is not to be consigned to the past, but that believers of every age, including these contemporary times, are given the opportunity to experience Pentecost and its powerful manifestations. The same Holy Spirit who came upon the Apostles on the day of Pentecost is also desirous of coming to make believers holy and empower them for mission. George Musey reiterates this point in an address on August 20, 2016, at the National Leaders Conference of the CCR which was attended by over 3000 delegates, including CCR members from Accra Archdiocese. He explains that the basic teaching and the distinguishing characteristic of the CCR is the experience that one can have of the Spirit that is similar to the early Christians. He therefore argues that:

The most basic teaching of the Catholic Charismatic Renewal, therefore, is that Jesus is the only Saviour, and Lord of all, and that to know him as such is the only way for man to reach fulfillment and peace. But since all authentic renewals and movements in the church would have this same basic purpose and teaching, there is nothing here to distinguish the Charismatic Renewal. Its distinguishing characteristic would be the understanding that the role of the Holy Spirit in the Church has in no way changed since the first centuries, and that we can experience today his outpouring, his power, and his gifts in the same way that the early Christians experienced them.

In order to help members give witness to a much deeper experience of the Holy Spirit---their own Pentecost---and not just describe an historic Pentecost which others experienced, the CCR has developed two formation seminars: *Life in the Spirit Seminars* (LSS) and

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494 Suenens “The Holy Spirit and the Church,”54.
495 The theme of the talk was “Back To Basics” and was held at St. Hubert Seminary, Kumasi, Ghana, from August 18–21, 2016.
496 This figure was given by the National Office of the CCR during the post conference evaluation meeting.
497 Musey acknowledges that the source of the quotation was a paper written on December 11, 1979 by Father Tom Forest, CSsR, then the Director of International Council of the International Communications Office, which is now known as International Catholic Charismatic Renewal Services (ICCRS) for Pope John Paul II in preparation for the Pope’s historic encounter with members of the Council to outline the most essential elements of the CCR.
Growth in the Spirit Seminars (GSS). 498 The LSS, which is the first of the two formation seminars, also happens to be the better known. They are nine weeks of intense spiritual activities “which provide an introduction to the Christian life and being baptized in the Spirit.”499 They help “participants to a deeper Christian Life in the power of the Holy Spirit.”500 This has made Father Francis Sullivan to describe the LSS as a “ministry” and acknowledges it as “One of the most effective ministries that goes on in prayer groups.”501

The GSS is usually organized after several months and sometimes years have elapsed after the LSS. While the LSS is the initial formation programme for baptized Catholics, usually CCR members, to help them “fan into flame” the Spirit they received at the celebrations of the sacraments of initiation, the GSS programme is largely intended as a “top up” activity for those who have had the LSS.

This chapter examines the various activities that are undertaken by the CCR in the Life and the Growth in the Spirit Seminars. It examines the structure/format of the seminars, the facilitators, the initial encounters with prospective participants, the teachings that are given and the different services that are held. Since the ultimate aim of the seminars is to help participants receive Baptism in the Spirit, the chapter devotes much space in looking at some experiences that participants go through after the praying over. The chapter also evaluates

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498 Many manuals have been developed to help in organizing the LSS. These different versions in different countries have been adapted to meet the local situations and needs. They however have the same objective which initiates new members of the CCR into the renewal experience. The manual in use in Ghana has gone through a long process of development. It was a member of the Word of God Community, Ann Arbor, Michigan, USA, Steve Clark, who in the early part of 1970s was given the responsibility of designing a six week seminar with the core intention of leading to the praying over of participants for the greater outpouring of the Holy Spirit. It was first used in Ghana in 1974 and after a period of ten year, in 1984, Father Sievers produced a revised manual which has since been used in Ghana and some African Countries. The manual is “truly Catholic and truly charismatic.” It contains a Penitential Service and a Commissioning Service. The manual recommends that the “commissioning service,” which ends the LSS, could be celebrated within Holy Mass. See Catholic Charismatic Renewal, Life in the Spirit Seminars: Leaders Manual, revised and enlarged edition, viii. On the other hand, the manual for the GSS, as used in the Archdiocese of Accra, has not undergone any revision.


500 Osei-Bonsu, ed. Ecclesia in Ghana, 67.

501 Sullivan, Charisms and Charismatic Renewal, 83.
the centrality that is given to the Holy Spirit. Besides, it assesses how the two seminars (LSS and GSS) engage the Scriptures in some of their activities. As explained, much space is given in discussing the LSS than the GSS because the former is the more popular of the two.

4.1 Facilitators of the Seminars

It is usually the practice that the LSS is entrusted to a team of leaders made up of “a team leader and members” who are mandated to run it. This is known as “Seminar Team.” The role of the team leader is to select those to form the team with the intent of striving to impart to them new ways of rendering service to God and his Church. The other responsibility of the team leader includes supervision of the seminar, and the giving of the first talk (Seminar One), which has the topic “God the Father loves you personally.” It is also recommended that the team leader should be the one to lead the seminar in which there is the praying for the outpouring of the Holy Spirit (Service Two).

The team leader selects members of the team “who have a solid teaching gift; that is, people who are able to relate God’s Word to daily life and make its message understood by the participants.” In addition to the gift of teaching, those selected should “have experienced the working of the Spirit, who can lovingly pray with people, compassionately listen to them, wisely counsel them, and help them to open up to the Life of the Spirit that they themselves are experiencing.”

The selection of persons to constitute the seminar team raises a number of questions. For instance, what criteria are used in the selection of the team leader? What criteria does the
team leader use to determine persons with “solid teaching gift?” Are the team members chosen through an interview, observation, or by some other means? Are the team members selected on the basis of their long association with the CCR? Does a relatively new member qualify to be a team member?

Though the CCR manual mentions “a team leader and members” as responsible for the running of the LSS, the term “team leader” may imply the leader of the parish, deanery or archdiocesan service team, whose appropriate title is “coordinator.” The coordinator and his service team members may either choose to run the seminar themselves, or the coordinator, in consultation with the service team, selects a team to run it.\textsuperscript{509} Without doubt, one’s inclusion in the “Seminar Team” is either based on one’s existing membership in the service team, or at the promptings of the Spirit.

However, the manual makes room for an individual to give it provided the participants do not exceed the number five.\textsuperscript{510} This provision is problematic in the sense that a group of people of between three and five should be deemed to be large enough to be entrusted to a seminar team rather than an individual. The spiritual havoc that an individual can cause to such a number of persons wanting to receive greater outpouring of the Spirit may be irreparable.

The leadership qualities required of the team leader and by extension of the other members of the team are biblically-based. Relying on St. Paul’s First Letter to Timothy (I Tim. 3:2-7), all those who facilitate the LSS are to be men and women who must eschew vices. After describing some vices that should be eschewed by the team leader and members, the manual

\textsuperscript{509} Interviews, focus group discussions and observations I did at some of the LSS showed that the seminar teams were either from the local CCRs or from other parishes or zones. In some instances, the archdiocesan service team (ADST) also helped to run the seminars. Seeking assistance of other CCR members to help ran the LSS may be likened to sharing of spiritual gifts and resources with others, and also help others grow in the faith.

\textsuperscript{510} Ibid., 2-3.
focuses on specific virtues that must be possessed by the facilitators. Thus, the team leaders and the other facilitators of the LSS must be persons.\textsuperscript{511}

- Whose life must be above reproach. This is because a person who gives cause for the members or even the participants of the LSS to raise questions about their integrity will be deemed to be unfit and therefore living in darkness as against living in the light. The facilitator must also demonstrate his or her ability to be a self-controlled person.

- It is also required that persons with quick tempers and arrogance be kept away from facilitating the LSS. Similarly, those who show traits of violent character are disqualified.

- Drinking of alcohol is shunned by many Pentecostal-Charismatics, including the CCR. The offence is even regarded as scandalous when the drinking takes place in public, and worse of all, if the CCR member is a drunk.

- Greediness is another vice that can easily disqualify someone from either being a team leader or joining others to run the LSS.

- Hospitality is the first virtue named. It must be extended to both friends and strangers alike.

- Goodness is the next virtue. In addition, the facilitators should be persons of prayer, and active readers of scripture.

- Also expected from the facilitators are that they must be “sensible.” This means they must be sober-minded, discreet, mastering self, and must have good reputation.

- Since teaching of the faith constitutes a large section of the LSS, the facilitators are required to be teachers who are qualified and therefore capable of imparting

\textsuperscript{511} Life in the Spirit Seminars Manual, 3.
knowledge of the faith. The gift of teaching helps the facilitator to relate the Word of God to everyday life experience of the participants.

- The final quality is that the team leader as well as the others must be seen to have managed their own household. This last quality is on the presumption that the facilitators are married persons. However, this does not imply that unmarried members of the CCR are not qualified to be part of the team that runs the LSS.

An assessment of the qualities listed in the manual and the insistence that they should be possessed by the leaders, i.e., the team leaders and those selected, suggests that those who lead the LSS must not only be seen to be teaching, but must above all, be persons who impact others with their lives. I find this useful since the possession of the requisite knowledge in the subject-matter that one teaches will likely safeguard against the teaching of faith and doctrine that are alien to the Church. In other words, orthodoxy and orthopraxis will be safe-guarded. But is it always the case that the leadership of the CCR, in running the LSS and other activities with teaching segments, give prime consideration to orthodoxy and orthopraxis? If they do, do they meticulously consider persons who give teachings at these activities? Though in theory the above leadership qualities are expected of facilitators of the LSS, it is debatable whether every one of the CCR leaders who is part of the running of the LSS has all the qualities enumerated. This assertion is based on how some leaders have caused split in some CCR. It, therefore, appears that the major concern and emphasis have been that the team of facilitators must have experienced the working of the Spirit, the gift of counsel, and be persons of prayer since they are expected to bring these gifts to bear at the seminars.\footnote{512 Catholic Charismatic Renewal, \textit{Life in the Spirit Seminars}, 12.} Though the team leader may be trusted to choose a good team, one wonders why the CCR has not put any mechanism in place for someone else, possibly a priest who
is the spiritual director,\textsuperscript{513} to supervise the entire team, including the team leader. The supervisor will most likely better monitor and evaluate the seminar.

### 4.2 Structure/Format of the Seminars

#### 4.2.1 Initial Interactions with Participants

Since the LSS is seen as a real transforming activity, seriousness is attached to knowing every applicant and his/her motive of wanting to participate in the programme. Moreover, the interactions give the applicants the chance to have first-hand information about the seminar. This is necessary since it will help the participants to attend the seminars with the right frame of mind and with the necessary spiritual disposition. It is in the light of this that an interview session has become an important aspect of the seminar.\textsuperscript{514}

The interactions that transpire during the interview session are treated with absolute confidentiality. The applicants might be asked questions such as:\textsuperscript{515}

- When did you become a Catholic?
- If you were baptized as an adolescent or an adult, why did you become a Catholic?
- What is your marital status? Family situation?
- How often do you attend Mass?
- [Do you/How often do you] receive communion?
- What led you to the Prayer Group?
- Why do you want to participate in the Seminars?
- Are you ready to accept the conditions for participation: regular attendance? Daily personal time of quiet prayer? Active participation in the sharing groups?

\textsuperscript{513} Priests are spiritual directors of the CCR at parish, deanery and archdiocesan levels. It must, however, be stated that many priests have neglected this aspect of their ministry.


\textsuperscript{515} Ibid.
These questions were designed to ensure the Catholic centeredness of the CCR. The understanding is that a Catholic cannot experience renewal of his faith outside the Sacraments. Hence, it is the requirement that a participant should be a practicing Catholic; that is, a communicant.\textsuperscript{516} This requirement was initially met with resistance as non-communicants, who were experiencing the Holy Spirit at the Prayer Meeting, could not participate in the LSS.\textsuperscript{517} The non-communicant issue has since been relaxed.

The inclusion of the interview session in the LSS applies to CCR members who wish to go through the seminar either at parish or deanery level. However, since a number of parishes in the Archdiocese have adopted the LSS as part of their on-going formation programme,\textsuperscript{518} the interview segment is waived for these parishes.

In the seminars specifically organized for CCR members, the interview is followed by Explanation Session.\textsuperscript{519} This is the first meeting with the Seminar Team. This first meeting shows that the leaders who interact with would-be participants are not necessarily those who constitute the seminar team. In other words, a different person or persons, upon the completion of their interactions with the aspirants at the interview segment, hand them over to the team to take the participants through the rest of the seminar sessions. Among the salient issues that constitute the explanation session is a discussion of the programme for the entire seminar. This concludes by encouraging participants to be regular and punctual. Additionally, information concerning the bringing of Bible and the necessity of asking questions at the seminar are relayed to the participants.\textsuperscript{520} The importance the CCR attaches

\textsuperscript{516} Telephone Interview with George Musey on Thursday, August 24, 2017.
\textsuperscript{517} Telephone Interview with George Musey on Thursday, August 24, 2017.
\textsuperscript{518} The Acts of the Second Synod of 2009 recommends the putting in place of programmes of Post-Confirmation (mystagogical--for example, the Life and Growth in the Spirit Seminars of the Catholic Charismatic Renewal Movement) catechesis for the ongoing formation of Catholics in the parishes and pious societies. Parishes known to have conducted LSS are St. Paul, Kpehe; St. Francis Xavier, Kotobabi; Corpus Christi, Sakumono; St. Dominic Savio, Afiemey; Holy Spirit Cathedral, Adabraka; Christ The King, Cantonments; Star of the Sea, Dansoman Last-Stop; St. Margaret Mary, Dansoman; and SS. Peter and Paul, New Aplaku. The teams that mostly run the LSS are CCR members.
\textsuperscript{519} Catholic Charismatic Renewal, Life in the Spirit Seminars, 15.
\textsuperscript{520} Ibid.
to the centrality of the Bible in the life of the members is stressed from these initial interactions.

### 4.2.2. Teaching Sessions

A total of eight topics are generally discussed in the teaching sessions of the seminars. These are:

- God the Father loves you personally
- Jesus saves you and sets you free
- Jesus is the Lord of your life
- You are called to be a disciple of Jesus
- Jesus sends you the Holy Spirit
- You will receive Power
- You then are the Body of Christ
- You shall be My Witnesses

The teaching sessions of the LSS involves four activities. The first activity is *praise and worship* which takes between 10—20 minutes. The second is the *teaching* segment which takes about 45 minutes. The third activity is when the participants break into *small sharing groups* for about another 45 minutes. The purpose of the *sharing* is to help participants have a better understanding of the teaching. The sharing also gives the participants the chance to ask questions, and to express their thoughts and feelings. Furthermore, it encourages members when they hear of what the Lord is doing in the lives of others. As in the interview session, *sharing* is also confidential and all are obliged to keep it as such. The final activity is when the participants reassemble for announcements and the saying of the closing prayer.\(^{522}\)

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\(^{522}\) Ibid., 18-20.
4.2.3 Three “Services”

a. Penitential Service

The Penitential Service is the first of the three “services” that is organized for participants of the LSS. It is recommended that this particular activity takes place “after participants have experienced in a new way Jesus as Lord and Saviour.” The teachings received prior to the Penitential Service and the other spiritual activities would have been sufficient to inform any of the participants whether to proceed with the programme or call it quits. The availability of priests to help in the celebration of the sacrament of penance can also determine the actual period for the penitential service. Whatever the situation is, this first service always takes place before the praying over.

In a number of penitential services organized for the LSS participants, the priests who led the services used practically the format as prescribed in the rites for the celebration of the sacrament of Penance. The priests dressed in the prescribed liturgical vestment of either an alb or a surplice worn over the cassock with violet stole enters the church. Meanwhile, the singing ministry sings appropriate penitential songs either from the Catholic Hymnal or from some of the songs familiar to the CCR. The priest greets the participants with one of the liturgical greetings and introduces the purpose of the service. This is followed by the reading of at least two scripture readings, a brief exhortation based on the readings and examination of conscience. This is to help the penitents identify the sins they intend to confess. The service ends with individual confession and absolution.

523 Catholic Charismatic Renewal, Life in the Spirit Seminars, 63.
b. Service for Praying for Outpouring of the Holy Spirit

Praying for the Greater Outpouring of the Spirit, which in other places is called Baptism of the Holy Spirit, constitutes in my opinion, the most important part of the LSS. Hocken calls it “the crucial factor.” It is at this session that specific charisms are asked and prayed for. Normally, at least two people pray for a participant for at least ten minutes. At places where the number of participants is large, one person leads in the saying of a common prayer over the participants. The structure of the service begins with praise and worship. This is followed by the placing of the letters of commitment written by individual participants into a fire. As the participants do so, they dance around the fire after which they return to their seats. Next, is a brief teaching which is meant to inspire faith in the candidates. After this comes the Renewal of Baptismal Promises.

Like the commitment letter, the renewal of baptismal promises is also a sign of a free decision taken in order to open up to the Holy Spirit. When this is done, the participants (if they are not too many) are directed to the seminar team who prays over them. On approaching the team, the participants are asked what gift(s) they will like to receive from the Lord. The team then lay hands on them individually and prays for the outpouring of the Holy Spirit, after which they pray for the specific charisms that the participants request for.

The purpose of the charisms is to renew and build up the church. This mean that the ecclesial character of any charism determines its authenticity. In other words, specific charisms are given to individuals because of the church. Hence, Pope Francis reminds that

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525 This is based on my observation as a participant observer at some of the praying over sessions.
526 Peter Hocken, Streams of Renewal (Carlisle, Cumbria: Paternoster Press, 1997), 163.
527 Catholic Charismatic Renewal, Life in the Spirit Seminars, 93.
528 Ibid., 94.
529 Ibid., 95.
the charisms “are not an inheritance, safely secured and entrusted to a small group for safekeeping; rather they are gifts of the Spirit integrated into the body of the Church, drawn to the centre which is Christ and then channeled into an evangelizing impulse.”531 It is against the unity and evangelizing mission of the church for anyone, including CCR members, to lay claim to the monopoly of any charism. Also, it is contrary to the ecclesial character of the charisms for recipients of these gifts of the Holy Spirit to refuse to use them for the evangelizing mission of the church. The intrinsic link between the charisms and, the renewing and building up of the church is often re-echoed at the commissioning service. This gives the impression that the CCR leaders who run the LSS are aware of this relationship and are determined to teach same. But how many of the members who go through the commissioning service put these teachings into practice?

When the participants are being prayed over, carefully selected songs, often led by the music ministry, are most of the times sung. Five of such common songs are:

- Let your living water flow over my soul
  Let your Holy Spirit come and take control
  In every situation that has trouble over my life
  All my cast and burden unto you I bring
  Jesus (5x), Father (5x), Holy Spirit (5x).

- Spirit of the living God, fall afresh on us (2x)
  Melt me, mould me, fill me, use me
  Spirit of the living God, fall afresh on me.

- Holy Ghost do it again, do it again in my life
  Open my eye to see Jesus, seated upon the throne

- Breathe on me breath of God
  Fill me with life anew
  That I may love what thou art love
  And would do that thou would do

- Holy Spirit move me now
  Make my life whole again
  Spirit move, over me (2x)

These are commonly known songs which also feature in CCR prayer meetings and conferences. Through the reception of the Greater Outpouring of the Spirit, LSS participants make claim of experiencing “infilling” of the Spirit, and a deeper understanding of their calling as Catholics. Thus, it appears that participants who are prayed over develop greater knowledge of the centrality of Jesus in their lives and the confident assurance of offering of a spiritual communication link to God the Father.

Peter Hocken indicates that a significant element that regularly comes up in the testimonies of recipients of the Greater Outpouring of the Spirit is “surrender:” they surrender to the promptings of the Spirit. In describing their “new depth of relationship to Jesus Christ and through him to the Father”…. recipients of the Greater Outpouring of the Spirit “describe how the breakthrough occurred as they yielded in faith, including yielding their tongues, not to an impersonal force but to a personal God.”532

The theme of giving one’s life to God in His Spirit ran through the testimonies of almost all CCR members who were interviewed. In surrendering one’s life to God, the participants either directly or indirectly prayed that the Holy Spirit, who is of a much greater power, must take control over their lives. This awareness or affirmation is said to bring about a complete change in one’s attitude, perception, understanding, and in one’s relationship with God. As Hocken has expressed “Yielding to God changes the relationship to God.”533

The praying session ends with giving of sign of peace usually in the form of hugs.534 When all have had their turn, the music ministry comes in with songs of praise and thanksgiving that are happily sung by all.

532 Hocken, Streams of Renewal, 167.
533 Ibid.
c. Commissioning Service

The final activity that concludes the LSS is the Commissioning Service. It is during this service that participants are charged to “Go therefore, and make disciples of all nations” (Matt. 28:19). The Commissioning Service may be celebrated within Holy Mass. The main elements are the Prayer of Offering of Self to the Lord in Service that is often said after the celebrant\textsuperscript{535} as follows:

\begin{verbatim}
Lord Jesus, Saviour of the world, during
These past weeks
You have spoken to me,
You have drawn me closer to yourself,
You have called me to be your disciple.
You have blessed me with a deeper outpouring of
Your Holy Spirit,
In so many ways you have shown me
How much you love me.
Today you want to send me forth as your apostle.
You want to commission me
To go out and bear fruit.
Lord Jesus, I am ready.
I am ready to give myself entirely to you
That you may use me as your instrument of peace,
Your instrument of grace,
Your instrument of love for your people.
I am ready to go wherever you send me.
Only grant me your strength
And the light of your presence.
For without you
I can do nothing.
\end{verbatim}

After the Prayer of Offering, the Priest or the Team Leader proclaims the Sending Out (Commissioning) in the following words: “Since you are ready to serve the Lord and His people that He loves, go forth! This is accompanied with these religious symbols:\textsuperscript{536}

\begin{itemize}
  \item Be light in the darkness! (He hands over a lighted candle to the participant)
  \item Be salt of the earth! (Salt is placed on the tongue)
\end{itemize}

\textsuperscript{535} Ibid., 129-30
\textsuperscript{536} Catholic Charismatic Renewal, Life in the Spirit Seminars, 130-1.
Be an apostle of Jesus Christ, (Bible is put on the head) ready to minister to whoever is in need. Encourage with the Good News.

Share the New Life in the Spirit (a badge is put in the hand)

Share the Lord’s healing and peace!

Go, go forth in the name of the Lord, with the assurance that He is with you.

Go and bear fruit, fruit that will last.”

An appraisal of the commissioning service shows the importance that is attached to religious tools of light, salt and bible. For CCR members to be given the bible—God’s Word; lighted candle, signifying they are “the light of the world,” (Matt. 5:14); and salt on the tongue to mean they are the “salt of the earth” (Matt. 5:13), has the possibility to rekindle in them the zeal for the mission of evangelization. Having the rites under the context of praying for the charisms and being sent as evangelizers, in my opinion, is worth practicing in parishes. The church must find an innovative way of whipping up the enthusiasms of Catholics for the mission of evangelization. This is where the CCR appears to offer an example. In parish settings, a combination of Pope Paul VI’s Apostolic Exhortation, Evangelization in the Modern World, Evangelii Nuntiandi, no. 44, and the commissioning service of the CCR might be helpful. Here, catechetical instruction may be given so as “to form patterns of Christian living and not to remain only notional.”

A similar teaching method, with adaptations, may be used at homes and schools.

In the LSS Final Praying Over, the priest (if there is any) and all present lay hands on the newly commissioned and with one voice pray for the Lord’s confirmation and strength during the entire LSS period. We have identified the different times for laying on of hands during the praying over and, in the final praying over. The question is: What is the meaning

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537 Paul VI, Apostolic Exhortation, Evangelii Nuntiandi (London: Catholic Truth Society, 1975) no. 44.
of the laying on of hands? The laying on of hands, either on the participant’s head or shoulder, is a highly symbolic invocation of the Holy Spirit on the new members. The symbol “recalls the image of the Holy Spirit’s overshadowing”⁵³⁹ (Luke 1: 35). The sign is not a sacramental rite, unlike its usage when the sacraments are celebrated. Another meaning of this gesture is that it “signifies that brothers and sisters are united with the individual, walking shoulder to shoulder.”⁵⁴⁰ In laying hands on those being prayed over, the Seminar Team does not only ask the Spirit who is God’s free gift to come upon the participants, but are also showing outwardly that they are ready and willing to continue to be of support to the new members.

The laying on of hands during the praying over has been the subject of theological and liturgical discourses among some clergy of the Archdiocese. In a focus group discussion among some members of the Archdiocesan Priests Council,⁵⁴¹ it was mentioned that through the action of the laying on of hands, the CCRs are “performing liturgical actions that do not pertain to their domain as lay people.” Most Rev. Charles Gabriel Palmer-Buckle appears to agree with the priests and even question why some priests, apparently referring to those in the CCR, who have received the sacrament of ordination as any other priests, should allow the lay faithful to lay their hands on them. In the words of the Archbishop: ⁵⁴² it happened a few times, painfully, where even some priests submitted to being “baptized in the spirit” by the laying on of hands by lay people and the rest as against the ministry of the priesthood they have received from the bishop. ⁵⁴³

⁵⁴¹ Five priests participated in the focus group discussion on July 6, 2017, at the Holy Spirit Cathedral.
⁵⁴² Interview on July 10, 2017, at the residence of the Archbishop.
⁵⁴³ Father Raniero Cantalamessa’s testimony runs counter to that of the Archbishop and the members of the Council of Priests. Narrating his conversion, Father Cantalamessa said after an ecumenical conference among Charismatics in 1977 in Kansas City, USA, attended by 40,000 people made up of 50% Catholics and 50% Protestants, he had an invitation from a priest to a retreat house in New Jersey. It was there that his “conversion” happened. A lay person prayed over him-- a Religious and a Franciscan--- and he had his Baptism in the Spirit. For him, the big step was that in humility he allowed a lay person to pray over him for the renewal of his baptism. In that moment he chose again Jesus as the Lord of his life. It was something very
While the priests and the Archbishop described the laying on of hands as a liturgical praxis with its theology and Church law, the CCRs on their part saw it as a non-sacramental rite. Different interpretations are therefore given to the same action. Would the different interpretations of this activity of the CCR give room to tension between the charismatic gift and hierarchical gift?

Experiences that participants go through when they are prayed over for greater outpouring of the Spirit are not the same for everyone. The reason is that:

For some, there is intense emotion, sometimes of joy accompanied by tears. Some have an overwhelming sense of God’s love; others a deep sense of peace; some have no discernible reaction at all. In some, there is an immediate manifestation of charisms; in others, there is not. Some experience spiritual changes later, in the days or weeks following the prayer.  

Speaking about his own experience, Charles Antwi Konadu, a member of the Council of Elders of the CCR and Teaching Ministry of Accra Archdiocese explained that he did not have any feeling or spiritual experience, nor could he immediately identify a charismatic gift uniquely his when he was prayed over for greater outpouring of the Holy Spirit. It took a while before he was able to identify the gift of teaching the Word of God, a ministry he has exercised since. Another respondent, Prince Forson, the Coordinator of Zone 3, and a member of the Intercessory and the Evangelization Ministries, said that he did not have any external manifestations when he was prayed over. However, after about a week deep. He realized that the CCR is not something superficial or complementary but something that goes to the essential of Christian life—the power of the cross of Jesus. One sign that showed that something had happened at the deep level of his life was the change in his prayer life. He had an attraction for prayer. According to him, one of the signs of the times is the role of the laity, and said he believed that one of the most important tasks of priests is to be ready and prepared to share their responsibility with lay people and to recognize their charisms as laypeople. See New Breath of the Spirit, September 1994, 16-17, 19. 

545 Charles Antwi Konadu was born in 1949. He joined the CCR and had his LSS in 1987 in Tamale. He formed the CCR in SS. Anne and Joachim Catholic Church, Teshie-Accra. He has been a Zonal, Assistant, and later the Coordinator of CCR Accra Archdiocese, and the first Provincial Coordinator of the CCR. Auditing is his profession. He is a Certificate “A” Teacher.

546 Interview on December 30, 2016 at the Star of the Sea Catholic Church, Dansoman-Last Stop.

547 He was born on September 19, 1957. He joined the CCR in 1991. He is married. He is a watch repairer and a dealer in mobile phones. Forson is a graduate of the Lay Theology Course in 2009. This was a programme approved by the GCBC for interested lay faithful of the Church. It was a three-year programme run at St. Peter’s Regional Seminary, Pedu, Cape Coast, during the long vacation.
while he and the wife were saying their night prayers he started speaking in tongues. Forson
sees this as a sign that he has received the gift of the Holy Spirit.548

Other CCR members also shared varied experiences. Some of these experiences were that:
“During the praying over, I felt light in my soul, and the next time I wanted to pray I found
myself praying in tongues;” “I did not experience anything during the praying over, but after
that I felt a strong urge to build myself up spiritually and also felt called to help at the
children’s services of my parish;” “no notable experience during the praying over but I was
able to pray in tongue a few days after.”549 The respondents have been in the CCR for a
period of 7, 20 (two of them) and 27 years and were from zones 3, 5 and 9. One could not
readily mention the zone she was coming from. The same person said she did not belong to
any ministry. The ministries of the others were teaching, healing and deliverance,
intercessory, and evangelization.

It may be argued that if a person has gone through the LSS and continues to be “living a life
in the Holy Spirit things begin to happen that did not happen before. It may not be dramatic
or sudden, but inevitably the life of the Holy Spirit within becomes evident.”550 It is because
of this that I find it problematic when some CCRs have had cause to worry and complain
that only few participants are receiving greater outpouring of the Spirit despite the number
of LSS that have been run. Humanly speaking, in as much as this may be of concern, the
point must be made that the LSS cannot be likened to a study that one goes through with the
hope of passing exams at the end of it.

Since there are different and varied ways people respond to prayers for greater outpouring
of the Spirit, it is theologically and pastorally inappropriate for any participant of the LSS

549 The respondents were interviewed on January 14, 2017, at the Archdiocesan CCR Leaders Retreat at the
Holy Spirit Retreat Centre, Kuntunse.
to think or believe that whatever gift he or she so desired will instantly be received or come suddenly or in a dramatic fashion. To think so, is to make the LSS a kind of magic ritual. It is to avoid such pitfalls that it is recommended that “Participants should be helped to understand that the Spirit’s presence is not measured by emotions or feeling.”

We will now examine the CCR’s understanding of Greater Outpouring of the Holy Spirit or Baptism in the Spirit, and also examine some of the known gifts of the Spirit which the CCR is commonly associated with.

4.3 Greater Outpouring of the Spirit (Baptism in the Spirit)

It is through the experience of the Greater Outpouring of the Spirit that gifts of the Spirit such as speaking in tongues, prophecy, and healing and deliverance are made manifest in one’s life. Some CCR members, like other Pentecostal-Charismatics, have explained that speaking in tongues is the “initial sign” of the reception of the baptism of the spirit. Matthews A. Ojo also expresses the link between speaking in tongues and baptism of the Holy Spirit. He argues that Charismatics “claimed that the baptism in the Holy Spirit, which is an inner experience, is often manifested in speaking in tongues.” Hocken has noted the difficulties some Pentecostal-Charismatics have in giving a theological explanation of speaking in tongues which they associate with Greater Outpouring of the Spirit. Suurmond also acknowledges this theological gap. He is thankful for the advent of Pentecostal-Charismatic Christianity. He argues that it has helped to bring the baptism of the spirit into theological discourse. The CCR so cherishes Greater Outpouring of the Spirit because as

552 Hollenweger, Pentecostalism, 222.
Gordon D. Fee, the New Testament scholar explains, it takes care of a previously dissatisfied life in Christ without life in the Spirit.\footnote{Gordon D. Fee quoted in Hollenweger, \textit{Pentecostalism}, 222.}

The unhappiness of one’s previous life and the reception of \textit{greater outpouring of the Spirit} resulting in spiritual transformation appear to be the testimonies of a number of respondents. For example, in a telephone interview,\footnote{The telephone interview was on Thursday, January 5, 2017.} Stephen Van-Osterwell Amuzu\footnote{Stephen Van-Osterwell Amuzu was born on September 6, 1959. He is a member of St. Luke Catholic Church, Korle Bu, Accra. Though music for him was a natural talent, he has over the years used his gifts in the following ministries: Music, Teaching, Intercessory, Prophetic, and Healing and Deliverance. He is a German-trained specialist in cardiopulmonary perfusion.} speaks of a dissatisfied life he once lived which led him to join the CCR in 1982. He noted there was something “missing” in him. He described this as “emptiness.” However, that has since been replaced by a “fulfilled life” when he went through the LSS and was prayed over. Though he never had any extraordinary experience during the praying over, nonetheless, he had a significant transformation. This has resulted in his deep love for the Holy Mass, which he has since been attending every day. Besides, he has had a better understanding of the teachings of the Church. He describes the charisms he has received from the Lord as “progressive” since they all did not come suddenly but were freely given him over a period of time.

A thirty-eight year old respondent\footnote{The interview was on January 14, 2017 at the Holy Spirit Retreat Centre, Kuntunse. The respondent has been in the CCR for 10 years. Currently, she is a member of the music and intercessory ministries.} from Zone Five said prior to participating in the LSS, she was not too serious about activities of the CCR and the Church. This has changed as she now finds herself more involved in a number of activities and programmes of the CCR and her parish. The story of this respondent is similar to that of many others. For instance, a 40-year old woman\footnote{The interview was on January 14, 2017 at the Holy Spirit Retreat Centre, Kuntunse. This woman has been in the CCR for 16 years. She is a healing and deliverance minister.} from Zone Three revealed that her participation in the LSS has given a
boost to her spiritual life and her faith in the Church. Similarly, a 25 year old woman also from Zone Three narrates her transforming experience as follows: “Before the LSS, I was not living my spiritual life on a personal level. But after the LSS, I have learnt to have a personal encounter with Jesus. I am also developing in terms of spiritual growth.”

Through *Baptism of the Spirit*, a fresh outpouring appears to be the experiences that people go through. These experiences often seem to contribute to their spiritual transformation. Gordon Fee appears to admit the possibility of such a reality. He admonishes against overemphasizing it. This is to avoid making it into what Hollenweger calls “a dogmatic statement of their subsequent experience.”

*Baptism of the Spirit* is usually the post baptismal experience of the Spirit that someone undergoes. While some Charismatic-Pentecostals see the reception of the baptism of the spirit as personal edification and growth, others argue that its primary purpose is to empower the recipient for ministry; the most important is the spread of the Gospel. David du Plessis stresses the same point. He explains what his belief in the baptism of the spirit has been:

> I have held from the beginning that the Baptism in the Holy Spirit has really no place, no need in the church unless it is to equip the church for ministry, and the tragedy to me is that there are millions today who have received the baptism of the Holy Spirit but were never taught what really is the responsibility they’ve taken upon themselves by accepting the baptism. I say there is no reason for the baptism but to minister, for the ministry of Christ began after his enduement on the bank of Jordan.

