THE MISSION OF APOSTLE KWADWO SAFO OF KRISTO
ASAFO CHRIST REFORM CHURCH

BY

ELIZABETH BOAFOAA NKRUMAH

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DECLARATION

I hereby declare that this thesis is the result of an original research I carried out under the supervision of below mentioned lecturers of the Study of Religions Department. No part of this work is a reproduction of any work ever presented. All references to the works of others have been duly acknowledged. I hold myself solely responsible for all errors, omissions and misinterpretations, marginal or substantial which may be found in this study.

Student: sign……………………date……..

Elizabeth Boafoaa Nkrumah

Supervisors: sign  ……………………date……….

Rev.Dr.Abamfo O. Atiemo

sign  ……………………date……….

Dr. Rose Mary Amenga-Etego
DEDICATION

This thesis is dedicated to my husband and my two lovely daughters, Nana Akua Dometey Arko and Maame Akua Nkrumah Arko for their love and companionship.
ACKNOWLEDGEMENT

I would like to render my sincere gratitude and thanks to the Almighty God for granting me life and strength to go through this course. Special thanks also to my dear husband Mr. Arko Dometey for his love and support throughout this course, not forgetting my children, Nana Akua Dometey Arko and Maame Akua Nkrumah Arko who tolerated my absence from home and sleepless night.

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Next, my warmest appreciation goes to Apostle Kwadwo Safo the Founder and Leader of Kristo Safo Christ Reform Church for granting me permission to interview him at his residence on several occasions and for taking me round his Technological training Centre at Gomoa Mpota. All the executive members of the Church also deserve special thanks, most especially Festus Owusu Badu, the General Secretary of Kristo Safo Christ Reform Church for meeting me on several occasion at the headquarters of the Church to furnish me with authentic information on the Church and the Founder. To all friends who contributed in diverse ways towards this work, you are so much appreciated.
ABSTRACT

The dialogue between religion and science and technology has ranged for years. Science and technology has been seen as being oppose to religion because it depends on logical proof to all existence while religion on the other hand is based on revelation as the basis of truth and existence. They are therefore viewed in modern times as two opposing departments even though at the same time they complement each other.

The role of the contemporary church is not only to help the congregation spiritually but also attend to their physical needs. One of such churches is an African Independent Church with the name of Kristo Asafo Christ Reform Church. This church was founded by Apostle Kwadwo Safo. The founder seeks to address the needs or problems of not only the church but Ghana and the whole of Africa through science and technology as a fulfillment of the objectives of his call. This therefore set the tone for the thesis; to research into the science and technological activities of Apostle Kwadwo Safo and the Kristo Asafo Christ Reform Church and examines how it is impacting on the lives of people.

To achieve the set objective of the thesis, therefore, the study used a multi-dimensional approach such as historical, phenomenological and theological approaches in its investigation. These approaches helped in tracing the personality of Apostle Kwadwo Safo, his call and the establishment of the church. They also helped in identifying the beliefs and practices of the church and the basis of his adventure into the area of science and technology. The researcher utilized tools such as questionnaires, interviews and participant observation in the data collection processes.

The research revealed that Apostle Kwadwo Safo set out to undertake the scientific and technological activities not to amass wealth for his own interest but as a fulfillment of a divine call that enjoined him to save the African continent from its economic and scientific setback. The research also revealed that Apostle Kwadwo Safo has established a Technological Training Centre where scientific and technological parts and equipments such as car engines, stabilizers, welding machines, amplifiers, electronic drums etc are made. He is also into the provision of educational and health facilities, agriculture as well as real estate development. The research showed that these developments are viable and have the potential for further growth.
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CHAPTER ONE
INTRODUCTION

RESEARCH BACKGROUND

Apostle Kwadwo Safo, a Ghanaian born from a humble home has now become a founder and leader of a church, a known religious philanthropist and a promoter of science and technology in Ghana. As a welder in Kaiser Engineering Company, he had a call to mission; a mission to start a church.¹ The missions were preaching of the gospel, winning converts for Christ, glorifying and uplifting God’s name and catering for the poor and the needy in society. Coupled with the mission of establishing a church, he undertook many philanthropic activities cum the development of science and technology as a way of saving Ghana and Africa from its scientific and technological backwardness to fulfill his mission.

The Kristo Asafo Christ Reform Church is an African Indigenous Church² founded in Ghana in 1971 by Apostle Kwadwo Safo. The Church seems to be pragmatic and conforms to the African worldview. They present their sermons and other activities of the church in a culturally friendly environment that conform to the Ghanaian way of life. Like other African Indigenous Churches, Kristo Asafo (Christ Reform Church) claims

¹ Kristo Asafo Christ Reform Church.
² In this thesis, African Indigenous Churches would be used to mean those churches which were founded by Africans who had dramatic religious experiences to work in the ministry of God. They explained the Bible and conduct their services to conform to their cultural setting. The leaders claim to have the ability to redeem their followers from physical and spiritual problems if they put their faith in them. Some of these churches are Twelve Apostles Church and Muzama Disco Kristo Church. See David Venter. ‘Concepts and Theories in the Study of African Independent Churches’ in Venter (ed), Engaging Modernity: Methods and Cases for studying African Independent Churches in South Africa. (London:Praeger Press. 2004), p.13. See also Elizabeth Isichei. A History of Christianity in Africa, from Antiquity to Present. (London:SPCK, 1995), P. 1.
that all their activities are directed by the Holy Spirit and prophesized by their leader. They emphasized that prayer, is the source of all blessings and success in life. Because of that, they take their prayers seriously.

At present, Apostle Kwadwo Safo sees himself as the one ordained by God to lift Ghana out of its scientific and technological poverty to industrial prosperity. This he believes will enable Ghana to rub shoulders with other advanced nations that have developed in that field. His mission has also become broader as he includes the whole of Africa. He refers to himself as the ‘African Star’, the person chosen by God to redeem the whole of Africa through science and technology and to restore the lost glory of this mighty continent. This thesis has examined the extent to which he has carried this mission through.

STATEMENT OF PROBLEM

Apostle Kwadwo Safo and his church The Kristo Asafo Christ Reform Church have received favorable media attention with regard to their activities. For example television programmes showcase the scientific, technological, philanthropic and Agricultural products of Apostle Kwadwo Safo and people he has been able to help to attain higher social status. In addition to that he has been widely recognized for his various achievements. For example the University of Ghana awarded him with an honorary doctorate degree in recognition of his humanitarian assistance, and contribution to

3 Great Kosa Vision is a sponsored television programme on Apostle Kwadwo Safo and Kristo Asafo Christ Refrom Church. This programme showcases the scientific, technological and agricultural achievements of the church on Metro TV at 7:30am to 8:30am these programmes were aired from 2007 to 2009. See Ghanaian Times, ‘Kristo Asafo Mission displays invention’ 10th January, 2008, p. 17. See also Daily Graphic, ‘Kristo Asafo donates to Osu Children’s Home’, 10th January, 2001. P. 10
education in Ghana. The department of social Welfare awarded him for Volunteering Service in 1999. The government of Ghana has awarded him on two occasions. First in the year 2000 he was awarded for Technology ingenuity and deep concern for humanity. Second, in 2006 he also received an award as the Best Philanthropist in the Humanitarian section during the Millennium Excellency Award.\(^4\) Yet academic research documentations on him are few. As a result, the study will seek to study the Apostle, his call and mission (his church), the various phases of its development, and in what ways he has fulfilled his mission.

**RESEARCH QUESTIONS**

The main research questions are

- Who is Apostle Kwadwo Safo?
- How has he responded to his call to mission?
- To what extent has he been able to carry the mission through?

**AIMS AND OBJECTIVES**

The aims and objectives of this research are:

1. To identify and discuss Apostle Kwadwo Safo, his call to mission and to describe how he has responded to the four core objectives of his mission.
2. To examine how Apostle Kwadwo Safo and his church has developed in terms of technological activities, agriculture, education, health, real estate etc.

\(^4\) The curriculum vitae of Apostle Kwadwo Safo.
3. To study the relevance of the activities of Apostle Kwadwo Safo and Kristo Asafo Christ Reform Church to the members of the congregation and Ghanaians.

SCOPE

The scope of this thesis is limited to Apostle Kwadwo Safo and his Kristo Asafo Christ Reform Church, also known as (Kristo Asafo). In this regard, the researcher provides a narrative history of the founder and leader of the church, his call and response to mission. In this regard the researcher looks at the origin, growth and development of the Church. The researcher also describes how the poor and needy within and outside the Church are supported through the philanthropic activities and technological development of Apostle Kwadwo Safo.

METHODOLOGY AND METHODS OF DATA COLLECTION

The historical, phenomenological and theological approaches to the study of religions were used to do this work. Objectivity is the principal aim of this thesis. All methodologies tried to avoid making value judgment and to allow the phenomenon to speak for itself.

Historical approach

E. H. Carr noted that ‘History is a continuous process of interaction between the historian and his facts, an unending dialogue between the present and the past’.\textsuperscript{5} This method helped the researcher to trace the life of the Founder and leader of the Church from his

childhood to his adulthood. His family, marriage, education, career and his personality were traced from the beginning to the present. This led the researcher to understand the reasons behind why Apostle Kwadwo Safo does some of the things he does. For example, it helped to understand that his love for farming could be understood from the point of view that he was a son of a farmer and was trained to do that job from childhood. His love for philanthropy could have come from the fact that he was a son of a very humble farmer, who could not afford to further his education after he had completed basic school until a kind hearted Syrian took pity on him, taught him a trade and helped him to acquire higher education and a career.

The historical approach helped to find out that from a humble beginning as a welder, who preached on the street, a church was started with one convert and as of now thousands of people are in the congregation with 137 branches in Ghana. Soap making was its first secular activity to raise funds to cater for the poor and needy. It has grown to include commercial agriculture, manufacturing of scientific and technological equipment and machineries.

**Phenomenological approach**

James Cox defined this method of studies as a style of thinking; an effort to describe the actual state of affairs as disclosed by the phenomena of the world. It implies that the observer actively directs his attention towards an object. Objectivity is the main aim of this research, so the researcher performs what Edmund Husserl, the German philosopher calls ‘epoche’ (to hold back). All of his thoughts about material things, science, other
humans, the sequence and order of events, or any other presupposition must be suspended or to use the term, ‘bracketing out’ every previously held belief or assumption. The researcher allows the pure phenomena to speak for themselves. With regard to the principle of ‘epoche’, the researcher suspended and disregarded all biases, hearsay and preconceived notions about the Church and its Founder and leader. This helped to describe the mission of Apostle Kwadwo Safo and his Kristo Asafo Christ Reform Church in Ghana. Here the researcher held back all preconceived notions about Apostle Kwadwo Safo, his church and other activities.

In the second stage, the observer performs the eidetic intuition. This is where only the essential structures of the phenomena are seen. The eidetic intuition allows the observer to see into the very structure of the meaning of the phenomena.⁶ This helped the researcher to observe the Apostle, his church and other activities from an objective perspective and allow the Apostle, the church and other activities to speak to the researcher.

**Theological approach**

This refers to theological perspective by which a religious idea is understood. It refers to the approach in studying a religious community, their rituals, ethics, social involvement of the religious community, scriptures, concept of doctrines, beliefs and practices, spirituality and aesthetic and the interrelationships among these elements.⁷ Because the

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research has to do with church and the practices, it is necessary to understand the beliefs and practices which form the basis for the church’s relationship with her environment.

In the research, the theological approach guided the researcher to establish the divinity of Kristo Asafo Christ Reformed Church. Apostle Kwadwo Safo claim to have had a divine visitation in his dream to establish a church and perform other functions. Although we cannot hold claim to this divine visitation but through it the church was established with beliefs and practices which has influenced the life of Kwadwo Safo and members of his congregation. This is well highlighted in chapter three.

Data collection

The researcher used the multi-dimensional approach to data collection. The researcher based the enquiry on the assumption that collecting diverse types of data best provides an understanding of a research. The researcher employed the qualitative method of enquiry to collect data and to conduct analysis of the data collected. Cresswell noted that, the qualitative method of research employ different knowledge claims, strategies of enquiry and methods of data collection and analysis. They rely on text and image data, have unique steps in data analysis and draw on diverse strategies of enquiry. The researcher goes to the natural setting, homes, fields, Church and offices of the participants to conduct the interviews and to administer questionnaires.8

The researcher booked an appointment and visited the home of the Founder and leader of the Church on two occasions to have in-depth interviews with him. Through this, information on his life, family, his call and response to mission were gathered. The Head

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Office of the Church was also visited to meet the Public Relations Officer and the General Secretary of the Church on several occasions. An elaborate discussion was held on how Church Services were conducted from the earliest times and the changes that they have gone through over the years. Next, the researcher visited and spent two weeks at Gomoa Mpota and Odembo (The Technological Centre and the Farms). Here, she lived with the people for a period of two weeks to share in the culture of the group so as to observe how and why they do what they do. This was done in order to describe the phenomenon under study.

The researcher also relied on informants in the data collection processes, the informants are categorized into two. The people of the top hierarchy are the key informants whiles others who do not occupy any position in the hierarchy of the church are the minor informants. The key informants and respondents from the field were, the Founder and Leader of the Church, two members of the Council of Elders, Pastors at Odorkor and Accra New Town branches, the General secretary, the Public Relations Officer, one Technician, an Engineer at the Technological Training Centre, the Head Teacher of the school at the Awoshie and the chief Farmer at the farm. The minor informants and respondents were ten members of the congregation, (five youths and five adults), workers at the Technological Training Centre and one farmer on the farms. They told researcher about their experiences in the Church.