Spiritual gifts are ultimately meant to build up the community of believers and not only for personal edification and glorification. In other words, through the *Greater Outpouring of the Spirit*, there is established a unique relationship between the recipient and God. Having received divine favours in such a relationship, the recipient is divinely bound to use such gift(s) to serve the Church. Hence, the gift of God must necessarily advance the course of

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560 The interview was on January 14, 2017 at the Holy Spirit Retreat Centre, Kuntunse. She is in the music ministry and has been in the CCR for 10 years.
the mission of the Church. The CCR appears to take serious this relationship between the
“Greater Outpouring of the Spirit” and mission.

Baptism of the Spirit is seen as God’s way of offering hope to people facing challenges of
life. The offer of hope becomes a second Pentecost. Hocken explains that the outpouring of
the Holy Spirit “is restoring to the Church a dynamic faith in, and a direct knowledge of, the
risen and glorified Lord who, bearing the wounds of Calvary, pours out from the divine
throne streams of living water.” 563 The most single theological significance of the Greater
Outpouring of the Spirit is that, God the Father together with the Son, has given the Church
His Spirit to fully equip the Church to enable it undertake its most essential mission of
announcing the Good News to all humankind.

Is the Greater outpouring of the Spirit for every Christian? In a focus group discussion, 564
it was argued---some with hesitation and conditionality---that Greater outpouring of the
Spirit is intended for every member of the Church. Those who were forthright with their
response were of the opinion that so long as any member of the Church genuinely prays to
the Holy Spirit for renewal he or she will receive the outpouring of the Spirit. They argue
that God is so loving to withhold His Spirit from anyone who asks Him. Hence, it appears
CCR members are aware that the movement does not have monopoly over the gifts of the
Spirit. And that non-CCR members can receive renewal of their baptismal promises.

The proponents of Spirit outpouring on all argue that the outpouring of the Spirit is not a
second baptism nor confirmation but a “renewal of the grace that was already received at
baptism and confirmation.” Other respondents claimed that God’s Spirit would be poured
on all believers whether they asked for it or not. They argued that in God’s own time, he

564 The discussions took place at the Holy Spirit Retreat Centre, Kuntunse, on January 14, 2017. Those who
participated in the discussion were a member of the Council of Elders, a Zonal and a Parish Coordinators, and
three “ordinary members” of the CCR.
would diffuse the CCR spirituality into the whole Church and turn it into a Church that is charismatically renewed in all its aspects of life and ministry. Finally, for the respondents who attach conditions that must be fulfilled before the Spirit’s outpouring, they asked that repentance and removal of vices from hearts would naturally pave the way for the outpouring of the Spirit and His Charisms.

The removal of sins and repentance is important in the life of the Christian. This is also necessary for the receiving of the Spirit. This understanding seems to conform to the first preaching of Jesus who declares: “The time is fulfilled, and the Kingdom of God is at hand; repent, and believe in the gospel” (Mk. 1:15). More importantly, the pouring of the Holy Spirit on any one remains the sole prerogative of God. He is the only one who would determine how His Church should look like in any particular milieu.

This also appears to be the point made by the International Catholic Charismatic Renewal Services when it points out that charisms:

> are for the whole Church, since they belonged to the ministry of Jesus and were part of what he passed on to the Church through the Twelve. However, the particular forms that these gifts take in various times and settings cannot be made normative for any person or group. One cannot say that any one charism is for all Christians, since they are freely given as the Spirit wills.\(^\text{565}\)

### 4.4 Growth in the Spirit Seminars

This section briefly discusses *Growth in the Spirit Seminars* (GSS). The GSS, like the LSS, was also developed by the Word of God Covenant Community, an ecumenical Charismatic Christian community in Ann Arbor, Michigan, U.S.A.\(^\text{566}\) The GSS was developed out of a number of years of the personal experience of the community.\(^\text{567}\) It is a “tool for initiating

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\(^{566}\) The Word of God Community calls these seminars Basic Christian Maturity. When it was adopted by the CCR, the name was changed to *Growth in the Spirit Seminar*. This is because the Word of God Community uses it as another effective programme after the LSS.

people into the Christian life and the life of a Christian community.”  

It would seem that the CCR leadership, aware that after a member of the CCR has gone through the LSS, he or she is not insulated from temptations such as backsliding and show of disinterest in the activities of the CCR. The GSS rejuvenates Christians who have become lukewarm. Another reason that might have informed the running of the GSS is to stress the importance of community.  

Christianity frowns upon a life lived in isolation. Christians are called to live as community of believers (Acts 4:32). The LSS does not provide all answers to the questions that one may have. There is more to learn about the Christian life even after the LSS. As explained:

Most people finish the seminars [LSS] with a basic understanding of Christianity, an experience of the reality of God, and a desire for further growth in the Christian life. They may be baptized in the Holy Spirit, but they are not fully equipped as Christians. They are not yet ‘mature in Christ’ (Col. 1:28). There is still much for them to learn, many areas in which they can grow. 

The GSS is organized on the assumption that members who have been initiated into the full life in the Spirit are normally thought of having “two major sets of needs.” These are:

1. need of basic understanding of Christian life
2. help to overcome personal challenges.

While the newly initiates grow in faith, they are also faced with the challenge of having a better understanding of what and how the Christian life is about.

4.4.1 Format of Presenting the Seminars

In order to help the members understand their new state of life and to overcome challenges of their personal life, the GSS format has been “divided into two units which directly address these sets of needs.” Four teachings are given at each unit. The CCRs that have so far organized the GSS resorted to the use of more than one format. The manual recommends

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568 Ibid.
569 Interview with George Musey on January 12, 2016.
571 Ibid.
572 Ibid.
573 The Word of God Community, Basic Christian Maturity, 5.
that the GSS be organized either weekly; before or after a prayer meeting, or on two successive weekend retreats.\textsuperscript{574} The CCR in Accra Archdiocese adopts different formats in response to their varied circumstances. While some organized theirs on eight successive Sundays after Holy Mass others were on residential basis for three days. For example, in 2008, all the then known zones were mandated to organize the GSS. At Archdiocesan Service Team and Ministry Coordinators meeting on Sunday, March 22, 2009 at the Archdiocesan Secretariat, the various coordinators gave the following progress report: zones one, six, and eight did not have the seminars. While zone one cited delay in the organization as the reason for their inability to comply with the directive, zone six did not proffer any reasons while zone eight only promised to have it that year.

On whether the seminars were held on residential or non-residential basis, it was reported that zone two had it on a non-residential basis for 25 participants; zones three and four were also non-residential and were attended by 18 participants each, while the remaining two zones--- five and seven--- were residential and recorded 35 and 15 participants respectively. The zone five seminar was from Thursday to Sunday and was subsidized. The introduction of the subsidy might have been a motivation. This possibly accounted for the zone recording the highest number of participants. It was further indicated that a residential programme is an added advantage as it boosts fraternity among the members.

4.4.2 Basic Understanding of the Christian Life

The teachings under this section are about fundamentals of Christian living that deal with themes such as “loving God,” “loving other people,” “growing in faith,” and “receiving guidance from God,” which together give “a clear and mature ideal of Christianity.”\textsuperscript{575}

\textsuperscript{574} Ibid., 8.
\textsuperscript{575} The Word of God Community, Basic Christian Maturity, 6.
4.4.3 Overcoming Personal Problems

The teachings under this section deal with some of the sources of personal challenges: the world, the flesh, wrongdoing, and Satan. One object of this section is to “help people locate the sources of specific problems”\footnote{Ibid., 5.} to enable them work towards overcoming them.\footnote{Ibid.} The CCR argues that:

A person in the Life in the Spirit Seminar sometimes has unreasonably high expectations of the effects of being baptized in the Spirit. Discouragement can set in after the seminar when he finds that some of the personal problems which have plagued him for years have not vanished. He may wonder, “Why do I still experience depression—or fear—or guilt? How can I be free?”\footnote{Ibid., 7.}

Expectations are the major factors that motivate CCR members to enroll in either the LSS or GSS. Such expectations may range from spiritual benefits to health and economic breakthroughs. They may be heightened due to the way announcements inviting participants to the seminars are made. I am of the opinion that some CCR members have been taken in by the way Christianity is presented by some Charismatics--Pentecostal; a Christianity devoid of suffering. Hence, the section on overcoming personal challenges may be intended to help curtail such high expectations. Secondly, to remind participants that suffering is part of one’s calling as a Christian.

4.5 The Holy Spirit as the Central Focus of the Teachings

As in Charismatic-Pentecostal Christianity, the teachings at both the LSS and GSS give prominence to the Holy Spirit. Omenyo asserts that the Holy Spirit occupies a central place in the ethos of Charismatic-Pentecostal Churches.\footnote{Omenyo, “From the Fringes,” 51.} Allan Anderson makes a similar point when he argues that “If there is one central and distinctive theme in Pentecostal and Charismatic theology, then it is the work of the Holy Spirit.”\footnote{Anderson, \textit{An Introduction to Pentecostalism}, 187.} The centrality of the Holy Spirit has made some Charismatics-Pentecostal feel that historic mission churches have not
given much emphasis to pneumatology and the power of the gifts of the Holy Spirit.\footnote{Omenyo, “From the Fringes,” 51.} However, neither Omenyo nor Anderson gives the impression that the Holy Spirit is not operative in the historic mission churches. Omenyo’s argument, for instance, should rather be seen against the backdrop of the lip-services that have been paid to the presence of the Holy Spirit in these Churches; and the little efforts that have gone into making members of this strands of Christianity harvest the power and fruits of the Holy Spirit.

Incidentally, it is not only Charismatic–Pentecostals who have this impression about the historic mission churches but these churches themselves have noticed the pneumatological gap in their theological discourses and practices. Joseph Cardinal Ratzinger, using the Roman Catholic Church as an example, has noted that ‘for a long time the topic “Holy Spirit” occupied only a modest place in western theology.’\footnote{Ratzinger, “Forward to the German Edition,” ix.} Though he admitted that Vatican Council II has changed this, it ought to be stressed that even now not much has been done at the local level, that is, at the dioceses and parishes in Ghana to stress the power and the living experience of the Holy Spirit in the Church. Alan Schreck is even forthright in his assessment of the experiential knowledge of the Holy Spirit in the Catholic Church. He offers a self-criticism as follows:

> The problem is that many Catholics aren’t aware that the Holy Spirit can play an active role in their lives and in the life of the church. Consequently, when difficulties arise, we often fail to call upon the Holy Spirit for strength, deliverance, and renewal, and our church ends up looking a lot like a church without Pentecost might look.\footnote{Alan Schreck, “A Church without Pentecost?” \textit{New Covenant}, July/August (1990): 27.}

However, one ecclesial group that has attempted to bridge the pneumatological gap in the Church is the CCR. The CCR sees practical aspects in a number of biblical passages about God’s promise of the \textit{Holy Spirit} to all believers. It has also appropriated these promises for themselves. For instance, in his preaching to the crowd on the morning of Pentecost,
Peter declared that “you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls him” (Acts 2: 38-39). The CCR believes that the “Father’s promise” of the Holy Spirit is for all believers which includes them. They see in the “you” as referring to themselves.

Another biblical passage is the prophecy of Joel 2:28-29:

> And it shall come to pass afterwards, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit.

The practical experience of the Holy Spirit being poured out on all humankind has “given rise to a number of pentecostal and charismatic movements.”\(^{584}\) In the opinion of Cantalamessa, “The most important thing about a promise is not that of studying the documents or analyzing the terms, but rather the fulfillment of the promise and our taking possession of it.”\(^{585}\) The CCR interprets these promises not as a past history but for the Church of our time.\(^{586}\) The activities of the CCRs, especially their teaching, preaching, worship, and mission, encourage their members to desire the Holy Spirit and His gifts\(^{587}\) that have been promised to all believers.

The teachings at the LSS have thus become the most prominent activities the CCR uses to prepare its members to “receive a new, powerful and life-transforming out-pouring of the Holy Spirit.”\(^{588}\) Father Robert Faricy, SJ, in a Foreword to the Leaders’ Manual of the *Life in the Spirit Seminars*, explains the outpouring of the Holy Spirit in these words: “Jesus loves the Father, and the Father loves Jesus. The love between them is a person, the Holy Spirit, who is love itself. The Father and Jesus pour out their Holy Spirit of love into our

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584 Cantalamessa, *Come, Creator Spirit*, 216.
585 Ibid.
587 Omenyo, “From the Fringes,” 51.
hearts. The result in us is grace. The Holy Spirit gives us the power to love and to serve the Lord, and to find in him our brothers and sisters as well as to love and serve the Lord in them.”

In this relationship that exists in the Trinity, Father Faricy has tried to bring out the unique character of the Holy Spirit as the third person of the Blessed Trinity. The Holy Spirit, through his love, empowers humanity for service to God and fellow humans. Human beings on their own accord are frail and are unable to achieve much without spiritual support from the Holy Spirit. That is one of the reasons why every LSS ends with a “Commissioning Service” where among other things the participants, having received greater outpouring of the Spirit, are sent out to share the new life in the spirit and go and bear fruit, fruit that will last.

It is in the personal experience of the Holy Spirit and in the exercising of the gifts of the Holy Spirit that outwardly appears to make CCR stand out clearly among other ecclesial groups in the Archdiocese of Accra. The teaching activities of the CCR emphasize that the gifts of the Holy Spirit are meant for the entire church. Also, the gifts are at the reach of every member of the Christian Church. In other words, the gifts are not only meant for specially anointed men of God or charismatic leaders. This teaching does not restrict the gifts or operations of the Holy Spirit. Since the gifts are meant for all, it is likely to motivate ordinary members of the church to strive for them with the knowledge that the spirit’s gifts are also meant for them.

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589 Ibid.
590 Marshall-Fratani, 89.
In a teaching by Charles Adiyiah-Kusi\textsuperscript{591} at the LSS,\textsuperscript{592} and also at a Pentecost Novena\textsuperscript{593} in 2012 on the topic “The Holy Spirit is the Seal/Mark of Ownership,” he referred to the Scriptures, and said “Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us and put his spirit in our heart as a deposit, guarantee what is to come” (II Cor. 1:21). He explains the meaning of a “seal” as a piece of wax, lead, etc., that contains special designs and which are impressed upon or attached to a letter or document as a “MARK” of authentication. He then asked the participants the rhetoric question: “Do you know that the Lord Jesus has set his seal of ownership on you? Do you have that assurance that you are totally for the Lord?” He answered by promising the participants that in case they were not sure, they needed not worry since the essence of the LSS was to help them prepare their hearts in an expectant way so as to receive the Holy Spirit.

The concluding part of the talk was to challenge the participants to empty themselves of vices such as slander, jealousy, envy, lying, fornication and adultery. This would enable Jesus to put his seal of ownership on them. Though Adiyiah-Kusi was optimistic that the participants could, during the praying over and commissioning service, be ‘marked with the seal of the Holy Spirit,’ he also acknowledged the presence of potential obstacles that might prevent them from benefitting from the special gifts of the Holy Spirit.

\textsuperscript{591} Charles Adiyiah-Kusi was born on November 1948. He has been a member of the CCR since 1978. He is a member of the Council of Elders of the Accra Archdiocesan Charismatic Renewal. He is married, a Marriage Counsellor and an Extraordinary Minister of Holy Communion. He has served as a member of the Parish Pastoral Council of St. Paul Catholic Church, Kpehe-Accra. Outside Church activities, he is an accountant and a farmer by profession.

\textsuperscript{592} This was at zone seven.

\textsuperscript{593} Pentecost Novenas are nine days of talks, and prayers in preparation for the celebration of the Solemnity of Pentecost. It takes place in all Parishes in the Archdiocese annually. It was initially meant for only CCR members when they converged at the Holy Spirit Cathedral, Adabraka-Accra to prepare for Pentecost. In 1994, it was decentralized thus paving the way for parishes to plan and organize their own activities. It has nonetheless remained an event that has been championed by the CCRs. The theme and topics for each day’s talk are given by the Archdiocesan Service Team of the CCR.
Despite the awareness of the availability of the power of the Holy Spirit in the lives of Pentecostal-Charismatics, Hollenweger, however, has observed that Pentecostal-Charismatic Christianity has not been able to develop a pneumatology that conforms to their own experience.\textsuperscript{594} He argues that Pentecostal-Charismatics are not as strong on pneumatology as they are on pneumapraxis, that is, on their experience of the Spirit. Hollenweger concludes that Pentecostal-Charismatics “are weak on the interpretation of these experiences.”\textsuperscript{595} Though theological meaning and interpretation of the experience of the Holy Spirit is essential, the CCR in the Archdiocese places little or no value on the theological significance of this experience. What a CCR member is more concerned with is his or her daily relationship and feelings of the presence of the Spirit in his or her life; and what he or she thinks the Spirit is prompting him or her to do. Furthermore, how he or she is able to exercise the gifts of the Spirit such as prophecies, healing and deliverance, and speaking in tongues. Experiencing the Holy Spirit and exercising His gifts seems to be more important to participants at LSS than the proffering of theological interpretations of the experiences.

Charismatics-Pentecostals attribute their mission and spiritual achievement to the direct intervention and direction of the Holy Spirit. Larry Christenson, a Lutheran pastor and a pioneer in the charismatic renewal, explains that “Pentecostal Christianity does not merely assume the presence and activity of the Holy Spirit in the Church. It expects it, plans for it, and depends upon it.”\textsuperscript{596} The experience the CCR has of the Holy Spirit appears to be the driving force and the heartbeat of the various missions it undertakes.

The CCR makes a strong case that but for the presence of the Holy Spirit, its activities and ministries would have folded up soon after they had begun. It attributes the positive impact

\textsuperscript{594} Hollenweger, \textit{Pentecostalism}, 218.
\textsuperscript{595} Ibid.
\textsuperscript{596} Larry Christenson quoted in McClung, \textit{Azusa Street and Beyond}, 72.
it has made on the life and mission of the Church in the Archdiocese of Accra to the presence of the Third Person of the Trinity. Hocken will call these interventions “the surprises of the Holy Spirit.” This, however, is in sharp contrast to those who disagree to such an attribution since they argue that Pentecostal-Charismatics are “too simplistic in attributing everything to the Holy Spirit.” These “outside observers” do not see why the personal involvement of the Holy Spirit should be said to be the major reason behind the Pentecostal-Charismatic phenomenon. To them some other factors rather than the Holy Spirit should be identified.

The abiding power of the Holy Spirit is another major area which is manifestly made present at LSS teachings. The Ghanaian CCR realizes the need for an external power which is more powerful than the spiritual forces found in traditional worldview. With this more powerful spirit on his side, the Ghanaian stands to gain because his body will be protected from attacks, his possession will be secured, his parents or children or siblings, and his very self, have the chance of living much longer to an old age. Hence in the midst of the cosmology of the Ghanaian religious space in which evil and good spirits both exist, CCR proposes a pneumatology that assures of the presence of a Spirit who does not destroy the human being since that is not His target but to destroy malevolent spirits whose aim is to make human being miserable.

597 These were the opinions of nine respondents from all the nine zones who were interviewed on January 14, 2017 during the Archdiocesan CCR Leaders Day of Renewal at the Holy Spirit Retreat Center, Kuntunse. Three of the respondents—a male and two female—were interviewed in Ewe, while the interview with the rest was done in English.
598 Hocken, The Glory and the Shame, 16.
599 McClung, Azusa Street and Beyond, 72.
600 This work did not explore these other factors which are said to be behind the growth and success of the Pentecostal-Charismatic story. Nevertheless, sociologists see interpersonal relationships and social networks as routes to conversion in Christianity. See Kalu, “Who is afraid of the Holy Ghost? 92.
601 See Anderson, Zion and Pentecostalism, 237.
602 Views expressed at a focus group discussion with CCR Council of Elders on Wednesday, April 12, 2017, at CCR Secretariat, Kpche-Accra. The discussants were George Musey, John Yao Tetteh, Jacob Aziaka, Joseph Boateng-Antwi, Philip Anane-Mensah, Michael Kra-Gyamerah, Simon Attigah, Barnabas Cudjoe, Victor Mensah, Georgina Owusu-Fordwour and Lydia Cudjoe.
It is the Holy Spirit who empowers people to receive his gifts of speaking in tongues, prophecy, and healing and deliverance, among others. It is the same Spirit who chooses common people, empowers them and makes them ministers of his Gospel. This power of the Holy Spirit is not discriminatory. This is because he gives his gifts to any member of the church---poor and rich, literates and illiterates, male and female. He calls both male and female for ministry and gives all the opportunity to encounter his power direct.  

Teachers at LSS use the Bible to demonstrate the presence of the dynamic power of the Holy Spirit, whose gifts are available to all. Giving a teaching on the topic “The Power of the Holy Spirit” at an LSS at St. Luke Catholic Church, Korle Bu, Ignatius Awinibuno explains that one can identify at least four “works” which are the outward and visible signs of the power of the Holy Spirit. He names these as “creation works,” “resurrection works,” “works of testimony,” and “works of grace.” Citing an example of what he means by “works of testimony,” Awinibuno refers to the baptism of Jesus and says: “When Jesus Christ was baptized in the river Jordan, the Holy Spirit descended on him like a dove, and God proclaimed Jesus as His beloved Son. That was what I call a testimony work.” The general observation made by Allan Anderson about Pentecostal-Charismatic Christianity, also applies to a large extent to the CCR:

The Holy Spirit is the one to whom credit is given for everything that takes place in many Pentecostal and Charismatic churches. The Spirit causes people to ‘receive’ the Spirit, to prophecy, speak in tongues, heal, exorcize demons, have visions and dreams, live ‘holy’ lives—and generally the Spirit directs the life and worship of these churches, the ‘leader’ of all its activities.

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603 Telephone interview with Godfried Forson on Monday, April 24, 2017. Godfried Forson is an architect by profession. He is a member of the Council of Elders of the CCR. A member of the CCR and a chorister of Christ The King Catholic Church, Cantonments. He is one of the “Big Six” and was the first leader of the healing and deliverance, and music ministries of the CCR in the Archdiocese of Accra.

604 The talk was given on April 6, 2011.

605 Ignatius Awinibuno is the Coordinator of Zone One and a member of the Teaching, Leading, Intercessory, and Healing and Deliverance Ministries. He joined the CCR in 1989-1990 while a student of St. Charles Senior High School, Tamale. He holds degrees in Chemical Pathology (Mphil, from KNUST), MBA in Governance (UPSA), a certificate in theology, and a professional doctorate in medical laboratory science from the University of Development Studies, Tamale, in Ghana.

606 Anderson, An Introduction to Pentecostalism, 197.
It would appear that like the early Christians, the members of the CCR strive to be more opened to the promptings and reception of the Holy Spirit and His gifts for their personal edification and for the mission of the Church.

Since the LSS and GSS programmes are aimed at equipping participants for a spirit-filled basic Christian maturity and personal development for mission, one activity which is said to help in this direction is the *Quiet Time of Prayer*. The effectiveness of the LSS and GSS is dependent upon how the participants are faithful to their daily “Time of Quiet Prayer.”

This is the period that each participant spends at least 15 minutes daily with the Lord through meditation, prayer, praising, and the reading of the Word of God. The *Quiet Time* is also for intercessory prayers for some specific needs that include the other participants and one’s personal needs. Through this one is able to discern God’s plans for him or her.

### 4.6 Testimonies as an Encouragement to Others

Giving of testimonies forms an integral part of the LSS and GSS. Testimonies offer religious platforms to others to tell about the intervention of God in their lives. They (testimonies) range from how God has delivered one from accident, sickness, near-death experiences, financial difficulties, demonic attacks, to moral laxity like drinking, gambling, sexual promiscuity, indecent dressing, smoking, and stealing. Hence, testimonies become narrative theology and “biographical reconstruction,” by which the mighty deeds of God are told. Omenyo sums up in simple language the religious value of testimonies when he explains that they “stir up faith and confidence in God in (Church) members.”

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610 *Redemptoris Missio* makes reference to how testimonies became an important activity which “provided a link between the emerging communities and the Apostolic Church.” See John Paul II, *Redemptoris Missio* (Vatican City: Vatican Polyglot Press, n.d.), 27.
611 Kalu, “Globecalisation,” 234.
Consequently, testimonies are given for biographical reconstructions and as inspiration to people. In the words of John Tetteh, “testimonies are an encouragement to others to trust God; that God is able to do all things no matter how difficult the situation may be. They reveal the numerous miracles in the Church that are unknown to others.”613

Does a Christian who is undergoing suffering have a testimony? For how long should one wait upon the Lord, knowing that frustrations can set in no matter how hard one tries to keep hope alive? What happens when a person’s aspirations are unfulfilled? How does the CCR interpret this? In the opinion of George K. Amofah, it is fallacious for a Christian to hold onto the belief that ‘those in the Lord’ do not suffer.614 While Amofah’s view may correspond with the teaching of the Church, not every CCR member seems to agree with this interpretation since some testimonies tend to place less value on the place of suffering of the Christian.615

Facilitators of LSS and GSS usually give personal testimonies that eventually serve as models for participants. Participants also share their testimonies especially at the group sharing period. CCR members are required to give testimonies that are lively, audible, brief, joyous, and Christ-centered616 since the ultimate aim of testimonies is to inspire faith in others. However, this is not always the case. Some testimonies are the very opposite of the norm.617 The authenticity of testimonies is sometimes brought into question as some narrators seem to aim at impressing the listeners. Nonetheless, it would appear that CCR members, being conversant with the giving of testimonies due to the early formation they receive in this area, are able to share their stories easily than many other Catholics. For instance, at LSS and GSS the facilitators are able to integrate testimonies into the narratives,

613 Interview on Wednesday, April 12, 2017, at the CCR Secretariat, Kpehe.
614 Interview on November 25, 2016, at his office, Accra.
615 A sample of testimonies at prayer meetings and crusades of the CCR confirm this view.
617 This observation is informed by the testimonies I collected for this research.
irrespective of the topic or theme being discussed. Thus, *testimonies* have become an important activity of the CCR in communicating God’s love to others.

### 4.7 Engagement with the Bible

In line with some of the objectives for which the LSS and GSS intend helping participants become true disciples of Jesus, those who take part in the programme are encouraged to engage in activities such as personal prayer, reception of the sacraments and *the reading of Scripture*. On scriptures, the GSS manual, for instance, explains that:

> Reading scripture is another way of listening to GOD. When a Christian reads scripture regularly and with faith that is it God’s word, God can reveal Himself more fully and increase the Christian’s fervor and dedication. Christians should also approach scripture with a willingness to learn, with a desire to have the Holy Spirit form their minds according to the truths of God’s kingdom. Christians can thus express love for God by reading scripture regularly, humbly, and with faith.

To show the importance of the Bible, every participant who is capable of reading is required to own a Bible, a pen and a notebook for note-taking. They bring these items to the seminars. The Bible becomes the major reference material for the participants. In their teaching, facilitators may make references to biblical texts and passages to illustrate their message. They do this by adopting various methods. Among these are that they ask participants to open their bibles to specific biblical verses or passages and the facilitator leads in reading them aloud. He or she may pause and explain some verses. In other instances, the facilitator may ask the participants to read the verses in turns which may involve many of the participants doing so.

It was also noted at some of the seminars that almost every participant underlined some passages and verses that facilitators made reference to. Besides, the participants noted down biblical texts in their notebooks, and also underlined them in their bibles. However, those

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who were unable to read had the teachings and the relevant scripture passages interpreted to them at the group sharing sessions that follow the teachings segment. In this way, it was hoped all were able to follow the programme. Questions and issues bothering one were usually discussed at the sharing segment. Participants were encouraged to note particular bible verses and commit them to memory. Memorization of biblical verses was also an important activity in LSS and GSS. At the end of the day, the facilitators gave scripture passages as reading assignments during the quiet time. These conformed to what the CCR teaches: “Regular prayer, Scripture reading, and Christian fellowship should also have priority in the Christian’s schedule.”

The Word of God forms an integral part of the liturgical life of the Church. Thus, the daily engagement with the Bible by the CCR re-echoes the importance of Scriptures in individual and community lives. The engagement with the Bible at the LSS and GSS has virtually become part of the spiritual activities of the CCR. Like the “older pneumatic movements, such as the early twentieth-century independent churches, and contemporary Pentecostal movements,” the CCR wants “the Bible to inform their religious practices.” Vatican Council II document *Dei Verbum* no. 25 quotes St. Jerome as saying that “ignorance of the Scriptures is ignorance of Christ.” In other words, the way to know Christ and his power is by reading God’s Word.

The necessity of LSS participants engaging with the Bible on a constant basis is reflected in the teachings. Seminar Eight of the LSS admonishes participants:

> The real key to all the riches of these past weeks has not been the talks you heard, but the time you faithfully spent alone with the Lord, listening to His word in the Bible, listening to what He has to say to you personally. If you stop having your time of quiet prayer and become so busy that there is no time or strength for it see what will happen. The thorns will do their work very quickly and everything you gained during these past two months (this week) will be lost. In the back of your Participants’ Booklet you will find some practical suggestions on how to grow in

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622 Ibid.
your life in the Spirit. Yes, Jesus invites you once more very warmly, ‘Remain in me, remain in my love.’ (John 15:4-9). Be like a branch that draws its sap from the trunk. If you cut yourself off from the trunk and the life-giving sap you will die. Pray, worship, adore the Lord, and your prayer will grow. Read, study and prayerfully reflect on the Scriptures and you find “a lamp for your feet and a light for your path.” (Psalms 119:105).  

A witness can only be effective when he or she is nourished by the Word of God. Some of the ways this can be done is by having daily personal prayers that also involves meditation through which God speaks and the reading and reflection on the Bible. The importance of the Word of God, as the CCR has tried to impart through the LSS and GSS, is further articulated in the following words:

The Church is not safe if it relies on structures, on buildings, on authoritative statements, even on ritualistic sacramental ceremonies. All of this is empty, unless it is fed by the Word of God. The Church is not ours; it is the Church of Christ so we must base our ministry on his word. The ultimate purpose of the Church is to gratefully receive the gift of life, which comes to us from God through the Word, and respond to it in prayerful adoration and praise.

Contained in these words is a strong admonition to leaders of the Church who may be tempted to invest in physical structures or any other thing to the detriment of the Word of God. In a word, nothing should supplant the place scripture occupies in the life of the individual Christian and the Church.

4.8 The Archdiocese and Formation/Training of Catholic Charismatic Renewal Members

The question may be asked: How involved is the Archdiocese of Accra in the formation or training of the CCR in biblical apostolate and other areas of evangelization? This question is essential because the formation of all members is the prime responsibility of the

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623 Catholic Charismatic Renewal, Life in the Spirit Seminars, 118.
624 Interview with John Tetteh on May 25, 2017 at his Tema residence.
625 Interview with John Tetteh on May 25, 2017 at his Tema residence.
626 A Talk by Most Rev. Emmanuel Kofi Fianu, Bishop Ho Diocese, Ghana, at a Seminar on “Biblical Pastoral Ministry” to Priests and Religious of the Catholic Archdiocese of Accra on Thursday, February 23, 2017, at Christ The King Parish Hall, Accra. One hundred and thirty-six participated in the one-day seminar.
Archdiocese. In other words, it is the Archdiocese that is to set the pastoral agenda for these formations. The *Instrumentum Laboris* of the Second Synod (2009) of the Archdiocese had eight chapters which dealt with the following issues: justice, peace and reconciliation; pastoral care; human resources; liturgical life; Catholic education, catechesis and faith development; development of the youth as disciples with a mission; marriage and family life; and, life of sanctification. Conspicuously missing is formation in biblical apostolate. Was it an oversight that biblical formation could not be captured as a major theme for discussion at the synod? Not surprisingly, there was also no explicit biblical apostolate or formation of the faithful in the seventy-six (76) synodal acts.

In the decree of promulgation of the Acts of the Second Synod, the Archbishop writes: “I hereby instruct all priests and religious and all the lay faithful of the Archdiocese of Accra to accept them and use them for the pastoral ministry and development of the Archdiocese in all the parishes, rectorates and outstations, as well as in all the institutions of the Archdiocese.” Going by the Archbishop’s directive, it is apparent that the implementation of the synodal acts would be without biblical apostolate or formation in the bible. What premium then did the Archdiocese put on biblical apostolate if the Acts of its Synod, which were supposed to give policy direction in the formation of the CCR (and other lay faithful) in biblical apostolate, remain silent on the issue?

Though the Acts of the Synod recommends formation of the lay faithful in other aspects of life, these are to be done through the Small Christian Communities (SCC)/Basic Christian Communities (BCC), and parish laity councils. Even then, the latter must first be “better organized” so as to help coordinate the formation. The content of the formation is the

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627 A working document used at synod sessions.
628 The Acts of the same Synod (2009), which was promulgated by Archbishop Charles Palmer-Buckle, became effective and binding from May 31, 2009. It had basically the same themes as the instrumentum laboris.
church’s doctrine and morality and not necessarily biblical apostolate. But how many effective and functional SCC/BCC and parish laity councils are there in the Archdiocese to be entrusted with these formations?

The available means by which lay faithful (including the CCR) are formed in biblical apostolate is through the Department of Biblical Pastoral Ministry & the New Evangelization (BPMNE) of the Pastoral Centre of the Archdiocese. These formations take place at parish, deanery and archdiocesan levels for priests, religious and lay leaders of parish-based societies/groups. The BPMNE also liaises with parish coordinators to organize the yearly Catholic Bible Week Celebrations. Furthermore, the Biblical Pastoral Ministry of The Divine Word Missionaries (SVD) organizes on yearly basis a 40-Day Dei verbum courses for priests and lay faithful. What conclusion do we draw about the involvement of the Archdiocese in the biblical formation of lay faithful in the CCR? From the foregoing, it is observed that the silence of the synod of the Archdiocese on formation in biblical apostolate and formation of the faithful in general gives credence to the perception that the Archdiocese places little value on this subject. It was also noted that the Archdiocese, through its Pastoral Centre, has not directly organized any formation activity for the CCR in biblical apostolate despite the fact that the CCR engages in biblical ministry. It seems that the only formations the CCR receives from the Archdiocese can appropriately be described as “indirect formations.” First, through the yearly Catholic Bible Week Celebrations in parishes; and second, the “training of trainers” seminars by BPMNE for

630 The current head of BPMNE is a parish priest whose major responsibility is to his parish.
631 In 2018, formations were organized for priests and religious on bible sharing methods—practicum on February 15; March 17 for three representatives from each parish on bible sharing /study methods—Lectio Divina & Dzogbegan methods—practicum; and on June 23 for three representatives from parishes on bible facilitators. The role of the parish representatives is to help organize biblical apostolates in their respective parishes. It is in the parishes when seminars on biblical apostolates are organized that one is hopeful parishioners including CCR members may attend and be formed accordingly.
632 The Catholic Bible Week Celebrations take place nationally in Catholic Dioceses in Ghana. The 2017 celebration was on the theme “The Bible and the Sacraments.”
633 During my field work for this thesis, it came out that some leaders of the CCR have attended these courses in the past.
parish coordinators. In the absence of conscious and purposely formation by the Archdiocese, the CCR had, nonetheless, continued to read, share and teach the Bible according to the understanding and interpretations of individual members.