Data collection technique

In obtaining data to describe the mission of Kristo Asafo Christ Reform Church in Ghana, both primary and secondary sources of data collection were used.
Primary sources: field work

Observation – Observation has to do with sharing in the experience or activity of the community or an individual before the researcher can re-create the story of the research. The researcher may have to live in the community where the research takes place or be in close proximity to be able to experience directly what is being observed. This observation is divided into two. We have primary observation also known as participant observation. In participant observation, the researcher becomes a participant and an observer at the same time. This helps the researcher to gain insight, make discoveries and interpretations about and from the social group.\(^9\)

This is where the researcher participated in the church services and other activities with the worshipers. This enabled the researcher to empathize with them. It also helped her to note how worship services are conducted in the Church.

Based on this method of data collection, the researcher participated in the activities of the church to share and to have a feel of whatever they do. A visit was made to the branches of Accra New Town and Odorkor several times to see how Church service is conducted and whether they go according to the order of service as stipulated in the liturgy book the researcher had already taken from them. The researcher participated in most of the activities of the Church, like joining in the praying, singing, dancing, clapping, giving of offertory to support the activities of the Church and listened to the sermons being preached. The researcher had wanted to go through all the activities of the Church to feel

how the people feel when they go through them, but the researcher was not allowed to go through baptism and the Lord’s Supper.

The Secretary at the Odorkor branch commented that, ‘You are a visitor who is interested in learning, you are not a convert, after some time, we won’t see you again, so why baptize?’\(^{10}\) Whilst participating in all these activities, the researcher was observing them to ascertain information on the reason why they do what they do. The researcher was told that after baptism, the Holy Spirit descends upon the participants to strengthen them spiritually; they claimed it sometimes manifested through gestures and prophetic utterances among some of the participants. During Holy Communion too, this renewal experience is said to be revived, that is why the Communion is performed from time to time; that is every three months to ensure continuous revival of believers.

Next, the researcher visited the meetings of the council of elders at these two branches on two occasions. The researcher wanted to know how and why meetings are conducted, how and why decisions are taken and how responsibilities are disbursed. On Wednesday 21\(^{st}\) August, 2008, the researcher participated in a meeting conducted among the elders of the Odorkor branch of the church. The agenda was centered on the selection of youth to Gomoa Mpota to be trained at the Technological Training Centre as Technicians. It was finally decided that those whose children have completed their secondary education should come and register for selection.

\(^{10}\) Comment made by Mr. Appiah, the secretary at the Odorkor branch of Kristo Asafo Christ Reform Church, during registration for baptism on 28\(^{st}\) October at 3:45 pm.
The second meeting was conducted on 29th October, 2008. The agenda was centered on the women’s fellowship, contribution to welfare and charity. It was mentioned that their contribution to welfare and charity had dwindled. The Chairman for the meeting, who happened to be the Pastor of the Odorkor branch, Kwame Asiedu explained that lately, there has been a general laxity in their contribution to the welfare and charity fund. This was said to be the reason for the record of low contributions. He encouraged them to back-up. He assured them of God’s blessing and that Apostle Kwadwo Safo’s protection will always be with them if they faithfully carry out their duties in the church. The researcher realized that both men and women were fairly represented at the two meetings and each person’s view was respected. But the researcher was not allowed to make any contributions to the proceedings because she was “alien”, that is, not a church member.

The research also travelled to Gomoa Mpota and stayed with the people for a period of two weeks and participated in some of the farming activities. The research joined in the weeding, harvesting of banana fruits and feeding of the fishes. Whilst participating in all these activities, the researcher observed Apostle Kwadwo Safo and his workers at work on the farms. This observation provided helpful information on the sizes of the farms and fish ponds and the number of farms they have. The researcher was able to learn how the farming started, where they started from, the size of the land that they use to cultivate, the tools and the implements that were used and what they use now, and the number of people who participated in the farming when they started and the number now.
The researcher was not able to ascertain information on the individual amount of crops which is harvested during harvest and the price that they are sold for. The researcher was able to learn that some are sold to the members of the congregation and the rest sold to the public at reduced rate from their normal market value, but the researcher could not get actual prices both parties buy the farm products, how reliable the outside market is and which of the markets in Ghana the goods are taken for sale.

Again, whilst in Gomoa Mpota, the researcher observed Apostle Kwadwo Safo at his Technological Training Centre. Observation was made on the Technicians at work and how machines are made, but the researcher was not allowed to see the whole manufacturing process. The researcher was supposed to see the whole manufacturing process from the beginning to the end; to be able to tell readers how the Technological activity goes on, but the researcher was not allowed to do so. The researcher only saw the beginning, the ending and the finished exhibited goods. The reason given was that, by their policy, they are not allowed to reveal every detail of their work to people. Such information is closed to the public. Perhaps, this protection is to safeguard their intellectual property rights and to prevent piracy.

Another point is that, the researcher did what is known as secondary observation. Kwabia noted again that, this is where the researcher only gets partially involved in the activities of the subject. In this case, the researcher may use an informant selected from the community where the research take place to assist in the work.11 In this situation, the

researcher visited Kotobabi, a suburb of Accra where the Founder and Leader of the church had lived for a period of twenty years to find out from a woman who lived close to his house, about the marital life of Apostle Kwadwo Safo and the number of children he has, because neither him nor his general secretary was willing to talk about it to the researcher.

Interview—“An interview is an interactional communication process between two parties at least one of whom has a pre-determined and serious purpose and usually, it involves asking and answering questions. The pre-determined and serious purpose distinguishes an interview from social conversation”. 12 An interview guide was carefully structured, outlining topics and sub-topics to be covered during the interview. This guide helped the researcher to develop specific areas of inquiry relevant to the purpose and not just a list of questions. The questions were grouped according to the respondents. There were questions for key respondents, key informants and minor respondents and informants. The questions were made up of open ended and close ended questions.

The key informants were Apostle Kwadwo Safo, the Founder and leader of the church, Festus Owusu Babu the General secretary of the Church, Osei Bempah Whireng the Public Relations Officer of the Church, Kwame Asiedu, the Pastor for the Odorkor branch of the Church, Samuel Yawson, the Pastor for the New Town branch of the church, Joseph Edusei also known as ‘dada Joe’ the Chief Engineer at the Technological

Centre at Gomoa Mpota, Yaw Sam, the Chief Driver at the farm, the Headmaster of the Apostle Safo School of Arts and Sciences at Awoshie, a suburb of Accra and two nurses at the clinic in Madina. These people were also the key respondents to the interview. The minor respondents were the secretary at the Odorkor branch of the Church, members at the New Town branch of the Church, five youths at the Technological Training Centre and one non-member of the church.

Some members of the church made claims that the church and the founder have had bad press with the media in recent times. They claimed that they have been reported erroneously. Their Founder and Leader had been misquoted and taken out of context, accused of sorcery and involving marine spirits, in his manufacturing works. He has also been accused of leading promiscuous life, so they are guarding him and the Church jealously. The researcher had to prove beyond all reasonable doubt that, the research is for academic works and not for media reportage. The researcher had to convince the Pastor that she could be trusted for confidentiality, accuracy, thoroughness and fair judgment by showing him a letter from the Department of Religious Studies, which stated clearly that she should be assisted by whoever she comes into contract with, with regard to this research work.

Through the interview of the Founder and Leader of the Church, information was gathered about his early childhood life, his parents names, education, career, children, and how the call to do mission came into being. He also disclosed information on the initial challenges that he had to endure to carry out the four core objectives of his calling.
How he won his early converts and followers and how the Church actually started. He also talked about, how he had been able to take care of the poor and needy members of the Church and those outside through philanthropy and later, through science and technology. He mentioned the number of equipments and machines he has manufactured from the beginning to the present and how he wants to use science and technology to bring prosperity to Ghana and the whole Africa. He claims he is the star of Africa: the one ordained by God to relieve Africa from deprivation to prosperity. But he did not talk much about his children and said nothing at all about his marriage. When the researcher enquired further, he commented, ‘What has that got to do with you.’

Next, through the interview of Pastors, the researcher got to know how Church service is conducted. The Secretary at the Odorkor branch of the Church told the researcher about the various stages that the Church had passed through to get to this far. How they conducted evangelism, how and what they preach during evangelism and what they practice and preach now. The workers at the Technological Training Centre told the researcher how and where technology started and how far they have carried it though and the benefit they have accrued from this initiative of Apostle Kwadwo Safo.

The workers at the farms also disclosed the sizes of land they used to cultivate at the beginning and the current size they now cultivate. The tools and implements they used, and the kinds of crops they cultivated; the fishes they rear and the game animals in the

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13 Interview with Apostle Kwadwo Safo at his residence at Taifa on 21st April 2008 @ 1:30 pm.
reserve forest and how they are harvested. The quantity they sell and the quantity they
give to charity, to the members of the congregation and the public. But information on
how the goods are priced and the various market places they are actually sold could not
be properly ascertain.

The five youths the researcher interviewed also relayed how they had benefited from the
philanthropic and the technological initiatives of the Church. The headmaster of the
school told me how the staff members are remunerated, the various departments under his
supervision, the branches of the school in the country and what they want to achieve in
the field of education. The two nurses at the clinic disclosed information on how drugs
are produced, the number of drugs they and Apostle Kwadwo Safo have been able to
produce and how patients are treated when they come to the clinic.

An informant at Kotobabi where Apostle Kwadwo Safo had lived for period of twenty
years disclosed some information about his marital life. She told the researcher about the
number of wives and children he has had (polygamous), and how women become his
wives. According to the informant, the apostle loved many women and the women also
easily fall to him because of his wealth and popularity. This is a popular rumor that
people hold about him but these are only shrouded in rumours.

At the technological Training Centre, interview with the Chief Engineer revealed a
description of how himself, four other people and Apostle Kwadwo Safo started
manufacturing tools and equipments at Kantamanto, then to Darkuman and Taifa all of
Accra, till they acquired a bigger and more humane atmosphere at Gomoa Mpota in the
central region of Ghana to continue. He showed me a lot of finished products they have manufactured.

He demonstrated how a resistor is done to the researcher. He took me round the various departments to see the moulding department, casting department, processing department, testing area and the exhibition room. He told the researcher how and when all these things were manufactured by Apostle Kwadwo Safo and his team of Engineers and Technicians. This information helped the researcher to describe the phenomenon in an objective manner. Next, he arranged for her to meet the Chief Technician, Assistant Engineers, Welders, Molders, Casters, Sprayers and other workers to interview them to access information from them that enabled me to describe the Science and Technology works of the Church.

It is through the same interview that the researcher was able to access how members of the congregation had benefited the mission of the Church. For example Joseph Edusei also known as ‘dada Joe’ made mention that it is through the technological initiative of the Church that he got the opportunity to be trained as an engineer. He said. ‘If I had not come to join this church, I would not have been able to pay school fees to acquire the skills I have. Through that, I have been able to take care of my family and myself’.  

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14 Interview with Joseph Edusei, Chief Engineer at the Technological Training Centre, Gomoa Mpota on 16th October, 2008 at 9:am.
Questionnaire made up of close ended and open ended questions were distributed to members of the congregation to find out how Apostle Kwadwo Safo and Kristo Asafo Christ Reform Church have been able to make them self sufficient. A hundred questionnaires were distributed and sixty were retrieved. Forty was given to the youth, forty to men and women, and twenty given to the clergy. These twenty were distributed among the Pastors of Odorkor and New Town branch, the General Secretary of the Church, Public Relations Officer and the workers at the Technological Training Centre and on the farm at Gomoa Mpota.

Pamphlets and Curriculum Vitae- The liturgy book of the Church was taken to ascertain information. It contained information on how Church services should be performed in the branches of the Church. The pamphlet contains order of service, Bible quotations to support everything that they do and reasons why they do them. It also contains a brief history on the Church, beliefs and practices of the Church, aims and objectives of the Church. This pamphlet guided the researcher to find the Theological information of the Church. It also helped me to see the Bible quotations that support the reasons why they do what they do in their worship and secular lives. The Curriculum Vitae contained brief information on Apostle Kwadwo Safo and his achievements.

Pictures- The picture of the Founder and Leader of the Church, photo exhibitions of manufacturing technological works, of Apostle Kwadwo Safo and other works were taken. These supported the researcher in the presentation of the phenomenon under study.
Population- The population was made up of the target people the researcher actually involved in the study. They were the Founder and Leader of the Church, the General Secretary of the Church, the Public Relations Officers, the Technicians at the technological Training Centre, two Engineers, Molders, Casters, the Head teacher of the school, the Nurses at the clinic, workers on the farm, the five members each at the Odorkor and New Town branch of the Church.

The Pastors of Odorkor and Accra New Town branches of the Church and the Secretary of the Odorkor branch of the Church. The population was made up of Pastors, members of the congregation and workers. The researcher used the random sampling method to determine the sample size. Every member had an equal opportunity of being selected into the population. The sample size was made up of the literate and non-literate members of the Church.

Secondary Sources

The secondary sources were books, which other authors have written on some churches and their mission in Ghana, African Independent Churches and their mission in Ghana. This serve as review of related Literature. Books, newspaper and a long essay were also used.
LITERATURE REVIEW

Various authors have written about churches and their mission. Peter A. Schweitzer recounted that, the Atlantic slave trade gave rise to a great deal of soul searching and remorse among groups of Christians in parts of Europe and North America, hence Teachers and Pastoral workers were needed. According to the thinking of the European missionary movement of the time, “Whiteman” had to pay an enormous debt through good works. So the early works of the missionaries was the provision of infrastructure and evangelism. In health care, a clinic was established at Abokobi. Schools were established in Akropong in 1843 to train teachers and catechists. Girl’s boarding schools were set up in Aburi, Odumasi and Krobo. Vernacular was used as a medium of instruction thereby making use of indigenous Ghanaian languages. The missionary works of the early Europeans included taking care of both physical and spiritual needs of the people they were ministering the word of God to; they did not include the development of science and technology. In this case, the culture of the indigenous people was taken into consideration in the dispensation of their missionary work. It is also believed that learning in one’s indigenous language facilities better understanding. In Kristo Asafo Christ Reform Church, church services are conducted in the local language, in the same way, the teachings at the Technological Training Centre are also done in the local language to present lessons in a culturally friendly manner.