4.9 Conclusion

This chapter has assessed some spiritual activities that are undertaken by the CCR when they organize the LSS and GSS. It has shown that the seminars are intended “to lead people to deeper Christian life in the power of the Holy Spirit.” They are structured such that participants are helped to make a life-long decision by turning to Jesus. The participants do this by striving to lead a Christ-like life and being filled with the Spirit of Jesus. The seminars are not meant to take away the cross from the lives of the participants since the cross is part of the calling of a Christian. Though the seminars are not meant to introduce participants into some mystical, or great and wonderful spiritual experiences, they nonetheless, are judged by the CCR as effective means of helping form disciples for Christ in the power of his Spirit.

While it has been the practice of the CCR in Accra Archdiocese to organize the LSS on weekly sessions consisting of talks, discussions, sharing, prayer, and reading of scripture, the running of the GSS on the other hand, has involved the use of varied methods that are dictated by local situations and circumstances. However, for the two seminars the participants have the chance to listen to talks that may be followed by discussions. These discussions may take place with either the entire group or participants may break into smaller groups for further discussions and sharing. A day’s activity always ends with prayers. A closer examination of the structure of the seminars shows that they are “designed

635 Ibid.
636 Ibid.
to accomplish the four parts of initiation: proclamation, instruction, appropriation, and incorporation.\textsuperscript{637}

Despite the apparent contributions of the LSS and the GSS to the spiritual growth of CCR members, some lapses were noticeable in the running of the seminars. First, some participants who were interviewed mentioned insufficient orientations that they were given before the commencement of the programme of activity. This defect resulted in the different expectations of some of them. A great number of the participants were hopeful of overcoming all temptations once they enrolled in the LSS. Others thought they could begin to operate in the spirit upon being prayed over for the greater outpouring of the Spirit. They were expecting signs and wonders, particularly the gift of healing and deliverance to accompany their ministries. Second, there was lack of seriousness among some of the participants. This ranged from inattention during the activities and the absence from some days’ activities.

Third, some of the facilitators also negatively contributed to the low standards noticed at some of the LSS and GSS programmes. Some appeared to be inexperienced and therefore ineffective in their delivery. While some could not articulate their points in their teaching, others appeared to be unsure of what they were doing. Fourth, other facilitators disregarded the guiding principles as outlined in the manuals of the LSS and the GSS, thus deviating from these principles. For instance, on their own they extended the duration of the LSS sessions beyond what was prescribed in the manual. Fifth, some of the life experiences cited by the facilitators were inappropriate as they could not convey precisely the intended meaning of the teaching. Thus, instead of these experiences becoming effective means of

\textsuperscript{637} International Catholic Charismatic Renewal Services Doctrinal Commission, \textit{Baptism in the Holy Spirit}, 47.
illustrating the presence and power of the Holy Spirit in the life of the Christian, they rather distorted the intended message.

Though the CCR is one of the fast growing ecclesial groups in many parishes in the Archdiocese of Accra, with their varied religious/spiritual activities that have implications for the evangelizing mission of the Church, the Archdiocese, “as a mother and a supervisory body” is yet to engage the CCR in any meaningful formation activity with the intent of offering pastoral assistance to the movement. Hence, it appears the Archdiocese has not shown interest in how the CCR undertakes its activities as it (the CCR) continues to teach and practice what it probably thought conformed to the Church’s orthodoxy and orthopraxis.

In spite of these lapses, the general assessment is that the LSS, as well as the GSS, seem to have helped those who went through them recognize their calling into a faith community. Such persons use the gifts received from the Holy Spirit for service. Many claimed they have strived to become authentic disciples of Jesus. They readily gave testimonies about what the Lord had done in their lives. Also, many claimed there had been an improvement in their personal prayer lives. Furthermore, their daily reading of scripture and reception of the sacraments had greatly improved. Generally, the LSS and the GSS appear to be effective spiritual activities that have helped many CCR members encounter Jesus in a most personal way and experience the power of the Holy Spirit.

The next chapter assesses the healing and deliverance activities of the CCR. These spiritual activities are undertaken largely as a result of the gifts received during the praying for the greater outpouring of the Spirit.
Figure 4.1: CCR Prayer Meeting
Figure 4.2: CCR Prayer Meeting
CHAPTER FIVE
HEALING AND DELIVERANCE SERVICES

5.0 Introduction

Healing and deliverance services\textsuperscript{638} of Charismatic-Pentecostal Christianity have been a major factor that attracts people to this stream of Christianity. Harvey Cox intimates that Charismatic-Pentecostals have been able to reach the masses because of “their ability to bridge the gap between the cure of the soul and the cure of the body.”\textsuperscript{639} Omenyo expresses a similar opinion. Referring to the African context, he argues that healing and deliverance ministry addresses itself to human beings as a whole. In the words of Omenyo, “In Africa, health is often viewed as wholeness: the unity of the ‘natural’ and the ‘supernatural.’”\textsuperscript{640} Being holistic, healing takes care of the physical, spiritual, emotional and psychological needs of the sick.

The CCR teaches that Jesus devoted about one-third of his time in bringing about healing to people and deliverance from the bondage of the evil one.\textsuperscript{641} And because Jesus is the same yesterday, today and forever (Heb. 13:8), this ministry must be continued by the Church. The often-repeated biblical passage or reference point for CCR to justify their involvement in healing and deliverance ministry is Mark 16:17-18:

\begin{quote}
And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.
\end{quote}

\textsuperscript{638} This work does not examine the effect of psychology and its related branches such as psychotherapy, psychogenic and psycho-analysis on the healing and deliverance ministry of the CCR. For a discussion on “Body, Emotions, and Healing,” see Morton T. Kelsey, \textit{Healing and Christianity: In Ancient Thought and Modern Times} (New York: Harper & Row Publishers, 1973), 242-306.
\textsuperscript{639} Cox, \textit{Fire from Heaven}, 108.
\textsuperscript{640} Omenyo, \textit{Pentecost outside Pentecostalism}, 237-8.
The healing and deliverance ministry is Christ’s blessing and gift to the CCR. The CCR understands deliverance to be “liberation, rescue or setting free from evil or the powers of darkness.” In CCR hermeneutics, healing and deliverance is the offering of prayers “in the name and anointing of Jesus Christ for complete restoration of sound body, spirit and soul which brings joy and freedom to a person.” Healing and deliverance “is part of the saving act of Jesus.” This is manifested in the “manifesto” of Jesus as proclaimed in the synagogue in Nazareth:

The Spirit of the Lord is upon me,  
Because he has anointed me to preach  
Good news to the poor.  
He has sent me to proclaim release to  
the captives  
And recovering of sight to the blind,  
to set at liberty those who are oppressed,  
to proclaim the acceptable year of the Lord (Luke 4:18-19).

This chapter examines healing and deliverance services of the CCR. First, it examines the different types of healing and deliverance, and exorcism, which is a no-go area of lay-faithful and priests, save those (priests) expressly permitted to “do battle with Satan.” Second, it discusses gateways of malevolent forces. Third, it evaluates the ministers of healing and deliverance. Fourth, the chapter examines the role of fasting and prayer, discernment, and counselling as concepts associated with the healing and deliverance activities of the CCR. Fifth, the chapter discusses formation activities and the “unbound” model. Sixth, the chapter concludes on the premise that the CCR seems to engage in healing and deliverance activities because of the understanding that in Jesus Christ, God has given his Spirit and gifts for the continuation of the mission of restoration of health and defeat of Satan and his demonic forces.

644 Ibid.
645 Ibid.
5.1 The Different Types of Healing

The CCR in the Archdiocese of Accra does not have a systematic way of naming the various types of healing and deliverance activities that it engages in. While physical healing, deliverance, and exorcisms⁶⁴⁶ are all accepted and agreed upon by the CCRs as different types of healing, there are disagreements with the other types of healing. For example, in a focus group discussion with some members of the Council of Elders,⁶⁴⁷ a discussion which was characterized by disagreements, agreements and “consensus building,” it came up that the other types of healing are inner healing, spiritual healing, and emotional healing. Inner healing involves psychological as well as emotional disturbances and hurts, while spiritual healing is linked to habitual sins. From what has been observed at the local, zonal and Archdiocesan healing and deliverance sessions, healing and deliverance can conveniently be divided into four broad categories: (1) spiritual healing; (2) inner/memories/psychological healing; (3) physical healing; and, (4) deliverance.⁶⁴⁸

5.1.1 Spiritual Healing

The CCR associates spiritual healing with habitual personal sins. Such sins impair relationship with God and neighbour. When one reports of recurrent sins, two things may be done as a help to the person. The penitent may be asked to have recourse to the sacrament of reconciliation.⁶⁴⁹ This is because reconciliation brings about spiritual healing. If the

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⁶⁴⁶ Exorcism, as has been explained, is well known to the CCR as an activity that is reserved to only priests who have specially been appointed by the local ordinary.

⁶⁴⁷ The discussion was on Wednesday, April 12, 2017, at the CCR Secretariat, Kpehe-Accra. Those present were: George Musey, John Yao Tetteh, Jacob Aziaka, Joseph Boateng-Antwi, Philip Anane-Mensah, Michael Kra-Gyamerah, Simon Attigah, Barnabas Cudjoe, Victor Mensah, Georgina Owusu-Fordwour and Lydia Cudjoe.

⁶⁴⁸ Francis MacNutt has divided the different healings into spiritual, which is caused by one’s personal sins, emotional, physical and deliverance. See MacNutt, Healing, 162. Broadly speaking, MacNutt’s categorization is almost similar to the CCR’s of the Archdiocese of Accra. It would therefore appear that the CCR, having been influenced by its long association with the CCR of America, especially during its formative years, might have adopted the four healing types which generally are also common in the American CCR.

⁶⁴⁹ These points were stressed during discussions on the first two topics (“God the Father loves you personally,” and “Jesus saves you and sets you free”) at LSS teaching sessions and penitential services at St. Paul Parish, Kpehe. Similar emphases were noted at the Archdiocesan formation programme for healing and deliverance ministers from September 4—6, 2015, at the CCR retreat centre, Kuntunse, and on Saturday, April 21, 2018, at St. Paul Parish, Kpehe.
penitent is a communicant he goes to the priest so as to celebrate the sacrament. Non-communicants are also encouraged to see priests for help but in their case what is celebrated is not the sacrament, but a counselling session. For the CCR, the sacrament of penance brings forgiveness of sins and spiritual healing.

However, if the CCR minister of healing and deliverance becomes aware, either through “words of knowledge” or from the person that he keeps committing a particular sin despite the celebrations of the sacrament of penance, the minister may take the person through “special” prayers. The motive for this is the belief that demonic forces may be the cause of the recurring sins. In this case deliverance prayers are resorted to with the intent of casting out the demons responsible for the sins. The suggestion that a lay faithful may take the sinner through “special” prayers after the celebration of the sacrament of penance raises theological questions. How can lay members of the Church take “manifest sinners” through “special” prayers ostensibly to “heal” them when validly ordained and anointed priests have celebrated the sacrament of healing for the “sinners”? What gifts of the Holy Spirit do lay ministers of healing and deliverance have that ordained priests do not possess as far as helping manifest sinners is concerned? Is the attempt by charismatic lay leaders to have “special prayers” for “sinners” not a recipe for tension between the charismatic leader and the office holders of the church? These questions are critical because in Catholic sacramental theology, the sacrament of Penance, together with the sacrament of Anointing, is for healing. The Catechism of the Catholic Church explains as follows:

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650 See discussion on Penitential Service, the first of the three “Services,” in the previous chapter of this research.
651 Focus Group Discussion on Monday, February 13, 2017 at the CCR Holy Spirit Retreat Centre at Kuntunse-Accra. The participants in the discussion were from Zones One and Five who had come for the usual Monday Prayer sessions. On Mondays, some CCR members gather at the Centre from about 10:00am to 4:00pm for prayers.
652 The CCR, like many Charismatic-Pentecostal Christians, believe that demons are capable of negatively influencing human beings in almost all aspects of their physical and spiritual lives.
653 This sacrament is variously known as sacrament of confession, sacrament of forgiveness, sacrament of reconciliation, and sacrament of conversion. See Catechism of the Catholic Church, 1423 and 1424.
The Lord Jesus Christ, physician of our souls and bodies, who forgave the sins of the paralytic and restored him to bodily health [Mark 2: 1-12], has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation, even among her own members. This is the purpose of the two sacrament of healing: the sacrament of Penance and the sacrament of Anointing of the Sick.654

Though the CCR may have good intentions to give spiritual assistance to manifest sinners, their actions, if not properly explained, may run counter to sacramental theology and praxis of the Church.

5.1.2 Inner/Memories/Psychological Healing

Simply put, inner/memories/psychological healing (which I will give the generic name inner healing) refers to emotional healing. This healing is about the healing of the mind and the heart. It is almost the practice that the first step in every CCR healing and deliverance session, is to engage in inner healing. This activity is seen as important because of the presence of sins which can be an obstacle to the receiving of the other healings. The presence of grave dangers of sin, the offer of forgiveness of sin, and its attendant healing, is what Jesus sought to do. Thus, the removal of sin which is indicated by forgiveness is “the first and deepest kind of healing that Christ brings”655 to humanity. The emphasis by the CCR of the connection between inner healing and other healings, including deliverance, is highlighted by Francis MacNutt:

What I have come to see, though, is how intimately the forgiveness of sins is connected with bodily and emotional healing. They are not separate. In fact, far from being a sign of God’s blessing, much physical sickness is a direct sign that we are not right with God or our neighbour.656

Inner healing is the “healing of memories.”657 It is intended to cater for the emotional challenges658 that a person may be going through. In recent times, this type of healing has received a lot of attention at CCR prayer meetings and healing and deliverance sessions.

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654 Ibid., 1421.
655 MacNutt, Healing, 169.
656 Ibid.
657 MacNutt, Healing, 162.
658 Ibid.
Giving reasons why this is the case, Simon Attigah,\textsuperscript{659} in an interview, explains that because some people harbour ill-feelings and anger against others, they unknowingly open doors through which the evil one attacks them. A lot of evil thoughts and intentions come from the inner self. Hence it is necessary to first tackle these evils in order to pave the way for liberation.\textsuperscript{660} But the question is: How does the healing and deliverance minister know that a person is in need of inner healing? This is often not easy to determine. However, in his or her contact with the “sufferer” and through proper “diagnosis,” the minister is able to make a determination when certain signs or “symptoms” manifest. Father Henry Frempong\textsuperscript{661} suggests that “anytime we become aware that we are being held down in any way by the hurts of the past such as resentment, bitterness, fear, frustration, anxiety, compulsion, anger, guilt feelings, depression, feeling of not being loved, wanted or appreciated, then this is an indication that we need inner healing.”\textsuperscript{662} 

In a teaching on \textit{inner healing},\textsuperscript{663} Francis Tsotorvor\textsuperscript{664} explains that through this kind of healing, God addresses the emotional, mind, and heart bruises, and thus gets in touch with the pain. This eventually leads to the actual healing. \textit{Inner healing} can be described as a kind of transformation that an emotionally disturbed person goes through. In the words of Tsotorvor, inner healing “deals with the mind, emotions, painful memories, dreams, resentment, rejections, fear, self-pity, depression, guilt, sorrow, hatred, hurt shame, and more.”

\textsuperscript{659} Simon Attigah is the immediate past coordinator of the Accra Archdiocesan CCR. He joined the CCR in 1984 at St. Francis Xavier Catholic Church, Kotobabi. He was once the parish and zonal coordinator. He was also the coordinator of the intercessory ministry. He is currently the Accra Provincial coordinator and a member of the National Service Team.

\textsuperscript{660} A telephone interview on Monday, January 23, 2017.

\textsuperscript{661} Father Henry Frempong is a priest of the Archdiocese of Accra. He is actively involved in the healing and deliverance ministry. He does not regard himself a member of the CCR.


\textsuperscript{663} The teaching was to the CCR of St. Theresa Catholic Church, Kaneshie, on July 2, 2011. It had also been repeated at a number of training and formation sessions of the CCR at Parish, Zonal and Archdiocesan level.

\textsuperscript{664} Francis Tsotorvor is 65 years old. He joined the CCR in 1980 at St. Paul Catholic Church, Kpehe, and had the LSS the following year at the Holy Spirit Cathedral. He was once the parish and zonal coordinator of the healing and deliverance ministry. He is currently the Accra Archdiocesan and Provincial Coordinator of the healing and deliverance ministry.
The CCR applies most of these concepts which are associated with inner healing in practical sessions. This, for example, was what was observed during a praying session at St. Charles Lwanga Catholic Church, Abeka-Accra. The entire programme began at 7:00 pm after the parishioners had had their Stations of the Cross because it was a Friday in Lent. The singing ministry set the tone for the celebration by singing songs of praise and worship for almost seventeen (17) minutes. All joined in the exuberant singing. After that, Attigah gave an exhortation in English which was interpreted simultaneously into Akan and Ewe by the same person, a woman, who herself is a member of the CCR and a catechist. That took fifty-six (56) minutes. It was obvious that the interpretations contributed in prolonging the talk. Immediately after the talk, the leader of the singing ministry intoned two penitential songs which were sung in unison with the congregation standing. Some gestures such as the raising of both hands accompanied the singing, all of which appeared to be expressions of remorse. The next one hundred and forty-three (143) minutes were devoted to praying for different intentions. Some of the prayer-intentions focused on those who found it difficult to forgive, for those who had been having bad dreams, for spouses, success in examinations, those who wanted jobs, and for financial breakthrough. The first group of persons who were invited to the foot of the sanctuary to be prayed over were those who were finding it difficult to forgive. More than thirty (30) parishioners stepped forwards for the prayers. In the prayers Attigah used expressions such as “You spirits of resentment, you spirits of anger; I command you to leave these children of God alone.” “I say, leave them right now.” While the prayers were ongoing, two priests who were present moved through the congregation and sprinkled holy water on all those in the church.

After praying for a while, Attigah paused to enable the singing ministry sing after which he continued with the prayers. “Receive the Holy Spirit, the Spirit of peace, the spirit of love,

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665 This was at a half-night on Friday, April 7, 2017. It was led by Simon Attigah.
the spirit of forgiveness,” he declared in a soft tone. He then invited the priests to lay hands on the heads of those who were prayed for. A few people screamed while some others fell onto the ground and were carried away by the CCR members who had positioned themselves behind those being prayed for.

As explained, in most healing and deliverance sessions inner healing is accorded the outmost place. This is mainly because of the belief in the presence of unforgiving spirit. Several people confessed to be keeping memories of insults, hatred, bitterness, anger, hurts and fears. It is claimed these “inner” sins can lead to physical disorders such as hypertension, cancer, diabetes. Unforgiving spirits are also said to come about because of traumatic experience before birth. Some instances are rejection of pregnancy, a mother’s contemplation of aborting the foetus, disappointments, lack of parental care, poor relationships in the past, and rejection. Other unacceptable acts such as rape and defilement can lead to memories of humiliation, embarrassment, shame, fear, and self-pity. Inner healings are also needed in cases of divorce, death of child, spouse, or relative. The experience of this may lead to anger at God, and life in general. Finally, the involvement in the occult and idolatry can bring about generational curses and afflictions by demons who would have gained footholds in people’s lives.

It is noted that in praying for inner healing, the other types of healing can either directly or indirectly be touched on. It seems that in the healing and deliverance activities of the CCR, there is only a thin line that divides inner healing from the other types of healing. Inner healing, when successfully carried out, may lead to the other healings taking place. Hence, inner healing may even result in the healing of the physical body and the expelling of demonic activities and influence.
5.1.3 Physical Healing

This type of healing is concerned with the healing of organic diseases. It is inspired by the numerous examples of bodily healings that Jesus was involved in. As the apostles saw Jesus heal, so they also took seriously to prayers for physical healing of sickness. Healing in the Church has been popularized by the CCR through which “The Church has rediscovered a forgotten form of ministry.”

Until recently, “healings have frequently been attributed to the saints in heaven and especially to the Virgin Mary.” Physical healing is often verified empirically. Some of the common physical sicknesses the CCR prays against are waist pains, stroke, eye, cancer, kidney, deafness, dumbness, headache, heart problems, among others.

Among the four types of healing in the CCR, physical healing appears to receive less attention. This is contrary to the early years of the CCR when physical healing was what mostly preoccupied the attention of the ministers. The trend has changed as focus appears to have shifted to inner healing. Since physical healings are verifiable, at least in medical circles, not all who are prayed for receive immediate healings. While some of the healings may occur instantaneously, others happen gradually. Some others, in the infinite goodness of God, may not happen for reasons known to him alone.

The CCR has been criticized for the less attention it is said to give to physical healing as compared to the other healings. It seems to me that because claims of physical healing can be authenticated either by physical observations or medical examinations, this type of healing does not receive much attention as the others. Some CCR members disagree with this theory. They argue that sins, gate ways and demonic forces may be responsible for

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667 Ibid., 178.

668 Focus group discussion with some members of Accra Archdiocesan Priests Council on July 6, 2017, at the Holy Spirit Cathedral.
physical diseases. Hence, an effective healing and deliverance strategy is that sufficient time should be allotted to the other types of healings.669

5.1.4 Healing Through Deliverance

Deliverance from demonic forces also occupies a central place in the activities of the CCR. It involves:

- Symbolic bodily actions such as laying on of hands, lifting up of hands, renunciations, commands to evil spirits to leave their victims, prayer, and sometimes, anointing with oil.670 In addition, there is always a sacred presence because deliverance is never done without the invocation of the name of Jesus; and evil spirits are often directly addressed.671

Deliverance is a command, in the form of a prayer that is said in the name of Jesus, demanding the cessation of the influence of, or attack of Satan and his demonic forces on a person.672 Deliverance prayer can also be said over things or places which are all perceived to be under the influence or control of malevolent forces.

A group of lay members of the CCR come together to form673 “deliverance team.” The main objective of the deliverance team is to wage spiritual wars against Satan and his cohorts. There are certain factors that underlie the effort of the CCR to liberate people, things and places from demonic control. In the words of Abamfo Atiemo, “The main belief which forms the basis of ‘deliverance’ is that human beings can come under the influence of Satan

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669 This point was emphasized at a Focus Group Discussion on Monday, February 13, 2017 at the CCR Holy Spirit Retreat Centre at Kuntunse-Accra. The participants in the discussion were from Zones One and Five who had come for the usual Monday Prayer sessions. On Mondays, some CCR members gather at the Centre from about 10:00am to 4:00pm for prayers.
670 Anointing with oil has ceased to be a practice in healing and deliverance praxis either by the CCR or priests in the Archdiocese of Accra. This is in compliance with the order of the Archbishop, Most Rev. Gabriel Charles Palmer-Buckle.
672 Vincent M. Walsh, A Key to Charismatic Renewal in the Catholic Church (Holland: A KEY OF David Publications, 1983), 140.
and his demons or evil spirits.”

This belief may lead to people attributing almost every misfortune to the work of demonic powers. Thus, it is not uncommon to hear the names of Satan and his evil forces in times of difficulties and misfortune being mentioned more than that of Jesus.

The destructive influence of Satan is said to be responsible for the “bad habits, suffering, sickness, and failure in life” that people encounter. To this may also be added others such as hallucinations, nightmares, accidents, and deaths. This notion suggests that whatever is evil is caused by demons. All calamities are laid at the door steps of Satan and his demonic forces. Hence, “Deliverance is aimed at helping [believers and non-believers] under such influences to break free” It is “God, in Christ Jesus by the power of the Holy Spirit,” who achieves this. God does this by using human instruments like healing and deliverance ministers.

5.1.5 Exorcism as Preserve of Priests

The concept “exorcism” features in healing and deliverance ministry. In the Catholic Church, exorcism is the officially recognized means by which persons said to be under demonic attacks are delivered from demonic powers. Simply put, “Exorcism is directed at the expulsion of demons or to the liberation from demonic possession through the spiritual

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675 Wilfred Asampambila Agana, “Succeed Here and in Eternity: ” The Prosperity Gospel in Ghana (Bern: Peter Lang, 2016), 140

676 Atiemo, “Deliverance in the Charismatic Churches in Ghana,” 40.

677 Ibid.


679 Exorcism as discussed here refers to solemn or major exorcism. This is different from minor exorcism which forms part of baptismal ritual.

authority which Jesus entrusted to his Church.”681 The authority of the Church to engage in the ministry of exorcism is derived from Jesus who himself performed exorcism.682 Demonic attacks may come through temptation,683 oppression,684 local infestation,685 obsession686 or possession.687 The different ways the devil attacks humans and their possessions has necessitated “exorcisms of places, the animal and vegetable world (local infestation), and exorcisms of persons who are being molested and attacked by the devil (personal infestation) or are possessed by the devil.”688

The Code of Canon Law of the Roman Catholic Church reminds that:

> No one may lawfully exorcise the possessed without the special and express permission of the local Ordinary. The permission is to be granted by the local Ordinary only to a priest who is endowed with piety, knowledge, prudence and integrity of life.689

The Code shows the caution the Catholic Church exercises in matters involving exorcism. Bishops are the only legitimate persons vested with power to diligently select a priest with prescribed qualification to do exorcism. No priest can undertake this ministry on his own no matter how holy or powerful he is. A delegated power is essential in the waging of war against Satan and his cohorts. In practice, an express permission aims at preventing “two extremes: those who would see demonic possession in every bizarre behaviour pattern and those who would say a priori that demonic possession never takes place.”690

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682 Ibid.
683 Temptation is the attraction to commit sin.
684 Oppression is the mysterious beatings or scratches that a person is subjected to.
685 Local infestation is the occurrence of demonic activity either in an object or in a location such as a house or a field.
686 Obsession is the continuous attacks of the mind of a person.
687 Possession is the temporal charge that the devil takes of a person’s body.
689 Canon Law, 1172.1; 1172.2.
Theologically, the express permission\(^{691}\) assures that the exorcism to be performed involves the entire Church which “asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the powers of the Evil One and withdrawn from his dominion.”\(^{692}\) Thus, the priest who is chosen by the Bishop to undertake exorcism has the entire ecclesial community behind him. This is also reflected in the use of prescribed rituals\(^{693}\) of the Church.\(^{694}\) To have the support of the church is a sign that the priest possesses what it takes to triumph over Satan. The implication is that it is improper to engage in exorcism while relying on one’s knowledge about the works of demons, and the charism one is endowed with.

So far our discussion has centered on the expulsion of demons through exorcism. But the question may be asked: Can exorcism be done on a physically sick person with the aim of driving away demons which may be perceived to be the cause of the sickness? And when the demons are expelled will restoration of health take place? In other words, what is the relationship between exorcism and diseases, since in CCR healing and deliverance/exorcism praxis, prayers are offered for, or commands are issued to demons to leave physically sick persons. The position of the Church, as indicated in the Catechism of the Catholic Church (CCC), appears to rule out any relationship between illness and exorcism. This is judged by

\(^{691}\) An “express permission” means permission that is specifically given. The permission may either be given in writing or verbally.


\(^{693}\) Some of the steps that are taken before and during exorcism are: “The priests delegated by the Ordinary to perform this office shall have gone to confession, or at least elicited an act of contrition, and offered the holy Sacrifice of the Mass, if it was convenient to do so; he ought, moreover, to have implored God’s help in devout prayer. Vested in surplice and purple stole, and having before him the person possessed (in fetters if there is any danger), he traces the sign of the Cross over him, over himself, and the bystanders, then sprinkles them with holy water. Kneeling down he prays the Litany of Saints, exclusive of the prayers which follow it, with the others making the responses. Thereupon he says…” See Philip T. Weller, ed. *The Roman Ritual: Christian Burial, Exorcism, Reserved Blessings*, etc., vol. II, trans. Philip T. Weller (Milwaukee: The Bruce Publishing Company, 1952), 175.

\(^{694}\) Some distinguishing features between CCR ministers who “exorcise” demons and the officially assigned/permitted priests who do exorcism is that the former are mostly lay persons while the latter are always priests. Second, the CCR ministers formulate their own prayers while the priest-exorcists make use of the church’s rites during exorcism.
the fact that the CCC instructs that “before an exorcism is performed, it is important to ascertain that one is dealing with the presence of the Evil, and not an illness.” Included in the illness that the Catechism has in mind is psychological illness. It appears that the Catechism is drawing attention to the fact that the main object for performing exorcism is the expelling of demons; and that all physical illnesses, including those diagnosed or suspected to be psychological, fall outside the scope of exorcism. This raises a further question: Does it mean that demons cannot be causative agents of sickness, including psychological illness?

5.2 Suffering and Repeated Failures

The healing and deliverance activities, to a large extent, have become popular among Ghanaian Charismatic-Pentecostal Churches “because they take into serious consideration indigenous worldview” on suffering and well-being. However, such a view may go contrary to the teaching of the Catholic Church. For instance, while the Catholic Church teaches that certain sicknesses and sufferings might be a cross permitted by God for a higher good, not all Ghanaian Christians accept this teaching. MacNutt opines that emphasis on suffering has its own disadvantage. He argues that “undue emphasis on the cross and the benefits of suffering has largely displayed both the belief in and the desire for healing among many Christians of mainline [historic mission] churches.” And this has also affected the way priests of these churches preach on sickness and suffering.

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695 The concept “Evil” (with capital “E” as used here seems to refer to Satan).
696 Catechism of the Catholic Church, 1673.
697 Ibid.
699 See Catechism of the Catholic Church, 1521.
700 MacNutt, Healing, 42.
701 Ibid.
Despite the teaching of the Catholic Church on the cross and suffering, a series of questions that have been asked are: How many Ghanaian Christians, including those in historic mission churches, will accept that repeated frustrations in one’s life are intended by God as a cross? How can failure in business, professional career, relationships, finances, health, and promotion, etc., be a cross from God? What about inexplicable life situations such as frequent accidents, deaths, persistent indebtedness, poverty, hearing of voices, sexual intercourse in dreams, living in haunted houses, nightmares, drunkenness, and gambling? Also to be included in the list are barrenness, infertility, failures in examinations, inability to get married.

Humanly speaking, these calamities and misfortunes are undesirables. Nonetheless, some may be intended by God as a cross for one’s ultimate salvation. While the healing and deliverance activities of the CCR attempt to confront these life-threatening issues, it is observed that the teachings of the CCR place little premium on the relevance of the cross and suffering in the life of the Christian. One reason for this apparent neglect of an important teaching of the church is espoused by Kwaku Dua-Agyeman of Rhema World Outreach Ministries. Dua-Agyeman argues that “repeated failures in life, poverty, indebtedness, terminal illness, infertility…, do not glorify God in any way.” The place of suffering in healing and deliverance activities of the CCR appears to tilt towards Ghanaian indigenous religious worldview than the teaching of the Church. Because the Church’s teaching, though sees suffering as evil, nonetheless, believes that some suffering may have salvific value.

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702 See Asamoah-Gyadu, African Charismatics, 179.
703 Ibid.
704 See Ibid.
705 See Ibid., 169.
5.3 Deliverance and Spiritual Warfare

In their activities such as prayers, teachings, and most especially during healing and deliverance sessions, the CCR refers to the existence of Satan and its destructive nature. It is not uncommon for CCR members to engage in “binding,” “casting” “uprooting,” “burning,” “blinding” and “hooting” at Satan at prayer and deliverance sessions. These “mistreatments” are “retaliations” for the many pains and havocs that Satan is believed to cause human beings. But how successful has the CCR been in its spiritual warfare with demonic forces? Are the long hours, including all nights spent in fighting spiritual forces rewarding? Are there many people who have been beneficiaries of the CCR efforts of binding and uprooting of Satan?

Confirming the belief in the reality of demons and the spiritual battle that is waged against it, Tsotorvor, who has taught at various formation and training sessions of healing and deliverance ministers and has delivered talks at CCR meetings at parish, zonal and archdiocesan levels, explains that “Demons are real and [that] there are billions around us. They are Satan’s messengers or labourers.”706 While Tsotorvor admits the existence and presence of demons and estimates their number to be in their billions, he is also of the opinion that there are many "openings” that demons capitalize on to enable them enter human beings thus making their lives miserable.

5.3.1 Demonic Openings/ Gateways

The activities of the CCR in healing and deliverance have led to the identification of ways in which demons are said to enter and influence their victims. CCR teachings discuss these openings/gateways. It appears there are two major reasons for teaching about the gateways.

706 A teaching material on demons which Tsotorvor uses.
First, is to create awareness of the existence of the openings; and, second, to help close the openings, where possible.

Abamfo Atiemo describes these openings as “ready gate-ways to being taken captive by demons.” Some of these gate-ways are: hereditary, i.e., ancestral or generational sins, the disobedience of parents, friction between parents, molesting of children by parents, from the womb because demons may enter a foetus, through sins, occultic practices, rejection by parents, shock as a result of news about death or accident, transference from other people, a dominating personality, entering into buildings, curses and influences from Satan. In the CCR, it is believed that frequent accidents, suicides, and successions of death in families and many forms of sickness could all be the result of a curse, and therefore the work of Satan.

Hereditary is another gateway through which the sins of one’s ancestors are said to enter subsequent generations. Moreover, disobedience of parents and the conscious refusal to be disciples of Jesus Christ is also a recipe for openings of their homes to demonic attacks. The result is that children of such homes may grow to become rebellious in their habits and ungodly in their behaviour. Demonic attacks can also begin from the womb. Demons can enter during pregnancy and attack the foetus. The child who is born thereafter may grow with the spirit of violence, lust, rejection, hurt, fear, among others. The implication of this teaching is that merely being born into a particular family is sufficient ground for one to be attacked by demons.

Involvement in the occult, either previous or current, is another demonic gateway. The mere possession of objects associated with the occult in the home may also make one susceptible

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708 CCR teaching manual which Tsotorvor was using.
to demonic attacks. The transference of demonic influence from one person to another is also an opening for attacks which may come about through sexual intercourse outside marriage. The numerous theories that are used to explain these gateways are too varied and broad. They raise questions as they appear to give leeway for deliverance ministers to escape blame when they are unable to bind and cast out demons.

Another concept known as “spiritual marriage” also engages the attention of the CCR at deliverance prayer sessions. The belief is that those who are in “spiritual marriage” often have sexual intercourse in their dreams with persons who are either known or unknown to them. Demons that are said to cause spiritual marriages are called familiar spirits. They are believed to ‘overcome’ their victims because these spirits “attach themselves to families and effect these curses through the witches in the families.”709 Other means are through cloth, jewels, and food.

The use of buildings as openings in the transfer of demonic powers is also a common teaching by the CCR. This is said to occur when a building has been used for immoral710 purposes. Evil spirits may take advantage of that and make such places their abode. Children or adults entering those places may be in danger of demonic attacks. Finally, spoken words such as curses can also result in demonic attacks and can affect generations of families.