Since human resource capacity building is a pre-requisite for missionary works to flourish, the early missionaries did not relinquish in their effort to develop the human

resource base of the people they were ministering the word of God to. Due to this, they developed the talents, skills and knowledge of their adherents in order to make life better for each other.

Peter B. Clarke noted how the early Basel missionaries conducted their activities in Ghana. The Basel mission started work in 1828. In Ghana, by the end of the First World War, they were responsible for 180 schools, which catered for an estimated number of 10,000 pupils. Girl’s enrolment was proportional to that of boys. These schools taught both religious and secular subjects. Propagation of this gospel and acquisition of knowledge and skills went hand in hand. In the same way, Kristo Asafo Christ Reform Church has established schools from kindergarten to secondary level to develop the human resource capacity to help humans develop themselves. The early Basel missionaries’ teaching is in line with Apostle Kwadwo Safo’s style of teaching; he teaches his student theory and then sends them to their benches to practically demonstrate what he said to them and leaves them to practice. He believes this kind of education is what is needed in Ghana.

Religious duties touch on every aspect of human life. Wilson M. Mande gave account of how religious leaders shaped the political situations and developed them in Uganda, Zambia and South Africa. Reverend Ministers and the members of their congregations saw it as part of their missionary works to change the political system of their times.

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They carried out civic education and converted their countries from single party States to multi-party political systems. These countries were in political turmoil, so the religious leaders and their followers focus attention on how to stabilize the political situation at that time, to enable propagation of the gospel to flourish and they succeeded. Apostle Kwadwo claims that he has a divine mission to preach the word God and also cater for the poor and needy by manufacturing scientific equipment and technological inventions to liberate the members of the congregation, Ghana and Africa from scientific and technological poverty.

Elom Dovlo also wrote about the proliferation of the new religious movement. His concern was not the on the technological contribution of the churches in building human resource capacity as Apostle Saafo and Kristo Asafo is doing but he looked at the kind of messages they preached. To Dovlo, the message of these new churches was based on the harsh economic situation in Ghana. Their messages are on prosperity as a way of giving hope to people in this situation. They emerged to provide a panacea for the people in such situation. Dovlo also held the view that the charismatic churches emerged within Ghana at a time of economic crises and, significantly, preached a prosperity Gospel which became sources of comfort and hope for many, as people fought with the economic and social realities of the times. On the other hand Kristo Asafo did not only preach prosperity but practicalise what could make the church members first, Ghana second and the whole of Africa prosper.

Cephas Omenyo in writing about Christianity in Ghana, notes that in order to get a fair view of Christianity in Ghana, one must first delineate the major strands of churches. He therefore makes a categorization of the Christian churches in Ghana in the following chronological order.

- Mainline Churches
- African Independent Churches
- Classical Pentecostal Churches
- Neo Evangelical/Mission related Churches
- Neo-Pentecostal/Charismatic Churches

The mainline churches are the historic churches which were established by the missionaries. They comprise the Roman Catholic Church, the Presbyterian Church, the Methodist Church, the Anglican Church and the Evangelical Church. These churches did not share the African worldview hence it caused many of the members to move and form other churches. Later these historic churches developed Pentecostal elements in their liturgy. This was Omenyo’s concentration that is Pentecostal elements such as praying in tongues, vibrant drumming, singing traditional choruses, dancing, deliverance and anointing services among others. These phenomena were not part of the liturgy of the mainline churches in Ghana until the 19th century. He also discussed the charismatic churches but not into detail as Larbi. Omenyo for example looked at the Charismatic renewal groups in the mainline churches. Like Omenyo, Abamfo Ofori Atiemo also identified Pentecostal/Charismatic movements in the mainline churches. He stated that the movement ‘has made a definite impact on the church in Ghana. There

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is hardly any mainline denomination which has not been affected in some way by the movement’. 20 Larbi talked about the personalities or the background of the founders of these churches and their characteristics which make them appealing to people. 21 Omenyo also gave an insight into the worship style of the Charismatic renewal groups such as their bible studies, how they conduct their deliverance ministry, praises and worship song which is similar to those in the Charismatic churches as discussed by Larbi. 22 Their works also share the same thought as that of Asamoah Gyadu who further discusses the type of messages preached by these churches 23 as a way of giving hope to the people. Kristo Asafo (Christ Reform Church) fall into the second category and the message they preached is similar to that in the New Pentecostal churches. However what makes the Kristo Asafo (Christ Reform Church) different was their emphasis on technology being promoted by the church itself.

Ronald J. Sider gave account of how Glen Kehrein, a farm boy from Wisconsin in the United states of America organized his church which was an Independent Church in America. Glen had a Church called Circle Urban Ministries. Attached to this Church was a clinic with seven full-time doctors, a legal clinic with two full time lawyers, a low income housing programme that had renovated a million dollar housing project for the poor and a job creation programme for school leavers and graduates, to build an economic base in the inner city of Wisconsin, in United State of America. Inner residents

22 Ibid., 295.
knew that the people inviting them to Jesus were the same folks who provided essential health care, housing for the homeless and help in finding jobs after higher education. He believed in both evangelism and social action.²⁴

This activity was a successful evangelical work for Kehrein. He mentioned that, when social action and evangelism go hand in hand, society improves and develops, which is a prerequisite for evangelism to flourish and succeed. What Glen Kehrein did is in line with what Apostle Safo is doing in Ghana. In addition to the propagation of the gospel and miracles, he donates in cash and in kind to all institutions that cater for deprived individuals in the society in Ghana. This has earned him the name ‘father of the needy’. When the deprived, the oppressed, the depressed and the destitute are given spiritual food (The word of God) in addition to physical needs (food, clothing, shelter and protection), it fosters peace and stability, which is a good pre-requisite for evangelism to succeed.

James Anquandah wrote in The Rise of African Independent Churches in Ghana that, to a large extent, the mission of the independent church is an attempt by African Christians to find a place to feel at home, not only in terms of worship, but also in the whole expression of religion. The drawing of the modern world on Africa with its attendant changes, has affected far-reaching changes in traditional African life to the extent that traditional solidarity has been greatly disturbed, rendering many people foundationless. These AICs can be seen as an attempt to create or establish ‘new societies’ which may be

substitute for the old life, but which at least provide fellowship, security and some sanctions and guidance for living in modern Africa.\textsuperscript{25}

In Kristo Asafo Christ Reform Church, apart from Africanizing Christianity as mentioned above; the church has created a common fund which caters for the financial needs of the members of the congregation in all aspect of their needs. They take care of each other like one big family, for their convenience. In addition to this, Apostle Safo also engages them self in economic activities like farming, fishing, modern science and technology by using available local raw materials to manufacture tools and implements for sale. In this situation, the past, present and future are interwoven in one, to meet the ever changing needs of the members of the congregation. Rural migrants in the church find a place to feel at home again and find their place in the challenging society again.

Ayegboyin and Ishola noted that AICs give spiritual interpretation to virtually all happenings especially misfortunes and failure in life. Some of these misfortunes are barrenness, poverty, illness, unemployment, prolonged pregnancy, disappointment and so on. This underlying belief in spiritual causation explains why spirit is induced prominently.\textsuperscript{26}

The Holy Spirit is believed to feature prominently in their worship, as they manifest through visions, interpretation of dreams, ecstatic behavior and prophetic utterances.

Since life is made up of the ‘sacred’ (spirit) and ‘profane’ (secular) it would be justified to see all mishaps in the spiritual perspective, but too much over dependency on spiritually breeds laziness. In Kristo Asafo Christ Reform Church, apart from believing in spirituality, the physical side of life also receives the needed attention.

Women play dominant roles in AICs. Asare Opoku as cited by Ayegboyin and Ishola observed that, there are woman first class prophetess and deaconesses in the Mozama Disco Kristo Church in Ghana. Other positions for the women are Reverend-Mothers, lady leaders, Mothers-in-Israel, Superior Mothers, Praying Mothers, Lady Evangelists and Women Church Planters. The women get more possessed, they are prone to give more testimonies, prophesy, initiate songs, dancing and clapping more than men. Unlike the missionary led Churches were women play subordinate role.  

27 In Kristo Asafo Christ Reform Church, women are very instrumental in establishing the choir and the development fund for the needy members of the Church. Women feature prominently in all activities of the Church. They compose songs, initiate dancing, singing and contribute more to charity than their male counterparts.

In Kristo Asafo Christ Reform Church, women participate in every decision making, including the highest decision making body known as the Council. When it comes to sacred duties, they are sidelined. They cannot pray, preach, go on evangelism, nor be ordained as pastor when the men are around. They can only pray when it’s an all women affair or women’s fellowship meetings. They address their male counterparts as ‘My

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Lord’ and bow when greeting them. Whilst in other AICs women take on dominant roles, women in Kristo Asafo Christ Reform Church play subordinate roles.

Gudrun Ludwar-Ene of University of Bayreuth wrote on New Religious Movement and society in Nigeria that migrant women in southern Nigeria in the urban areas have added financial and social insecurity. Uncertain about how the next soup for the family will come, illness of a child, personal mishaps or accident tells heavily on them. In this situation, independent or spiritual churches afford the women all-round spiritual protection and relief. In addition to protection, it also affords communal fellowship in the town. Belief in the efficacy of prayer offer faith healing to those who cannot afford hospital treatment. Many congregations have a maternity home annex within the premises of the church, where pregnant women are attended to by an experienced midwife who is also a spiritualist. In times of difficult labour, divine intervention is sought through prayers because in traditional Africa, child bearing and nurturing is considered the primary function of women.\(^{28}\)

In Kristo Asafo Christ Reform Church, this function has been augmented to a higher level. Hospitals have been established and staffed with qualified personnel to give quality health care to pregnant women and all sick people within and outside the church. They also have a reliable welfare fund that members can access financial support in times of

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need. The women contribute to the church and the church in turn helps them in their everyday life situations. For example, in the year 1983, the church took care of a lot of migrant men and women from Nigeria and converted them for Christ and took care of their physical needs as well. They were provided with food, clothing and temporal shelter as well as capital to set up small scale business to enable them to cater for themselves.

A newspaper called ‘Daily Graphic’ recorded about the Church. In its report Mrs. Mary Amadu, the matron at Osu Children’s Home commended Kristo Asafo Christ Reform Church for its immense support to various orphanages and the socially disadvantaged in the society. Mrs. Mary Amadu concluded in her speech that, no ‘organization has been as helpful as Kristo Asafo’, and urged leadership to continue with their good works.²⁹

The Church was very instrumental in catering for the needy members of our Ghanaian society through charity, but as of the year 2007, Apostle Kwadwo Safo claims that the fourth mission has developed from the provision of the basic necessities of life to the manufacturing of heavy and light duty machines and the development of science and technology. He believes in this way, humans will be able to help themselves in their own fashion, instead of being catered for all the time. He believes it is good to teach persons how to fish, instead of giving them fish all the time.

Sandra Asiedu wrote in her long Essay that Kristo Asafo Christ Reform Church performs charity works. The Founder and Leader of the Church, Apostle Safo makes annual

²⁹ ‘Kristo Asafo donates to Osu Children’s Home in Daily Graphic, 10th January, 2001, p.10.'
donation to institutions that take care of the deprived in the Ghanaian society. She centered her research on the contributions of Kristo Asafo Christ Reform Church and Muzama Disco Kristo Church to the Osu Children’s Home. What Sandra did not address is the scientific and technological activities of the Church that the members are benefiting from.

LIMITATION

Many difficulties were encountered by the researcher in doing this work. Firstly, some members of the congregation and elders of the church did not want to disclose certain pertinent information about the church and the Founder to the researcher. Many difficulties were also encountered before the researcher met the Founder and leader of the church. All efforts to meet the first woman convert of the church prove futile. Thus, the process of deriving information from the church and the leaders was very slow. Because of illiteracy and ignorance, lots of people were afraid and therefore refused to be interviewed. The researcher was not allowed to make contributions to the meetings she attended and was also not allowed to observe the manufacturing process of machines and equipments. Information on the marital and promiscuous life of Apostle Kwadwo Safo could not be ascertained.

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30 Sandra Asiedu, ‘The Contribution of Kristo Asafo Christ Reform Church and Muzama Disco Christo Church to the Osu Children’s Home’, a Long Essay Submitted to the Department for the Study of Religions in June 2003 in Partial fulfillment for the Award of Bachelor of Arts Degree, p.16.
The problem the researcher encountered with the observation procedure was that, some of the members were not comfortable with the researcher’s presence. At the Odorkor branch of the Church, whilst observing church proceedings and taking notes, the ushers were also observing her. One of them came to ask of the researcher’s mission and when they were told, they took the note pad and read what has been written in it, to satisfy their curiosity. However, much effort was made to gather as much information as possible to authenticate this thesis. This thesis does not address everything about Kristo Asafo Christ Reform Church. The researcher hopes it will be a spring board for other researchers to do more work on Kristo Asafo Christ Reform Church in other perspectives.

JUSTIFICATION OF THE STUDY

The period from the nineteenth century to the present has been characterized by establishment and growth of African stands of Christianity. This phenomenon has produced indigenous Churches and prayer groups in Africa. These groups have not only taken roots, but they have shown proliferation and phenomenal growth, particularly, in Sub-Saharan Africa. It may be due to the fact that Ghanaians did not find full satisfaction in the missionary led Churches, so it called for the need to interpret the Gospel to suit their situational needs and peculiar circumstances.