Ancestral curses and subsequent prayers of deliverance from them is a relatively new development in the CCR. It is, however, an important concept which is dealt with in a number of healing and deliverance sessions. Opoku Onyinah believes that this concept came about as a result of what he terms ‘theology’ of ‘witchdemonology.’711 Ancestral curses is


710 The CCR does not define what these immoral practices are.

711 The term ‘witchdemonology’ was coined by Onyinah. It is made of two concepts ‘witch’ and ‘demonology’ and refers to the belief and practices of ‘deliverance ministry’ as practiced in Ghana, and has to do with the synthesis of the Ghanaian practices and beliefs of witchcraft on one hand and exorcism and demonology which are Western Christian concepts. See Onyinah, *Pentecostal Exorcism*, 171-2.
the belief that sins committed by one’s ancestors and their consequences recur in the family
lines of such sinners. Ancestral curses can be the cause of many unpleasant effects in one’s
life or a family and even a community. Some of these are:

chronic or hereditary diseases, mental breakdowns, emotional excesses, allergies,
repeated miscarriages, repeated unnatural deaths, such as in suicides and car
accidents, continuing financial insufficiencies, frequent breakdown of marriages or
divorces, accident-proneness, and abnormal behaviour such as extreme anger
tantrums or too much reservedness. 712

Going over this litany of effects gives the impression that almost any serious challenge that
confronts man can easily fit into the punishment that one is subjected to due to the sins of
one’s ancestors.

5.3.2 Waging of Spiritual Warfare

The CCR regards the ministry of healing and deliverance as a divine call on the entire
Church---priests and lay--- to fulfill the Great Commission. This is one reason why it places
much emphasis on the words of Jesus in Mark 16:17-18:

And these signs will accompany those who believe: in my name they will cast out
demons; they will speak in new tongues; they will pick up serpents, and if they drink
any deadly thing, it will not hurt them; they will lay their hands on the sick, and they
will recover.

Like Father Gabriele Amorth, they believe “that Jesus gave the power to expel demons to
all those who believe in him and act in his name.” 713 Thus, confronting satanic forces has
become a major task that is undertaken by the CCR. As argued, “Sickness and weakness are
understood to be the result of evil spirits intruding into a person’s spirit and body.” 714

In recent past, there appears to have developed a theological tradition that did not only deny
the existence of Satan, but thought it superstitious to believe in the reality of Satan. Christian

712 Onyinah, Pentecostal Exorcism, 181; See John H. Hampsch, Healing Your Family Tree (Huntington,

713 Amorth, An Exorcist Tells His Story, 153.

714 Birgit Meyer, Translating The Devil: Religion and Modernity Among The Ewe in Ghana (Trenton, New

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existentialism and “God is dead” movement are two such traditions. The two movements renounce belief in healing and deliverance. Rudolf Karl Bultmann, a German Lutheran theologian and professor of New Testament, apparently influenced by this philosophy, interprets the healing and deliverance narratives in the Gospels as a “mythology.” Bultmann argues that these Gospel accounts “did not take place in actual fact, but were created by the faith of the early Christian community.” He recommends that beliefs in:

all angels and demons, all extrasensory knowledge, the experiences of prophecy and tongues, the value of dreams and visions, as well as every account of healing the demon-possessed and the physically ill, must simply be rejected. They did not happen as such. Obviously, since they did not happen then, there is no reason to believe that they happen now.

Bultmann does not only call for rejection of the different healings and deliverance claims but also the charisms as well. This argument challenges the claims by the CCR that through the use of the charisms it helps to bring healings and deliverance to people.

Other scholars contextualize belief in demonic forces. These scholars appear to underscore the fact that the existence of Satan is part of the African religious worldview. They argue that “No amount of denial on the part of the Church will expel belief in supernatural powers from the minds of the African people.” Bolaji Idowu uses witchcraft as a point of

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715 This is largely a combination of Kierkegaard’s ideas and the method of Hegel. See Morton T. Kelsey, *Healing and Christianity*, 28.
716 Nietzsche is the chief proponent of the “God is dead” movement.
719 Ibid.
720 Ibid., 29-30.
721 Father John Ofosu-Mireku, a priest of Koforidua Diocese, who is involved in the healing and deliverance ministry, takes a position in favour of the CCR. He argues that: At a time when the devil is barely mentioned in homilies, when it is fashionable for theologians to deny his existence, and to consider Satan and demons as abstract concepts of evil, the devil is happily making disciples and putting people in bondage through get-rich-quick schemes (sakawa), movies, (and) entertainment... See John Ofosu-Mireku, *Curse of Occultism* (Ghana: PRINT REPUBLIC, 2012), xi.
reference to explain that not even the height that the African has attained in his educational laurels can erode his belief in this malevolent spirit of Satan.\textsuperscript{723} In short, these scholars like many others, seem to suggest that it is theologically inappropriate, at least in the Ghanaian context, for anyone to deny the existence of Satan. Otherwise, the numerous confrontations Jesus had with Satan could be interpreted as a myth and an exoneration of Bultmann. Geoffrey Parrinder, who accepts the reality of demons, however, holds the view that “an enlightened religion, education, medicine and better social and racial conditions will help to dispel witchcraft beliefs.”\textsuperscript{724} Parrinder’s theory is not backed by the situations in the present time. Though there has been advancement in religion, education and the other elements, beliefs in witches, wizards and malevolent forces have not been eliminated. The deliverance activities of the CCR, for example, attest to that.

The \textit{Spiritual warfare} that is waged against Satan by the CCR is usually carried out by those in the healing and deliverance ministry. These members, like the others, are allowed to function only after they have gone through the LSS. This is normally the means the CCR uses to be certain that the minister involved in spiritual warfare is endowed with the gift of healing. Some topics which are specific to demonic manifestations that the CCR are conversant with are “occultism,” “manifestation of demons during deliverance,” “faith and repentance,” “renunciation,” and “authority in the name of Jesus” which all concern spiritual warfare. CCR ministers of healing and deliverance have also been equipped through formation in topics like: what are demons? How demons can enter a person, the personality of demons, behavior of demons, witchcraft, and risk in healing and deliverance.

Since an essential part of the ministry of healing and deliverance is to engage in spiritual battle with demons, CCR members who are in this ministry are assured how they are

equipped spiritually for ministry. They are often reminded that they have been set apart by
God. Despite being “specially selected” by God, they are nonetheless put in direct
confrontation with the devil which makes them, together with their spouses and children, a
target of Satan. The threat does not deter them because the life of the healing and deliverance
minister and that of their family have been sealed and secured in Jesus Christ.

Themes about malevolent spirits feature prominently in CCR discourse. Giving an LSS
teaching\textsuperscript{725} on the theme “Do not neglect the spiritual gifts conferred on you with prophetic
words when the elders laid their hands on you” (I Tim. 4:14), Philomena Nortey\textsuperscript{726}
contrasted what she called “counterfeit spirits and Gifts” (II Thes. 2:9). She admonished her
listeners of the necessity of testing the gifts of the Spirit (I John 4:1) and drew attention to
the existence of false prophets whom she said were too many these days. She stated that
some of these false prophets “are using the wisdom of the world to deceive [and] some are
also using occultic [sic] powers.” In view of this, she advised her listeners “not to be ignorant
of the tricks of the enemy.”

In the discussion on the LSS, we noted that \textit{prayer of commitment} is an integral part of what
the CCR participants do for the continuous abiding of the Holy Spirit. To give a practical
testimony to their determination to live under the power and direction of the Holy Spirit,
which means a complete rejection of any claim of Satan over their lives, the CCR healing
and deliverance manual has a prayer for the “breaking of curses.” The prayer is to be said
by CCR members occasionally. The main point of the prayer is that to believe in Jesus Christ
is to renounce Satan:

\textsuperscript{725} The teaching was given at St. John Bosco Catholic Church, Golf City in 2015.
\textsuperscript{726} Philomena Nortey is a retired chief x-ray technician. She is a member of St. Thomas Aquinas Catholic
Church, University of Ghana, Legon, and the CCR in the parish. She is a member of the CCR council of elders
of the Archdiocese of Accra. She is currently the national coordinator of the women ministry of CCR. She is
also a catechist, marriage counselor, and a member of the pastoral care ministry of her parish. She is one of
the foremost women leaders of the CCR and has spoken at almost all the zonal and archdiocesan crusades of
the CCR.
Lord Jesus Christ, I believe that You are the Son of God and the only way to God: and that You died on the cross for my sins and rose again from the dead. I give up all my rebellion and all my sins, and I submit to You as my Lord. I confess all my sins before You and ask for Your forgiveness—especially for my sins that exposed me to a curse. Release me from the consequences of my ancestors’ sins. By the decision of my will, I forgive all who have harmed me or wronged me—just as I want God to forgive me. In particular I forgive……[names of persons you are to forgive including those dead]. I renounce all contact with anything occult or satanic— if I have any ‘contact objects’ I commit myself to destroy them. I cancel all Satan’s claims against me. Lord Jesus, I believe that on the cross You took on Yourself every curse that could ever come on me. So I ask You now to release me from every curse over my life, and that of my children, in Your name, Lord Jesus Christ! By faith I now receive my release and I thank You for it.727

A concrete expression of how spiritual warfare is waged against Satan formed the core theme of the teaching of Philip Anane-Mensah728 at a healing and deliverance ministry seminar.729 He based his talk on Ephesians 6:10-17, a passage which is often cited as a classic example of how to defeat Satan. Anane-Mensah began by reminding his listeners that scriptures reveal that there was an unseen spiritual realm which had an effect on the physical world. He explained that the devil and malevolent forces were waging a relentless war on humanity. Through such wars, Satan wanted to thwart the plans of God. In the same vein, Satan tried to prevent people from being saved and to enter the kingdom of God.730 Making reference to II Cor. 2:11, he explains that “We as Christians who are Christ’s soldiers and ambassadors need to know about this spiritual battle so that we are aware of the devil’s schemes.”731 He was hopeful that having knowledge about the wicked plans of the devil will alert Christians to protect themselves, their ministries, and their loved ones (Eph. 6:16).732

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728 Philip Anane-Mensah is the immediate past coordinator of the Accra Archdiocesan healing and deliverance ministry. He has been a member of the CCR since 1982. He is a retired basic school teacher and has given several talks and conducted healing and deliverance seminars in the Archdioceses of Accra and Kumasi.
729 The three-day seminar was held from 4th – 6th September 2015 at the Holy Spirit Retreat Centre, Kuntunse-Accra.
731 Ibid.
732 Ibid.
The call for vigilance is what St. Peter admonishes when he says “Be sober; be vigilant, because your adversary, the devil walks about like a roaring lion seeking whom he may devour” (I Pt. 5:8). Anane-Mensah then indicated that Satan has a number of advantages over humans because “he knows God much better than any Christian in this world” since he had for several years lived with God.\(^{733}\) This is an apparent reference to the period prior to the “sin of the fallen angels.”\(^{734}\)

As explained by Father Corrado Balducci, the pure spirits who remained faithful to God and did not sin are known as “angels” while those that rebelled are variously called “devils,” “demons,”\(^{735}\) among other names as earlier referred to in this chapter. God did not spare the angels that sinned but cast them into hell and in gloom awaiting judgment (II Pt. 2:4). This, for example, is an indication that the devil, as argued by Anane-Mensah, was once an angel who was in the presence of God. Though they sinned, “devils still have an angelic nature because sin does not change the nature of the sinner.”\(^{736}\)

Anane-Mensah was right when he said Satan has a number of advantages over humans. One such advantage is Satan’s use of “his great power, which is far superior to that of a human being, to do evil because of his intense hatred of God and man.”\(^{737}\) In view of this knowledge and power of Satan and his evil machinations in the dark kingdom, “They are experts on (sic) spiritual warfare.”\(^{738}\) Thus, there was the need for Christians to put on the whole armour of God. The wearing of the whole armour of God “shows that the devil uses strategies and tricks to work out his plans.”\(^{739}\) Anane-Mensah includes the Holy Spirit among God’s mighty weapons which are powerful and effective.\(^{740}\) This is in apparent reference to the

\(^{733}\) Unpublished Manual, 2.
\(^{735}\) Ibid.
\(^{736}\) Ibid., 15.
\(^{737}\) Ibid., 91.
need to be always filled with the Holy Spirit. It is also a reminder that the armour does not belong to man but to God.  

As argued, belief in the existence of malevolent forces such as witches, demons, evil powers and spiritual powers, which work against man’s prosperity, well-being and progress, is also common among the CCR. Hence, the biblical text (i.e. Eph. 6:10-17) used by Anane-Mensah presupposes “that there is a conflict between God and evil spiritual forces into which believers are drawn.” In the words of Asamoah-Gyadu, this “takes on added significance” since it speaks to the Ghanaian context. With this understanding, the CCR believes that God’s power through his Spirit will defeat the Goliath, who has become the standing block in his or her life.

5.4 The Minister of Healing and Deliverance

Healing and deliverance has become an important activity of the CCR principally because of Jesus’ calling of the twelve disciples and the power and authority he gave them to cure diseases and to drive out all demons (Luke 9:1), as a result of his victory on the cross. This act of Jesus is interpreted to mean that “any baptized Christian is authorized to cast out demons and to heal the sick (Mark 16:16-18). The CCR members seem to have developed the faith that moves them “to pray in a personal way for” healing and deliverance. In other words, they have “stopped just saying general prayers at a distance.”

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743 Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 47.
744 Contemporary Pentecostalism has developed the Goliath metaphor that describes the challenges of life as Goliaths. These challenges torment and threaten people. Some publications by African Pentecostals assure that though Goliaths are life-threatening, there are available to believers the five stones of David which were used to defeat Goliath. These stones are found in the name of Jesus because each letter of his name J-E-S-U-S is for grabs to use to defeat Satan.
746 Ibid., 3.
748 Ibid.
Despite their belief in the healing and deliverance ministry that ought to be carried out by all Christians, the CCR sometimes insists that it is only those who have gone through the LSS and have identified healing and deliverance as their gift during the prayers for the greater outpouring of the Spirit are allowed to exercise this ministry. The understanding is that the mere identification of one’s gift of healing and deliverance is not enough to enable one to seriously engage in this ministry. Some of the additional qualifications that must be fulfilled are that the minister must have faith in God.

George Amofah identifies three types of faith, though inter-related, have different purposes. These are: believing faith, trusting faith, and expectant faith. He defines the believing faith as “accepting the basic Christian teachings as true and relying on them for salvation, e.g., apostle creed…. [It is the] foundation of Christian life. It opens the door for all the heavenly blessings as sons and daughters of Christ.” The second type of faith, trusting faith, is that which “is required in daily living, especially when things are not going as expected.” In the words of Amofah, “when a person exercises trusting faith, he abandons himself (entrusts himself) into the hands of a loving God, acknowledging God’s greatness and his own smallness, God’s ability and his own limitations.” The third type, i.e., expectant faith, is the one in which “God wants us to expect him to work directly in [our] own lives.” It is this kind of faith which is said to work miracles and also move mountains.

It appears to me that the three categorization of faith can conveniently be reduced to two---believing and expectant---since I do not see any clear-cut difference between trusting and expectant faith. We could therefore talk about believing faith which is the same as creedal faith, and expectant faith. Nonetheless, going by the CCR’s categorization, it is noted that

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749 Apart from the ministers of healing and deliverance any other CCR member is encouraged to pray for healing and deliverance.
750 Talks on the theme “Faith” which he occasionally gives at CCR prayer sessions and formation programmes.
in their activities, be it LSS, GSS, or healing and deliverance, the CCR emphases the three types of faith. While believing faith is an encouragement to the members of the movement to continue believing in God the Father, God the Son and God the Holy Spirit and his love, kindness, mercy, etc. for humanity, the trusting and expectant faith are more concerned about the experiential fruits and benefits that will come out as a result of the demonstration of believing faith.

This is what Charles Antwi Konadu sought to convey in one of his numerous talks when he made reference to the story about Jesus and the man who had been ill for thirty-eight years (John 5:1-15). Explaining the significance of the encounter, Antwi Konadu said “The invalid was a man of great faith and demonstrated more strength in adversity. For 38 years he stayed at the Pool, believing and trusting that he will walk home one day. He did not quit—*Yes, Winners Don’s Quit.*” He then asked the rhetoric question: “How many of us can stay on one prayer request for even a year?” In an apparent move to inspire a similar faith in the listeners, Antwi Konadu confidently declared: “I have come to announce to you that Faith is the currency for trading in the spirit. If you don’t have it, you will not be able to access spiritual blessings.” This shows the faith that the minister of healing and deliverance (and any other member of the CCR) should have to enable him or her be of help to others spiritually.

The demonstration of faith and the convincing pronouncements of the CCR members seem to illustrate Cardinal Avery Dulles’ point when he argues that:

> Because faith does not rest on human reasoning alone, the charismatic element is essential for any fruitful proclamation of the Gospel….It remains true today that the Christian message cannot be imparted by logical demonstration but only by words taught by the Holy Spirit. To speak in such Spirit-filled words is to exercise a  
charismatic gift."752

751 The talk on this theme has been given at a number of activities of the CCR that had teaching or exhortation segment.
The other requirement that the minister of healing and deliverance should have is that he or she must be confirmed by the community of the prayer group. This means that the community has a say in deciding who should lead them in such a sensitive and important ministry as healing and deliverance. As was explained by Godfried Forson, ideally, certain qualities inform prayer groups at the parish, zonal and the Archdiocese, in approving a person for this ministry. Among what they look out for are basic spiritual qualities such as loyalty to the Catholic Church and her teachings, commitment to the activities of the CCR, and the genuineness to undertake the ministry for the growth of the community.

The other important quality is that the minister must be a mature Catholic who is living a sacramental life. This provision is required because of the reports of some Catholics who are non-communicants, and therefore not qualified, but teach at CCR prayer meetings. The CCR wants to guard against a situation where some members who may be tempted to import hook, line and sinker healing and deliverance practices of non-Catholic Pentecostal-Charismatics as observed on television. The other has to do with the involvement of non-Catholics in the activities of some prayer groups. As a general principle, the CCR is a movement for Catholics. It is not an ecumenical movement, neither are their prayer meetings. As was emphasized in an interview, some CCRs have either allowed non-Catholics to participate in their prayer meetings and in some instances, non-Catholics have infiltrated into the CCR.

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753 Telephone interview on Monday, April 24, 2017.
755 A telephone interview with Godfried Forson on Monday, April 24, 2017.
756 A telephone interview with Godfried Forson on Monday, April 24, 2017.
757 In the interview just referred to, it came to light that a few of the non-Catholics who join the prayer meetings are invited by their Catholics spouses. The argument is that if these non-Catholics can join their spouses to Holy Mass on certain occasions without being stopped, what then prevents them from joining the same Catholic spouses to CCR prayer meetings. This appears to be a sound argument. However, unlike the parish which is a much larger body and the service is led by the priest, the CCR is smaller and the lay members are virtually responsible of the ministries. The major concern hinges more on teachings which some non-Catholics are allowed to give and are seen as anti-Catholics. An example of this and the havoc it can cause has been discussed in this research.
Though on paper the CCR has these principles intended to guide them in the choice of who becomes a member of the healing and deliverance ministry, a process which begins with the praying over for the greater outpouring of the Holy Spirit, the mandate to “scrutinize” persons has not been taken seriously. Apart from the occasional objections about the involvement of non-Catholics, it has emerged that provided a person shows interest in any of the ministries, including the healing and deliverance ministry, such a person is allowed to exercise that particular ministry. In some cases, little effort is made by the leadership of the prayer group to seriously engage the persons in formal conversation to determine whether or not they have the requisite charisms for the ministry. In the absence of any formal scrutiny, what appears to determine the beginning of one’s ministry of healing and deliverance, is the conviction that one is endowed with the charism of healing and the subsequent offering of oneself to undertake such a ministry.

Any modality the CCR might put in place to approve of only spiritually-gifted persons to engage in the ministry of healing and deliverance may go contrary to the views of Emmanuel Martey. This is because Martey excludes deliverance from the spiritual gifts. His argument is based on the premise that deliverance “is not among the biblical list of gifts for believers…. [and] is, therefore, not a peculiar ability given only to a few special individuals or extraordinary Christians” Martey therefore invites every follower of Jesus to get involved in this ministry.

The understanding the CCR gives to deliverance and the way it is practiced, differs from that of Martey’s. In CCR hermeneutics, though scripture does not explicitly mention the concept “deliverance,” the CCR thinks the term is implied. The implication is adduced by what St. Paul says. Referring to at least two spiritual gifts, St. Paul states: “To each is given

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the manifestation of the Spirit for the common good----, to another gifts of healing by the one Spirit, to another the working of miracles-----” (I. Cor. 12:7-10). It is these gifts of healing and working of miracles that some CCR members pray for during the LSS and which are renewed at the GSS. Being certain that one has been endowed with these gifts, the CCR members become active in this ministry.

Another point of divergence between the CCR and Martey is about who is to be involved in deliverance activities. As earlier discussed, Martey invites all Christians to be involved in this ministry. However, the CCR maintains that deliverance (and healing) are gifts that the Spirit purposely gives to some Christians. Though all members of the CCR are encouraged to resort to healing and deliverance where necessary, the gifts are not given to every member of the Christian community.

5.5 Fasting and Prayer as a Catalyst

In CCR hermeneutics, Jesus is known to have fasted for forty days and forty nights. That activity contributed hugely to the success of his ministry which involved preaching, teaching, healing, deliverance and exorcism. Jesus also occasionally withdrew from the people to deserted places where he prayed and fasted. It is believed that activities such as prayer and fasting contributed in large measure to the ability of Jesus in overcoming oppositions including those from demonic forces. Reference is made to scriptures to support this position. The main scripture passage in defense of prayer and fasting as the surest antidote to demonic manipulations says:

And when they came to the disciples, they saw a great crowd about them, and scribes arguing with them. And immediately all the crowd, when they saw him, were greatly amazed, and ran up to him and greeted him. And he asked them, “What

759 Healing and working of miracles are not received separately but always as one. These are the gifts that the healing and deliverance ministers exercise in the CCR.

760 The argument of the CCR is gleaned from teachings by the members.

761 Martey and the CCR argue differently because while one includes deliverance among the gifts of the Spirit, the other does not. In my opinion, deliverance is a sensitive subject to be left in the hands of all Christians.
are you discussing with them?” And one of the crowd answered him, “Teacher, I brought my son to you, for he has a dumb spirit; and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able.”….And when he had entered the house, his disciples asked him privately, “Why could we not cast it out?” And he said to them, “This kind cannot be driven out by anything but prayer and fasting” Mark 9:14-29.

It is part of the ethos of the CCR to pray and fast not only for personal mortifications against sin, but also as a catalyst to speed up their ministry of healing and deliverance. This appears to be the general trend among not only members of the CCR, but also most Charismatic-Pentecostals. In the words of Omenyo, “most Charismatics believe that praying for a major crisis must go hand in hand with fasting to make the prayer more effective.”

In the personal life of a healing and deliverance minister of the CCR, a disciplined life that is built on four pillars is to guide the life and activity of the minister. The minister is to be a man or woman of prayer. He or she must pray unceasingly (I Thes. 5:17; Luke18:1). He or she must “Pray the Word. Pray for all people. Pray in the Spirit.” Constant prayers should dictate the life of the person who finds himself/herself in the healing and deliverance ministry. A life of prayer keeps one in constant union with Jesus. The second pillar is fasting which must be done “at least once a week.” The third and fourth pillars are that the ministers must know the Word so as to face squarely the lies of Satan, and the minister must have frequent recourse to the Sacrament of Reconciliation. In an interview, Godfried Forson intimated that fasting and prayer are indication that the life and ministry of those in the healing and deliverance ministry are totally dependent on God. One does not do this ministry with the wrong mindset that all depends on him. Since it is not in all cases that God may allow healing and deliverance to happen, for good reasons, the healing and deliverance

762 Omenyo, Pentecost outside Pentecostalism, 214.
764 Ibid.
765 Ibid.
766 A telephone interview on Monday, April 24, 2017.
minister may receive words of knowledge. God may assure the minister that he (God) is in control of affairs despite the fact that deliverance does not take place.

Sometimes healing and deliverance ministers encourage people they pray for to also fast. Provided no medical doctor has asked them not to fast for medical reasons, it is a common practice for the ministers of healing and deliverance to prescribe prayer and fasting to the people. In this way, it is hoped that the deliverance that is being sought for will be quickly attained. Depending on how “stubborn” the demons may prove to be, the prayers and fasting may go on for a number of weeks. Aside from prayer and fasting aiding the deliverance of persons, it also helps the ministers in their discernment and counselling activities.

5.6 Discernment

Discernment plays an important role in healing and deliverance ministry in the CCR. It is ‘the ability to accurately distinguish truth from falsehood, and to distinguish the “voice,” or guidance, of true, godly spirits from lying, demonic spirits.’ The CCR describes discernment as a “vital gift” and sees it as essential to the casting out of demons. Among other things, it “helps to prevent exaggeration and lying by demons. For example, Satan can say that he has been afflicting a person for 40 years but the reality may be that he has been doing it for only a year.” The CCR has therefore made it mandatory that proper discernment be made about all diseases and sicknesses that are brought before the healing and deliverance minister. Through the right discernment, the minister is able to determine whether a particular disease requires purely physical healing prayers or deliverance prayers. As discussed, even with physical healing, which are of various kinds, discernment helps in

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769 Ibid. See also Elias Vella, *Warfare with the Devil* (Mumbai: St. Pauls, 2015), 115.
deciding the type of words to use during the prayers. Similarly, sicknesses perceived to be demon-initiated are tackled by means of deliverance.

A practical example of the importance of discernment happened at an All Night of the Archdiocesan Healing and Deliverance Ministers at the “Small Chapel”\(^{771}\) of the Holy Spirit Cathedral, Accra.\(^{772}\) In attendance were other CCR and non-CCR members. During the healing and deliverance session, a lady who was being “delivered” became very violent to the extent that even the strong men around could not control her. In the meantime, the healing and deliverance ministers continued to command the demons to come out. Despite the efforts, there was no response. Anane-Mensah then stepped in and asked all to keep quiet.

He then directed his words to the lady and asked of her name, instead of continuing with commands to the demons. When he was told that the lady was called Adzo, Anane-Mensah said, “Adzo, I come to you in the name of Jesus to set you free. Now listen to me. All the violent manifestation you are exhibiting is being controlled by a power that you are unaware of. Do you know that you are naked before the gathering and that everybody is seeing your nakedness?” When she heard the word “naked,” the manifestations vanished. She became normal again and asked her sister to bring her clothing. When that was done she dressed up, became sober, showed signs of recovery and fully participated in the programme to the end. Explaining further why that particular “deliverance” occurred, Anane-Mensah said the battle ground was the mind. He referred to Roman 12: 1-2 and said it was the “renewing of the mind” of the victim that “forced the demons to flee.”\(^{773}\) Prior to the deliverance, the demons had taken control of her mind. Through discernment, Anane-Mensah was able to

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\(^{771}\) This is an adjoining chapel of the Holy Spirit Cathedral. It is mostly used for weekday Masses and for other liturgical and para-liturgical celebrations that do make have a large number of people.

\(^{772}\) The All Night was on November 29, 2013.

apply a different method during the deliverance and that appears to have worked in favour of the victim. It seems that it is issues like this that have made discernment an important concept in the healing and deliverance ministry of the CCR.

5.7 Post-Healing and Deliverance Counselling

Counselling is said to be of great importance. The counselling ministry is employed “to bring healing to individuals in spiritual, psychological, or physical need.” Could this be the reason why CCR adds counselling to its healing and deliverance ministry? Counselling after healing and deliverance services is a major activity of the CCR. It appears that the importance the CCR attaches to post-healing and deliverance counselling is the reason that informed the instructions to ministers of healing and deliverance not to underrate this essential activity.

Counselling after healing and deliverance helps to bring out other issues or concerns which may be unknown to either the minister or the person seeking God’s intervention. It is argued that about ninety-eight percent (98%) of persons who have been “ministered unto have knowingly or ignorantly entangled themselves with the occult.” And an exposure to occultism means exposure “to demonic attacks.”

CCR ministers of healing and deliverance are under obligation to “teach the counsellee what happened during the prayers for healing and deliverance.” But, they are not obliged to disclose details of manifestations during deliverance. The minister may, however, discuss

775 Ibid., 357.
776 Interview with Thomas Nyaku on February 2, 2018 at his residence at Dansoman-Accra. Thomas Nyaku was born on March 6, 1933. He is a trained journalist who had worked with The Daily Graphic, The Ghanaian Times, Ghana Broadcasting Corporation and as the Acting editor of The Catholic Standard. He was a former editor of the New Breadth of the Spirit. He has been with the CCR since 1980. He is a member of the Council of Elders of the CCR.
778 Ibid.
779 Ibid.
“areas of strong resistance as part of maintenance of deliverance.” The non-disclosure of details of experiences people go through may give room for different interpretations. For instance, the question may be asked: Is the non-disclosure intended to conceal details about one’s spiritual life? What does the concealment intend to achieve? Is it not the belief of the CCR that gateways or openings to sinful life and demonic contacts can expose one to demonic attacks? Is the non-disclosure meant to hide generational sins because the CCR teaches that the sins of one’s ancestors have a repercussion on one’s spiritual life? Can it be that manifestations during prayers may embarrass victim if they are disclosed?

One would have thought that as is the practice in orthodox medical practice, where details of medical conditions are made known to patients, the CCR would have done a similar thing. This approach, I think, will be of a better help to the person. Nonetheless, in the opinion of Jean Pliya, post-healing and deliverance counselling “allows the person to strengthen his or her position, entering into life in abundance so as to be rooted in Christ and remain in him.”

5.8 Formation/Training Seminars for Healing and Deliverance Ministers

Formation or training seminars for healing and deliverance ministers have engaged the attention of the leadership of the CCR ever since the birth of the CCR in the Archdiocese of Accra. The formation or training seminars have many aims: to form new ministers, to update the knowledge of old ministers, and to introduce new models to the ministers. This section discusses formation in: (1) Gift of Miracles; (2) Healing and Deliverance; and, (3) The “Unbound” Model.

782 Telephone interview with Godfried Forson on Monday, April 24, 2017.
5.8.1 School of Gift of Miracles

The formation in the charism of miracles helps to “draw attention to God” for endowing human beings with extraordinary gifts of the Spirit. Two objectives guide the formation: to remind ministers of the source of the charisms—that the power to exercise the gifts is from God; and, to enable all who exercise the charisms to manifest the glory of God: since the minister who exercises the gift is only an instrument in the hand of God. Yves Congar explains the source and objectives of the gifts of the Spirit as follows:

Charisms are gifts or talents which Christians owe to the grace of God. That grace aims at the realization of salvation, and Christians are called to put the charisms at the service of the Body of Christ, for its building (see I Cor. 12:7). These gifts or talents are as much from ‘God’ or the Lord as from the Spirit (see I Cor. 12: 4-6).

To have an understanding of the source and purpose of the charisms will likely guide Christians on how to use the gifts. This may do away with the tendency of attributing human efforts to any success story that may be told as a result of exercising of the charisms. The questions that arise in this context are: How does the Christian who is endowed with charisms come to the knowledge of the gifts? What knowledge guides the Christian in the use of the Charisms? Does the Christian know the charisms through revelation? While knowledge, which is based on revelation, is a possibility, it is to be argued that educational progress is another method of providing knowledge. In the words of Richard McBrien, “Education is liberating in that it frees us from illusions, from decision-making based on insufficient or erroneous information, from boredom, from dependence on the sensate and the tangible.” Education removes the barrier that limits the “choice of religious beliefs.” But the whole range of religious beliefs to which man is exposed has its

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784 Ibid.
787 Ibid.
788 Ibid.
negatives since insufficient education or formation may result in misapplication of knowledge.

In the formation programmes, the CCR ministers are taught that the gift of miracles is capable of manifesting in anyone who is prayed for. This is because God can alter what in medical science, for example, appears to be hopeless. The National Service Team and the Archdiocesan Service Team put out programmes to form and update their leaders and members on the importance of the charisms. In the words of Osei Assibey, the leadership of the CCR is determined to “help their members to operate better in the spirit.” While recognizing the essence of these initiatives, it is also important to ask critical questions: Why do some members of the CCR engage in activities that are at variance with Catholic orthodoxy and orthopraxis even though they are presumed to have received formation and in-service training? Are there non-conformists because the formation programmes do not permeate into the activities of CCR at parish and deanery levels? Can it be that the formation programmes do not measure up to standard? These are pertinent questions because of the theological and pastoral lapses that are sometimes linked with the activities of the CCR.

5.8.2 Formation Seminars on Healing and Deliverance

Formation seminars for healing and deliverance ministers on zonal and archdiocesan levels are regular features in the Archdiocese. The seminars are usually facilitated by CCR

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789 Formation programmes on the charisms are not restricted to only healing and deliverance ministers. They are for all CCR ministers who are in the ministries such as prophetic, teaching, leading, and music. A recent national formation in the charisms was held separately for priests and lay ministers from April 21—24, 2015; and April 24—27, 2015, respectively, at Adom Fie, Kumasi. Aside, there are formation activities on the archdiocesan and zonal levels.


791 Address at the opening session on formation in the charisms for priests on April 22, 2015.

792 Refer to comments in this research on the charisms by Most Rev. Charles G. Palmer-Buckle, Archbishop of Accra; and some members of the Archdiocesan Priests Council.

793 The formation seminars for the various ministries, including healing and deliverance, have engaged the attention of the leadership of the CCR ever since the birth of the CCR in the Archdiocese of Accra. The leadership of healing and deliverance ministry, apart from organizing formation seminars for the ministers, themselves attend formation programmes organize by the National Service Team. For example, the leadership of the healing and deliverance ministry and core members of the CCR participated in the healing and deliverance seminar for priests, religious and members of the CCR in October/November 1993 in Sunyani.
members who are “experts” in the healing and deliverance ministries. For instance, in September 2014, four CCR members—Philip Anane-Mensah; Philomena Nortey; Felix Ahiafor; and, Francis Tsotorvor—facilitated a series of seminars. Topics for the seminars are carefully chosen based on their relevance to the current healing and deliverance discourse. Samples of healing and deliverance formation topics/themes were: Spiritual Warfare; Anointing; Occultism; The Strongmen; Inner Healing; Deliverance; Kingdom Impartation; The Occult; Witchcraft; Demons; What is Healing and Deliverance?; Personal Life and the Healing and Deliverance Minister; Soul Ties; and Counselling. Three topics—The Christian on the Battlefield; Strategies of the Devil; and Powers Christians Contend Against—were facilitated by Father Elijah Vella, an internationally known exorcist from Malta.

Some of the topics/themes for the formation programmes may pose a challenge to priests, some of who may be unfamiliar with Charismatic-Pentecostal religiosity. This challenge raises pastoral concerns: How are priests in the Archdiocese of Accra actively involved in the training and formation activities of the CCR? Do deans, parish priests, priests-in-charge, and assistant priests show interest in the formation programmes of the CCR? How many priests have either initiated or collaborated with the leadership of the CCR in order to organize formation programmes for the healing and deliverance ministers? To what extend

The facilitator was Father Elijah Vella, OFM Conv. from Malta, and the theme was “The Devil and Exorcism.” The formation seminar was opened by Most Rev. James Owusu, Bishop of Sunyani. A total of 315 people attended the seminar. This was made up of five (5) Women Religious, sixty (60) priests and two hundred and fifty (250) lay faithful of the CCR. The outcome of the Sunyani seminar was the firm decision by the National Service Team to encourage the formation of diocesan healing and deliverance ministries. Other recommendations were the need to organize seminars on healing and deliverance, and the monitoring of activities of healing and deliverance in the CCR. These recommendations, among other things, were to ensure that unorthodox practices of healing and deliverance do not creep into the activities of the CCR. See New Breath of the Spirit, June 1994, 11-14; and Vella, Warfare with the Devil (Mumbai: ST. PAULS, 2015).

Priests associated with the CCR also facilitate the seminars.

Father Vella is one of the foremost exorcists in and around Malta. He is the president of the Commission on Occult and Satanism. He has in his extensive travels led prayers, seminars, retreats and spiritual exercises. None of the five major seminaries in Ghana organizes a course on Charismatic-Pentecostal Christianity. And since majority of priests in Ghana attend at least one of these seminaries it presupposes that these priests have not been exposed academically to this stream of Christianity.
are priests conversant with healing and deliverance issues? Have priests done in-depth research in healing and deliverance so as to teach the lay faithful? Why do only few priests appear to show interest in healing and deliverance ministry? Could perceived risks associated with healing and deliverance ministry make it unattractive for some priests?

I find these questions vital, at least for two reasons. First; the Church has entrusted to priests the pastoral care of the lay faithful. Second, as Vatican Council II Decree on the Apostolate of Lay People, *Apostolicam Actuositatem*, explains:

> The Laity should develop the habit of working in the parish in close union with their priests, of bringing before the ecclesial community their own problems, world problems, and questions regarding man’s salvation, to examine them together and solve them by general discussion.⁷⁹⁷

A collaborative ministry of priests and lay faithful is thus recommended. The pastoral collaboration does not exclude teaching and formation of the laity about “their own problems” such as healing and deliverance. The lay ministers of healing and deliverance will participate better in the mission of the Church if their formation in this aspect is considered.

In giving formation to CCR ministers of healing and deliverance, priests and parishes are reminded of what *Apostolicam Actuositatem*, 29 proposes: “Besides spiritual formation, solid grounding in doctrine is required: in theology, ethics and philosophy, at least, proportioned to the age, condition and abilities of each one.” Though, *Apostolicam Actuositatem* states the need for the laity to receive formation in theology, it seems that the Catholic Church’s lack of clear theology on demons,⁷⁹⁸ for example, is a hindrance to formation in demons and the deliverance ministry.

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5.8.3 The “Unbound” Model

The CCR has adopted another model of healing and deliverance known as “unbound.” The new model has been introduced because the former one is said to contain too many Pentecostal elements. In comparative terms, the former model is described as “noisy, confrontational, violent, and demon-focused.” The unbound model is said to be “gentle, sublime, non-confrontational, and Catholic in nature, content and practice.”

The first objective of “unbound” model is to help victims of Satan through the use of a five-key approach: repentance in faith; forgiveness; renunciation; authority; and, the Father’s blessing. The five keys or principles help to avoid abuses in the deliverance ministry. In deliverance, the dignity of the human person is paramount. Hence, the deliverance minister is cautioned as follows:

- Avoid dialogue with demons;
- Look for root causes of demonic influence, that is, the primary entry ways that have been opened to demonic influence;
- Remove “legal” rights of demons.

As a model, the “unbound” approach can be mixed with other models. It, therefore, seems that the simplicity of the model is also intended to encourage others to use it. The “unbound” model also makes use of discernment. Some criticisms have been leveled against the “unbound model. First; the unbound model is said to be at variance with deliverance

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799 The “unbound” approach was developed by Neal and Janet Lozano of the Heart of the Father Ministries in Philadelphia, United States of America. As a first step to introducing the “unbound” model to CCR members and the priests and religious, the National Service Team organized two separate formation seminars. First for priests and religious from May 12—15, 2014; and the lay faithful from May 15—18, 2014. The two seminars were held at Adom Fie. Both sessions were facilitated by Matthew Lozano, the son of Neal and Janet Lozano. The theme was “Deliverance, Freedom and Belonging.”

800 Anthony Osei Assibey. Remark made at the formation seminar on May 13, 2015, at Adom Fie, Kumasi.

801 Matthew Lozano when reviewing the unbound model on May 13, 2015 at Adom Fie, Kumasi.


803 Lozano explains that in deliverance, one does not look for demons to confront or challenge but for doors that have been opened to the enemy.

practices in the Ghanaian religious space; a space which is characterized by sustained clapping and hooting at demons. Second; that it cannot be used at large healing and deliverance sessions. The restrictive nature of the model may deny several people from receiving healing and deliverance at crusades. Third, though the unbound model is described as “Catholic in nature, content and practice,” it does not totally dissociate from Pentecostal elements. The model makes use of a number of Pentecostal practices and elements.

Finally, as in the previous chapter, the question is asked: What role does the Archdiocese play in the formation or training of healing and deliverance ministers? It is important to know whether or not the Archdiocese features in the formations of the lay ministers because any mishap in the exercising of the charism of healing and deliverance has theological and pastoral consequences for the Archdiocese. However, data I gathered for this research do not indicate any initiative, either by the Archdiocese or any priest in the Archdiocese, to organize formation activities for the healing and deliverance ministers of the CCR.

5.9 Conclusion

The chapter has examined healing and deliverance services as a known activity of the CCR. First, it examined spiritual healing. People with habitual sins are taken through spiritual healing. The habitual sinner is asked to see the priest for the sacrament of penance. The sacrament brings spiritual healing. Non-communicants are also asked to see the priest; they are given counseling. The deliverance minister gets directly involved in the spiritual healing process if the sinner, after recourse to the sacrament of penance, continues to indulge in the same sin. This causes theological and liturgical difficulties. Why should a lay person assume the duty of healing a sinner of recurrent sin after the celebration of the sacrament of

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805 Focus Group Discussion involving healing and deliverance ministers on Monday, February 13, 2017, at the Holy Spirit Retreat Centre, Kuntunse. The hand-clapping and hooting at Satan are to facilitate the deliverance process.

806 Only those who go to communion can receive the sacrament of penance.
penance? Is the sacrament of penance not a healing sacrament like the sacrament of anointing of the sick?

The second healing is generally called *inner healing*. It is meant to heal memories and emotional challenges. Anger and resentment are among factors that cause emotional disturbance. Praying for inner healing has the potential of bringing about other healings. The other type of healing is *physical healing*. This healing tackles organic diseases such as eye, kidney, and cancer. Physical healing receives the least attention, possibly because any claim that this healing has occurred lends itself to empirical verification. This may account for the reason why it appears to be an uncomfortable area to engage in. The fourth is *deliverance*. The belief that human beings and their property can come under the influence of Satan and malevolent forces has given rise to deliverance. Thus, sufferings, sickness, and perennial accidents are among other factors that provide enough grounds for deliverance. In deliverance, command in the name of Jesus Christ is given to Satan and demonic spirits to succumb. Deliverance is a spiritual battle against Satan and his angels. Closely related to deliverance is *exorcism*. In healing and deliverance hermeneutics, exorcism is carried out by priests who are expressly chosen by the diocesan bishop. Unlike the others, exorcism uses the prescribed rites of the Church. Exorcism does not deal with sickness. The object of exorcism is the expulsion of demons.

The chapter also examined *demonic gateways*. Demonic gateways are ways through which demons enter human beings. Some of the gateways are hereditary and others are occultic practices. Furthermore, the chapter discussed the *minister* of healing and deliverance. It emerged that the CCR expects the minister to demonstrate living faith in God. Also, the minister must be confirmed by the prayer group to which he/she belongs. Loyalty to the Catholic Church and her teachings, that is, observing orthodoxy and orthopraxis, are essential qualities in choosing a minister of healing and deliverance. The chapter noted that
though the CCR has set criteria for choosing the ministers, information I gleaned from participant observations and interviews shows that the criteria set are hardly followed. Could this be interpreted to mean that for the CCR “when the soul needs first aid as urgently as the body one does not stop to theorize.”

Another issue that emerged from this chapter is the importance that is attached to discernment. Discernment is the ability to identify the falsehood of Satan and demonic forces. Discernment is seen as a vital gift of the Spirit. Counselling after healing and deliverance is another important issue that emerged from the chapter. Post-healing and deliverance counselling help to bring out issues which are previously unknown to participants. The one-on-one encounter between the healing and deliverance minister and the person seeking help helps to strengthen the healing process.

Finally, the chapter discussed the formation that the CCR gives to its healing and deliverance ministers. Though the Archdiocese of Accra and its priests have the ultimate responsibility for the training and formation of their members, none of the two bodies had organized any of such programmes for the healing and deliverance ministers of the CCR. The task of formation has been undertaken solely by the CCR.

Salient issues that emerged from some of the formation programmes are the affirmation of the existence of the devil; awareness creation of dangers in opening gateways, and ability of Satan to attack human beings by means of local infestation, oppression and possession. Formation on the “unbound” model shows that healing and deliverance can be non-confrontational. The model is devoid of shouting. The “unbound” model’s five keys—repentance, forgiveness, renunciation, authority, and the Father’s blessing—are to prevent

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abuses in healing and deliverance activities. The CCR engagements in healing and deliverance ministry appear to confirm the view of Kalu that Charismatic-Pentecostal Christianity takes the reality of malevolent forces seriously. Furthermore, the CCR’s warfare with demonic forces, which is viewed as an important theme, complements Kalu’s position that rejects the theory that demons were manufactured by African Christians.

Though the CCR is involved in healing and deliverance activities, some critical questions are: how do these teachings and practices of the CCR relate to the pastoral visions of the Archdiocese of Accra? How do the activities conform to the orthodoxy and orthopraxis of the Church? What effects do healing and deliverance activities have on the Catholic Church? What is the official response of the Archdiocese of Accra to healing and deliverance activities? How are parishes and priests to respond to healing and deliverance teachings and practices? The next chapter assesses the pastoral and theological implications of the Life in the Spirit Seminars, Growth in the Spirit Seminars, and the healing and deliverance activities of the CCR for the evangelizing mission of the Archdiocese of Accra.

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809 Ibid., 182.
Figure 5.1: Zonal Leaders and a Crusade
Figure 5.2: Healing and Deliverance Service
CHAPTER SIX


6.0 Introduction

The two previous chapters discussed some major religious/spiritual activities of the CCR in the Archdiocese of Accra. In examining the Life in the Spirit Seminars (LSS) and Growth in the Spirit Seminar (GSS), some salient issues that were discussed included the teaching sessions where participants praise and worship God. The teaching, praise and worship activities are essential in the CCR. For example, whether at local, zonal or archdiocesan prayer meetings, these activities are conducted with the Bible which participants learn at catechism and intensified through its daily reading. Praying for Baptism of the Holy Spirit (which the CCR calls Greater Outpouring of the Spirit) appears to be the most important activity of the LSS. It is at the LSS that participants are prayed over for the gifts of the Holy Spirit. Praying for Baptism of the Spirit is said to renew the sacramental baptism of the participants. In other words, through Baptism of the Spirit God helps participants to fan into flames their sacramental baptism. Commissioning service, which is another important activity of the LSS “initiates” participants into evangelization mission.810 The participants are empowered by the Holy Spirit to be actively involved in the evangelization mission811 of the Church.

Additionally, the previous chapters examined some of the charisms that are exercised by CCR members. It was noted that the charisms are gifts of God to some individuals in the

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Church purposely for the building up of the ecclesial community. Some of the charisms discussed included speaking in tongues, healing, deliverance and prophesy. Though the ultimate aim for giving the charisms is for the benefit of the Church, there have been reports of misunderstanding between priests and charismatic renewal members about this. The different types of healing activities that are known in the CCR were also examined. Furthermore, the chapter examined formation activities of the CCR. The numerous activities take place within the concrete life situations of parishioners in the Archdiocese of Accra. The implication is that all CCR activities have an impact---positive or negative---on the pastoral life and mission of the Archdiocese of Accra.

This chapter examines the implications of the activities of the CCR for the evangelizing mission of the Catholic Archdiocese of Accra. It addresses these implications through thirteen interpretive concepts, made up of eight prospects and five challenges. The prospects are: (1) Baptism in the Spirit and the post apostolic church; (2) Baptism in the Spirit and its experiential effects; (3) Baptism in the Spirit and the doctrine and practice of the church; (4) rediscovery of the charisms; (5) engagement in lay apostolate; (6) promoting Biblical pastoral ministry; (7) expressive worship; and, (8) essence of inculturation and Ghanaian religious worldview. The five challenges are: (1) tensions between hierarchical and charismatic gifts; (2) spiritual elitism; (3) dangers of fundamentalism; (4) “schisms;” and, (5) low recognition for the value of suffering.

6.1 Section I: Prospects

6.1.1 Baptism in the Spirit and the Post-Apostolic Church

Until recently, theological discourses did not give much space to the relationship that exists between Baptism in the Spirit and the Sacraments of Initiation. The term *Baptism in the Spirit* is not the invention of any specific group or movement in the Church, neither was it made-up by Pentecostal-Charismatics. It is an expression that came directly from Jesus himself when he told his disciples: “for John baptized with water, but before many days you shall be *baptized with the Holy Spirit*” (Acts 1:5). Through Baptism in the Spirit, Pentecostal-Charismatics contend that they receive “direct personal experience of God.” This experience of God has become “their best and deepest expressions.” In other words, the strong experiential character of their faith has literally become the number one driving force of their lives and mission. However, this is not a new development: Baptism in the Spirit has been the normative way, life, mission, and growth of the early Church.

The theological writings and reflections of a number of early Church Fathers attest to the fact that Baptism of “the Holy Spirit was a synonym for Christian initiation.” This is evident in the works of Justin Martyr, Didymus the Blind, among others. Other early

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813 One major theological effort which resulted in establishing the fact that Baptism in the Spirit (or what the CCR calls Greater Outpouring of the Spirit) has something to do with Christian Initiation was the Heart of the Church Consultation which involved a meeting of ten theologians and three Pastors. The meeting took place from May 6-11, 1990, at Techny, Illinois, in the U.S. The consultation made extensive use of the scholarly works of Fathers Killian McDonnell and George Montague titled *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries*.

814 The Sacraments of initiation are Baptism, Eucharist and Confirmation.


819 Ibid., 50.

Church Fathers, namely, Tertullian, Cyril of Alexandria, and Joseph Hazzaya, to mention a few, “clearly regarded the reception of charisms as integral to Christian initiation.”\(^{822}\) The early Church Fathers affirmed the New Testament teaching that Baptism in the Spirit is “the official liturgy, and of the church’s public life.”\(^{823}\) This is to say that being baptized in the Holy Spirit is a Christian initiation. The individual person who is the beneficiary of the Spirit’s gift is led to a new state of spiritual life and Christian responsibility, both of which are for the mission of the Church.

This section explores the phenomenon of Baptism in the Spirit within the tradition of three early Church Fathers — Tertullian, Cyril of Alexandria, and Joseph Hazzaya (a Syrian mystic who refers to some specific gifts of the Spirit).\(^{824}\) Tertullian instructed the Church of North Africa and admonished those who were newly baptized and were awaiting to receive the Eucharist at the same celebration as follows:

> Therefore, you blessed ones, for whom the grace of God is waiting, when you come up from the most sacred bath of the new birth, when you spread out your hands for the first time in your mother’s house [the church] with your brethren, ask your Father, ask your Lord, for the special gift of his inheritance, the distribution of charisms, which form an additional, underlying feature [of baptism]. “Ask,” he says, “and you shall receive.” In fact, you have sought and it has been added to you.\(^{825}\)

Tertullian regarded those who are about to receive the sacraments of initiation as blessed because of the gift of the Holy Spirit, a gift to be bestowed upon the newly initiated Christian. Furthermore, Tertullian encouraged the baptized to personally ask God for the gifts of the Holy Spirit. Tertullian’s standpoint rests on the presupposition that the Holy Spirit underlies and shapes the Christian’s response to the call of Christ. The response comes as a result of prayers for the gifts of the Holy Spirit.

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\(^{822}\) McDonnell and Montague, eds. *Fanning the Flame*, 16.
\(^{823}\) Ibid.
\(^{824}\) The three have been chosen because of their varied geographical locations, culture and tradition: Tertullian representing the Church in Africa, Cyril representing the Church of Jerusalem and Joseph Hazzaya that of the Syrian liturgy.
\(^{825}\) McDonnell and Montague, eds. *Fanning the Flame*, 16.
Cyril of Alexandria teaches of the transforming power of the Spirit. The Holy Spirit does not only transform the baptized into the likeness of Christ but bestows charisms on the newly initiated Christian. For Cyril of Alexandria, the distribution of the charisms is not limited to only a section of the people of God, i.e., the clergy, but also to believers who constitute the Church of God. This is because, as argued many times in this work, the evangelizing mission of the Church is not a prerogative of the clergy, but every baptized Christian.

Finally, Joseph Hazzaya mentioned some of the signs that followed the conferring of baptism, an indication that the baptized has received the gifts of the Holy Spirit. Some of these signs are speaking in tongues, words of knowledge or wisdom, songs, hymns, praise, glorification, joy, exultation and jubilation. Hence “baptism is also a charismatic event,” at least as taught by some of the scholars in the post apostolic age. The point ought to be stressed that the manifestations of the charisms in Christian initiation do not necessarily happen spontaneously. Sometimes they may manifest either gradually or at a later time in one’s spiritual development process.

The brief discussion has shown that the early Church saw an intrinsic connection between the sacraments of initiation and Baptism in the Spirit. Those who received any of the sacraments of initiation manifested some gifts of the Spirit which were for the benefit of the Church.

6.1.2. Baptism in the Spirit and its Experiential Effects

Since the beginning of the CCR, Catholics have adopted the term “Baptism of the Holy Spirit,” a distinctive characteristic of Pentecostal-Charismatic Christianity. However, a

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826 McDonnell and Montague, eds. *Fanning the Flame*, 17.
827 Ibid., 19.
828 Ibid., 20.
829 Ibid.
830 As was indicated in chapter four, the CCR of Ghana prefers to call this phenomenon “Greater Outpouring of the Holy Spirit.”
study of the phenomenon shows that the CCR’s understanding of the concept differs from that of Charismatic-Pentecostal Christians. The CCR holds the “belief that the Holy Spirit was already given in the sacraments of baptism and confirmation.”

Through sacramental baptism one truly receives the Holy Spirit and His gifts. The same happens in the sacrament of confirmation and the other sacraments. This understanding markedly differs from the teaching which gives the impression that “only through a pentecostal experience that a person really received the Holy Spirit.” While one may receive the Holy Spirit through sacramental baptism, confirmation, and Eucharist, one may also receive it by means of Charismatic-Pentecostal experience. However, there are two senses or moments by which Baptism in the Spirit is understood by the CCR. These are the theological and experiential senses or moments.

What then is this experiential aspect of the Holy Spirit and what implication does it have for the evangelizing mission of the Catholic Archdiocese of Accra? The experiential aspect of the Baptism in the Spirit is the conscious awareness of the Holy Spirit in one’s life. In other words, it is the moment when the Holy Spirit, who was earlier received at the

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831 Sullivan, Charisms and Charismatic Renewal, 62.
832 Ibid.
833 There are at least two ways of theologizing about the baptism of the Spirit in the Catholic Church. One is to look upon it “as a special grace, a new imparting of the Spirit unrelated to any immediate sacramental context. This view is based on the quite valid supposition that there can be multiple impartings of the Spirit.” This non-sacramental view appeals to Pentecostal-Charismatics since they do not have a highly sacramental polity. This view was promoted by Francis Sullivan. “The other view, which was the principal theological stance adopted at the beginning of the CCR, relates the baptism in the Spirit to water-baptism or to the rites of initiation… [Baptism, Confirmation, Eucharist]. “The baptism in the Spirit in this instance is a bringing to awareness and a new actuality the graces of initiation already received. In no way does this imply that the original act of baptism was deficient or inadequate. Nor is it just a psychological moment. …” This actualization is informed by the scripture text: “I remind you to rekindle the gift of God that is within you through the laying on of hands (cf. II Tim. 1:6; I Tim. 4:14). Some of the proponents of the second view, the sacramental approach, (with some variations) are Cardinal Suenens, Rene Laurentin, and Kilian McDonnell. See McDonnell & Montague, Christian Initiation and Baptism in the Holy Spirit, 93-6.
834 Sullivan, Charisms and Charismatic Renewal, 62.
835 The point has been made that the reception of Baptism in the Spirit is not an indication that a second Baptism has been received. Cf. Kilian McDonnell and George T. Montague, eds. Fanning Into Flames: What Does Baptism in the Holy Spirit Have to Do with Christian Initiation? (Collegeville, Minnesota: The Liturgical Press, 1991), 9.
836 This section examines only the experiential sense or moment since it is more relevant to our discussion. The other sense or moment falls within the broad area of systematic theology.
The resultant effect is that the baptized person develops an intimate relationship with the Holy Spirit. These were the experience of some of the respondents discussed in chapter four. As noted, the awareness that comes to such CCR members is also accompanied by evidence of the Spirit’s power which includes the zeal for missionary activities.

However, questions have been raised about the experience of the Holy Spirit which CCR members fondly talk about. For instance, in an interview, a priest was at a loss as to why the CCR places so much emphasis on the Holy Spirit and the experience they claim to have of the Holy Spirit. The priest wondered why “They [CCR] are making the Holy Spirit as the most important [object] of worship.” In the opinion of the priest, it is improper for such a claim to be made. The priest argued that once he has been baptized, he has the Holy Spirit. The Holy Spirit is also in the Eucharist which he receives each time he celebrates Mass, for “the Eucharist is the greatest gift of all.” Furthermore, the priest makes the sign of the cross everyday and by that action he has the Holy Spirit. As far as the priest was concerned, the sacraments of baptism, Eucharist, and the signing of oneself in the name of the Trinity were enough evidence for one to lay claims to the presence of the Holy Spirit and his impact on the life of the Christian. This means that there is no need for anyone to recount any special experience with the Holy Spirit outside of what could be considered a formal church

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838 See Ibid., 62.
839 The interview was on June 30, 2017, at the rectory of the priest. The priest may be described as an elderly priest. He has done more than 30 years of priestly service. Ethical consideration does not allow me to disclose the name of the priest.
liturgical celebration. In other words, the celebration of the sacraments is itself an experience of the Holy Spirit.

For the CCR, the Holy Spirit is ever-present and manifests Himself in the Christian upon being bestowed with the gifts of the Holy Spirit after the Baptism in the Spirit. The followers or believers of Jesus — prior to being labelled Christians at Antioch — gathered to pray and break bread together. Cox sees the experience of the first Pentecost as vital for some people especially those “who are discontented with the way religion or the world in general is going.”

Relating the narrative of the day of Pentecost in the Acts of the Apostles, Waldo Cesar notes that some Christians are “proclaiming the rediscovery of that singular event” such that “they also cultivate the enthusiasm and energy of the early Christian experiences which in general have been lost by the established Protestant churches and by the Catholic Church.”

The rediscovery is what the CCR has attempted to demonstrate over the years. The experience of the Apostles on Pentecost Day has served as an inspiration to CCR members. Here is a group of Apostles who are fearful and uncertain about their lives and what the future holds for them despite the promise they have received from Jesus Christ (Cf. Acts 1: 4-8). The Apostles (and the disciples) were spiritually orphaned upon the death of Jesus. Even after the resurrection they had to contend with a volatile mixture of hope and despondency. It was on the day of Pentecost that the experience of being spiritually orphaned and despondent became a transformative and empowered reality as they ventured out on mission.

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As the first Pentecost has served as an inspiration, with its promises and ability to change lives,\(^842\) so the CCR members appear to look to their own transforming effect after the Baptism in the Holy Spirit for similar promises and changes that offer them hope, and for a better evangelizing mission of the Church. It seems that it is “the experience of God, not about abstract religious ideas,”\(^843\) that is the most potent inspiration of the CCR. In this experience, the presence of God becomes vivid and alive. Additionally, God, through the power of the Spirit, takes real interest in the lives of his people.\(^844\) In this sense, God is not perceived to be uninterested in human affairs but is right in the midst of his people, sees their struggles and has solutions to all the challenges that confront them.\(^845\) Taking the first Pentecost experience as a point of reference, it may be argued that the experience of the Apostles on the day of Pentecost is not a one-for-all experience limited only to them or the early Church. But that anyone who desires the outpouring of the Spirit may have a similar experience. The CCR appears to work with a faith that embraces the transformative and empowering potentials of the Pentecost experience; the Holy Spirit emboldens the believer to engage the gifts of the Spirit as a prophetic response to the Church’s mission.

It is such experience of the Holy Spirit that has largely contributed to the burgeoning of the Pentecostal-Charismatic Christianity. As explained in this work, in a matter of a little over one hundred years, the rate of growth of Pentecostal-Charismatic Christianity worldwide has never been seen in the entire history of the church. Hollenweger describes such a phenomenal growth as “stupendous.”\(^846\)

The significance of Pentecostal-Charismatic phenomenon in the Church makes Asamoah-Gyadu contend that “the difference between a Pentecostal Christian and one who is not is

\(^{842}\) Cox, *Fire from Heaven*, 4.
\(^{843}\) Ibid., 5.
\(^{844}\) Ibid.
\(^{845}\) Ibid.
that for the Pentecostal the Spirit is an experience but for the others simply a doctrinal concept.

Asamoah-Gyadu has overstated his case since in the Roman Catholic Church, for instance, the Holy Spirit does not remain a doctrinal concept but is experienced through the reception of the sacraments of initiation, among others. It seems that what Asamoah-Gyadu has in mind is the point made by Omenyo and Anderson, for instance, that Pentecostal-Charismatics appear to lay much emphasis on the experience of the Holy Spirit than historic mission Churches.

Other commentators have also argued that the experiential aspects of Christianity have been responsible for the development and spread of Pentecostalism. Contrasting Pentecostal-Charismatic churches with historic mission churches, it is noted that whereas the former has recognized and paid serious attention to this experiential dimension of the Spirit, the latter appears not to have done much about the same experience. Furthermore, some Pentecostal movements in Ghana have argued that the inability of the historic mission churches to be part of what Asamoah-Gyadu calls “pneumatic Christianity” has been responsible for the inability of believers to encounter God in a much personal way. This impression is contentious and is likely to be countered by historic mission churches that they are also Holy Spirit inspired churches and, as such, do experience God personally in their own contexts and traditions.

The ability of Ghanaian Charismatic-Pentecostal Christians to give personal testimony of their experience of God in whatever way is akin to Hollenweger’s assertion about oral theology as an operation:

not through the book, but through the parable,
not through the thesis, but through the testimony,

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850 This concept runs through a number of the pages of Asamoah-Gyadu’s book, *Contemporary Pentecostals*.
The CCR seems to be more concerned about having practical and personal experience of the Holy Spirit than giving a thought to theological and academic discourses of the Holy Spirit. Even when they stress on theological and academic discourses, as some of the leadership do, especially in their teachings at Pentecost Novenas, formation programmes and seminars in parishes, they manage to also talk about their own personal experience with the Holy Spirit. The CCR, in all practical terms, seems to express the experience in God while avoiding the formulation of theological ideas in difficult western philosophical thought patterns. Veli-Matti Karkkainen, a renowned scholar from Finland, made a similar observation, arguing that:

For Pentecostals, experience came first, theology followed. “In the beginning there was an experience and a testimony, then came an explanation in the form of theological construct.” The major mode of Pentecostal theology has been from the beginning orality- and still in the Two-Thirds World. Although western theological scholarship has tended to downplay the oral way of doing theology, as something “primitive,” there are certain strengths in it. Because “our knowledge of God is relational, and not merely informational, theology can be better expressed orally, because that is the primary mode of relational communication among ordinary people in the community of faith.”

Pentecostal-Charismatic churches do not work from the theological standpoint of catechism. It is commonplace among Pentecostal-Charismatic churches in Ghana that “those who seek ‘membership’ do not have to go through a catechism.” Such a view and standpoint is based on a theological scepticism of catechism as a western model of rational logical syllogism, a syllogism that breeds learning within the theoretical and intellectual framework

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852 Hollenweger, Pentecostalism, 196.
854 Asamoah-Gyadu, African Charismatics, 12.
of what Paolo Freire, a Brazilian social philosopher, called the “banking concept.” The banking concept privileged the imposition of techniques, ever dismissive of God’s gift to an individual, a people, a community, or a society. The task of the Church is an authoritative listening to the promptings of the Holy Spirit within the faith community. The promptings of the Holy Spirit have practical consequences for God’s church and children.

Catechism is not a banking concept, but an invitation to open oneself to the prophetic commands of the Church, a command grounded in the Holy Spirit, directing attention to the signs of the moment. Unlike Pentecostal-Charismatics, CCR members who seek any of the sacraments of initiation go through catechetical instructions, a life-transforming process of which they have no difficulty with.

6.1.3 Baptism in the Spirit and the Doctrine and Practice of the Church

CCR members situate their “deep love for the Church and its doctrine and practices” within their faith response to the experience they have after their Baptism in the Spirit. The outcome of this “deep love” is that it is said to have made a number of the members to attend Holy Masses and to receive Holy Communion faithfully and on regular basis. While in previous times attending Church services was a burden, the situation is said to have changed for many of the CCR members. Furthermore, instead of going for Mass just to fulfill a Sunday obligation and not necessarily to have a personal and intimate meeting with Jesus, there is now a better understanding of what the Holy Mass means for these CCR members. Participation at Mass has become “a father-son encounter which is undertaken actively, consciously, and devotedly.” This means that for such persons, they now have a better

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856 Interview with George Musey on January 12, 2016.
857 This was how the Council of Elders of the CCR summed their new experience with the Church and its doctrines in a focus group discussion on April 12, 2017.
858 Focus Group Discussion with Council of Elders with CCR, April 12, 2017.
appreciation of the Holy Sacrifice, the obligations it imposes on them, and, the spiritual benefits they gain from it.

As the highest point in the spiritual life of Catholics, it could be a challenge to the pastoral ministry of the Archdiocese of Accra if the Eucharist, which is the sum and summit of the faith of Catholics, is not understood and lived for what it is really meant to be. This is because in Catholic Sacramental theology, the Eucharist is the source and summit of ecclesial life. Hence, non-appreciation of the Eucharist by a Catholic has the potential to affect his or her relationship with the other sacraments, and by extension the Church. Because the “The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented towards it.” The significance of the Eucharist and its celebration gives the participants a taste of the eternal life to come because by it Catholics unite themselves “with the heavenly liturgy.” As a result of the love for, and the new orientation to the Eucharist, it is not only Mass attendance that has come to be appreciated, but also the rate of frequency of the reception of the Eucharist.

Another pastoral implication for the evangelizing mission of the Archdiocese can be traced to the kind of relationships which the CCR as an ecclesial movement, either in theory or practice, has with popular traditional prayers and devotions such as the Rosary, Stations of the Cross, and visits to the Blessed Sacraments. These traditional prayers and devotions are either private or communal prayers and are all para-liturgical activities in the Church. Their popularity comes from the fact that they are regarded as effective prayers. This is because petitions to God are said to have been answered by praying and participating in

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859 Catechism of the Catholic Church, 1327.
860 See Lumen gentium, 11; Catechism of the Catholic Church, 1324.
861 Catechism of the Catholic Church, 1324.
862 Ibid., 1326.
863 The popular devotions are so called because they appeal to a large number of the members of the Church.
865 McBrien, Catholicism, 1067.
these traditional prayers. These prayers and devotions “appeal to religious feelings.”

There is no doubt that the Rosary, for example, which has been in use since the early part of the twelfth century, is among the best known of these prayers and devotions.

Though Catholics are expected to participate in traditional private and communal prayers, it is not uncommon to hear of difficulties some CCR members have with Marian devotions, particularly the praying of the Rosary. The difficulties stem from the notion that after one has been filled with the Holy Spirit and is operating in the charisms, one does not need any “intermediaries.” Hence the mediation role of Mary, in particular, in Catholic systematic theology and praxis, and its relationship with the gifts of the Holy Spirit has not only posed challenges to some CCR members but has led to others leaving the Church.

In interviews and focus group discussions, it was mentioned that some CCR members “do not pray the rosary, [and they] don’t go to communion.” In two separate focus group discussions involving Council of Priests members, it was asserted that some CCR members “underestimate certain Church doctrines and teachings, for example, confession and Mariology, [and the] praying of the rosary.” It was also stated that some do not recite the phrase “pray for us sinners” in the Hail Mary, while some others do not say the sorrowful mystery when praying the rosary. These observations confirm the notion among some Catholics that some CCR members, though in the Church and claim to have special experience of the Holy Spirit, do not keep nor value the importance of Catholic doctrines and practices. The non-conformist attitude of some CCR members, despite what they say

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866 Ibid.
867 Ibid., 1088.
868 The Rosary is said to have begun as a substitute for the 150 psalms. While the elite and the educated members of the Church, especially the clergy, could have easy access to the Psalter and used it as prayers, the other members of the Church who formed the majority could only find spiritual fulfillment in the Rosary which they prayed by counting one hundred and fifty pebbles (beads).
869 The interviews and focus group discussions took place on June 30, 2017 and July 6, 2017, respectively.
870 One of the priests who took part in the discussion did not “fully” agree with the claim though he failed to explain what he meant by that.
about their experience of the Spirit, has been of a major concern for priests and lay faithful who sometimes show their disaffection for the CCR. This tension was more pronounced in the early years of the CCR in the Archdiocese. However, the conscious periodic teachings and formation activities that the leadership embarked upon appeared to have helped in bringing a good number of such CCR members in line with Catholic doctrines on Mariology in particular.

In contrast, this research has found out that many CCR members may be described as Marian devotees. This assertion has been confirmed by Father Samuel Filton-Mensah who has observed that “the members participate in Marian activities in the Archdiocese and also give talks on Marian Devotions and other traditional practices in many parishes in the Archdiocese.” The members of the Council of Elders of the CCR are also involved in activities that promote popular traditional prayers and devotions through their teachings and participation in these prayers and devotions. A number of other CCR members do the same.