In my research I came across only few works on the man and his mission. Most of such works are reportage in journals (mostly Daily Graphic) and are centered on his philanthropic works. They also make room for his Technological advancement. Asiedu

for instance concentrated on his Philanthropic works towards the Orphanages. In this situation, the researcher deems it necessary to present the mission of a Ghanaian called Apostle Kwadwo Safo and his church called Kristo Asafo Christ Reform Church also known as Kristo Asafo, which is an African independent Church in Ghana trying to advance science and technology in Ghana. This is another contribution to the historical study on African Independent church and new religious movements in general. It also highlights the view that founders of churches in Ghana can go beyond spiritual concentration to achievements in secular activities.

**CONCLUSION**

This chapter discusses the general background of the research. It looks at the research background, bringing the statement of the problem which drives this research. It also includes the aims and objective, the scope, the methodology and the processes involve in the data collection. In addition relevant literature ranging from books to articles which are related to the research topic are reviewed. Since the research is centered on Apostle Kwadwo Safo, there is the need to know the personality and this is discussed in the next chapter.
CHAPTER TWO

APOSTLE KWADWO SAFO

INTRODUCTION

Apostle Kwadwo Safo is the Founder and Leader of Kristo Asafo Christ Reform Church. He was born to the Safo family in Asante Bekwai and achieved a career as a welder. Divine providence changed his career from a secular to a religious one in the year 1969. The way he responded to this divine call and reacted to it changed the course of his entire life and led to the founding and establishment of the above mentioned Church, with its peculiar approach to mission.

The beginning of the 1990s was sudden Emergence of a crop of African evangelists with special charisma. These African prophets led mass movement towards Christianity without intending to establish churches of their own. These prophetic figures organized evangelistic crusades in several localities. They perceived themselves as prophets raised by God to make people turn to Jesus. Some of these prophets include William Wade Harris of Liberia, Walter Matiffa of Lesotho and Samson Oppong of Ghana. The revivals conducted by these men were attended by a mammoth crowd. A number of indigenous churches, which claimed to have inspiration from them, were established soon after their demise32. These men were all ordinary people going about their normal businesses in normal ways and had the divine call to go out and do God’s work, just like Apostle Kwadwo Safo. Let us peruse the life of this modern prophet.

LIFE HISTORY OF APOSTLE KWADWO SAFO

Apostle Kwadwo Safo was born at Bekwai in the Amansie East District of Ashanti Region of Ghana, on 26th August, 1948. His parents were Opanin Yaw Safo and Madam Akosua Amoanimaa, all of blessed memory. His father was a farmer and his mother a petty trader in Bekwai. He was born on Monday, thereby named Kwadwo, an Akan name for male child born on that day, and Safo is his family name. He is the third among five siblings. According to Apostle Kwadwo Safo, his parents were dark skinned, so apparently all their children should be dark skinned. When he (Kwadwo Safo) was born, he was a light skinned child with curled hair. He looked different in stature, structure, and colour from the rest of the family. This made his father despised of him. His father thought he was an abnormal child, so he did not give young Kwadwo Safo the needed parental attention.33

Growing up, Apostle Safo further developed this physical appearance by adding chemicals to curl his hair and use lightening products to bleach his skin to look more like a white man, even though he claims he does not like white people. It is said that even though he did not get the required parental care and attention, he has grown up to be a responsible adult. As an adult, he did not turn his back against his family, most especially, his parents. According to him, he loved his mother so much. He did not concentrate his attention on the wrong side of his parents. He took care of them in a responsible manner until they died. He did not abandon his siblings and the extended

33 Apostle Kwadwo Safo, interview at his residence at Taifa.
family either; they also receive their fair of his care and remittances. He elevated his family from a lowly background to a wealthy one, thereby developing the entries family.

Apostle Kwadwo Safo has four children, namely Israel Safo, Kwadwo Safo Jnr., Sarah Safo and Adwoa Safo. He is currently not married. It could not be properly ascertained the number of children and wives that Apostle Kwadwo Safo has. Information on his marriage could not be ascertained. There have been accusations and counter accusations of the marital life of Apostle Kwadwo Safo. He is said to be promiscuous and have kept an array of wives and concubines and have had children with lots and lots of them. Could it be attributed to a special reason or just to satisfy his personal pleasures? Ayegboyin and Ishola noted that, ‘one of the recurrent problems with the leaders of AICs is the issue of polygyny. Most of them seem to enjoy keeping a harem of women as wives plus others who served as mistresses’. It can be argued that most average African men marry more than one woman. Yet there are more African men who marry only one wife. AICs can be said to be lenient towards African traditional marriage, or that they simply used such form of marriage as a form of reaction towards the Mission led Churches’ policies towards polygamy. Prophet Harris had his four wives accompanying him in his evangelistic trips. Oshitula of the Aladura Church married seven wives, whilst Johanne Maranke left behind sixteen wives on his death bed in 1963.\textsuperscript{34} Apostle Safo, with the many wives and mistresses is just one out of the lots of the founders of this category of churches (AICs). This practice makes the independent churches to accommodate African tradition.

\textsuperscript{34} Ayegboyin and Ishola, \textit{African Independent Churches}, p. 75.
The researcher was reliably informed by a woman in Kotobabi, a suburb of Accra, where Apostle Kwadwo Safo once lived, that he had kept lots of wives and concubines. I was also informed that, during 1983 when bush fires affected the country’s agricultural sector and the Government of the Republic of Nigeria issued an alien compliance order to get rid of all aliens in the country, a lot of stranded Ghanaians returned home to meet serious crises.

Apostle Kwadwo Safo single handedly fed a lot of these stranded returnees and gave others transportation for them to return home. A lot of them opted to stay with him at his camps. They engaged themselves in fishing, farming and trading. After work they organized themselves and had entertainment, they played indoor and outdoor games.

Women with psychological and emotional problems due to the harshness of the alien compliance order and the hustling and bustling of the rough journey needed special care. Such women were given counseling, prayers, and teaching by Apostle Safo and his elders. It may be due to these sessions that he got attracted to such women and a lot of them became his concubines. The researcher observed him to be a very affable, approachable and a hilarious individual. This attitude may be a pre-requisite for women to get attracted to him. Ayegboyin and Ishola noted again that, the problem involve here (polygyny) is due to the AICs leadership style of pastoral ministry. In this situation, women with problems are asked to come under their care for spiritual watch care. It is probably during the counseling session and several days of prayers and fasting that they get attracted to each other and later lead to a relationship beyond pastoral care to sexual or marital.

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35 Interview with Madam Peace Exoke, a resident of Kotobabi on 18th May 2008, at 9:00 am.
Development in the mind of the African is well-being in every department of their lives. These are money, many wives, many children, good farm yield, good health, enjoyment, and dying at a ripe old age. Idowu writes- an ancestor rewards obedient faithful citizen with children, money, wives and crops.  

In traditional Africa, polygyny was the norm. It was seen as a prestige to keep several wives with children. However in contemporary traditional society, many men are going monogamous due to socio-economic situations. Most of the AICs are sympathetic toward the social and cultural values that have made polygamous marriage a persistent African lifestyle. So that more children are born to serve as helping hands on the farms of their parents. Farming is the major occupation of most Ghanaians. Apostle Kwadwo Safo is a son of a farmer, his first occupation was farming and he accompanied his father to the farm until he left for Accra. When he had the divine call to set up a Church, he had already acquired the skills and knowledge of farming; therefore, he took to farming after quitting his job as a welder at Kaiser Engineers at Tema. He is an African, a leader of an AIC and a farmer, so the acquisition of many wives and many children is not a misnomer. Jacob Olupona wrote that ‘the ideal traditional African institution of marriage is extended and polygamous’. The children are not serving as farmhands on his farm, he has developed their human resource capacity; they are highly educated and gainfully employed. For example, Kwadwo Safo Jnr. is a qualified pilot and Adwoa Safo a Lawyer. Since the numerous wives and children are not serving as farm hands in his farm, then the motive of keeping many wives as in African traditions is puzzling.

EDUCATION

Apostle Kwadwo Safo had his basic education in a local authority primary and middle school in Bom near Bekwai, in the Amansie East district in Ashanti Region, between 1954 and 1964. He obtained a Middle School Leaving Certificate. After completing Middle school, his parents could not afford to further his education. Due to frustration and desperation, he left Bekwai for Accra to seek employment to enable him cater for himself. Whilst wondering in the streets of Accra, a Syrian (name withheld) met him, interacted with him and asked Kwadwo Safo to come and live with him. The Syrian took Kwadwo Safo to his house and cared for him. Kwadwo Safo had the opportunity to continue his education again. His secondary education took the form of home tutelage. He received his first technological education at home. The Syrian was a welder and taught young Kwadwo Safo welding on his own. After a period of two years, he had the opportunity to further his education in a formal school again. His guardian enrolled him at Ghana Teaching Training Centre in Accra for a period of three years, from 1965-1968. He took a course in welding and obtained a certificate as a professional welder, after completing the course successfully. He never had any education in Biblical studies nor Theology. He mentioned that, the rest of his educations, both religious and secular were given by divine inspiration.38

38 Patrick Kwasi Boateng, ‘A Compilation on Kristo Asafo Christ Reform Church’ (an unpublished work), p. 3-4.
CAREER

Apostle Kwadwo Safo is a son of a farmer, so his first occupation was farming. He did this when he was living with his parents in Bekwai. He used to accompany his father to the farm to work, who taught him the art and skill of farming. He helped his father to sell farm produce, before he left for Accra. After he had graduated from Ghana Teaching Training centre, he had the opportunity to join the formal sector. As a professional welder, he applied to Kaiser Engineers, a welding company in Tema and had his first appointment to work with them. He was given the position of a senior welder. After working there for a period of two years, he applied to VALCO (Volta Aluminum Company) to work with them. He received an appointment from this company and was given the position of a senior welder.39

It was in the service of VALCO that he received a divine call in his dreams. This divine call changed and developed the course of his career. His career broadened and widened to include religious and secular works. In 1969, Kwadwo Safo received a divine message in his dream which says ‘I want you to be my witness and propagate the Gospel, for you are the one I have chosen’, Ayegboyin and Ishola wrote that, it in 1911, William Wade Harris the Founder of Twelve Apostle Church claims that whilst he was in prison, he saw a vision of angel Gabriel who commissioned him saying ‘Harris, you are not in prison, God is coming to anoint you, you will be a prophet….. you are like Daniel’. Harris related that after he heard these words, simultaneously ‘the spirit descended on him with

39 Interview with Apostle K. Safo at his residence at Taifa on 20th June, 2008 at 4:00 pm.
a sound like a jet of water.’ This experience, according to him happened three times henceforth, he saw himself as a prophet and particularly as one who has been given the responsibility of the watchman in Ezekiel 33.\textsuperscript{40} Lots of African Indigenous Church founders and leaders had their call to divine duty in this manner. All theological trainings were divinely inspired. Like Harris, Apostle Kwadwo Safo claims his call and theology from a \textit{mysterium} and not from any theological college. He stated that in subsequent dreams, he was asked by God to leave his work as a welder in VALCO (Volta Aluminum Company) and go out and preached the gospel to the world. Apostle Kwadwo Safo made mentioned that God opened his mind and taught him in his dreams about how to preach the gospel. He never had a pre-religious education in a Bible school or in a Theological college. After three months of recurring dreams, he left the welding for preaching, to fulfill the mission of divine call. Like Harris, Apostle Safo did not have any theological background but associated his message form a \textit{mysterium}.

Perculiar to the general trend in AICs, most of their leaders claim to have had a divine visitation in dreams and visions commissioning them to take up a religious responsibility. There is no formal secular theological training. All their activities both secular and religious are claimed to be divinely inspired.

His religious career took the form of public preaching, in a self styled evangelism. His target areas were open areas where people normally gather. These open areas were school compounds, market places, shops, in buses, and by the road sides. He did this for a period

\textsuperscript{40} Ademola and Ishola \textit{African Independent Churches, An Historical Perspective}. p. 51.
of five hours daily, moving from one place to another. The sad aspect of this divine employment is that, there was no remuneration. Nobody paid him and life became difficult for him once again. He depended on donations that some kind hearted people gave, after listening to his preaching. After doing this work for a period of four years, he won twelve converts, established the Church, won more converts and formed several branched in different parts of Ghana.\textsuperscript{41}

To solve his economic and financial woes, he embarked on soap preparation, a skill he learnt from his mother. After the preparation of the soap, he and his followers would slice them proportionately and carry them on their heads for sale. They sold it by roaming through the length and breath of towns and villages, thereby moving from his job as a welder to a salesman. They did this to support themselves. He developed from depending on people to engaging in an economic venture to cater for himself and his early disciples, in a more decent manner.

After selling soap for a period of two years, he went back to his first career- farming. Friday M. Mbon wrote in New religious movement and society in Nigeria that Olumba Olumba Obu the founder and leader of the Brotherhood of the Cross and Star, in Nigeria, remarked ‘go back to the land and receive the blessing of God Almighty’ As far as Obu is concerned, the only way out of African’s present economic dilemma, is for Africa to be

\textsuperscript{41} Interview with Apostle K. Safo at Movements and Society in Nigeria his residence at Taifa on 20\textsuperscript{th} June, 2008 at 4:00 pm.
willing to return to the land – to begin to use their hands in agriculture pursuits.\textsuperscript{42} Thus, the statement of Olumba Obu was put into practice by Apostle Kwadwo Safo as he went back to the land to earn a living there. He thus became a farmer which is currently part of his ventures. He did not do this alone; he involved the members in his fellowship. He divided the members of the congregation into four groups. One group went into trading to sell the locally manufactured soap, the second group joined him on the farms, the third group took fishing, and the last took propagation of the gospel. In this way economic activities and propagation of the gospel went hand in hand. Apostle joined the farming and the evangelism group.