Some practical activities that some members of the CCR adopt to show that there is no tension between them and the devotions of the Church is the praying of at least a decade of the rosary to start CCR prayer sessions. In an interview on the CCR and the Church doctrine, John Tetteh, his wife Comfort Tetteh and Godfried Nyakpo, all foundation members of the CCR in Tema, did not only speak highly of the Rosary but gave individual testimonies of the efficacy of the Rosary. These CCR members appear to have no

871 Father Samuel Filton-Mensah is the Archdiocesan chaplain of the CCR. He was appointed by the Archbishop in 2016. He is also the Holy Spirit Cathedral Administrator.
872 Interview on July 18, 2017, at the Holy Spirit Cathedral.
873 Focus Group Discussion on April 12, 2017, at CCR secretariat, St. Paul Parish, Kpehe-Accra.
874 This has been the regular feature at the prayer meetings of the CCR at Our Lady of Mercy Catholic Church, Tema.
875 The separate Interviews were conducted on May 25, 2017, at the residence of the Tettehs in Tema.
876 In the course of an interview John Tetteh pulled out a Rosary from a little red-packet leather bag in his pocket, raised it and exclaimed, “This is my weapon.” Nyakpo, on his part, pointed to the rosary on his neck and the other in the pocket. These were shown as a testimony of the “spiritual weapons” they always carry.
difficulty “harmonizing” their “charismatic gifts” with the traditional practices of the Church. They not only pray the rosary and actively participate in the popular traditional Catholic practices but also promote such practices as seen in their distribution of the Rosary. They do this as their contribution to the promotion of evangelization mission of the Church. Thus, it is a surprise to some commentators that most Catholics who become active members of the CCR also express deep appreciation for traditional Catholic practices. This is contrary to the perception that Catholics who go through the LSS and receive baptism of the spirit abandon the Church. Vinson Synan, one of the foremost American Charismatic-Pentecostal historians also notes this when he states that “Even more incomprehensible to the older Pentecostals were claims by Catholics that their experience of the rosary, the confessional, and devotion to Mary were deepened after receiving the baptism in the Holy Spirit.”

The experience of the Holy Spirit and the reception of His Gifts have helped some Catholics to have a deeper appreciation and understanding of traditional practices.

What pastoral implications do the above discussions have for the evangelizing mission of the Church in the Archdiocese of Accra? It is noted that the two synods of the Archdiocese of Accra had the objective of renewal 878 of the local Church. Similarly, the main objective of the CCR is geared towards renewal of the members. Both the Archdiocese and a movement within it have the same goal: to make the members of the Church better Christians, better Catholics; to make their faith and practice “come alive.” This is where the Archdiocese can tap into the activities of the CCR for its evangelizing mission since “Jesus

with them. Comfort Tetteh on her part explained that she kept her rosary under her pillows and prayed it before sleeping. All three said they had taken as their mission the distribution and promotion of the Rosary.
878 Renewal has also been the objective of Vatican II.
baptizes in his Spirit, and he does it how and where and when he wants to.”  In the words of Christian Goncalves Baeta, “God is the originator of the mission and the first missioner is Christ who, at the same, is himself the content of the mission.”  By sending himself God is aware of the mission landscape. He already knows the challenges and successes that will be encountered. Nonetheless, he does not relent in inspiring humans to be involved in the missionary enterprise.

In recognizing the importance of Baptism in the Spirit and its relations to the sacraments of initiation, and how this can help in “renewing the church and fulfilling our vocation and mission,” the Archbishop endorsed the recommendation of the Synod Fathers and Mothers. He therefore instructs as follows:

The Archdiocese should put in place programmes of post-Confirmation (mystagogical) catechesis for the ongoing formation of our Catholics in the parishes and through the various pious societies; (for example the Life and Growth in the Spirit Seminars of the Catholic Charismatic Renewal Movement).

Hence, it has been the expectation of the Archbishop that when activities like LSS and GSS become an integral part of the pastoral plans of ecclesial societies and parishes they (LSS and GSS) will contribute to the renewal of vocation and mission of the Archdiocese. This is important because baptism has remained an “unreleased” sacrament for many Christians. The fruits that these Christians are expected to bear have remained “locked up.” There is

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therefore a dysfunction between the reception of the sacrament of Baptism and the non-use of it.

A number of factors may be responsible for this. For example, a Christian who was baptized as an infant would normally have had the faith uttered or supplied on his behalf by his parents, sponsor or godparent. But if the environment in which this child grows and develops is devoid of sound Christian faith and practice, there is the likelihood that he will not practice his faith.884 As far as such a Christian is concerned, free and personal decisions may not be made for Jesus, let alone to decide to be his disciple. A similar situation may even happen to any person who received baptism in his adolescent age. In both cases, dysfunction instead of synchronism may occur. In other words, there will not be any harmony between God’s action and the baptized persons since they do not make the effort to live out the grace of the sacrament.885 Baptism in the Spirit, which is the major focus of the LSS, can immensely contribute to the renewal of the Church for evangelization mission since it is the grace of Pentecost.

6.1.4 Rediscovery of the Charisms

a. The Charisms in Pastoral Ministry

The Holy Spirit empowers and also enables recipients of His gifts to work towards “the renewal and building up of the Church.”886 Different charisms are given as the Spirit so desires. Some persons may be endowed with “simple” (“ordinary”) gifts while others may receive “very remarkable” (“extraordinary”) charisms.887 Extraordinary charism is not more important than ordinary charisms. This is because the church is the ultimate beneficiary of the two kinds of charisms. Hence, it is theologically and pastorally unnecessary to compare

884 Ibid.
885 Ibid.
886 Lumen gentium, 12.
887 Ibid.
charisms. This is the intention of Vatican II when it teaches that “Whether these charisms be very remarkable or more simple and widely diffused, they are to be received with thanksgiving and consolation since they are fitting and useful for the needs of the Church.”

Priests and lay ministers in the church appreciate and engage the charisms in their ministry in the church. However, there larks a danger — the abuse of the charisms. The charisms are for the services of the church, i.e., renewing the face of the earth via the church. The charisms are not for purposes of power and control. One of the ways of making sure that the charisms are engaged for the purposes of renewal; one that transcends individual interests is by guidance or monitoring. In an interview, John Tetteh explained that spiritual guidance of CCR meetings were necessary efforts to check the plausible abuse of the charisms. For example, at Our Lady of Mercy Catholic Church, Tema, the CCR involved the spiritual expertise and directions of Father Martin Wels, the parish priest, and two close affiliates of the CCR, Fathers Kizito Abizi and Matthias Nketsia.

While some precautionary concrete measures have been taken by some priests to prevent the misuse of the charisms by the CCR in the parishes, not much effort has been spent in teaching about the charisms and their benefits to the pastoral ministry of the church. Rather, attention seems to be on the CCR and on how they are misusing (or using) the charisms. Expressing their opinions on some of the reasons why less emphasis has been given to teaching and practice of the charisms, almost all respondents made reference to the

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888 The CCR identifies at least twenty six (26) charisms which are derived from scripture, and the tradition and teaching of the church. The charisms are arranged in alphabetical order: administration, craftsmanship, celibacy, discernment of spirits, exhortation/encouragement, evangelist, faith, giving, healing (and deliverance), helps, hospitality, intercession, knowledge, leadership, mercy, miracles, missionary, music, pastor/shepherd, prophecy, service, teaching, tongues, voluntary poverty, wisdom and writing; See St. Mary’s Parish, Journey of Discovery: Spiritual Gifts Seminar (Ottawa, Ontario, n.d.), 12.

889 Lumen Gentium, 12.

890 The interview was on May 25, 2017 at the residence of John Tetteh Tema, Community One.

891 Father Wels attended the Tema CCR prayer meetings. The local CCR leadership met every month with Father Abizi and eventually Father Mathias Nketsia (now Archbishop Emeritus of Cape Coast). The latter held healing and deliverance services which were patronized by several persons including non-Catholics.
Corinthian experience (cf. I Cor. 12) where some misused the charisms to the detriment of the building up of the community. It was the contention of Paul that the church at Corinth abused their experience of charisms and he took steps to address the issue. The abuse, for example, manifested in the pride others took in speaking in tongues. These believers considered “themselves elite receivers of the Holy Spirit.” The speakers did not only put themselves in a unique relationship with the Holy Spirit, but also “belittled the other charisms.” The beneficiaries of the gifts of the Spirit exalted themselves more than the others and also made mockery of the other gifts from the same Spirit. Why should the same Spirit endow someone with gifts, and the recipient of that gift turns around to frown upon the other gifts of the same Spirit? Why appreciate a gift in you and despise a different gift in another person even though you all received your respective gifts from one and the same source? What could have made someone value one gift of the Spirit more than another gift of the same Spirit? These are a few examples of the confusion that erupted in the Corinthian Church.

It was because of this that some commentators, both in theory and practice, have regarded the charisms as a sensitive subject matter which has the potential of destroying the unity of the Church. Such was also the argument of Cardinal Ernesto Ruffini, the Archbishop of Palermo, Sicily, during the second session of the Second Vatican Council in October 1963. Cardinal Ruffini sounded a strong note of caution about the dangers of the council initiating a discussion on the charisms. He argued that the charisms “are extremely rare and altogether exceptional,” and advised: “Let us not speak of charisms here, in Vatican II. They were for the distant past, not for the Church of the present day.”

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did not only argue about the possible dangers that the promotion of the charisms may bring, but also did not see their relevance to the church in these contemporary times. Cardinal Suenens was of a different opinion. He argued that the charisms “are of vital importance for the building up of the mystical body.”

Cardinal Suenens’ position prevailed, leading to the Conciliar statement on the charismatic gifts.

Giving an assessment on how the charisms reflect in the activities of the CCR, Archbishop Palmer-Buckle argued that:

The CCR has helped to bring to the fore after Vatican II, the importance of the Holy Spirit—that He (the Holy Spirit) is alive in the Church and that the gift of the Holy Spirit has always been there. Maybe we of the hierarchy have not acknowledged him enough. Second, the strength of the CCR is the fact that it laid great emphasis on the Word of God; reading the scriptures, knowing the scriptures, and sharing the scriptures. We have to admit that Vatican II talked about Dei Verbum but it remained more as a doctrinal teaching. In the CCR, people began to read the word of God and to encounter Jesus in his word. The third gift is joy in being Christian; in living Christian life with joy. Thanks to the CCR Christianity began to be joyful. Through the CCR, Christianity began to see the importance of singing, praising and glorifying God for the many blessings we have. Fourth, another strength of the CCR was it [because I saw my father go through it] led people into sharing; sharing the goods they have, both spiritual and material. It created a deeper sense of fellowship in the Church. Fifth, the feeling of being called to service in the Church, witnessing Christ by service both in the Church and outside the Church. These I experienced personally as a priest, I experienced personally as a bishop. These are the gifts that I have seen.

The Archbishop raised key issues in his statement: the inevitability of the Holy Spirit in the church, the importance of Word of God, the exuberant worship through “singing, praising and glorifying God,” “sharing,” and witnessing to Christ’s call to “service.” These five key issues are indicative of the embedded nature of the charisms and their inevitability in the evangelizing mission of the Archdiocese.

The five key issues, local expressions of the charisms, are prominent in CCR activities, and are exercised in the teaching ministry of the Archdiocese. In other words, this gift of the

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897 Sullivan, Charisms and Charismatic Renewal, 10.
898 The outcome of the discussion made the Council Fathers to include in Lumen gentium, 4, 7 & 12.
899 The interview was conducted on July 10, 2017, at the residence of the Archbishop.
900 See below the Archbishop’s evaluation which is a challenge to the evangelizing mission of the Archdiocese.
spirit does not only remain within the confines of the CCR, but has been placed, so to speak, at the door steps of the Archdiocese. This is because when it comes to teachings on the Holy Spirit, charisms, morals, sacraments, ministries, decalogue, Trinity, Mariology, traditional Catholic practices, scriptures, creed, to mention a few, it is often CCR members who are called upon to help. The teaching gifts also extend to the talks that are given at individual ecclesial movements, associations and societies. They are also most of the time in the forefront of some spiritual activities in the Church. The CCR has come up with new areas of teachings on the doctrines of the Church.

The CCR in the Catholic Archdiocese of Accra is privy to the ecclesial benefits of the charisms, as well as the dangers concerning the misuse and misinterpretations of the Holy Spirit and his gifts. Privy is more than being in the know. Privy is a confessional humility that leads to openness to the Holy Spirit and his gifts. It is this openness that guides CCR activities in the Catholic Church in Accra to date. Furthermore, the CCR activities move the gifts of the Holy Spirit to the everyday spiritual life and activity of the Christian, with the charisms building up the ecclesial community. In a word, the CCR has helped to restore the charisms in the Church, alerting Catholics to the ever-presence or ubiquity of the Holy Spirit in the church. The ubiquity of the Holy Spirit prompts an air of inevitability about the power and efficacy of his gifts. The inevitability involves taking:

the spiritual gifts seriously at the level of the local church (for Catholics [in] the diocese) and believing that the church cannot adequately fulfill its calling and mission without the equipment of all the charisms of the Holy Spirit. Charisms need

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901 These are seen at the annual celebrations of the Catechetical Week, Laity Week, Week of Christian Unity, Christian Home Week, Bible Week, Pentecost Novenas, etc. In two focus group discussions involving members of the Archdiocesan Priests Council on Thursday, July 6, 2017 at the Holy Spirit Cathedral, it was mentioned that CCR members are not only gifted in giving talks at parishes but are changing their previously held anti-Catholic views on Mariology and other doctrines.

902 The CCR in the Archdiocese has come up with the “School of the Sacraments” during which the Seven Sacraments are taught. The facilitators are mostly made up of Priests and CCR members. The “School of the Sacraments” has been organized in Sacred Heart Catholic Church, Derby Avenue, and Martyrs of Uganda Catholic Church, Mamprobi for members of Zone One of the CCR. It has also been organized for the parishioners of St. Kizito Catholic Church, Nima.

903 Focus Group Discussion with CCR Council of Elders on Wednesday, April 12, 2017.

to be added to Word and sacrament as means of grace, as instruments of divine life.\textsuperscript{905}

From the above discussion, it seems that the overall benefits of the charisms to the evangelizing mission of the local church outweigh the inherent dangers of the same charisms. Therefore, it may be argued that “we are living in what might be called an age of charisms.”\textsuperscript{906} The charisms act as fulcrums from which the church witnesses to its prophetic mission.

\textbf{b. Formalization of Healing and Deliverance Ministry}

The \textit{Ecclesia in Ghana} of the First National Pastoral Congress of the Catholic Church in Ghana, spotlighted the seemingly lack of healing and deliverance activities in the mainstream pastoral ministry of parishes.\textsuperscript{907} The absence of this essential component of Jesus’ ministry meant that certain needs of Catholics could not be met. However, the \textit{Ecclesia in Ghana} acknowledges the CCRs’ healing activities in parishes (and the church in Ghana).\textsuperscript{908} The \textit{Ecclesia in Ghana} called for a systematic parish pastoral strategy that incorporates healing services and counselling sessions to cater for the needs of Catholics.\textsuperscript{909} It was the contention of \textit{Ecclesia in Ghana} that “The Parish Priest’s ministry of shepherding could be more effective by training some of the key lay Renewal [CCR] leaders and getting them involved in his pastoral apostolate.”\textsuperscript{910} The document sees healing and deliverance services as an essential element among the ministry of priests and any omission of it makes the shepherding role of the priest incomplete. Since the CCR is already engaged in healing and deliverance services, an activity which “flowed naturally out of the baptism in the Spirit

\textsuperscript{905} Hocken, “What Challenges Do Pentecostals Pose to Catholics?” 52.
\textsuperscript{907} Osei-Bonsu, ed. \textit{Ecclesia in Ghana}, 146.
\textsuperscript{908} Ibid.
\textsuperscript{909} Ibid.
\textsuperscript{910} Ibid.
experience,” it was not difficult for Ecclesia in Ghana to identify it [CCR] as the most appropriate ecclesial movement that can effectively partner priests in this collaborative ministry.

Ever since healing and deliverance activities became a known practice in the Ghanaian socio-religio-cultural space, largely through the activities of the Charismatic-Pentecostal Churches, and CCR movements in Catholic Churches, debates have raged on whether it is relevant to include the phenomenon in the evangelizing mission of the Catholic Church. The question about the relevance of healing and deliverance services was also a specific question that emerged in the Archdiocese of Accra during preparations for its Second Synod in 2009. The Instrumentum Laboris of the second synod explained that majority of respondents favoured the introduction of healing services in the Catholic Church. The respondents described the call as “a welcome development.” Healing services are not formulaic. They are according to the promptings of the Holy Spirit. Thus, healing services may vary from parish to parish. Despite the differences, certain common elements run through these services. Some of these elements are “prayer, singing, dancing, sprinkling of holy water, anointing with oils and deliverance.” However, some members of the Archdiocese expressed reservations about the healing services because “there are already healing elements in the celebration of the sacraments.” In addition, healing services were associated with Charismatic-Pentecostal Churches.

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911 Ibid.
912 As was argued, the Baptism in the Spirit or what the CCR calls Greater Outpouring of the Spirit was the Holy Spirit’s Gift that has been bestowed on the Church with the manifestation of visible signs as proclaimed by the Lord: “And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover” (Mark 16:17-8).
913 Catholic Archdiocese of Accra, Instrumentum Laboris, 73.
914 Ibid.
915 Ibid.
916 Ibid.
Though the sacraments, especially anointing of the sick, penance and the Eucharist, and sacramentals such as holy water, scapulars, blessed salt and holy rosary are all “useful for healing and protection,” the Church does not exclude healing and deliverance services through the use of charisms. Hence, the Pastoral Guidelines for the First National Pastoral Congress encourages priests “to organize regular healing services.” In the Archdiocese of Accra, the concept “healing services” has come to be associated with charismatic healing and deliverance services. Thus, it is no coincidence that CCR services are replete with healing and deliverance prayers. Furthermore, the call on priests and parishes to have healing services on regular basis point to its importance in the evangelizing mission of the Church in Accra.

The healing services are important pastoral response to the needs of the people of God. Hence, for the Church to remain a credible witness to its prophetic call, it cannot but take the phenomenon seriously. Some Catholics in the Archdiocese of Accra “feel threatened by the vicissitudes of life, including all kinds of distress, sickness, infertility, persistent physical and psychological illness.” In the face of these threats, these Catholics hardly turn to fatalism, nor resign themselves sayings: “Nothing can be done about it,” “You can’t change the world,” “You must be practical and realistic,” “There is no hope,” “There is nothing new under the sun,” “You must accept reality.” On the contrary, strenuous efforts are made to find spiritual solutions, including spiritual healings to these challenges. The search for solution may take the sufferers to different places including non-Catholic

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917 Ghana Catholic Bishops Conference, Pastoral Guidelines, 9.
918 See Adoboli, “Investigating the Relationship,” 77.
919 Ghana Catholic Bishops Conference, Pastoral Guidelines, 9.
920 Ibid.
921 Ibid., 8.
922 An unacceptable philosophy.
and even non-Christian centres\(^{924}\) since the belief is that there are almost always solutions to any life-threatening issues and any of such places may be of great help.

c. **Battle against Demonic Forces**

The Catholic Church in Ghana affirms the existence of malevolent forces.\(^{925}\) The *Pastoral Guidelines* for the First National Pastoral Congress referred to the deliverance ministry of Jesus and indicates that “There were several cases of demonic possession and exorcism of these demons by Jesus.”\(^{926}\) Prior to the advent of Charismatic-Pentecostal Christianity, theological discourses in the Catholic Church in Ghana about demonic forces were not common. The CCR has waged relentless war against sickness and demonic powers and in so doing it has brought to the open discussions of the work of Satan and its cohorts. The CCR’s open discussion of the potential powers and influence of Satan is evident in Pope Francis’s comments that “the devil is not a myth, but a real person.”\(^{927}\) Several misfortunes and temptations have been attributed to the devil.

The concept “Satan” and its associates is becoming an academic exercise in the Catholic Church in Rome. This is evident in annual course on exorcism.\(^{928}\) For instance, in 2014, the Pontifical Athenaeum Regina Apostolorum, an educational institute of the Catholic Church in Rome organized a course on exorcism entitled “Exorcism and Prayer of Liberation.” The course was “to offer priests and lay participants an opportunity to gain valuable tools for their pastoral work.”\(^{929}\) Hence, the CCR’s discussion and response to the existence of the

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\(^{924}\) *The Ecclesia in Ghana* reveals that because of sickness and other challenges of life, a large percentage of Catholics have lapsed at a certain point in their lives, and also an astonishing number of others have consulted “fetishes and occultic centres and spiritual churches.” See *Ecclesia in Ghana*, 146.


\(^{926}\) Ibid.


\(^{928}\) The annual courses in Rome have not been replicated in the Church in Ghana. Most courses on demons in Ghana have taken place among only CCR members.

devil is not different from the Church’s concern for the spiritual wellbeing of its faithful—delivering people from the snares of the devil.

Though the Church in Ghana affirms the existence and destructive nature of demons, it however cautions against the practice where every unusual behavior is attributed to the work of demons. Furthermore, the Vatican Congregation for the Doctrine of the Faith’s Instruction on Prayer for Healing reminds that in healing and deliverance “Anything resembling hysteria, artificiality, theatricality or sensationalism, above all on the part of those who are in charge of such gatherings, must not take place.” These directives do not abrogate the practice of deliverance. Instead they appear to reinforce the spiritual battle that the CCR wages against malevolent forces. Arguably, the healing and deliverance activities of the CCR, when done within the pastoral praxis of the Church, offers hope to Catholics who may perceive themselves to be under the yoke of demonic powers. Through the CCR the faithful in the Archdiocese are offered the platform to openly discuss the presence of malevolent forces. In addition, those faithful who feel threatened can also participate in deliverance services with the hope of receiving deliverance from demonic forces.

6.1.5 Engagement in Lay Apostolate

This section discusses how some of the activities of the CCR contribute to the formation of its members and their effects on the evangelization effort of the Church. The section also examines the formation of the youth and their engagement in the mission of the Church.

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a. Formation for Evangelizing Mission

The formation of the laity “in matters of the faith and the church” has been of prime concern for the Catholic Church in Ghana in recent years. This response shapes understanding of the role of the laity in the Church. The Second Vatican Council’s document on the ministry of the laity in the Church (Apostolicam Actuositatem) points to the role of the lay people in the Church. The document argues that “the Church can never be without the lay apostolate; it is something that derives from the layman’s very vocation as a Christian.” Implicative of the role of the laity in the Church is the notion of active evangelization, an indispensable aspect of the evangelizing mission of the Church. This is because the lay faithful constitute “about 99.9% of the church’s population.” The evangelizing mission of the Church does not rest with the clergy alone.

It is argued that “People who have never had the chance to learn cannot really know the truths of faith, nor can they perform actions which they have never been taught.” The lay faithful who are not well formed cannot effectively participate in the evangelizing mission of the Church. On the other hand, a well-formed laity will be equipped for the evangelizing mission of the Church. Thus, formation of the laity might reflect in their witness of life and the proclamation of the gospel.

The Catholic Church in Ghana considers it important for the lay faithful to proclaim and witness to the Gospel within the framework of active evangelization. To realize this objective, the Pastoral Guidelines (2014) of the Second National Pastoral Congress called for putting in place a structured ongoing formation programme to train “the whole

934 Vatican Council II, Apostolicam Actuositatem, 1.
936 Pastoral Guidelines, 8; Osei-Bonsu, ed. Ecclesia in Africa, 75.
937 See Pastoral Guidelines, 1997, 16.
community … each according to his or her specific role within the Church.”

Inclusive in the “the whole community” are catechists, other lay faithful, bishops, priests, members of Institutes of Consecrated Life and Society of Apostolic Life and members of Secular Institutes. The enlarged theological and pastoral approach embraces the multiplicity of the gifts of the Holy Spirit for the evangelization mission of the Church. Catholic institutions of learning in Ghana (seminaries, catechetical centres, colleges of education and universities) are immediate and available resource centres for preparing the lay faithful to be an integral part of the “new evangelization” mission of the Church.

The CCR attaches the necessity of forming its members to be active participants in the evangelization mission of the Church in Ghana. Through the periodic formation programmes for its members, the CCR offers a practical response to the pastoral need of the Church in the Archdiocese of Accra. For instance, the Life in the Spirit Seminars (LSS) and Growth in the Spirit Seminars (GSS) are seen to contribute to the formation activities that equip participants for mission. This is reflected in how some of the participants later exercise the charisms of teaching, healing, deliverance, and the proclamation of the Gospel at outreach programmes. Furthermore, CCR members undertake other missions by visiting homes, marketplaces, lorry parks, prisons, and health facilities such as clinics, maternity homes and hospitals, among others. By this, the CCR may be said to be engaged in “active” evangelization as compared to “passive” evangelization which appears to have characterized the evangelization mission of the Archdiocese.

Commenting on CCR formation activities and their effects on the evangelizing mission of the Church, Father Filton-Mensah suggested that:

The periodic formation programmes of the CCR may be described as successful because they [CCRs] group themselves according to their various charisms. They

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938 *Pastoral Guidelines*, 8.
940 *Pastoral Guidelines*, 15.
are so well-organized, their structure is well-defined and their activities well-coordinated. This gives them a focus that falls in line with Church practice for which reason they have endeared themselves to the majority of parishioners in their respective Churches. This enables them to enjoy periodic formation programmes especially in the area of their ministries such as healing and deliverance, school of the sacraments, etc. These have made them effective evangelizers in the sense that they are careful not to do anything contrary to Catholic doctrines. They play major role during spiritual activities in parishes, for example, revivals, retreats, restoration, adoration, etc. They also go on outreach programmes and evangelize communities—they go on hospital visitations, organize crusades. The formation activities may be responsible for their high output in responsible positions such as Parish Pastoral Council Chairpersons and other leadership positions they occupy in the Church.\footnote{Interview on July 18, 2017 at his office at the Holy Spirit Cathedral.}

The involvement of several CCR lay faithful in “active” evangelization “contrasts with mainline Catholicism where the active evangelizers are the official agents of the church such as the bishop, priests, religious and catechists.”\footnote{Daniel Kasomo, “An Assessment of the Catholic Charismatic Renewal towards peaceful co-existence in the Roman Catholic Church, \textit{International Journal of Sociology and Anthropology} 2, no. 8 (2010): 176.} Passive methods make the “official agents of evangelization wait for people to come to them.”\footnote{Ibid.} The formation activity of the CCR which produces active agents of evangelization appears to be the preferred method of the Church.

Pope Francis affirms the CCR’s emphasis on active evangelization when he encouraged the members to “Go forth onto the streets and evangelize, proclaim the Gospel. Remember that the Church was born to go forth, that morning of Pentecost.”\footnote{An address to about 52,000 members of the CCR who had gathered for the National Convocation at the Olympic Stadium, Rome, on June 1, 2014. Cf. \url{http://www.zenit.org/en/articles/francis-reminds-charismatic-catholics-to-never-lose-freedom-given-by-holy-spirit} (accessed 24/06/2014).} The proclamation of the Gospel is meant to be carried out at any place where human beings can be found. Thus, to leave this proclamation to only the clergy and catechists, or to restrict it to an “indoor” activity is against the purpose for which the Church was born.
b. Formation of Youth for Mission

The *Instrumentum Laboris* of the Second Synod (2009) of the Archdiocese of Accra acknowledges the youth as receiving special spiritual gifts from God.\(^{945}\) Hence, the encouraging words of St. Paul to Timothy are also applied to the youth of the Catholic Archdiocese of Accra:

> Let no one disregard you because you are young, but be an example to all the believers in the way you speak and behave, and in your love, your faith and your purity. Until I arrive, devote yourself to reading to the people, encouraging and teaching. You have in you a spiritual gift which was given to you when the prophets spoke… (I Tim. 4:12-14).\(^{946}\)

The document of the Second Synod notes that “The youth are not part of the Church by accident.”\(^{947}\) This means that the youth are integral members with rights and obligations in the Christian community. In addition, the youth are “the future of humanity.”\(^{948}\) Hence, “The future, joy and hope of any family, community, society, state, or continent lie in a well-prepared and responsible young generation.”\(^{949}\) Thus, any community or nation that wants a bright and fulfilling future must be attentive to the youth. This means that programmes of activities that aim at building a vibrant and joyous church of tomorrow must necessarily include the spiritual formation of the youth.

There are various youth activities in parishes in the Catholic Archdiocese of Accra. The activities include: “World Youth Day Celebrations,\(^{950}\) youth games, rallies, youth camps, music festivals and sporting activities.”\(^{951}\) Despite the fact that these activities appear to

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\(^{946}\) Ibid.

\(^{947}\) Ibid.


\(^{950}\) This is the Archdiocesan version of the World Youth Day celebration which was initiated by Pope John Paul II. Every year, usually a week to the celebration of Palm Sunday or Passion Sunday, the Archdiocesan version is launched either by the Archbishop, or his Vicar General, or by another Bishop so designated in a venue in the Archdiocese after which it is launched and celebrated in all churches. The Pope’s Message to the Youth is read. It is climaxed on Palm Sunday.

have been tailored to meet the spiritual, social, physical, and psychological needs of the youth, they are, however, known to be beset with avoidable challenges. The challenges include:

- lack of vision among those who plan activities for the youth; lack of support and guidance from adult groups and the priests
- lack of funds
- no clear policy guideline
- at the parish level. Some programs are repeated year after year and there is no evaluation to determine the usefulness of the programs.\textsuperscript{952}

In addition, apathy on the part of the youth towards some of these programmes comes about because some of the activities are not properly planned.\textsuperscript{953} In theory, there are noteworthy youth programmes in parishes in the Archdiocese. However, effective focus and implementation have been a major challenge. This may be due to the absence of effective youth formation programmes. As observed in the Second Synod of the Archdiocese:

\begin{quote}
The importance of the formation of the youth in our Church and of their being properly educated in the Catholic faith and morality came through as very crucial for the renewal and growth of our Archdiocese. In fact, the very visible and positively vocal presence at the Synod of our youth through their representatives and even the representation of their views also by our Synod Fathers and Mothers cannot but be taken as prophetic. The Lord our God wants the Catholic Archdiocese of Accra to take up very seriously the faith formation and holistic development of our youth as the greatest priority in the coming decade.\textsuperscript{954}
\end{quote}

Some important pastoral implications are that the Archdiocese of Accra recognizes not only the spiritual gifts of the youth but also sees in the youth the ability to put these gifts into use for the mission of the Church. In line with CCR’s commitment to formation programmes for its members including the youth, it is my contention that prioritizing youth formation is tantamount to preparing young people to be credible witnesses of the Gospel. Thus, the youth may become “evangelizers of their peers,”\textsuperscript{955} an age group seeking spiritual attention and direction in Ghana.

\textsuperscript{952} Ibid., 58.
\textsuperscript{953} Ibid.
\textsuperscript{954} Accra Archdiocese, \textit{Acts of the Second Synod}, 20-1.
The invitation to bear witness to the Gospel is not new in the history of the Church. However, the witnessing needs reinvigorating in and among the youth of the Church in “total docility to the Spirit.” Such appears to be the spiritual conviction and commitment of the CCR. The necessity of operating in the Holy Spirit is essential. It is only with, in, and through the Holy Spirit that anyone who has received formation is most likely to make the desired impact on a people or a community. The role of the Holy Spirit in the evangelizing mission of the Church cannot be minimized or overlooked. Pastoral strategies, however sophisticated, cannot “replace the gentle action of the Spirit. Even the most thorough preparation of the evangelizer has no effect without the Holy Spirit.” This is because the Holy Spirit is the Principal Agent of evangelization.

6.1.6. Promoting Biblical-Pastoral Ministry

The point was made in Chapter Four about the seeming seriousness the CCR attaches to the Word of God. It was argued that through the LSS, participants are introduced to the scriptures, an embedded, constitutive element of their spirituality. Through this practice the use of the Bible appears to have become part of the daily spiritual activities of a number of CCR members. This approach is important for the evangelizing mission of the Catholic Archdiocese of Accra, especially in its efforts to bring biblical pastoral ministry to the centre of the spirituality of Catholics. It is for this reason that the Pastoral Guidelines of the First National Pastoral Congress, among other things, directs that Christ’s “faithful should be taught how to pray the Bible and live it, and not merely read it or discuss it.” Emphasis on a Bible-driven spirituality privileges a new mantra of individual spiritual discernment supported by the power of the Word of God in the evangelizing mission of the Church. This

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956 Ecclesia in Africa, 77.
957 Ibid.
958 Paul VI, Evangelii Nuntiandi, 75. See also John Paul II, Redemptoris Missio, 21; and, Edward Le Joly, Evangelization: Theory and Practice (Bombay: St. Paul Publications, 1985), 147.
is the reason why Pope Benedict XVI, in the Apostolic Exhortation, *Africæ Munus* recommended “that the biblical apostolate be promoted in each Christian community, in the family and in the ecclesial movements.” While the (Ghana) Pastoral Congress emphasized the need for the concrete reading and living out of scripture, *Africæ Munus* was specific in identifying the faithful who should engage in this essential spiritual exercise. This is important because either rightly or wrongly, the lay faithful had on several occasions been accused of being ignorant of the scriptures.

The *Ecclesia in Ghana* affirms this assertion when it argues that “It is not surprising that most of them (Catholics) cannot sustain any discussion on the Bible, especially when members of other faiths confront them on issues relating to their faith and the Bible.” In order to promote biblical-pastoral ministry, there is the call that “efforts must be made to try to put the Sacred Scriptures into the hands of all the faithful right from their earliest years.” The early introduction of scriptures to the faithful is most likely to instill love for “The Word that comes from the mouth of God which is living and active, and never returns to him in vain (cf. Is. 55:11; Heb. 4:12-13)”

The implication is that with appropriate guidance, the promotion of biblical-pastoral ministry, as the CCR is noted for, will most likely become a common practice in parishes in the Archdiocese. And individuals, groups, and ecclesial movements will be at the forefront of the biblical-pastoral drive in the Church.

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961 *Ecclesia in Ghana*, 57.
962 Ibid., 58.
963 Ibid.
6.1.7 Expressive Worship

a. Singing, Dancing, Gestures

The worship of CCR has variously been described as “exuberant,” “expressive,” and “joyous.” The worship is emotional, affectional, and physical as CCR members pray, sing, and dance during their prayer meetings. Hocken called this “corporate praise of the Lord”\(^{964}\) --a phenomenological feature of CCR prayer meetings. Whatever form the prayer meeting takes, whether at LSS, GSS, healing, deliverance, or formation activities, there is always a time for praising the Lord. CCR prayer meetings are expressive. Their songs, which are often the same as in other Charismatic-Pentecostal Churches in Ghana, “are relatively simple and therefore easy to learn by heart.”\(^{965}\) CCR members hardly use hymn books in prayer meetings. Often singing involves the use of modern musical instruments, and it is a communal activity, not a duty of a select few or the choir.

Another important feature of CCR prayer meeting is the lifting up of hands and looking up into the “heavens.” The gestures are reminiscent of the prayer postures and gestures of Jesus, who often raised his eyes towards heaven (John 6:5; 11:41). Paul encourages the various communities of believers to pray by “lifting [their] holy hands” (I Tim.2:8). As argued by Bishop Osei-Bonsu, the gesture of lifting hands in prayer and worship “was without a doubt the favourite way of praying for early Christians.”\(^{966}\) In liturgical celebrations in the Archdiocese of Accra, it is commonplace to see parishioners lift their hands in prayer especially during the time for offertory and the Lord’s Prayer.