It seems Apostle Kwadwo Safo was able to convince the members of his congregation to put a halt to every activity they were engaged in, in their private lives and follow him. As he left his career so did he convince the early followers to leave their career and follow him. As to the biblical basis of this, the secretary of Odorkor Branch of Kristo Asafo Christ Reform Church made it known to the researcher that, the disciples of Jesus also left their careers and followed Jesus. However from the gospel account, Jesus did not convince them to quit their careers especially in the case of Peter, James and John but out of self conviction.\textsuperscript{43}


\textsuperscript{43} Interview with Mr. Appiah, General Secretary of the Odorkor branch of the church on 20\textsuperscript{th} August, 2008 at 8 am.
The researcher learnt that in the early days of Kristo Asafo Christ Reform Church, there was a high expectation of the eminent coming of the Lord. They were expecting the judgment day soon and very soon. The preaching at that time was centered on repentance, denouncing the world, waiting on the Lord and preparing oneself for the Kingdom of God. So they denounced the world and waited on the lord. They needed only what was necessary to survive; hence, fishing, farming, waiting on the lord and of course propagating of the gospel. Lots of the new converts were students and those who had just completed secondary education and were not in any gainful employments, so the missionary work and economic activities were all round protection and relief for them. After all, they will be going to Heaven soon and very soon.

Proceeds from these economic activities were used to support evangelical works and the rest shared equally among them. These days Church funds are used to support manufacturing works and at his Technological Training Centre and media broadcast of his technological exhibitions. In the early days, a portion is preserved and given to charity. He later acquired large acres of land, larger than his father’s and cultivated them. He has large acres of cultivated lands in Greater Accra, Eastern, Ashanti, Central, Western and Brong Ahafo Regions of Ghana. Some are irrigated while others are not. He developed from depending on the rain for his crops to irrigation farming and from fishing in rivers and streams to constructing of fish ponds that could produce commercial quantities of fish.
After a period of time, the eminent expectation of the Lord was not forthcoming. Apostle Kwadwo Safo then had a divine revelation to move beyond farming and fishing. Obu again remarked that, ‘if you lack the Knowledge and technical know how, God advises you to ask form him and it shall be given to you. God is with you and He is willing to teach you free of charge the technology of manufacturing. The Europeans got this knowledge from God after much self-sacrifice and devoted prayers. On this view Apostle Safo with his technological capacity as a welder, he developed this further to manufacture machines, tools and implements using local materials. He became a manufacturer and an inventor. He started this in 1985.

He is also a businessman and the proprietor of Apostle Safo schools which up of preschool, primary, junior high and senior high and Technological Training Centre. It has branches in Akyease, Tafo, Kumasi and Awoshie a suburb of Accra. He also owns a transport company called Great Imperial Company Limited, a fashion Company, a chain of shops in various electronic items in and a media company. This media company edits films for various Nigeria and Ghanaian movies. They also record and edit films and programs for the national media. He owns a hospital that uses local traditional herbs to treat diseases. The hospital has branches in Taifa a suburb of Accra and Kumasi.

He had developed economically from being a humble welder, to multi-dimensional business tycoon and a Founder and Leader of a Church. He was employed in Kaiser

Engineers and VALCO (Volta Aluminum Company) as a welder under a meager income that could barely support him. He advanced from being an employee to be an employer.

At the Technological Training Centre, there are four hundred permanent employees aside casual workers. All the workers at the farms and business outlets are made up of members of the congregation and non members. With regard to remuneration, Apostle Kwadwo Safo now pays himself, no one pays him. The remuneration of the workers has also received its fair share of development. Mr. Amegatse, the headmaster of Apostle Safo’s school at Awoshie, a suburb of Accra told the researcher in an interview that the teaching and non-teaching staffs are well remunerated. In addition to that, their social security and National Insurance Trust (SSNIT) contributions are catered for. They also enjoy other fringe benefits like accommodation and free transportation to and from work. The employees have developed from being paid meager wages of sold farm products to proceeds from a multi business and group of companies.

APOSTLE KWADWO SAFO’s RELIGIOUS AFFILIATION

Apostle Kwadwo Safo was born and baptized into Methodist Church in 1946, so is a Methodist. His parents were Methodist and he attended regular Church service with them including his siblings. His parents did not hold special positions in the Methodist Church and so did young Kwadwo Safo.

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45 Interview with Mr. Amegatse, headmaster of Apostle Safo’s School at Awoshie on 22\textsuperscript{nd} August, 2008 at 11:30 am.
After Kwadwo Safo had left Bekwai for Accra to seek employment, he did not attend any regular Church service. He concentrated on his education and career, with the help of the Syrian, his guardian. Whilst in the service of employment at VALCO, he still did not attend his mother Church, but observed his morning devotion and read his Bible daily. In the year 1969; he had a strange dream and heard a divine call in his dream. In this dream he heard a voice saying ‘I want you to be my witness and propagate the Gospel, for you are the one I have chosen’. This dream went on for one month. In subsequent dreams, he was asked by God to leave his work as a senior welder at Volta Aluminium Company to go out and preach the gospel to the world. He said, God opened his mind and taught him many things in his dreams on how to preach the gospel. God also opened his mind to understand the scriptures and taught him many things concerning the scriptures.

**PERSONALITY**

Apostle Kwadwo Safo seems to love affluent living in his adult life. Born with a fair skin and curled hair, even though his parents were dark skinned. Upon growing up, he developed these features by bleaching the skin and adding chemicals to the hair, to the dismay of people outside the church, who would question the legitimacy of the true man of God. As a young man, Apostle Safo started life from a humble beginning. His income from VALCO where he was employed as a senior welder could barely support him. He could only afford to rent a single room in Accra New Town, which he used for both residence and church service. He now resides in a six-storey house at Taifa, a suburb of Accra. The furniture and fittings in the house are changed periodically to suit his taste.
and style as and when he wants it. The house generates its own electricity and water. It could be equated to a mansion; there are security men all over the house. Before the researcher met him at his residence, she was thoroughly screened at three different security check points. The first security man was at the gate, the second one in the house, the third one was at the entrance to his living room. Another security man monitored the interview and the conversation that went on.

Mr. Appiah, the Secretary at the Odorkor branch of Kristo Asafo Christ Reform Church made it known to the researcher that, in the early years of the church, they were expecting the eminent coming of the Lord soon and very soon, so they all led very humble lives. They were encouraged by Apostle Kwadwo Safo to denounce the world. Majority of the members at that time were youth who were in second cycle schools or had just completed. In those days when they gather to worship or to discuss the sermon for the day, they sat on the bare floor. Apostle also sat on the bare floor. They wore very simple clothes and did not care much about their outward appearances. A visitor or an observer will not be able to distinguish the leader from the led. Everyone was treated equally.46

In contemporary times, Apostle has augmented his apparel. He dresses in very fashionable latest clothes and adorns himself with ornaments, expensive jewels and cosmetics. He drives in luxurious cars and moves in a convoy, with security men in front and behind him. Asked why the change? Mr. Appiah explained that at every point in time, Apostle wants to portray the beauty of God. So at a point in time, he encouraged the

46 Interview with Mr. Appiah, Secretary at the Odorkor branch of Kristo Asafo Christ Reform Church on 20th August, 2008 at 4:00 pm.
members to change from their simple way of dressing by augment it to suit what pleases God. This according to the vision he had at that time. He sets the example and the members follow. Personally, the researcher finds that the members of his congregation to be very fashionable, especially the men. The women are also not left out; they also dress in fashionable clothes. It may be explained that the love for affluent living has always been with him, but he did not have the good financial base to support his affluent desire and thus waited for the opportune time to exhibit it, that is when he had got enough money. It may also be that the vision is urging him on.47

He uses some of the most luxurious foreign cars under security protection. Approaching him for questioning or discussion or teaching has become very difficult. Visitors have to book appointment for several days or weeks before they are permitted to meet Apostle Kwadwo Safo in present times. This way of life may affect the first objective of his calling in a negative way. He is supposed to preach the Gospel to the world without fear or favour. With this kind of attitude, how can more converts be won? It may be explained that he had got the number of converts he wanted, or the pastors and elders at the various branches of the church have been given the full permission to continue evangelical works for him. They did not have vision, Apostle had it, so why the full delegation? He no longer stands at public places to preach again. Jesus Christ, the one they are following was always available to his people in his time, so why the change?

47 Interview with Mr. Appiah, General Secretary of the Odorkor branch of the church on 20th August, 2008 at 8: 00 am.
With regard to security, Dennis Kofi Nkrumah a member of the church, made mention that a security person once visited and cautioned them upon leaving that, Apostle Kwadwo Safo should never be left alone, also he may be kidnapped and sent away. They may be given a clone version of him. To that police officer, Apostle Kwadwo Safo has such great intelligence that every country would wish for hence the tight security at his home and outside his home.

**CONCLUSION**

This chapter discusses the personality of Apostle Kwadwo Safo. It looks at his humble beginning a son of a peasant farmer and financial difficulties curtailed his educational progress. It also looks at his educational background, career, family and how he begun the church. The discussion includes his current lifestyle as one who loves affluent living. As such it is proper to discuss the mission and his mode of operation in achieving his mission. This is discussed in the next chapter.
CHAPTER THREE

THE MISSION OF APOSTLE KWADWO SAFO

INTRODUCTION

Apostle Kwadwo Safo was called to fulfill a mission. A mission to accomplish four core objectives which are to: Proclaim God’s name without fear or favor, Win more converts for Christ, Glorify and uplift God’s name and Cater for the poor and needy. It is therefore necessary to know how Apostle Kwadwo Safo went about fulfilling this mission after his call. The chapter therefore discusses the call and the mission of Apostle Kwadwo Safo.

THE CALL

According to Apostle Kwadwo Safo, whilst working as a welder in Kaiser Engineering Company Limited, and residing at Accra New Town, he had a special dream which was to change the course of his entire life. On one faithful night, he had a special dream, without seeing anybody, a voice told him, ‘I want you to be my witness and propagate the Gospel, for you are the one I have chosen.’ This occurred in the year 1969. In subsequent dreams, he was asked to leave his work at Kaiser Engineers and go out and preach the Gospel to the world. According to Apostle Kwadwo Safo, these dreams became disturbing and went on for about a month, because he was feeling reluctant to respond promptly. He made mention that God opened his mind, and taught him in his dreams how to preach the gospel. He then gave him understanding of the Bible and a lot of things
concerning the scriptures. Outwardly, he never attended any Bible school or a theological College. All his religious education was divinely inspired.

His call could be likened to that of William Wade Harris, a Kru man from the Gebo tribe in Liberia. At age twelve, Harris served as a ward to Rev. Josse Lowrie of the Methodist Episcopal Mission. While staying with the Reverend gentleman, Harris became literate in his local vernacular as well as in English. When Reverend Lowrie was transferred to Cape Palmers, Harris took up an appointment as a crew-boy on board of ships along the coast of West Africa. It was probably during one of these journeys that he demonstrated his disfavor against the Americo-Liberian rule by publicly destroying a Liberian flag and planting the pole with the Union Jack, the British flag on the Paduke Beach. He was charged with treason and arrested. He remained in prison for over a year.

In 1911, while in prison, Harris claimed he saw a vision of angel Gabriel who commissioned him saying: ‘Harris, you are not in prison, God is coming to anoint you, you will be a prophet and you are like Daniel’. Harris related further that as he heard these words, almost simultaneously, the spirit descended on him with a sound like a jet of water. This experience according to him happened three times, henceforth, he saw himself as a prophet and particularly as one who has been given the responsibility of the watchman referred to in Ezekiel 33. As soon as he was released from prison, he was set to win souls for Christ. He carried in his hands a long bamboo cross, a Bible, and a gourd of water, which he used for baptism. He also had in his possession a gourd rattle—a musical calabash netted with strings of beads—this he beats to accompany his songs.
Harris was an Itinerant preacher. Like Harris, Apostle Safo’s call also came through a \textit{mysterium} when working as a welder. Again both started as itinerant preacher with such fervor. However unlike Harris, Apostle Safo ended up establishing a church. As a characteristic of AICs, the leaders or founders often experience a revelational knowledge of their call; they become itinerant preachers, gather few followers then later most of them establish churches.

\section*{RESPONSE}

Apostle Kwadwo Safo was called in his dreams by his God to leave his secular profession as a welder and go into his ministry to fulfill four main objectives as mentioned earlier. He felt reluctant in the beginning but as the dreams kept recurring and sleeping became difficult, it became incumbent on him to respond. How he responded to the call is recounted thereof.

\section*{INITIAL CHALLENGES}

According to Kwadwo Safo, he started life from humble beginning; life was so cruel to him in all endeavours. His monthly salary as a worker at Kaiser Engineers was barely enough to enable him make ends meet. Then the call to the service of God came. The ability to go out and preach was a big challenge. He was wondering and also scared as to whether people would have confidence in him and listen to his styled of preaching. He

\footnote{Ademola and Ishola \textit{African Indigenous Churches, An Historical Perspective}. p 51.}
was also wondering whether he would be able to establish a church and take care of the members of the congregation. He was worried as to how to present his preaching, whether it would be what Ghanaians would like to listen to because he had no Biblical education or any formal education in Theological Studies. These were the mental challenges that confronted Kwadwo Safo as of that time.

He also mentioned that there were physical problems too. Firstly he did not have enough funds to rent or build premises to start a church. He did not know where to start the preaching from; whether from his house, at the workplace or in town. Lastly, he had no follower, and a companion to help him. He had no one to tell his dreams and his mission on earth to and was in doubts if he would be believed if he does so to anyone. He was also scared as to how he would be able to make a living and take care of himself, if he should leave his employment as a welder at Kaiser Engineers, and go into full time evangelism. Some how with zeal and commitment to do God’s work, Apostle Kwadwo Safo was not daunted. He started his missionary work with the set objectives.