The expressive, exuberant and joyful worship of CCR has come under scrutiny for a number of reasons. First, some see the gesture as disruptive, and a practice foreign to the Catholic


\(^{966}\) Osei-Bonsu, *Catholic Beliefs and Practices*, 130.
Church. Pope Francis—as Archbishop Jorge Mario Bergoglio of Bueno Aires, Argentina—once expressed reservations about CCR praise and worship element when he said:

The Charismatic Renewal<Movement> was born – and one of its first opponents in Argentina was the one speaking to you – because I was the Jesuits’ Provincial at that time when the thing began to a degree in Argentina, and I prohibited the Jesuits from getting involved with it. And I said publicly that when a liturgical celebration was to be held, something liturgical had to be done and not a school of samba. I said that. And today I think the opposite, when things are done well.\textsuperscript{967}

The former Archbishop (now Pope Francis) likened the worship activities of the CCR with samba, the Brazilian musical genre and dance which uses different instruments. Such songs are accompanied with popular rhythms and have the capability of producing “nauseating” effects for some people. To see the CCR in like manner is to see their worship as noise making that involves hilarious dancing without any time for personal reflection, meditation or contemplation.

Similarly, in the Archdiocese, the CCR worship has also been judged by some Catholics as unbearably noisy because of the intense drumming, singing, clapping of hands, and screaming into microphones by overzealous ministers of singing, teaching and healing. The physical, mental and emotional stress of this excessive noise may go on during prayer meetings, all nights, and sometimes days of special activities such as fasting and prayers, healing, deliverance, and anointing services. However, some (elderly) CCR members\textsuperscript{968}

\textsuperscript{968} These members include Georgina Owusu Fordwour, Thomas Nyaku and Bernard Asante. Georgina Owusu Fordwour was born on September 22, 1944. She is a trained stenographer secretary who had worked at SECAM for years. She is also a trained physiotherapist. She has been with the CCR since the late 1970s. She is a member of the Council of Elders of the CCR. Interview on Wednesday, February 7, 2018 at the Holy Spirit Cathedral. Thomas Nyaku was born on March 6, 1933. He is a trained journalist who had worked with The Daily Graphic, The Ghanaian Times, Ghana Broadcasting Corporation and as the Acting editor of The Catholic Standard, and editor of the New Breadth of the Spirit. He has been with the CCR since 1980. He is a member of the Council of Elders. The interview was conducted on February 2, 2018, at his Dansoman residence. Bernard Asante was born on September 14, 1942. He is a pharmacist by profession. Asante is a catechist and an extraordinary minister of Holy Communion in his parish at St. Margaret Mary, Dansoman. He was once the secretary and chairman of the National Service Team of the CCR. He does not recall the year he became a member of the CCR. Asante was interviewed on Friday, February 2, 2018, at St. Margaret Mary Parish, Dansoman-Accra.
spoke against the noise generated at some prayer meetings wondering why the younger generation of CCR members took delight in shouting and making noise at prayer meetings. They blamed their fellow CCR members for importing into the Catholic Church a practice common among several Pentecostal-Charismatic Churches.

Some CCR members cite two biblical passages---Psalm 100 and the Second Book of Samuel, Chapter Six---to support their expressive and exuberant prayer, praise and worship sessions, sometime caricatured as noise making. In Psalm 100, the psalmist says:

Make a joyful noise to the Lord, all the lands.
Serve the Lord with gladness!
Come into his presence with singing!

Know that the Lord is God!
It is he that made us, and we are his,
We are his people, and the sheep of his pasture.
Enter his gates with thanksgiving,
And his courts with praise!
Give thanks to him, bless his name!

For the Lord is good;
His steadfast love endures for ever,
And his faithfulness to all generations.

In this Psalm, God is said to invite all people to make “joyful noise,” which he (God) enjoys. In their so-called noisy worships, these CCR members are convinced that their expressive worship style has connection with worship styles in the Bible. The point is, the CCR does not intentionally make noise to harass their neighbours; but the sound is a well-intended, spiritually charged response to the promptings of the Holy Spirit.

In Chapter Six of Second Samuel, King David is said to have danced joyfully before the Ark of the Lord as it was brought to Jerusalem. Together with his people, David did not only dance but also sang and made “merry—with songs and lyres and harps and tambourines

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969 It appears that while the elderly members of the CCR have shown their distaste to loud music, others, mostly the younger generation, enjoy the loud sounds of their songs.
and castanets and cymbals--- and with the sound of the horn.” Like David and his entourage, who danced and praised the Lord with songs, and musical instruments and dance, CCR members do likewise. As far as some CCRs are concerned, “joyful noise” can be a loud and uncontrollable noise. While they are comfortable with, and see in their mode of worship as a divine mandate, and “an effective tool of recruitment,” others are critical of it. Hermeneutically, to use these passages as a justification for making “joyful noise,” which might cause inconvenience to others, is problematic.

Nonetheless, from a pastoral perspective it can be argued that Ghanaians, like many Africans, love music and like it loud. Stephen Mbunga argues:

> If we want him [the African] to accept and assimilate the faith, let us make the best use of his cultural musical values in order to have him spiritually prepared to assess God’s message—God who created his culture. This African culture music is to be found in songs, musical instruments and dances. By African I mean the text, the melody and the rhythm taken together. The language as such, the poetry and the proverbs, are very instructive. But above all, the melody and rhythm are the greatest agencies of cultural expression.

What pastoral agenda do these apparent opposing views have for evangelization mission of the Catholic Archdiocese of Accra Church? The local Church cannot leave this question unattended to if it desires to continue with the task of proclamation of the Good News.

### b. Spontaneous Prayers

At the Prayer of the Faithful during Eucharistic Celebrations, already composed prayers are sometimes written on pieces of paper for a group of between four and eight, sometimes more, to pray on behalf of the community. At times, the entire prayers are said by one

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person, usually from a liturgical book. Some persons prefer to say the Prayer of the Faithful \textit{ex temporare}. Both prepared and \textit{ex temporare} prayers have come under scrutiny. For instance, the \textit{Instrumentum Laboris} of the Second Synod of the Archdiocese notes that “The \textit{ex tempore} manner in which some say the Prayer of the Faithful at Sunday Masses gives the impression that they are not adequately prepared for that duty.”\textsuperscript{973} It is recommended that priests should first scrutinize the drafted prayers\textsuperscript{974} ostensibly to make necessary changes so as to reflect the theme of the day and the liturgical season.

However, composed prayers are also criticized because some people who pray fumble over the words. This undermines the coherence, meaning and intent of the prayer. And, the prayers are sometimes said to be abstract. These prayers mean little or make no sense to the people. The formulaic prayers are objected to because it is claimed they do not touch on the felt needs and challenges of the people or community. This traditional way of praying is also “considered by some to be too short and thus unAfrican.”\textsuperscript{975} Laurenti Magesa laments that:

> Usually particular needs and feelings are not met in official prayer-formulae… [because] stereotyped prayer does not usually respond to concrete life situations. The idiom used there cannot be easily understood; and even if it is, it bears no relevance to the here and now popular or personal needs, and takes no account of individual or group emotions or feelings.\textsuperscript{976}

Also, both the prepared and \textit{ex temporare} style of saying the Prayer of the Faithful have been disparaged because sometimes those assigned to lead in the prayers, though previously informed, fail to turn up.\textsuperscript{977} In such cases, either new persons are hurriedly selected to fill in the gaps or the number of intentions for the day is reduced.

\textsuperscript{973} \textit{Instrumentum Laboris}, 40.
\textsuperscript{974} Ibid.
\textsuperscript{975} Osei-Bonsu, \textit{Ecclesia in Ghana}, 106.
\textsuperscript{977} Shyness and nervousness are often cited as main obstacles to stand before the church members to pray.
Catholics who have objected to the formulaic nature and structure of the *Prayer of the Faithful* “think that the prayers should be spontaneous, and it could be as long as one wishes to pray.”**978** Spontaneous or congregational prayers are the practice common in almost all CCR prayer meetings. In these prayers “people rattle spontaneously and at length.”**979** It is always loud and marked by everyone praying at the same time. Spontaneous or simultaneous prayers and the prayer intentions**980** that are prayed for are seen to be relevant to the concrete needs of the people. This type of prayer gives everyone in the worshipping assembly the chance to pray as he or she wants without any hindrance. In other words, the worshippers have the chance to pray in their own languages and styles they so desire and are comfortable with. While some may choose to pray in tongues, others may say their prayers in plain words.

Though spontaneous prayers are not the officially accepted mode of prayers at liturgical celebrations, it is becoming a commonplace in Sunday Masses in many parishes.**981** This prayer method is becoming the first choice at December 31 Midnight and Pentecost Day Masses of several parishes in the Catholic Archdiocese of Accra. What implications do these developments have for the evangelizing mission of the Catholic Archdiocese of Accra? The Church cannot step aside this emerging trend in its pastoral ministry.

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978 *Instrumentum Laboris*, 40.
980 Some of the Prayer Intentions are almost the same as the major sermon themes already discussed. The sample list drawn by Christian Baeta in his monumental study of Spiritual Churches makes health and healing issues as the ones in most demand. As Omenyo rightly pointed out, visa acquisition for travel to such places as U.S.A., Germany, Italy, U.K., Belgium and Netherlands is fairly new among contemporary needs. See Omenyo, *Pentecost outside Pentecostalism*, 208; Christian G. Baeta, *Prophetism in Ghana: A Study of Some Spiritual Churches* (SCM Press, 1962), 136-41.
981 Some of these parishes are: St. Francis of Assisi, Asholley Botwe; St. Theresa, Kaneshie; St. Kizito, Nima; St. Paul, Kpehe; Star of the Sea, Dansoman Last Stop; St. Margaret Mary, Dansoman; St. Michael, 37 Military Hospital; and Blessed Clementina, Ashaiman.
6.1.8 Essence of Inculturation and African Religious Worldview

Inculturation\textsuperscript{982} has been identified as one of the most important issues in the evangelizing mission of the church today.\textsuperscript{983} Inculturation involves relating the Gospel to the cultural context of a people such that the Gospel can meet the deepest needs of the people as well as penetrate their worldview.\textsuperscript{984} The First Accra Archdiocesan Synod, drawing upon \textit{Ecclesia in Africa}, considered the importance of inculturation for the evangelizing mission of the Church:

On several occasions the Synod Fathers [African Synod of 1994] stressed the particular importance for evangelization of inculturation, the process by which “catechesis ‘takes flesh’” in the various cultures. Inculturation includes two dimensions: on the one hand, ‘the ultimate transformation of authentic cultural values through their integration in Christianity” and, on the other, ‘the insertion of Christianity in the various human cultures.” The Synod considers inculturation an urgent priority in the life of the particular Churches, for a firm rooting of the Gospel in Africa.\textsuperscript{985}

The ultimate objective of inculturation is to enable believers to become authentic followers of Christ.\textsuperscript{986} Kofi Abrefa Busia made a similar point. Speaking specifically about the Ghanaian context Busia states that:

For the conversion to the Christian faith to be more than superficial, the Christian church must come to grips with traditional beliefs and practices, and with the world view that these beliefs and practices imply. It would be unreal not to recognize the fact that many church members are influenced in their conduct by traditional beliefs and practices, and by the traditional interpretation of the universe….the new convert is poised between two worlds: The old traditions and customs of his culture which he is striving to leave behind, and the new beliefs and practices to which he is still a stranger. The Church

\textsuperscript{982} This work does not examine the various attempts and the different terms used by scholars to describe the way Christianity can interact with culture. Nonetheless, it lists some of these as: accommodation, adaptation, contextualization, incarnation, indigenization and skenosis. These concepts are “slightly different nuances in meaning.” See Robert J. Schreiter, \textit{Constructing Local Theologies} (Maryknoll, N.Y: Orbis Books, 1985), 1. For a brief discussion on the different terms, see Joseph Osei-Bonsu, \textit{The Inculturation of Christianity in Africa}, 14-21, and Oliver Alozie Onwubiko, \textit{The Church in Mission: In the Light of Ecclesia in Africa} (Nairobi: Paulines Publications Africa, 2001), 386-7.
\textsuperscript{985} See \textit{Ecclesia in Africa}, 59; Accra Archdiocese. First Archdiocesan Synod, 6.
\textsuperscript{986} Whiteman, “Contextualization: The Theory, the Gap, the Challenge,” 44.
would help better, if she understood the former, while she spoke with authority about the latter.  

Busia reiterates the urgent necessity for the Christian Church in Ghana to pay attention to traditional religious beliefs and practices which have a bearing on their worldviews. In other words, the evangelizing mission of the church is bound to suffer if traditional religious beliefs, practices and the worldviews of believers are ignored. In that case, the Church will not only have superficial members but will also be nurturing believers whose faith will be shallow and prone to double lives.

Some complaints against the Church are that it [the church] seems to overemphasize after-life, and paying little or no attention to life here on earth. Simon Maimela articulates this view as follows:

A large number of African Christians believe that the church is not interested in their daily misfortunes, illness, encounter with evil and witchcraft, bad luck, poverty, barrenness—in short, all their concrete social problems... most Africans often do not know what to do with their new, attractive Christian religion and yet one which dismally fails to meet their emotional and spiritual needs.

Many Christians are left on their own to grapple with their encounters with everyday fears and anxieties. Some of these are related to sickness, demonic attacks and other mishaps. It is observed that “Majority of Africans live in a cosmos that is spiritually charged: a cosmos in which the physical and the spiritual intersect.” For instance, in such a cosmology the ability to ward off malevolent forces paves the way for material well-being since it is believed that spiritual forces are capable of standing between someone and their

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988 Simon Maimela as quoted by Anderson, Zion and Pentecost, 258.
989 Lamin Sanneh discusses how physical factors such as “worldwide influenza epidemic of 1918,” and “the global economic slump of the 1920s,” resulted in a pragmatic spiritual response in what he calls “applied Christianity with the emergence of religious leaders who rallied around the people. These charismatic leaders exercised their gifts such as prayers and healings. It will not be far from right to argue that these calamities were interpreted beyond mere physical challenges. See Lamin Sanneh, Translating the Message: The Missionary Impact on Culture (Maryknoll, N.Y: Orbis Books, 1992), 150-1.
Hence, the ability to overcome this obstacle is one surest way of attaining one’s “full life”—experiencing prosperity, having children, and enjoying good health. The point here is: How does the Church respond to the interplay of spiritual and physical dynamics of the everyday life of the Ghanaian Christian? The Ghanaian Christian looks to the Church for answers to his or her Spiritual needs.

The CCR takes Ghanaian traditional beliefs, practices and religious worldview seriously. The discussion on the healing and deliverance activities, at least, points to this fact. It appears those who attend CCR prayer meetings to seek healing and deliverance generally share a similar worldview with the CCR. The CCR, like most Charismatic-Pentecostal Christianity, is “motivated by a desire to meet the physical, emotional and spiritual needs of” the Ghanaian. It faces up to the challenges of life-threatening issues of the Christian to show that God “is also concerned about poverty, sickness, barrenness, oppression by evil spirits and liberation from all forms of human affliction and bondage.” The CCR becomes a channel for addressing some of the uncertainties that confront Ghanaians.

In an apparent move for a better perspective on traditional beliefs and practices, the First Archdiocesan Synod recommends the following: the study of scripture since such an endeavour will help one to understand one’s culture; research into Ghanaian traditional...
belief systems and values; \(^{999}\) and, the establishment of a special department at the Archdiocesan Pastoral Centre for research purposes.\(^{1000}\) These are important for the evangelizing mission of the Church because God speaks to believers in their culture.\(^{1001}\) There is therefore the possibility that such a study and research will, in the words of Kwame Bediako, provide “the opportunity for a serious theological encounter and cross-fertilisation between the Christian and primal traditions.”\(^{1002}\) The effects will most likely help the Catholic Archdiocese of Accra to improve upon its understanding of traditional belief systems that underpin the worldviews of the Ghanaian Catholic on issues such as sickness, demonic attacks, and misfortunes in general.

6.2 Section II: Challenges

6.2.1 Tensions between Hierarchical and Charismatic Gifts

This work has shown how the CCR has related with the Holy Spirit and encouraged the members to desire the gifts of the Holy Spirit. The importance of the charisms for the individual Christian and the Church is stressed by Vatican II as follows:

> It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches it with virtues, but allotting his gifts to everyone according as He wills (cf. Cor. 12:11), he also distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the Church, according to the words of the Apostles: ‘The manifestation of the Spirit is given to everyone for profit’ (I Cor. 12:7). Whether these gifts be very remarkable or the more simple and widely diffused, are to be received with thanksgiving and consolation for they are perfectly suited to and useful for the needs of the Church.\(^{1003}\)

\(^{999}\) First Archdiocesan Synod, 6.
\(^{1000}\) Ibid.
\(^{1001}\) Ibid.
\(^{1002}\) Kwame Bediako, Christianity in Africa: The Renewal of a non-Western Religion (Accra: Type Company Limited, 2014), 261.
\(^{1003}\) Vatican Council II, Lumen Gentium, 12.
Vatican II emphasizes the unique place the sacraments, ministries, and charismatic gifts occupy in the Church. It indicates the availability of the charisms to everyone and demands the proper use of these gifts. It also highlights the difference in unity between the hierarchical and charismatic gifts. These gifts of the Holy Spirit are not in opposition to each other. However, as was indicated in Chapter Three, tensions between some priests and the CCR were noticed right from the beginnings of the movement in the Archdiocese. These tensions have continued to date.

The continuous tensions between the hierarchical (church) authority of the priest and the charismatic lay leadership have raised theological questions. One of these questions is: “Why should there be tensions or sour relationship between the hierarchical gifts and charismatic gifts of the same Spirit of God?” This question is relevant because any theological discourse on the Church must recognize the two dimensions of the church—the visible and the invisible dimensions of the Church—and how the hierarchical and the charismatic gifts relate within the Church. The two gifts constitute the one and the same Church, visible and invisible. These two dimensions, however, do not give two churches.

Leon Joseph Suenens argues that “the unity of these two dimensions is essential to the very concept of the Church” since one “cannot speak of two Churches, one visible and institutional, the other invisible and charismatic.” These two dimensions are made possible by the Holy Spirit because it is He (the Holy Spirit) who endows the Church with the hierarchical and the charismatic gifts. There is an indissoluble union between the hierarchical and the charismatic gifts. Hence, “we cannot set one in contrast to the other.” In a word, these two distinct but equally essential dimensions of the Church are

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1006 Ibid.
1007 Ibid.
1008 Ibid.
“ways that the Holy Spirit breathes life into the body of Christ.” Through the hierarchical gift, the Holy Spirit guarantees the effectiveness of the official ministries of the Church and the administering of the sacraments. Through this gift, the Holy Spirit safeguards the deposit of the faith and oversees the handing on of tradition from one generation to the other. The charismatic interventions of the Holy Spirit are the spontaneity as well as the unpredictable ways the Holy Spirit uses to shake off “the complacency and mediocrity” that may creep into the Church.

Despite this theological understanding, we have argued that there exists in the same Church tensions or opposition between the hierarchical and the charismatic gifts. Offering an explanation why there are tensions between the two interventions of the Holy Spirit, some respondents trace the cause to some priests who fail to: (1) listen to what the Holy Spirit is telling the Church in the historical moment; (2) accept the CCR as a gift of the Holy Spirit to the Church; (3) acknowledge the Holy Spirit’s ability to use lay persons in the evangelizing mission of the Church. Could it be that some priests do not accommodate the CCR because of their pre-conceived notion about the movement? Or is it because those priests have limited knowledge about the CCR? In an apparent move to present a “balanced opinion,” the same respondents also blamed some CCR members for the tensions because “they think they are better equipped spiritually than” the clergymen (Catholic priests).

Among the charisms that some CCR members claim to possess are the gifts of healing and deliverance. However, these charismatic gifts are said to be latent in the ministry of some priests. This impression must have gained currency because most priests in the Archdiocese

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1009 Sullivan, Charisms and Charismatic Renewal, 47.
1010 Ibid.
1011 Ibid.
1012 Ibid.
1013 The respondents are lay members of the CCR who have been with the movement since its early years in the Archdiocese of Accra. Because of ethical reasons I am unable to state their identity.
rely on the Church’s traditional approach\textsuperscript{1014} to healing and deliverance. Common among these are the celebrations of the Holy Mass, exposition of the Blessed Sacrament, Sacrament of Penance, Anointing of the Sick,\textsuperscript{1015} and the use of sacramentals.\textsuperscript{1016} While the majority of priests who adopted the traditional approach to healing took credit for their orthodoxy, the same group of priests criticized the charismatic approaches as unorthodox and alien to the Church. As a result, the application of different approaches to healing and deliverance—traditional and charismatic—has added to the tensions between the two dimensions of the Church.

Claims by CCR lay members to be endowed with charisms, leading to the laying on of hands as discussed in Chapter Four, and the healing and deliverance services, are the major causes of the tensions between the hierarchical and charismatic gifts of the Church.

6.2.2 Spiritual Elitism

a. Speaking in Tongues

Jürgen Moltmann describes speaking in tongues as “the start of loosening the tongues of speechless people as they express what they themselves experience and feel,”\textsuperscript{1017} while Karl Barth defines it “as an attempt to express the inexpressible.”\textsuperscript{1018} In whatever way one looks at this phenomenon, it remains a fact that it involves the uttering of words, using the tongue to make proclamations which only the Spirit of God understands. Some Charismatic-

\textsuperscript{1014} These traditional prayers may either be liturgical or para-liturgical. Prayers are said to be “liturgical” when they are included in officially recognized liturgical books. Otherwise, they are known as para-liturgical.

\textsuperscript{1015} Anointing of the sick is also a Sacrament. This Sacrament is different from Anointing with Blessed Oil which the CCR was famous for. The practice where the lay faithful (including CCR members) and priests blessed oil, especially olive oil, for anointing of the lay people and for their use, was banned by Archbishop Charles Palmer-Buckle in 2009. The Archbishop explains “that the Church does not permit nor encourage the blessing and use of oils outside the celebration of the Church’s Sacrament.” See The Catholic Standard, Sunday, April 19—Saturday, April 25, 2009, 12.

\textsuperscript{1016} Sacramentals include Holy Water, Rosary, Blessings, Crucifix, and Blessed Salt. For a detailed discussion on healing in the Catholic Church through liturgical and para-liturgical means; see Adoboli, “Investigating the Relationship Between Priests and Lay-Ministers,” 71-81.


\textsuperscript{1018} Karl Barth as quoted by Suenens in A New Pentecost? 103.
Pentecostals believe that *speaking in tongues* (*Glossolalia*) must accompany one’s baptism in the Spirit.\(^{1019}\) For them, it is an indication that conversion has taken place in one’s life. Hence, *speaking in tongue* has become what Julie and Wonsuk Ma call, “a critical significance”\(^{1020}\) for Pentecostal-Charismatics. Donald Dayton sees *speaking in tongues* as the most characteristic feature of Pentecostal-Charismatic Christianity, and argues that generally, interpretations of the movement have primarily been done in terms of this gift of the Holy Spirit.\(^{1021}\) Grant McClung, however, quotes a Pentecostal historian and biographer, Stanley Frodsham, as insisting that tongue-speaking “has *not* been the principal feature of the movement.”\(^{1022}\) The difference in the theological reasoning of the two scholars is attributable to the historical contexts in which they lived in and worked from.

*Speaking in tongues* features prominently in CCR worship, and in private prayers of individual members. Either in one’s private prayers or during communal worship, the Holy Spirit is said to fill a person or persons in prayer. CCR attaches importance to *speaking in tongues* largely because of its biblical origin, and because it helps in creating lively and exuberant atmospheres at prayers and services in general. Asamoah-Gyadu expresses the exuberant atmosphere as follows: “The phenomenon (i.e. speaking in tongues) changes the atmosphere of worship to the extent that the very presence of the living God becomes real.”\(^{1023}\) Thus, the vibrancy of CCR worship can partly be because of this phenomenon.\(^{1024}\)

Though *speaking in tongues* features prominently in the activities of the CCR and is valued as a treasured gift of the Spirit, critics of the CCR claim the *speaking in tongues* makes some

\(^{1019}\) The teaching of the CCR is that once hands have been laid and prayers said during the praying over at LSS, the Spirit has been released. God may bless some with the gift of tongues which may either manifest immediately or after some time has elapsed. However there are some CCR members who do not speak in tongues.

\(^{1020}\) Ma and Ma, *Mission in the Spirit*, 159.

\(^{1021}\) Dayton, *Theological Roots of Pentecostalism*, 15.

\(^{1022}\) McClung, Jr., “Truth on Fire: Pentecostals and an Urgent Missiology,” in *Azusa Street and Beyond*, 51; emphasis original.

\(^{1023}\) Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 27.

CCRs put on airs and thus look down on others. CCR members have been accused of using their endowment with this gift of the Holy Spirit to despise non-CCR Catholics who do not speak in tongues. This attitude can be likened to one of the numerous problems that faced the Church at Corinth whom Paul believed “was abusing their experience of [the] charism[s]. [Since] Some were taking pride in speaking in tongues and belittled the other charisms. These tongue speakers considered themselves elite receivers of the Holy Spirit.” This has made some of them adopt spiritual elitism.

b. Prophecies/ Prophetic Ministry

Prophecy is considered one of the special gifts of the Holy Spirit. A Church Father who reaffirmed the active presence of the prophetic ministry in the early Church was Irenaeus. Like several Church Fathers, Irenaeus saw the active presence of the Holy Spirit and His gifts as operative in the Church. It is this belief in the Holy Spirit as the life-giving principle of the Church that made Irenaeus to declare that “Where the Church (ecclesia) is, there is also the Spirit of God and where the Spirit of God is, there are also the Church and all grace.”

Prophecy is among the charisms that is claimed to be operative in the CCR. Paul’s words to the Corinthian Christians, “desire the spiritual gifts, especially that you may prophecy” (I Cor. 14:1) speaks to the interest of the CCR. Paul encourages all Christians to desire prophesy. Though all are to desire the gift of prophesy, “it is not something in which all share by the very fact of being Christians.” This is because this charism is not given to all but only to some members of the community for the building up of the church. It is in this sense that the CCR is said to understand the charism of prophecy.

1027 Sullivan, Charisms and Charismatic Renewal, 92.
Prophecies are common at CCR prayer meetings. Though there are members who belong to the prophetic ministry and do communicate the words received from God to others, the uttering of such messages is not the preserve of only the prophetic ministers. The CCR believes that God can use any member of the church to give his words to different people and to the Church. Some of the prophecies sampled were about warnings, call to repentance, call to rededication, wealth, prosperity, elimination of poverty, and warning against demonic plans and traps.

This work acknowledges and identifies the Holy Spirit as a major outcome of the activities of the CCR. Experience of the gifts of the Holy Spirit, especially prophesy, apart from transforming the CCR members’ relationship to God and the world, can sometime breed an exclusivist-elitist attitude. Hence, I agree with Allan Anderson that there is the need for “Spirit’ as encountered by the CCR to be defined. This ought to be done in clear terms since the mission they receive as a result of their experience of the Spirit is “not just for them but for the whole world.”

All believers, by virtue of baptism, received in the “name of the Father and of the Son and of the Holy Spirit” (cf. Matt. 28:19), are under divine mandate to carry out evangelization mission of the Church. Thus, the gift of the Holy Spirit is not a restricted gift; it is not reserved to only some special persons in the Church or society.

On the contrary, the gifts of the Holy Spirit are endowed upon believers who so desire them. It is for this reason that it is theologically inappropriate for some CCR members to claim exclusive rights to these gifts or the charisms of the Holy Spirit. Naming and claiming ownership of the gifts of the Holy Spirit can lead to spiritual elitism. Such is the caveat of this work in calling for a confessional humility in the naming and claiming the gifts of the Holy Spirit. The focus of attention should shift from power to service when it

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1028 Anderson, An Introduction to Pentecostalism, 260.
comes to naming and claiming the charisms of the Holy Spirit. Articulation of spiritual elitism has devastating consequences for the evangelizing mission of the Church.

6.2.3 Dangers of Fundamentalism

The concept “fundamentalism” is not easy to define. It “is a very multifaceted phenomenon covering a wide spectrum of intellectual and religious currents.”\(^{1030}\) It shows itself in different ways and forms. Some of these are: dispensationalism,\(^{1031}\) dualism,\(^{1032}\) and premillennialism.\(^{1033}\) Sometimes the activities of some CCR members give rise to fundamentalist tendencies. This poses a challenge to the evangelization efforts of the Church.

Fundamentalism appears in two forms: doctrinal and biblical: “Doctrinal fundamentalism interprets the official teachings of the Church ‘literally’ (which is to say unhistorically) and selectively.”\(^{1034}\) Biblical fundamentalism, on the other hand, is the literal and selective interpretation of scripture.\(^{1035}\) A major characteristic of biblical fundamentalism is the holding of the Bible “as the only necessary source for teaching about Christ and Christian living.”\(^{1036}\) The argument is that any kind of teaching or guide for Christian living can be found in the Bible. Since the Bible is deemed to be sufficient and has answers to all questions and caters for all needs of humankind, fundamentalists do not see the need for doctrines,

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\(^{1030}\) Kowalik, “Community and Leadership,” 237.

\(^{1031}\) The teaching that world history is divided into seven ages/dispensations. The contemporary age is said to be getting close to the end of the sixth, awaiting the final age which will usher in the return of Jesus Christ. Dispensationalism encourages fatalism. See Symposium of the Episcopal Conferences of Africa and Madagascar (SEACM), New Christian Movements in Africa and Madagascar (Roma: Finito di stampare, 1992), 10-1.

\(^{1032}\) This looks at issues in alternative terms that are often simplistic. Some examples are either: God or Satan; warfare between God and Satan; trust in God or reliance on self; blessings or curse. See SEACM, “New Christian Movements,” 14-5.

\(^{1033}\) The period before the one thousand-year reign of Jesus and all those who are faithful to him (the saints).

\(^{1034}\) McBrien, Catholicism, 94.

\(^{1035}\) Ibid.

Biblical fundamentalism works on the principle that:

The Bible is God’s Word to all men and women. It is therefore understandable by all men and women. All have to use and read it. If there is any difficulty, the Holy Spirit, who has inspired the writing of the Bible, can help every Christian to understand its meaning.

This means that interpretation of scripture can be done by everyone since all are presumed to have the ability to do so. Furthermore, since it is the Holy Spirit who pours his gifts on all persons, it is believed that the same Holy Spirit intervenes and prompts the believers’ interpretation of the Word of God. By this method any pre-conceived idea or belief that one holds can easily be justified since all what one may do is to choose scripture text or passages selectively and apply an interpretation, however literal, according to the inspiration and promptings of the Holy Spirit.

Biblical fundamentalism in the CCR adopts similar hermeneutical tools. McBrien is of the opinion that such is also the tools of other Historic Mission Churches. It would rather appear that the description better fits a number of Charismatic-Pentecostal Churches. This means that one only has to take the Bible, open, read, and presto! the answers are exactly what one reads. Interpretation of scripture thus becomes subjective. Fundamentalism does not consider language, historical context, concept and other tools in their interpretation of the Bible.

1037 At the level of doctrinal traditions, the church has for centuries relied on the Apostles Creed, the Nicene Creed and sometimes on other articles of faith that are briefly summarized as reliable means of testing her inherited traditions and to assess experiences and innovations. These key articles of faith have helped the church in its continued life of faith. See Gerald O’Collins, Fundamental Theology (New York/Mahwah: Paulist Press, 1981), 218.

1038 Vatican Council II, Dei Verbum, 10 explains that “The task of giving authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ. Yet this Magisterium [i.e. the Teaching Office of the Church] is not superior to the Word of God, but is its servant.


1040 McBrien, Catholicism, 94.
Another noticeable characteristic of fundamentalists is their hostile attitude towards those who are perceived as expressing views that are opposite to theirs. What McBrien says generally of Catholic fundamentalism appears to fit well the CCR worldview and engagement with non-CCR members. He surmised that “fundamentalism tends to be militant in style, and more antagonistic to the ‘enemies within’ than those outside.”\textsuperscript{1041} This may be because some CCR members with fundamentalistic tendencies find it extremely difficult to understand why fellow Catholics (non-CCR members) do not see what the Spirit is telling the Church.

The CCR’s charisma-response-focus permits the movement and its members to reach out to communities, bringing the Good News to various communities through their biblical pastoral ministry. The CCR biblical ministry hold prospect for the evangelizing mission of the Church. However, the fundamentalist tendencies and literal interpretation of the Bible by some CCR members remain a pastoral challenge to the evangelizing mission of the Catholic Archdiocese of Accra.

Biblical interpretation is identified as the easiest way that leads to fundamentalism. To address this challenge, the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) proffered a response:

In Catholic discourse, all too often other authorities appear far more important. The Church will have to make the Bible more central or we will continue to give the impression that we are not serious about the Bible—and in Africa today this seems generally accepted as the most damning criticism that can be made of any Christian. Besides utilizing the Bible more in sermons and pronouncements, the Church could provide Biblical courses at all levels—to explain what the Bible is and how it should be used; to explain the way in which it is inspired, truthful and authoritative. Because Fundamentalist Churches continually do this, their fundamentalist reading of the Bible has almost come to be accepted in Africa as the only Christian reading.\textsuperscript{1042}

\textsuperscript{1041}Ibid.
Perhaps the Catholic Archdiocese of Accra may want to give a serious thought to the above (SECAM) proposals if it is to reduce fundamentalist tendencies, a factor responsible for the breaking-away of some CCR members from the Church. In addition, Catholic priests, whether “Charismatics” or “non-Charismatics,” will help reduce fundamentalism in the CCR if they (the priests) are actively involved in the activities of the CCR.

6.2.4 “Schisms”

Ogbu Kalu identifies some of the dark spots of Charismatic-Pentecostal Christianity: as the “tendency to splinter, a fragility that is usually dubbed as ‘setting up new altar’ arising from intramural conflicts over doctrines, theological rifts, moral lapses, personality clashes, competing ambition, or financial crises.”\(^{1043}\) Kalu’s observations are reminiscent of some of the tensions between some CCR members and the Archdiocese of Accra. The Archdiocese has not been without its fair share of splinter groups in the CCR. Such a process of “splintering” is what has been described as schism in this section.

Schism “is the crystallization of orthodox dissent.”\(^{1044}\) This is not the same as heresy\(^{1045}\) (or apostasy)\(^{1046}\) though “schismatics may come to believe heretical doctrines, and their partiality for these doctrines may originate in the circumstances of their schism.”\(^{1047}\) Schism has to do with the refusal to submit to the teaching authority of the Church or to remain in communion with the Church.\(^{1048}\) Unlike heretics, schismatics do not remain in the Church. They leave and sometimes go to form their own community of believers. On the contrary, heretics may remain members of the Church even though they hold different doctrinal opinions. The difference in doctrinal opinions constitutes a rupture in communion, union

\(^{1045}\) Heresy is either the persistent post-baptismal denial of or expression of doubts regarding some doctrine of the Church.
\(^{1046}\) Apostasy is the totally repudiation of the faith.
\(^{1047}\) Nichols, *Rome and the Eastern Churches*, 27.
\(^{1048}\) Ibid.
with the Church. Anyone, regardless of his or her position in the Church can fall prey to heretical opinions either by proclamation, declaration or affirmation of doctrinal positions that are considered unorthodox and detrimental to the faith or spiritual wellbeing of the Church. Schism causes “more serious crime against the Church’s life than heresy.”