There was a dramatic development in his religious life through divine providence; he was catapulted from being a member of a Church to a founder and leader of a church. He developed from being the led (Sheep) to a leader (Shepherd). He never attended any Bible school or a Theological college. Kwadwo Safo said he was asked by God to fulfill four main objectives. These are: to proclaim God’s word without fear or favour, win more converts for Christ, glorify and uplift God’s name and cater for the poor and needy. How he achieved these objectives is discussed thereof.
Apostle Kwadwo Safo the founder and leader of Kristo Asafo Christ Reform Church started life from a humble beginning. He was not rich enough to give himself a comfortable life. At a tender age, he accompanied his father to the farm and his female siblings accompany their mother and helped her with her petty trading to make ends meet. He was said to be an exceptional child among his father’s children. In childhood days, he exhibited great knowledge and talent. He was academically good, a good footballer and a singer. Today he lives in affluence.

**Proclaiming God’s Name Without Fear or Favour**

Apostle Kwadwo Safo responded to his first objective to proclaim God’s name without fear or favour and to propagate the gospel as demanded by his God in a self styled evangelistic manner. In fulfilling this objective, he started preaching in public places. His target areas were market places, lorry parks, lorry stations, public parks, school compounds, open areas, road sides, in buses and on the streets. He stood alone at such places to preach to whoever cared to listen to him. He did this for a period of five hours, daily, moving from one place to another on foot. Later he targeted market places and shopping malls.

According to him, it was in the shopping malls and the market places that people gave him more attention. They listened to his words. One day, Apostle Kwadwo Safo went to Ghana House (a shopping mall in Accra located in Accra Central, now the Ghana Commercial Bank headquarters) to preach. Sensing more power and vigour in his word, a
lot of people trooped in to listen to his style of preaching and kept inviting him from time to time. With courage and commitment to proclaim the word of God, he was not discouraged, so he started. He proclaimed God’s word as mentioned above. After two years of public preaching, he won his first convert and follower. Twelve others were won in the next two years. These early converts helped with the evangelism with zeal and commitment. Through thick and thin, the church was established, with several branches formed in Accra.

During that time, the preaching was centered on the eminent coming of the Lord. They were expecting the eminent coming of the Lord, and this formed the centre of their initial belief and message. Apostle Kwadwo Safo encouraged his listeners to repent from their sins, denounce the world and wait on the Lord. This preaching went into their heads and hearts and those who became converts did just that. According to him, lots of his early followers were youth. Those in schools dropped out of school and those in self-employment and public service left their various careers and employment to join in the propagation of the gospel. During that time, there was no order of worship for church service, no designed liturgy, nor an almanac guiding the activities of the church. Everything was done in a free flowing easy style. They claimed they were being directed by the Holy Spirit. They enjoyed a free and lovely from of worship.

During that time, the kingdom of Heaven was their major objective. Apostle Kwadwo Safo was eager to gather as many souls as possible for the Kingdom of God and he did
not care about anything else, except evangelism. They did not care about the clothes they wore, where they slept, nor how the general public think of them. They were adamant to public comment and concentrated on full time evangelism. To them, they were going to heaven soon and very soon, the world and its glories mean nothing to all.

He and his followers claimed that the world and its glories was all vanity. They did not build Churches or places of worships. Any place, anywhere was enough for them to proclaim God’s words without fear or favour. According to Apostle Kwadwo Safo, in the early years of the Church when they gathered to worship, there was no seats for them to sit on. They sat on the bare floor, a visitor or an observer would not be able to distinguish the leader from the led, because, the Apostle himself was on the floor.

Through hardship and perseverance, the church survived and several branches were formed in Accra. After some time, they realized that, the propagation of the gospel had to go beyond the confines of Accra. He travelled to Kumasi with his team. When Apostle Kwadwo Safo and his team arrived in Kumasi, they started with serious evangelism. They organized prayers, teaching, preaching and evangelism at Bantama a suburb of Kumasi. Sensing so much power and vigour in his style of preaching, lots of people flocked around to listen to him. During the prayer session, lots of people had their miracles. Diseases were healed and infirmities were cast in the name of Jesus. The blind gained their sight, the deaf heard, the lame walked and barren women had the fruit of the womb. This preaching continued through other towns in the Ashanti region of Ghana. They went to Kwadaso, Old Tafo, New Tafo, Bekwai, Bantama and Agogo.
According to him, the evangelism crusade in Ashanti region was so successful that, he won lots of converts and lots of them came to live in his camp and supported him in evangelism to win more converts.

In order to win more converts, he needed to train more leaders who will help him win converts or pasture the new converts won. Apostle Kwadwo Safo trains his Pastor and Elders himself. According to him, he observes the male members of the congregation carefully and chooses the most dedicated ones. Whenever he was preparing his sermon to preach, he asked them to observe him. After some time, he would give them topics to prepare on and preach, whilst he listened and observed when they go on evangelism. When he was satisfied with what they did, he planted them at the various mission stations to take care of the new converts over there. He did this after ordaining them in his own personal style, that is he decides either with or without other members. As of now, he has one hundred and thirty-seven pastors and their deputies in all the branches in the country, who are continuing the proclamation of God’s name without fear or favour.

**Winning Converts for Christ**

After Apostle Kwadwo had done two years of self styled evangelism all by himself, he won his first convert and a follower in the person of Madam Faustina Akua Darkoa in the year 1971. He continued his public preaching in the company of Madam Darkoa. She accompanied him in all his missionary works and everywhere he went. Elizabeth Isichei noted that, William Wade Harris travelled with two women associates, one of them being

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49 Interview with Apostle Kwadwo safo on 21st February, 2008 at 2:30 pm.
an educated widow, called Helen Valentine. When he came to Ghana to evangelized, his first convert and follower was a woman in the person of Grace Thannie, who founded the Twelve Apostles Church after Harri’s death.\textsuperscript{50} Apostle Safo and Harris seems to be parallel in this context as both had a woman as their first convert. For Apostle Safo it was Madam Faustina and for Harris in Ghana it was Grace Thannie. Both were faithful followers to their leaders.

Madam Faustina was said to be a very faithful follower to the extent that it was suspected that she was a co-founder as seen in other AICs such as the Twelve Apostles in relation with Grace Thannie.

Apostle Safo continued his public preaching and introduced an evening prayer meeting with Madam Faustina Darkoa. After one year of prayer meeting with Faustina, other people joined the prayer meetings in the evening at of Apostle Kwadwo Safo’s house who all eventually became members of the church. Most of them were women, playing different assigned roles.

Women play dominant roles in AICs. Asare Opoku observed that women are first class prophetesses and deaconesses in the Mozama Disco Kristo Church in Ghana. Other positions for the women are Reverend Mothers, Lady Leaders, Mothers in Israel, Superior Mothers, Praying Mothers, Lady Evangelists, and Women Church Planters. The

women get more possessed, they are prone to give more testimonies, prophesy, initiate songs, dancing and clapping more than men.\(^{51}\) This also was observed in the Kristo Asafo Christ Reform Church from the beginning of its existence. But currently most of the top positions have been taken over by the men. This was because many of the women were not pulling up to desire such positions.\(^{52}\) This idea of women not being actively involved or perhaps not encouraged is deeply rooted in the African cultural context, pervading every aspect of the African’s life. This is similar situation in the Kristo Asafo Christ Reform Church. Apostle Safo himself did not sideline the women, for they play important role in the beginning of his ministry.

After the next two years of prayer meeting, Apostle Kwadwo Safo had twelve regular attendants at the prayer meeting in his small single room in Accra New Town. The number kept increasing gradually until a time that the small single room could not accommodate them. After two years of meeting in the room, they put their financial resources together and secured a classroom at Ghana Country Preparatory School at Accra New Town and started the church. It was through this prayer meeting that Kristo Asafo Christ Reform Church was born.

Apostle Kwadwo Safo saw his calling into the ministry as a divine one just like the Apostles who were called on the day of Pentecost in Jerusalem, hence, the adoption of the title APOSTLE. The name Kristo Asafo is an Akan name meaning an assembly of Christ, or an Assembly of God’s children. The name Reform was also adopted as a

\(^{51}\) Kofi Asare Opoku as Cited by Ayegboyin in *African Independent Churches*, p. 73.
\(^{52}\) Interview with Mr. Appiah, General Secretary of the Odorkor branch of the church.
deviation from the already instituted churches or a reform of the older churches. Most of the AICs often identify themselves as a different group from other churches especially the historic churches as a protestant group.

It is because of the conviction of his Apostleship and the status of the congregation that he chose the name KRISTO ASAFO CHRIST REFORM CHURCH, to fulfill the objective of his calling. The early converts quickly adopted this name and identified themselves with it.

Apostle Kwadwo Safo who had a divine inspiration to do God’s work did as he was told. With one member in the year 1971, he now has a total population of over five thousand registered and baptized members as of the year 2007. He has one hundred and thirty seven branches in Ghana. In all these branches, he trained pastors and elders who took charge of the congregation and are still continuing in the propagation of the gospel. As of now, he no longer stands at public places to preach again. He went to the various branches every week to observe how the preaching was going on and whether it was in conformity with the vision he had as of the time.

Glorifying and Uplifting God’s Name

Aesthetics formed an integral part of worship and music is one of them. Apostle Kwadwo Safo started his missionary work and through commitment and dedication, he won twelve souls within the first four years. These people formed the nucleus of the church. He
divided the group into two; the singing and preaching groups. At public preaching, they sung to attract the attention of the public, before the preaching came off. The group composed their own songs which were so unique and different from the normal gospel music, giving listeners who flock around to listen to them, something new to satisfy them. The lyrics were all local and the themes centered on everyday life situations. Sometimes listeners who flock around participate in the singing, dancing, clapping to enjoy themselves.

Ayegboyin and Ishola noted that, one of the fascinating features of AICs is the so called free and lovelier form of worship. The African naturally enjoys a more demonstrative form of worship. Consequently in contrast to the supposedly dull liturgy of the Mission Churches, the AICs have given a home to a more clapping, dancing and stamping of the feet. Most of the songs are customary indigenous songs in traditional lyrics. Usually they are evocations and sometimes spontaneous compositions accompanied with ringing of bells, drumming and the use of other native musical instruments.

Another aspect of their mode of worship, which is a result of their more relaxed, exciting liturgy, is that, members are fully involved in the whole service from the beginning to the end. Everybody participated in the dancing, clapping and singing. Prayer is also spontaneous and every one is inspired to pray and deliver a message or a testimony. Madam Faustina Darkoa composed and taught lots of the songs. Bridget Lewit noted that,

\[\text{Ademola and Ishola, African Independent Churches- An Historical Perspective, p. 31.}\]
in the prophetic led churches the leadership is more informal and there are no offices as such. It seems the women play important role in running of this kind of church than men. It is often women who read from the Bible, interprets the priest when possessed, initiate songs, deal with offertory and so on. During the early years, there were no offices as such; the early members take on responsibilities and perform them as and when they fall due.

The singing is accompanied by locally made instruments. These traditional instruments are; Idiophones- which include bells, rattle, stick clappers and castanets. The next one is membranophones- These include drums with parchment heads like the ‘donno’ (the hour glass drum) are used. The rattle which is a gourd wrapped in strings of seeds, popularly known as maracas is frequently used to accompany singing. These traditional instruments accompanying the singing gave meaning to the worshipers. Emotions were aroused and ecstasies were high and the members of the church get into frenzy and danced to the rhythm. They jumped, danced, clapped and sung alongside; or they stood quietly to listen to the music and contemplate on it, or just listen to the melodious voices. Members of the public joined in.

The themes used in composing these songs were everyday life experiences and occurrences. The virtues of life also formed part of the themes. The theme may be centered on patience, love, respect, wealth, marriage, children, worship and service to God. In these songs ministrations, members of the public who were touched by the songs or were moved in the spirit gave donation to support the work of God. Music still feature
prominently in the activities of the church. They have a choir in all the branches of the
curch, a singing band and a youth choir. During song ministration, the members danced
or sung along. In the cause of doing this, they gave voluntary donations to support the
purchase of musical instrument to help the choristers.

Caring for the Poor and Needy

The reason for caring for the poor and needy is based on the book of James. James 1:26-
27, ‘if any one thinks he is religious and does not bridle his tongue but deceives his heart,
this man’s religion is in vain. Religion that is pure and undefiled before God and the
father is this to visit orphans and widows in their affliction and to keep oneself unstained
from the world’. Based on this quotation, Apostle Kwadwo Safo and Kristo Asafo Christ
Reform Church have social actions as an integral part of his missionary works.

Philanthropy and charity is very prominent in the dispensation of missionary works.

James 2: 14-17 says, ‘What does it profit, my brethren, if a man says he has faith, but has
no works? Can his faith save him? If a sister or brother is ill-clad and in lack of daily
food and one of you say to them, “go in peace, be warmed and filled,’ without giving
them the things needed for the body, what does it profit? So faith by itself, if it has no
works, is dead’. Apostle Kwadwo Safo made mention that it was not enough to preach
the word of God and win souls for Christ, their physical needs was also very important.
He took inspiration from this quotation and integrated his preaching with taking care of
the people’s physical needs.
When Apostle Kwadwo Safo started his mission the eminent coming of the Lord was the centre of his preaching so in catering for the poor and needy, he adopted the subsistence method of living. He started this by donating the offertories from his itinerant preaching, to the physically challenged that stand by the roadsides to beg for alms from passers by. The rest was given to needy members of the congregation. This is what was done in all the branches of Accra.

When the first branches of the church was founded in Bantama and the other towns in Ashanti region, lots of converts were won through evangelism. Most of them heeded to the message, denounced the world and came to live with him in his camp. Offertory from donors was not enough to support him and converts he had won. Feeding himself and the converts was a challenge to the infant Kristo Asafo Christ Reform Church. These difficulties gave birth to catering for the poor and needy on a more dynamic way. To solve the economic and financial woes of himself and the Church, he embarked on the preparation of ‘don’t touch me’\(^54\), at Kensere near Bekwai in the Ashanti region of Ghana. After the preparation of the soap, he and his followers would slice them proportionally and carry the slices on their heads for sale by roaming through the length and breadth of towns and villages, to the dismay of people who will question the legitimacy of the true man of God. Money accrued from this business was used to feed themselves and a portion left to acquire plots of land for farming.

\(^{54}\) A kind of low quality soap that causes skin problems and clothing to fade and usually patronized by the poor in the society.
With his leadership acumen, he divided the members of the congregation into four groups. The first group went into preparation and sale of the locally manufactured soap, the second one took farming, the third fishing and the last took propagation of the gospel. Apostle Kwadwo Safo joined the farming as well as the evangelism group. Proceeds from these activities were shared equally among members and the remaining given to charity as evangelical works went on. Some members were not happy with donations given to the poor in society; meanwhile others were happy to give selflessly. This activity attracted a lot of people to join the Church. They did this farming by relying on the weather and very small irrigation to grow their crops. Food was harvested to cater for themselves and the rest given to charity, very little was left for sale. Through this, catering for the needs of the congregation and the propagation of the gospel went hand in hand.

‘It was in the midst of evangelism, while preaching to the crowds that Jesus saw the people as sheep without a shepherd. He was moved with compassion and having ministered to their spiritual needs, he ministered also to their physical needs. He fed them; he fed five thousand people excluding women and children with two loaves and three fishes’ Mark 6:34-44. Jesus fed the people that he gathered and was ministering the word of God to. Apostle Kwadwo Safo saw it as his divine duty to feed the people that he was ministering the word of God to.
To the members of the public, Apostle Kwadwo Safo gives to charity which he and his members christened ‘charity show’. Food items which included tubers of yam, cassava, plantain, cocoyam, palm fruits, rice, maize, groundnut, pawpaw, milk, bread, vegetables, cooking oil annually to all institutions that take care of the deprived in the society. These institutions are: Rehabilitation centers, Bolster Homes, Social Welfares, all prisons in Ghana, Children’s Home, school for the deaf, schools for the blind, special schools for special children, Hospitals and Psychiatry Homes. Every year, they organized parties for the physically challenged in Accra and Kumasi in the month of October and December. These people were treated to good food, drinks and music to dance with. In 1983, he fed stranded Ghanaian returnees from Nigeria amidst bush fires and famine that ravaged the country as of the time. He helped some of these returnees to find their way home and set them in small scale businesses. Others stayed within his church premises or joined him in evangelism and eventually many of them became members of his congregation at Kotobabi a suburb of Accra. This place was where he initially planned to accommodate the poor and the needy. They had temporal accommodation and basic necessities of life. He personally feed them from the proceeds of his evangelistic works. Either donations or at times some benevolent individuals send them food items.55

In 1996, 48 hand and foot sewing machines with accessories were donated to Rehabilitation centers through the Ministry of Employment and Social Welfare, One Nissan Tercel Saloon car was donated to Osu Children’s at Labone in Accra. One Nissan

55 Interview with Oseo Bempah Hwireng, the Public Relations Officer of Kristo Asafo Christ Reform Church at New Town on 13th October, 2008 at 1:30pm.
Urvan bus was donated to Kumasi Children’s Home. In 1997, the church donated sixty-two million Cedis to the University of Ghana, and five million Cedis to the Ghana Universities Endowment Fund. In the year 2008, he donated a sanitation vehicle machine to Accra Metropolitan Assembly to help them in their work, in the department of waste management. These earned him the name, ‘father of the Needy’.

The philanthropic activities of Apostle Kwadwo Safo cannot go unappreciated. The daily Graphic reported that; the acting Director of the Department of Social Welfare, Mrs. Mary Amadu commended the church for its immense support for various orphanages and the disadvantaged in the society. She proceeded to say that the contribution from the church to a large extent has supplemented the Governments’ effort in caring for the disadvantaged and urged other development organizations to emulate the example of the church. In 1990, Apostle Kwadwo Safo was honoured for volunteering service from the department of social welfare. In the year 2000, he was awarded technology ingenuity and deep concern for the deprived in the society.

During the first ten years of the life of dispensation of the mission of Apostle Kwadwo Safo, this was how he fulfilled the objectives of his calling. Later he claimed to have had a divine inspiration to settle down and nurture the members of the congregation he had gathered and cater for their needs in a different dimension to enable them to become self sufficient. Because of the prominent role that the catering of the poor and needy is playing, it is given a separate chapter to facilitate full discussion on it.
EMERGING ISSUES

After ten years of outreach evangelism, Apostle Kwadwo Safo started preaching to his members that the eminent coming of the Lord was not necessary; they are supposed to experience heaven now and the hereafter, that is from eschatological perspective to prosperity gospel. In other words the original concentration on the imminent expectation of the second coming of Christ was reduced to material craving as a beginning of heavenly experience on earth. This is a characteristic of many of such churches that begin with high fervor for God and strong messages but along the line they mitigate their staunch and strong attitudes.

Apostle Kwadwo Safo therefore mitigated his teaching on eschewing worldly materials to the embracing of such things. Therefore Apostle Kwadwo Safo and the members of his congregation started putting up buildings and churches from the money they have accumulated from their own resources. They started owning permanent buildings and stopped renting other people’s premises for worship in order to settle and nature the souls they had gathered. He encouraged the members of the congregation to pay attention to their private lives. Asked why he did that, Mr. Appiah, the Secretary of the Odorkor branch of the church made it known to the researcher that the Apostle made it known to them that, it was a strategy he adopted in the beginning to enable him win more converts for Christ, keep them, nurture them and prepare them for the task ahead. He also made mention that the Apostle told him recently that, if he had allowed them to pursue their personal interest and ambitions, the world and its glories would have taken their minds and hearts off from the main objectives of the church. There would have been breakaways and confusions amongst them because the teaching, nurturing, church
planting and worship would have been interrupted by every individual’s personal goals and objectives in their lives and the church would have been disintegrated by now.\textsuperscript{56}

Could it be said that the Apostle trampled on the fundamental human rights of the early disciples by using religious to tame them to enable him pursue his personal religious ambitions? It could be said that he deprived them the right to make their own choices in life with regard to employment and career. It could be said that it is all in the service of God. Loyalty must be sought, but the giver must do so willingly and not under duress. Apostle Kwadwo Safo had a mission to fulfill, and he needs people to help him, so they supported a good course. Anyway, he rewarded them in due course.

Apostle Kwadwo Safo has augmented his apparel. He dresses in very fashionable clothes and encouraged the members of the congregation to do the same. Currently, members of the congregation appear smartly dressed, adorned with jewels and cosmetics. Apostle built a good house and lives in it. He rides in an expensive car and lives affluent life. It was this time that he started changing his physical appearance by bleaching his skin, and applying chemicals to his hair to look more handsome or beautiful, to the dismay of people who will question the legitimacy of the true man of God. Asked why the changed, Apostle Kwadwo Safo claims that he is portraying the true nature of God as of the time. He claims he is portraying the beauty and the character of God. It could be observed that Apostle Kwadwo Safo has had the love for affluent living, but did not have the

\textsuperscript{56} Interview with Mr. Appiah, Secretary of the Odorkor branch of Kristo Asafo Christ Reform Church on 20\textsuperscript{th} August, 2008 at 4:00pm.
prerequisite materials to exhibit that earlier, so he waited patiently for the right opportune
time to do what he had always wanted to do.

CHARACTERISTICS OF KRISTO ASAFO CHRIST REFORM CHURCH

After Apostle Kwadwo Safo and his followers had had ten years of self styled way of
worship, they settled down. He and his members put down documented materials to teach
the members of the congregation and the entire public about the brand of Christianity
they are made of. They put down their beliefs, practices, order of service, ordinance and
their aims and objectives.

The beliefs of the church are: the members of the church believe in one God, they also
believe in Jesus Christ as Lord, as the second in the God head. They also believe in
Apostle Kwadwo Safo (the Founder and Leader) as a true man of God sent by Christ and
he should be accorded the same respect and dignity given to God’s prophets and
Apostles.  

The next belief is the belief in the crucifixion and resurrection of Jesus Christ. They
believe in this to tell that the crucifixion and resurrection of Jesus Christ is their
redemption. The next belief is the belief in the power of the Holy Ghost and that it is the
third in the God head. It is the Holy Spirit that causes humans to demonstrate the power
of God.

57 Patrick Kwesi Boateng, “A Compilation on Kristo Asafo Christ Reform Church”unpublished material.
They also believe in the seventh day Sabbath. Exodus 20:8-11, ‘Remember the Sabbath day and keep it Holy. Six days you shall labour and do all your work, but the seventh day is a Sabbath to the Lord your God, in it you shall not do any work, you, or your son or your maid servant, or your cattle, or the sojourn who is within your gates. For in six days, the lord made heaven and earth, the sea and all that is in them and rested on the seventh day, therefore the Lord blessed the seventh day and hallowed it’. Because of this members of Kristo Asafo Christ Reform Church choose Saturday as their day of worship. On this day members of the church observe some rules. They are supposed to pray unceasingly at home, read the Bible and reflect on their shortfalls during the week. They are supposed to be kind and charitable. They are not supposed to do any work. They are not supposed to sell, buy nor pay money to board transportation to work. This rule is not observed in the church. The members pay money to board transport to church, they buy foods and sweets at church and they also donate offertory.58

They believe in divine healing by the power of God through faith and the laying of hands. James 5: 14-15. Is any one among you sick? Let him call for the elders of the church and let them pray over him anointing him with oil in the name of the Lord and the prayer of faith will save the sick.” In addition to this they also use physical means to heal, these include herbs and orthodox medicine and they attend hospitals and clinics when sick.

58 Patrick Kwesi Boateng, ‘A Compilation on Kristo Asafo Christ Reform Church’ unpublished material.
They also believe in the ascension of life of our Lord Jesus Christ in the clouds to catch away his bride. Lastly, they believe in the scriptures. These scriptures are the Old and the New Testaments that they were verbally inspired produced of the Holy Spirit.\textsuperscript{59}

Members of Kristo Asafo Christ Reform Church also believe in prayers. According to Apostle Kwadwo Safo, prayer is a way of communicating with God. It is sharing ones life with him. It includes praising, thanksgiving, confession, as well as petition for the intervention of our daily lives from the destroyer. Members of the Church pray at any time and at any place without ceasing, but then Apostle Kwadwo Safo stressed that, there were particular times in a day when praying to God in quiet and lonely place is most beneficial.\textsuperscript{60}

The recommended time is ‘major time’ to pray and should not be taking for granted. The major times are the third hour, the sixth hour and the ninth hour. These are six O’ clock, twelve noon and three O’clock.

They believe that the third hour is in the morning and reminds members of the greatness of God. The 6\textsuperscript{th} is in the afternoon when night came on the land during Christ’s crucifixion. The 9\textsuperscript{th} hour prayer time is in the evening. This was the time Jesus cried, ‘Eloi Eloi Lamasabachani’ meaning ‘My lord, my Lord, why has thou forsaken me’, and died on the cross for the redemption of humans.

The significant thing about prayer in Kristo Asafo Christ Reform Church is that women are forbidden to pray in the presence of men. During Church meetings, only men pray. They can only do so when men are not around, or if it is an all women meeting. They

\textsuperscript{59} Patrick Kwesi Boateng, ‘A Compilation on Kristo Asafo Christ Reform Church’ l.
\textsuperscript{60} Interview with Apostle Kwadwo Safo.
cannot be ordained as pastor or elders when men are around. They base this injunction on 1 Timothy 2:8 ‘I will wish that men pray everywhere, lifting up holy hands without wrath and doubting.’ They do not forbid women to pray, they forbid them to pray in the presence of men. This is similar to Islamic practice in their cultic worship. The first woman convert prayed for members and new converts who were both men and women. She was never ordained as a pastor or a Leader.

The church ordinance

The ordinances of the church are; Baptism and the Lord’s Supper.

Baptism – They believe that baptism makes a person a real believer of God. During this time, the believers let themselves for the Holy Spirit to descend into their heart, to lead and guide their hearts in all endeavours. A member should be baptized in water (by emersion) before he or she becomes a true member of the church. It is not the practice of Kristo Asafo Christ Reform Church to baptize her members in a pond or lake. The church also stresses that, anybody who is above eighteen years of age and is reluctant to be baptized is not a true member of the church and hence should be expelled. During baptism, some of the participants exhibit gestures and prophetic utterances. 61

The second ordinance is the Lord’s Supper or the Holy Communion. According to this ordinance, every member who is baptized is permitted to partake in the Lord’s Supper. Members of the Church observe the Lord’s Supper, because Jesus did it and cautioned all those who profess him to do likewise in remembrance of him. 1 Corinthians 11:19 – 34

61 Patrick Kwesi Boateng, ‘A Compilation on Kristo Asafo Christ Reform Church’ unpublished material.
Jesus said, ‘This is my body which is given and you likewise the cup after supper saying; this cup which is poured out for you is the new covenant in my blood. Do this in remembrance of me.’

The members are cautioned not to rush to partake in the Lord’s Supper. Apostle Kwadwo Safo and his elders have instituted that, the Holy Communion shall take place at the end of every three months. The Pastor to prepare the communion should lead a holy life and pray for the guidance of the Holy Spirit to give him strength and courage to do what is expected of him, by Christ before the feast day. He should wash the legs of all the communicants and teach them the reason behind it and cautioned them to do the same. They do this because of what Christ did. 13:11-20 ‘He poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that he was girded.’