While the views of a heretic may not necessarily result in division or a break-away from the Church, that of the schismatic invariably “raptures” relationship with the Church. Hence, schisms cause more pain to the Body of Christ than heresies.

The advent of CCR in Ghana, in general, and in the Catholic Archdiocese of Accra, in particular, has been a mixed blessing. The growth of the movement has led to groups of CCR members leaving the Church to form their own church. A prevalent theme in a focus group discussion about the challenges of CCR in the Catholic Archdiocese of Accra was the possibility of schism: “the risk of leaving the church is high” among CCR members. It is a common knowledge among both priests and the lay faithful that the CCR has been tagged as the major ecclesial group that appears to offer ready platform for some of their members to leave the Church. While the charisms of the Holy Spirit are intended to build up the Church, some members of the CCR have a different view of the purpose of the charisms. As was discussed in Chapter Three, the Legon breakaway is one of the major “schisms” in the history of the Catholic Archdiocese of Accra.

The main reason for the Legon “schism” was orthodoxy and orthopraxy. The break-away faction did not see the need to adhere to the doctrines and practices of the Church. This was stated in a letter signed by Bernard Asante and Father Andrew Campbell, coordinator and

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1049 It is even possible that the Pope may hold heretical opinions as a simple member of the Church. It is to safeguard such lapses that renowned theologians are engaged and assigned the role of cross-checking the Pope’s pronouncements. See Nichols, *Rome and the Eastern Churches*, 27.
1050 Ibid., 28.
1051 Heretics’ opinion may be due to certain misinformation that they hold and that may be corrected if they come to the realization that such an opinion is contrary to the Church’s position.
1052 The Focus group comprised mainly Council of Priests of the Catholic Archdiocese of Accra. This was on July 6, 2017 at the Holy Spirit Cathedral annex hall. Five priests took part in the discussion.
chaplain respectively, of the Archdiocesan CCR. The letter was addressed to the parish priest and the chairperson of the parish pastoral council of the Catholic Church, Legon.\textsuperscript{1053} It was explained in the letter that “some of the group’s teachings have been inconsistent with the doctrines and practice of the Catholic Church.” The group’s refusal to rescind its decision and conform to the Church’s teaching and practice despite the efforts by the Accra Archdiocesan Service Team (ADST) “embarrassed the Church’s leadership.”\textsuperscript{1054}

The leadership of the Church did not expect the group to maintain its dissenting stance. A grounded conviction, especially one deemed to be driven by the Holy Spirit is usually considered sacred, untouchable and non-negotiable. Any alteration, modification, or change in the belief pattern has to be divinely inspired. The inability to negotiate the differing viewpoints between the Church (Catholic Archdiocese/ADST and the Legon group of dissenting CCR members) led to the ADST, the National Service Team, and by extension the Archdiocese of Accra, to initiate the severing of relation with the Legon CCR group.

The Legon CCR “schism,” in all likelihood precipitated another CCR breakaway. In 2015 some CCR members from St. Joseph The Worker Catholic Church, Tema Community Eight, All Saints Catholic Church, Tema Community Eleven, Our Lady of Mercy Catholic Church, Tema Community One, and St. Augustine Catholic Church, Ashaiman, elected to severe relationship with the Catholic Church. The breakaway in these Churches was a spillover of a conflict at St. Joseph Catholic Church, Tema. The conflict at Tema began when a new priest took over as parish priest. While the previous parish priest\textsuperscript{1055} gave the CCR leaders a lot of room to operate, the new parish priest adopted a different pastoral...
approach, an approach some CCR members considered to be authoritarian and spiritually stifling.

The new parish priest closely monitored CCR activities in the parish upon noticing the presence of non-Catholics at the parish CCR prayer meetings. The CCR group opened its door to non-Catholics and allowed non-Catholic teachings and practices at its prayer meetings. The result was an overpowering presence of non-Catholic teachings that often characterized Catholicism as a religion other than Christianity. This perception directly or indirectly impacted negatively on the spiritual wellbeing of some CCR members as well as parishioners. The effect of the intrusive non-Catholic teaching led to mistrust and suspicion among some CCR members in the parish and other parishioners. Dissent and rapture was imminent.

A few weeks later, the coordinator under whose watch non-Catholics were teaching at CCR prayer meetings left the Catholic Church. He was accompanied by some sympathizers, CCR members from St. Joseph the Worker Parish and the other parishes within the Tema metropolis. He was later ordained a minister for his newly found church, and was named head pastor. Apart from these recorded breakaways, it is known that some CCR members and their families have left both the CCR and the Church for reasons ranging from doctrinal issues and difficulty in accepting the spiritual leadership of priests and the teaching authority of the Church.

Reflecting on the activities of the CCR and some of the challenges the group poses to the evangelizing mission of the Catholic Archdiocese of Accra, Archbishop Palmer-Buckle commented:

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1056 In a report the ADST was of the opinion that the initial approach adopted by the parish priest on the issue was not reconciliatory since his assumed posture seemed to suggest a personal vendetta. See Catholic Charismatic Renewal, Accra Archdiocese, Report on Tema CCR Issue, November, 2015, 7.
There will always be some small weed in the system. The weaknesses, I think, stems from the fact that the clergy was a bit suspicious and misunderstood charismaticism for pentecostalism. Whereas pentecostalism has all the good traits … I have mentioned, the difference between the Catholic charismaticism and non-Catholic pentecostalism is that pentecostalism led into a certain feeling of self-centeredness, self-exaltation of the individual in his or her charisms, and not emphasis on finding the balance between charismatic and hierarchical [gifts]. Pentecostalism tends to a proliferation of individual charisms at the detriment of the hierarchical-charismatic ministry of moderating it for the greater good of the Church. And so, there have been cases where individuals, because of their gifts, have left the Church to start other churches; sorry to say, church groups almost challenging their mother Church. It led to a certain spiritual arrogance. It also led to a certain devaluation of the (Church) hierarchical nature of the Church. The other weakness is that in emphasizing joy in the Holy Spirit we also saw a certain amount of possibility of living in a state of self-deception, not being able to find the balance in one’s life between suffering, pain, and success, prosperity and at the same time Christian commitment. It also led to certain disrespect for law and order in the Church, very often surreptitious, latent, and hidden. You meet some charismatic renewal members you are talking to and they look at you priests, and look at you as a bishop with a certain funny ………. [as if to say] you don’t even know what you are talking about; you don’t have the Holy Spirit. It stems from the fact that we the priests did not offer our gifts of hierarchical charismaticism, the call to leadership, in order to lead the church members to fulfill the gift that all of us have as a priestly people, holy people.1057

Archbishop Palmer-Buckle’s assessment has buttressed the perception that the activities of the CCR have not shed off the Corinthian garb of disunity, pride and assumed spiritual superiority, among others. Thus, the salient factors mentioned by Kalu---personality clashes, moral lapses, and conflicts over doctrines---as playing a role in the tendency of groups/movements to splinter were not unnoticeable at the Tema “schism.” On the conflict theory, for example, Kalu argues that:

Church conflicts tend to operate on three layers: at the surface level is what happened or the immediate cause; underneath this is what is going on or the remote causes that may have sedimented below the surface. These tend to rise to the manifest level sooner than later; at all times these influence the responses of individuals to a particular issue. Often, there is a third layer beneath; that is the ideological core of the conflict. It may not be easily articulated because it is buried in the psyches of the combatants.1058

1057 An interview on July 10, 2017, at the Archbishop’s residence.
The ideological core mentioned by Kalu could be identified with the Church’s tradition, a tradition, which priests have the responsibility to safeguard to mitigate the dangers of spiritual elitism and abuse by lay faithful and priests. Attempts to check or mitigate spiritual elitism can spur dissent, and eventually schism in the church. For example, while the CCR coordinator, who later left the Catholic Church to found his own church, acted from the standpoint of championing the cause of charismaticism, the parish priest, on the other hand, might have aimed at safeguarding orthodoxy and orthopraxis of the Church.

6.2.5 Low Recognition for the value of Suffering

Suffering is one mystery which has not been sufficiently explained to the satisfaction and understanding of humans. It is an enigmatic phenomenon to individuals, and communities of believers including Christians. Christians can only accept suffering in faith. The enigmatic nature of suffering appears to be what the First National Pastoral Congress conveyed when it stated that “All Christians should be reminded that suffering is part of our human condition.” Using the experience of St. Paul as an example, the Pastoral Guideline referred to the words of the evangelist: “We bear in our body the sufferings of the death of Jesus, so that the life of Jesus also may be seen in our body” (II Cor. 4:10).

Some of the sufferings involved a thorn in his flesh, imprisonments, beatings including thirty-nine lashes, other beatings received from an angel of Satan, near-death experiences, stoning, shipwrecks, and sleepless nights (See II Cor. 11, 23-27). Other sufferings include “dangers from rivers, dangers from robbers, dangers from my own race, dangers from Gentiles, dangers in the city, dangers in the wilderness, dangers at sea, dangers among false brothers” (II Cor. 11:26). Paul does not only talk about bodily sufferings, but also mental and emotional sufferings. All these sufferings came about because of the fact that he was a

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follower of Jesus Christ and was determined not only to proclaim the Gospel but to take the Gospel to near and distant places. He counts all these sufferings as part of his calling as a follower of Christ and a carrier of the Gospel.

Paul finds meaning in suffering as he claimed that “… I am content with weaknesses, insults, hardships, persecutions, and constraints, for the sake of Christ; for when I am weak, then I am strong” (II Cor. 12:10). Suffering for the sake of Christ and the Gospel has redemptive values. The Pastoral Congress draws attention to the “need to reassert the redemptive nature of suffering and to encourage those suffering to accept the cross and to bear it with faith and hope if healing does not come in spite of their prayers.”

Thus, the Church points to the fact that not every person who prays, or is prayed over for healing receives healing. God in his infinite goodness may choose not to heal a sick person “for a higher purpose.” This is because “Physical healing is not in itself the highest value in the world.”

The call by the First National Pastoral Congress on how believers should view suffering is a paradigmatic shift, interrogating the spiritual response and belief of some CCR members. Some CCR members are of the view that sickness and sufferings do not belong to the everyday life experience of the Christian since God does not want any of his children to suffer.

6.3 Conclusion

The chapter assessed thirteen issues and their implications for the evangelizing mission of the Archdiocese of Accra. These interpretive concepts comprised eight prospects and five challenges. The prospects assessed were: (1) Baptism in the Spirit and the post apostolic Church; (2) Baptism in the Spirit and its experiential effects; (3) Baptism in the Spirit and

1061 Ibid.
1062 MacNutt, Healing, 256.
1063 Ibid.
the doctrine and practice of the Church; (4) rediscovery of the charisms; (5) engagement in lay apostolate; (6) promotion of biblical pastoral ministry; (7) expressive worship, and (8) essence of inculturation and Ghanaian religious worldview. It was argued that these prospects have the potential of contributing to the evangelizing mission of the Archdiocese of Accra. When these interpretive concepts are further explored there are great chances that the Church in the Archdiocese of Accra will gain immensely as it seeks to renew itself in its evangelizing mission.

The second section dealt with challenges. These were (1) tensions between hierarchical and charismatic gifts (2) spiritual elitism, (3) dangers of fundamentalism, (4) “schisms,” and (5) low recognition for the value of suffering. These factors are potential obstacles to the evangelizing mission of the Archdiocese of Accra. However, it is suggested that these dangers would not have surfaced or, at worse, would have been minimized if some priests had not shirked their role and responsibilities as pastors. Father Nimorious Domanzing, an SMA missionary priest in the Archdiocese and a member of the Archdiocesan Priest Council, argued that “the involvement of many priests in the activities of the CCR remains a huge challenge” since a number of CCRs “do not get the needed support and encouragement from many priests. Many priests still look at them [CCR] and their activities with a lot of suspicion.” Monsignor Jonathan Ankrah, a senior priest in the Archdiocese, referred to the approval given by the hierarchy of the Church for the CCR to be an important part of the renewing activities of the Church. He argued that “priests should encourage the CCR and must not be looking for caveat to stop their activities.”

1065 Interview with Monsignor Jonathan Thomas Ankrah at his Dansoman, Last-Stop residence on July 3, 2017. Monsignor Ankrah was a former formator and rector of St. Peter’s Regional Seminary, Pedu, Cape Coast, and the President of the Catholic Institute of Business and Technology, a University College of the Archdiocese of Accra.
spiritual director of the CCR, collaborated the views of Father Domanzing and Monsignor Ankrah. Father Filton-Mensah opined:

The modus operandi of the CCR does not appeal to some priests for which reason they do not bother to involve themselves in the activities of the CCR. This development has led in most cases to situations where some individual CCR members, out of exuberance, overstep their bounds and over-do what may be described as non-Catholic practices. Some of the excesses result from the lack of supervision of the priest.\(^\text{1066}\)

Archbishop Palmer-Buckle, on his part, blamed the clergy for being a bit suspicious of, and for misunderstanding the charismatic gifts.\(^\text{1067}\) In sum, the Archbishop and the three priests expressed dissatisfaction about the relationship that existed between some priests and the CCR. The “sour” relationship is contrary to what the Church says should exist between the hierarchical gifts and charismatic gifts. The Church teaches that both gifts:

Have the same origin and the same purpose. They are gifts of God, of the Holy Spirit, of Christ, given to contribute, in diverse ways, to the edification of the Church. He who has received the gift to lead in the Church has also the responsibility of keeping watch over the good exercise of the other charisms in such a manner that all contribute to the good of the Church and to its evangelizing mission, knowing well that the Holy Spirit distributes the charismatic gifts to whomever he desires (cf. I Cor. 12:11). The same Spirit gives to the hierarchy of the Church the capacity to discern the authenticity of the charisms, to welcome them with joy and gratitude, to promote them generously, and to accompany them with vigilant paternity.\(^\text{1068}\)

The charismatic gifts are gifts of God for communal purposes, the edification of the Christian community. The charismatic gifts align the Christian with the prophetic mission of the Church: proclaim “good news to the poor … proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free …” (cf. Luke 4:18). Hence, fulfilling this mission is an important task for the Catholic Archdiocese of Accra.

The final chapter is a theological and pastoral reflection. It summarizes the main findings and states the contribution of the research to knowledge. Furthermore, the chapter makes

\(^{1066}\) Interview in his office at the Holy Spirit Cathedral on July 18, 2017.
\(^{1067}\) Interview on July 10, 2017.
\(^{1068}\) Vatican Congregation for the Doctrine of the Faith, Iuvenescit Ecclesia, 8; See Lumen gentium, 4.
recommendations for theoretical studies of the charisms and their practical applications in the ecclesial community of the Catholic Archdiocese of Accra.
Figure 6.1; Singing Ministry at Conference and Archbishop blessing Pioneers
Figure 6.2: Archbishop Palmer-Buckle blessing members of CCR and unveiling logo
CHAPTER SEVEN

THEOLOGICAL AND PASTORAL REFLECTIONS

7.0 Introduction

The research had set out with four objectives: (1) to examine factors that helped in the historical beginnings and spread of the CCR in Accra Archdiocese; (2) to assess the major spiritual activities of the CCR; (3) to investigate the effects of the activities of the CCR on the orthodoxy and orthopraxis of the Church; and, (4) to assess the pastoral implications of the activities of the CCR for the evangelizing mission of the Archdiocese of Accra. The research instruments I used to gather data included participant observations, and semi-structured oral interviews. I also gathered data from sources such as primary, secondary, and journal articles. I used content analysis to analyze the data.

This chapter summarizes the thesis findings under four areas (sub-topics): historical, theological, doctrinal and pastoral. The findings under “historical” has attempted to provide answers to objective one of the research; that of “theological,” “doctrinal” (doctrines and praxis), and “pastoral” have tried to find answers to objectives two, three and four of the research. Next, the chapter shows how the research has made a contribution to knowledge. In addition, it makes recommendations for theory and praxis for the evangelizing mission of the Archdiocese of Accra.

7.1 Historical

With its origins in a prayer meeting on March 23, 1978, at the Holy Spirit Cathedral, Accra, the CCR has remained a growing movement in the Catholic Archdiocese of Accra. The maiden prayer meeting involved six young men, graduates of the Kwame Nkrumah University of Science and Technology, Kumasi. The young men, with the guidance of the
spiritual director of the CCR in Ghana, Fr Sievers, resolved to relive their commitment to the LSS commissioning service promises. At the Holy Spirit Cathedral, the prayer group faced opposition from the authorities of the parish church because the prayer styles of the CCR were perceived to be contrary to the orthodoxy and orthopraxis of the Church.

However, upon the intervention of Bishop (later Archbishop) Andoh, the group was allowed to continue its prayer meeting. The intervention was an implicit blessing. As the group continued to meet and pray at the Holy Spirit Cathedral, it grew in membership. Upon recommendations of Father Sievers, the CCR decentralized its prayer meetings. Some members of the Holy Spirit Cathedral CCR started meeting and praying at other Catholic Churches in Accra.

The presence of the CCR generated curiosity among parishioners of the Cathedral, Catholics in other parishes, and even among non-Catholics. Some of these curious Catholics and non-Catholics were attracted to the group’s spirituality and style of worship, namely, the emphasis on the Holy Spirit, the charisms, healing, deliverance, reading and sharing Bible texts and messages, lay participation in prayer meetings, testimonies and conversion stories, to mention a few. Other non-CCR members found the group’s spirituality along with its outreach activities and recruitment style—largely done through friendship, families, and peer groups—attractive. The attraction was grounded on the desire for spiritual growth of some Ghanaians.

The group grew stronger as it liaised with some worldwide prominent CCR figures in the United States and Trinidad and Tobago, among others. The CCR’s growth and presence received additional boost with the public endorsement of Archbishop Ivan Diaz, the then Nuncio (the Pope’s delegate) to Ghana.
7.2 Theological Issues

7.2.1 Baptism in the Spirit

*Baptism of the Holy Spirit*, which the CCR calls *Greater Outpouring of the Spirit*, is one of the most important theological concepts among CCR members. Hocken restates this by arguing that Baptism in the Spirit is “the crucial factor”\(^{1069}\) for the Charismatic Renewal Movement. Baptism of the Spirit is said to bring about *infilling* of the Spirit. The result of this is the “surrendering”\(^{1070}\) of one’s life and the “yielding to a personal God.”\(^{1071}\) *Yielding* to God changes one’s relationship with God.\(^{1072}\) To receive Baptism in the Spirit gives a “deeper understanding”\(^{1073}\) of what it means to be a Catholic. The recipient of Baptism of the Spirit is given greater knowledge of the centrality of Jesus in their life. Baptism in the Spirit gives a fulfill life as it transforms previously dissatisfied life. This claim by members of the CCR is collaborated by Gordon Fee, a New Testament scholar.\(^{1074}\)

The CCR teaches that for a Christian, “the Holy Spirit was already given in the sacraments of baptism and confirmation.”\(^{1075}\) In other words, by sacramental baptism, confirmation and the other sacraments, one truly receives the Holy Spirit and his gifts. This understanding differs from the teaching which says that “only through a pentecostal experience that a person really received the Holy Spirit.”\(^{1076}\) The CCR also believes that while the Holy Spirit and his gifts are received through sacramental baptism, confirmation, and Eucharist, one may also receive it by means of Charismatic-Pentecostal experience.\(^{1077}\)

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\(^{1069}\) Hocken, *Streams of Renewal* (Carlisle: Cumbria: Paternoster, 1997), 163.

\(^{1070}\) Ibid, 167.

\(^{1071}\) Ibid.

\(^{1072}\) Ibid.

\(^{1073}\) Ibid.

\(^{1074}\) Gordon D. Fee, quoted by Hollenweger, *Pentecostalism*, 222.

\(^{1075}\) Sullivan, *Charisms and Charismatic Renewal*, 62.

\(^{1076}\) Ibid.

\(^{1077}\) Ibid.
Thus, Baptism in the Spirit, for the CCR, is the “fanning into flame” of the gifts of the Holy Spirit that have been received through sacramental baptism. The CCR also explains the reception of Baptism in the Spirit as a “renewal” of one’s sacramental baptism. Unlike some Classical Pentecostals who teach about Baptism of the Spirit and the doctrines of “consequence” and “subsequence,” the teaching and practice of the CCR do not fully support these doctrines. While the CCR believes that God may endow someone with his charisms, they explain that such charism may not necessarily be speaking in tongues. Nonetheless, some CCR members lend support to the doctrine of consequence. In other words, there are differing positions on “consequence” among CCR members. But the issue of “subsequence” does not find a place in CCR hermeneutics, since CCR claims that conversion takes place at sacramental baptism and not as a subsequence of being baptized in the Spirit. However, Baptism of the Spirit brings a greater awakening to the significance of conversion in the life of the CCR member.

Finally, among CCR members is the issue of the reception of the gifts of the Spirit. Some members raise concerns about the fact that only a few receive the gifts of the Holy Spirit. The expectations are that anyone who is prayed over must receive some charisms. This work questions the taking-for-granted assumption that the gifts of the Holy Spirit are a must provided a CCR partakes of the LSS. It is theologically and pastorally misleading and inappropriate to assume that participating in the LSS and being prayed over upon completion will automatically bring about the receiving of the gifts of the Spirit. The gifts of the Holy Spirit are privileges conferred upon some members of the Church and are grounded in service.

1078 The doctrine of “consequence” teaches that the evidence of someone receiving Baptism in the Spirit is that the person is able to speak in tongues. And that the doctrine of “subsequence” is a definite experience to conversion. See Anderson, Introduction, 190-191.
7.2.2 Experience of the Holy Spirit

The description of the experience of God, usually through Baptism in the Spirit, is the conscious expression of God coming into full force in the life of the CCR member. As was mentioned earlier, the CCR describes this experience as “fanning into flames” or “renewal” of the gifts of the Holy Spirit that were received in sacramental baptism. In the understanding of the CCR, this new experience can occur suddenly or after a lapse of time. The time frame may range from seconds to months. The conscious experience is described as a “growth process” for the CCR member. The effect of the conscious experience of God is development of intimate relationships with the Holy Spirit. For some CCR members, the conscious awareness gives the zeal for evangelization activities—a proclamation of the experience of Pentecost. The enthusiasm and energy that characterized the experience of the early Christians experiences which seems to have been lost by the established Protestant churches and by the Catholic Church is being rediscovered by the CCR.

The life-changing experience of the first Pentecost serves as mortification for CCR members. The personal experience of the Holy Spirit, rather than the formulation of “abstract religious ideas,” is what the CCR aspires for. Thus, the CCR emphasizes “experiential Christianity” rather than the formulation of doctrine or the engaging in theological discourse. The importance of “experiential Christianity” in Charismatic-Pentecostal Christianity has also been stressed by scholars such as Cox and Asamoah-Gyadu.

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1079 See Sullivan, Charisms and Charismatic Renewal, 62.
1080 Cesar, “From Babel to Pentecost,” 22.
1081 Cox, Fire from Heaven, 4.
1082 Ibid., 5.
1083 Ibid.
1084 Asamoah-Gyadu, Contemporary Pentecostals, 2.
7.2.3. Charisms are for the Ecclesial Community

The charisms are gifts of the Holy Spirit. The charisms are given to some members of the Christian community to fulfill the evangelizing mission of the Church. The Holy Spirit empowers the Christian to respond to mission according to an endowed gift. The gifts of the Holy Spirit, though restricted to some rather than the generality of the Christian community, is not some spiritual largess offered to only special men of God, anointed men of God or charismatic leaders. Rather, the gifts may be endowed upon ordinary members of the Church.

The charisms of the Holy Spirit may be “extraordinary,” “unusual,” “unexpected,” or “ordinary.” These different charisms are for specific purposes in the Church—fulfilling the evangelizing mission of the Church. Despite their different purposes, no one charism may be considered better than the other. The charisms are for the common good of the Church.

Though Vatican II emphasizes the place of the sacraments, ministries, and charisms in the Church, there have been tensions between the charismatic gifts and hierarchical gifts. This thesis argues that misinterpretation and misuse of the gifts of the Spirit are some reasons for the tensions. The tensions come mostly because of the failure on the part of office holders and charismatic leaders to give recognition to pastoral-theological and spiritual response to the signs of the time.

7.2.4. Holistic Healing

Another theological issue that has emerged from the research is the “holistic” healing and deliverance practices of the CCR. The work has identified and discussed four types of healing and deliverance activities of the CCR. These are: (1) spiritual healing; (2) inner healing; (3) physical healing, and; (4) deliverance. Another form of deliverance, which is however done by priests expressly chosen by the Bishop, is exorcism. The four types of healing and deliverance take care of the physical, spiritual, emotional, and psychic needs of
the sick. There is expansion of the scope of healing to cater for the “holistic” health needs of human beings. What this means is that the healing activities of the CCR seemingly aim at the totality of the well-being of the human person.

Although healing through the sacraments—-anointing of the sick, penance, and Eucharist—and the sacramentals—-holy water, scapulars, and the holy rosary—are common practices in the Church, the CCR approach to healing assumes a charismatic texture. The charismatic healing approach is also the healing method that the Catholic Church in Ghana (the First National Pastoral Congress 1997)) recommends for inclusion in parish pastoral plans.

7.3. Doctrinal Issues (Doctrines and Praxis)

Another finding is the claim by some CCR members of developing “deep love for the Church and its doctrine and practices” after experiencing Baptism in the Spirit. The consequence of this experience is the frequent participation at Eucharistic liturgy and the receiving of Holy Communion. This experience is contrary to previous times where attending Mass was done with less enthusiasm and seen as an imposition. Participation at Mass is described as “father-son encounter.” The new perspective and experience of the Eucharist may likely avert the danger of the important place of the Eucharist in Catholic Sacramental theology. This is because, in Sacramental theology of the Church Catholic, the Eucharist is the source and summit of ecclesial life.

Though Catholics are to participate in liturgical and para-liturgical life of the Church, some CCR members have difficulty with Marian devotions, including rosary prayers.

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1085 This was how the Council of Elders summed up their new experience with the Church and its doctrines in a focus group discussion on April 12, 2017.
1086 Focus Group Discussion, April 12, 2017.
1087 See Lumen gentium, 11; Catechism of the Catholic Church, 1324.

The thesis argues about how the theological, doctrinal and pastoral engagements of the CCR can have positive impact on the pastoral efforts of the Archdiocese of Accra. On the other hand, the thesis argues about the havoc the activities of the CCR can pose to the evangelizing mission of the Archdiocese of Accra. Among the potential dangers are spiritual elitism, and the rejection of orthodoxy and orthopraxis of the Church. Spiritual elitism arises from the absolute conviction that as a special recipient or beneficiary of the gifts of the Holy Spirit, one stands above the historical moment to exercise a ministry with or without the Church. This staggering sense of conviction breeds the insubstantial delusion that the charismatic gifts are better than the hierarchical gifts.

The other danger is the fundamentalist tendencies among some CCR members. The consequence of fundamentalism is \textquotedblleft schism.\textquotedblright\ Some CCR members indulge in the two forms of fundamentalism---doctrinal and biblical. For instance, biblical fundamentalists see the Bible as the only source of divine revelation, and contend that biblical interpretation can be done by everyone. Often the Holy Spirit is cited as the helper in individual interpretation. Fundamentalism leads to subjective interpretations of biblical texts. This work highlights the consequences of fundamentalism in the Church. For example, apart from causing a rift between the CCR movement and the Church, the CCR itself split into groups, groups that severed relationships with both the CCR and the Catholic Church. Major pastoral implications are that orthodoxy and orthopraxis are compromised.
7.4 Pastoral (Practical) Engagements

Some of the pastoral/practical research findings are: laity formation, biblical apostolate, and liturgical and para-liturgical issues. First, the formation activity of the CCR is potentially viable as it contributes to the efforts of Archdiocesan pastoral programmes of laity formation. With about 99.9% of the membership of the Church as lay faithful, the formation activities might assure of a vibrant Church of tomorrow. Second, the pastoral action of the Accra Archdiocese is to bring biblical-pastoral ministry to the centre of the spirituality of Catholics. Thus, the emphasis by the CCR on the importance of personal bible reading and reflections on a daily basis has positive implications for the pastoral ministry of the Archdiocese. Third, is the potential positive impact of CCR “expressive” songs on liturgical and para-liturgical celebrations in the Archdiocese.

CCR songs are described as “exuberant,” “expressive,” and “joyous.” The songs are participatory as everyone appears to take part in the singing. Hocken affirms this as he describes CCR worship as “corporate praise of the Lord,” a phenomenological feature of CCR prayer meetings. Gestures are other features of CCR songs and worship. These gestures are becoming common in liturgical and para-liturgical celebrations in the Archdiocese. Can the Archdiocese include this style of singing and worship into her official liturgy and para-liturgy? Stephen Mbunga is one commentator who thinks this is an issue that cannot be wished away if worship will be meaningful to the African (Ghanaian).

7.5 Contribution to Knowledge

Previous research on the Charismatic Renewal in the Catholic Church in Ghana has either tended to examine specific concepts associated with the CCR in Accra Archdiocese, for

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1089 Hocken, Pentecost and Parousia, 37; see also Kirby, The Power and the Glory: Popular Christianity in Northern Ghana, 275.
instance, on doctrines and “schism” by Asamoah-Gyadu, or have examined the CCR in Ghana as a whole; for example, Omenyo. However, this research examines the CCR in a particular context, that is, in the Roman Catholic Archdiocese of Accra.

Besides, there is little exploration of the Charisms, the Catholic Charismatic Renewal Movement, and the Charismatic-Pentecostal phenomenon in systematic and pastoral theology in Roman Catholic theological scholarship. Hence, this research makes a contribution to this area of study.

7.6 Recommendations

The research makes recommendations in two broad areas: namely, academic and pastoral.

7.6.1 Academic

Although the structure of the Church has both hierarchical and charismatic dimensions, emphasis has tended to be laid more on the hierarchical gifts to the near neglect of the charismatic gifts. This study recommends that the charismatic dimension should be given its deserved place in the theoretical and practical discourses of the Church.

The Major Seminaries in Ghana, as formation centres of Catholic priesthood, including priests of the Archdiocese of Accra, should engage in academic studies, not only of the Catholic Charismatic Renewal Movement but also Charismatic-Pentecostal Christianity. A study of this nature will prepare the future priests to effectively provide the pastoral augmentation of the prospects and at the same time give the appropriate pastoral responses to the challenges that may emerge in their ministry.

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Academic research on the Catholic Charismatic Renewal Movement and Charismatic-Pentecostal spirituality should be promoted in the Archdiocese. This research, therefore, recommends the setting up of a center of/for spirituality to engage in the study and promotion of Charismatic spirituality from the prism of Catholic systematic and pastoral theology.

Pneumatology, as a theoretical study of the Holy Spirit, is effectively established in the experiential life of the Church. It is “on the basis of what is experienced and realized,” in the concrete life of the people of God that pneumatology can develop. In other words, theoretical propositions are enriched by praxis. The CCR experiences in the Archdiocese of Accra, in which it is contributing its charisms to the building up of the Church, provides a concrete life experience towards the development of a pneumatology appropriate to the Archdiocese of Accra.

This work calls for the study of the four traditional approaches of evangelizing mission: *kerygma* (proclamation), catechesis (systematic religious instruction or the teaching and preaching of a doctrine), *diakonia* (service), and *koinonia* (fellowship); exploring the practical application of the charisms to the study of Christian history and mission; evaluating scholarship on Charismatic-Pentecostal Christianity in Ghana; and keeping the conversation on the inevitability of the role of the CCR in the evangelizing mission of the Church going.

**7.6.2 Pastoral**

All priests in the Archdiocese of Accra should show greater interest in the activities of the CCR. This will help eliminate the practice where priests are tagged either as “charismatic” or “non-charismatic.”

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The Archdiocese of Accra should be involved in the formation/training sessions of CCR members. This calls for collaboration between priests and lay faithful of the CCR.

The study calls for the moving of the CCR from the periphery to the centre of pastoral life and ministry of the Church. This will most likely have efficacious consequences for the evangelizing mission of the Church in the Archdiocese. For example, it will intensify the outreach activities of the CCR that have led to the establishment of new Catholic communities in parts of the Archdiocese of Accra.

Despite its active involvement in evangelization, CCR ministry and activity in Catholic and non-Catholic schools is minimal. The Archdiocese should pastorally task the CCR to include campus ministry in its evangelization activities. In this regard, the Archdiocese should support the CCR with the needed resources in this task of bringing the Good News to schools in the Archdiocese.

This work calls for putting in place of a working pastoral document to spur a well-structured and systematic evangelization programme of activities that will engage the one hundred and seventy-four (174) churches in the Archdiocese.

The Life in the Spirit Seminars (LSS) and Growth in the Spirit Seminars (GSS) should be an integral part of the pastoral activities of Churches in the Archdiocese of Accra.

The research recognizes the fundamentalist stance, divisiveness and the spiritual elitism of some CCR members. These practices are negative spokes in the wheel of ecclesial cohesiveness and growth. Hence, as ecclesia semper reformanda is a requisite for all church groups, the CCR of the Archdiocese will need to renew itself of the negativities.
These recommendations will be better grounded when “pastoral conversion” takes place among Christ’s faithful. The conversion is an invitation to all members of the Church to abandon the complacent attitude that says: “We have always done it this way.” The Church, as a living organism, must find new ways, methods, and expressions to respond to the historical moment. The response must be offered without the Church taking its eyes off its roots. In other words, the call for pastoral conversion is to enable the Church, guided by its history and tradition, give appropriate theological and pastoral response to life’s questions and challenges that confront the people of God in their everyday encounter with the realities of the world they live in.

7.7 Conclusion

The chapter summarized the key findings of the thesis and showed how it has made contribution to knowledge. The chapter also made recommendations for theological and pastoral turn in response to the signs of the time. The importance of reading the signs of the time is evoked by Pope John Paul II when he states that:

Today in particular, the pressing pastoral task of the new evangelization calls for the involvement of the entire People of God, and requires a new fervor, new methods and new expression for the announcing and witnessing of the Gospel.

The time for a different approach “to the preaching of the Gospel in new and changed circumstances and conditions: new millennium, new times, new conditions of life” has come.

Thus, the study has argued that the activities of the CCR have prospects and challenges for the evangelizing mission for the Church. However, it is the contention of the thesis that the

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1094 Francis, Evangelii Gaudium, 32.
1095 Ibid., 33.
prospects outweigh the challenges. Hence, when the CCR, as an ecclesial group is given the necessary theological-pastoral direction, it has the potential to assist in the evangelizing efforts of the Archdiocese of Accra.

Lastly, the thesis notes the growth of Charismatic-Pentecostal Christianity in the contemporary Ghanaian religious space and in other places, mostly in the southern hemisphere. Therefore, it is re-echoing the urgent necessity for scholars, especially theologians, to take on board this stream of Christianity in their scholarly work.1098

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