He came to Simon Peter, and Peter said him, ‘Lord why do you wash my feet’. Jesus answered him, what I am doing to you, you do not know now but afterwards you will understand. Peter said to him, ‘you shall never wash my feet’. Jesus answered him, if I do not wash you, you have no part in me. Jesus said to him, He who has bathed does not need to wash except for his feet, for he is clean all over and you are clean. You call me teacher and Lord. I, then your Lord and teacher have washed your feet; you also ought to do as I wash your feet, for I have given you an example that you should do”. Members of the church are taught this by he pastor who is to officiate the communion before he dines with them. The participants are said to be revived after the Lord’s Supper.
Now concerning dietary laws, members of Kristo Asafo Christ Reform Church do not have any dietary laws. They are free to eat any food and meat of their choices. However, they do not eat any animal that was not slaughtered. Apostle Kwadwo Safo and the members of the congregation do not believe in the celebration of festivals. They believe that festivals like Easter and Christmas are not Christian Festivals, so they do not celebrate them. The only festival they celebrate is the Lord’s Supper. \[^{62}\]

PRACTICES OF THE CHURCH

Liturgy

This is the order of service. The whole church service is conducted in local language (Akan) or in the local language of the local area that the members of the congregation understand. Kristo Asafo Christ Reform Church believes that, if the church is failing or unable to share the gospel in terms that are intelligible to the listeners, then it is failing to give the people the opportunity to hear, understood and listen, work with and accept God’s words. The church realizes that the need to be understood is revealed by the use of language. Language is probably the most persuasive characteristics of culture.

No language speaks to the heart and mind and the innermost feeling as does the mother tongue, so the teachings and all the preaching is done in vernacular. Kristo Asafo Christ Reform Church is Sabbatharian, this means it maintains the Old Testament concept of

Sabbath which is Saturday worship. Members are to attend Church service regularly and punctually. It has also been laid down that any member who absent herself or himself for more than three months, without prior notice to his or her elder or Pastor is dismissed outright. Except the evening of Monday, Friday and Saturday which are set aside for special activities like singing, choir practice and public preaching worship starts from 7:00 pm to 9:00 pm daily.

Fasting

Fasting is held in the church. This is the abstinence from food, drinks and water to seek the face of the Lord. During such period, members are to study Matthew 6:17 and Isaiah 58:3-5, so that they would not do what is contrary to the true fasting that pleases God. The fasting periods are chosen as and when it is deemed fit. Fasts start from 6:00 am to 6:00 pm and it may continue to more nights and days according to ones’ strength. The members fast for their desires and petitions to be fulfilled.

Vigil

On certain days, the church holds all night services. These days are not fixed on the church’s calendar, but they are chosen as and when they deem fit. According to Apostle Kwadwo Safo, all night services start at 4th hour (God’s time in the night) in our modern

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63 Sabbatharian Churches are those that believe that Saturdays are holy days for the Lord hence Church Services are conducted on this day. Kristo Asafo Christ Reform Church is one of such churches that believe in the Saturday Sabbath.

64 Interview with Apostle Kwadwo Safo on 21st February, 2008 at 2:30 pm.
times, it will be 10:00 pm and end in the early hours of the morning, precisely at down.
Members are asked to pour out misunderstandings, quarrels, conflict and all worries
between the clergy and the laity so that they are settled before the service starts. They are
to observe all the rules pertaining to fasting to maintain a cordial relationship among
themselves, for it is only when cordial relationship exist among them that they can
worship God in unity and love. These are the spiritual practices of the church.\textsuperscript{65}

\section*{SECULAR PRACTICES OF THE CHURCH}

The physical practices of the church are;

\textbf{Veiling}

According to Apostle Kwadwo Safo, women are to cover their heads with veil when
praying and during church service. 1 Corinthians 11:5-6, ‘Any woman who prays or
prophesies with her head unveiled dishonours her head, for it is as if her head were
shaven.’ Because of this quotation, it is incumbent on every female member of the church
to cover her head. They can wear any cloth of their choice, but their heads must be
covered during church service and church meetings. It was observed that all the women
had their heads covered. The researcher was quickly given a veil to cover her head
before joining in the service.

\textsuperscript{65} Interview with Apostle Kwadwo Safo on 21\textsuperscript{st} February, 2008 at 2:30 pm.
The male members of the church are not allowed to cover their heads when praying and during church service as the women do. In view of this, caps and hats are forbidden during church service and meetings. Men are advised to be modest in their dressing. They are not allowed to keep bushy hair. It could be observed that the men in the church are very fashionable and appear smartly dressed. The Founder and Leader of the church himself wears a long treated bushy hair, so where lies the modesty? He is very fashionable and conforms to the fashion trends of the time. This rule is not observed in the church.

All places place worship are classified as ‘HOLY’ and whoever enters the place should remove his or her footwear and leave it at the door. Exodus 3:5 ‘do not come near, put off your shoes from your feet, for the place you are standing is a holy ground.’ All knees shall touch the ground during prayers to show humility and submission to God.

Greeting

The normal greeting of the church is ‘The peace of the Lord be upon you’ and ‘amen’ is the response. Women bow to men when greeting them to show their respect as the head of the gender race. Again, the women address the men as ‘me wura’ meaning ‘my Lord’ as a sign of respect to them. There is no medium of worship for the members of Kristo Asafo Christ Reform Church. According Apostle Kwadwo Safo, The Church is directed by the Holy Spirit. Therefore candles, incense, Florida water, handkerchiefs, rings beside wedding ring, talismans and rosaries are not permitted in the church.
CONTEMPORARY ISSUES IN THE CHURCH

In recent times, the church no longer focuses the preaching and evangelism on the eminent coming of the Lord. Contemporary issues are discussed. The members of the congregation are divided into two. The youth and children are at one place and the adults are also at a different place with different leaders taking care of them. The youth service is called Sabbath school. It is the youth and the children who are taught the word of God based on the Bible. They are taught to be morally upright and to obey all the tenets of the Bible and church. At about age twenty-one, a youth is supposed to have learnt all the tenets of the church and the Bible and considered matured. They are then asked to join adults.

With the adult’s room, it is all about life and development. Everything that affect human life is discussed thoroughly and supported with Bible quotations. The discussion range from work, education, business, children, housing, accommodation and social issues, and everything that confront the community they live in. The officiator or the Pastor of the church leads a hearty discussion about things that affect them. Testimonies are given by members of the congregation in course of the preaching. These testimonies go to buttress what the preaching is talking about, a personal experience or a point for reflection. The person who wants to give a point, shout ‘hallelujah’ the preacher pauses, allows the person to make his or her point. After that, then the rest of the members clap for the person, the pastor inculcates this point into the preaching to throw more light on it.
In this case, the preaching is not done by one person; there is free participation by all members of the congregation, allowing for democratic dispensation of the word of God without fear or favour. Everybody’s point is respected. The members are fully involved in the whole service from the beginning to the end. During song ministration, there is full participation from all the members. There are various singing groups. The choir sings, while the members enjoy themselves by dancing, singing alongside or sitting down to meditate on the words. The songs are composed by the members themselves and simple musical instruments are used to support them.

Offertory

In Kristo Asafo Christ Church, offertory has developed from being voluntary to compulsion. Offertory is taken for rent, pay bills, building, welfare, school fees of needy children, hospital bills of indisposed members, evangelism and to support manufacturing and technology. Apostle Kwadwo Safo claims that at every point in time, divine spirit guides him on the course to pursue. Currently, they no longer need money for subsistence living and evangelism only. The Holy Spirit has ordered him to take the members of the congregation and the entire African society to a higher level of living and he needs the members of the congregation to make this dream a reality.

At the Odorkor branch, of the church, it was noticed that, a lot of the members are not gainfully employed. Quite a number of them are petty traders, public servants and small scale business operators. Kristo Asafo is an indigenous Ghanaian Church, so she does not
get any sponsorship from abroad like the missionary led churches. So it calls on the members to sponsor their own projects, hence donations. Fundraising are organized on every Saturday, but on the last Saturday of the month, a special fundraising is organized. This is called ‘mmasoo aferebode’ (development fund). The adult members are divided into four groups. When it is time for the special offertory and fundraising, they re-arrange themselves and sit in the appropriate groups. They engage themselves in serious donation competition amidst singing and dancing with the support of the choristers. Sometimes, it becomes so extreme that some of the members have to plead with their friends to get money for transportation home, after church service.

Ayegboyin and Ishola noted that in Kimbanguist Church in Democratic Republic of Congo, there is so much emphasis on giving, that the names of the contributors are drawn for the leader to see. If a member fails to give, his or her name could be wiped off from the list of the redeemed. The collection of money is so elaborate that it takes about three hours on a normal Saturday. Giving is competitive between men and women. During this time, members dance in circles and each group has its circle – circle of youth pastors, youth, choir, security officers and children.

There is what is called ‘nsinsani’ (Kikongo word for competition) that is held once a month in all churches for the purpose of collection money for the church’s ministry. The members of the church claim they do so generously to help the leader pursue the objectives of his calling. The members in Kristo Asafo Christ Reform Church are always

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assured of God’s blessing and Apostle Kwadwo Safo’s protection in all their endeavours and that they would be counted among those who helped in the service of God. After the fundraising, they shook hands and congratulated one another.

**SOCIALISM IN THE CHURCH**

Church service also known as Sabbath service is conducted in the late afternoon on Saturdays. It starts from 3:00 pm to 5:30 pm. Saturdays among most Ghanaians is a sacred day. Many important functions like marriage, funerals, anniversaries, parties, naming ceremonies are held on this day. People can therefore organize these functions at home or attend that of friends, colleagues, neighbours and still make room to attend church service. Since this day is a day off for most employees in the public sector and students, they can have enough rest and put their homes in good shape before going to church. Those who live in urban areas can enjoy a smooth ride to church avoiding the heavy motor traffic which normally occurs in the morning. Rural dwellers are also not left out; they can visit their farms and fishing nets in the morning and attend church service in the afternoon.

It could be observed that, the members of the church see themselves as a family and they take care of each other’s needs. At the Odorkor branch of the church, after the officiating Pastor has finished preaching, the Secretary of the church enquired about everybody. He started by asking ‘how are you all’, the congregation responded by saying ‘we are fine’ he conducts a roll call to find out the absentee members and enquired about them.
Members who live close to the absentees are asked to go to their various homes and visit them.

People who have submitted their problems previously are discussed for possible solutions. The problems range from marital, business, child’s education and sickness. The members of the Women’s Fellowship are charged with responsibility of catering for the sick, the aged and orphans. Much emphasis is placed on the value of the human being, values such as dignity, integrity, honour, respect, loyalty and worship. They see themselves as a family; every male adult is a father to every child, likewise every female adult a mother. There is no discrimination in giving of this love and service. At a visitation to the Odorkor branch of the Church, the researcher witnessed that after the Sabbath service, the officiator showed an admission letter of a girl who had gained admission to Nursing Training College in Cape Coast, and in need of funds to pay for the necessary expenditure. Kwame Asiedu, the presiding elder at the branch pleaded with the members of the congregation to expedite action and make money ready to pay for the necessary expenditure to enable the girl to go to school on schedule. He said ‘I have seen our mothers and to be honest with you, the coffers are empty, but the child must go. I know this academic year has been very hectic for you as a lot of our children have gained admission to institutes of higher learning, it has not been easy at all, but at the same time, it is a rejoicing moment as well. When they completed successfully, they will come back and help us.’

The beginning of the academic year is the difficult aspect, after they have entered; the remaining years will be easier, just as you helped the others, do the same for this one. I am starting the donation right now”. He stood up took one of the offertory bowls and put
his money into it first. The ushers stood up, took bowl from him, added more bowls and
started taking donations from the members. At the end of that session, they were able to
realize half the amount of money they needed. The officiator congratulated them and they
promised to realize the rest of the money at the next meeting. They clapped and
congratulated one another.

Kwame Gyekye stated that human being deserves and ought to be helped, or the human
being must be regarded as an object of moral concern that is entitled to help. Only the
human being is of real value, for in times of distress, gold and other possessions will not
respond, only the human being will. Members of the church recognized this value and
therefore help one another in all aspects of human endeavour. In sickness, pain,
bereavement, child upbringing, education, apprenticeship training, funerals, weddings
and general wellbeing is well catered for in the church. This socialism is summed up by
Mbiti and quoted by Abdulai as; I am because you are, and because you are, therefore I
am. No one does anything on his or her own without consulting the group, even if
someone has to embark on a private journey, permission is sought and concern given by
the group to ensure a successful outcome of the journey. The new dimension of taking
care of the poor and needy is discussed in the next chapter.

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CONCLUSION

The chapter discusses the mission of Apostle Kwadwo Safo. It looks at how he fulfills the four objectives of his call. It is in the fulfillment of the mission that led to the establishment of the church. As part of the mission of taking care of the poor and needy both of his congregation and others outside his congregation, the philanthropic activities have broadened to include other social roles such as provision of health facilities, education, agriculture, development of mechanical equipments etc. This is further discussed in the next chapter.
CHAPTER FOUR

CONTEMPORARY MISSION OF APOSTLE KWADWO SAFO AND KRISTO ASAFO CHRIST REFORM CHURCH

INTRODUCTION

According to Apostle Kwadwo Safo, his mission has broadened in contemporary times. Divine providence aided and instructed him to develop scientific and technological equipments and machinery, in order to conform to the dynamic trends of society and to help people to be self-sufficient. Apostle Kwadwo Safo claims he has been instructed by God to lift Ghana and Africa out of poverty and ignorance to development and prosperity through science and technology, in addition to the propagation of the gospel. They no longer had to store up their treasures in heaven, denounce the world and its glories and wait completely on the Lord, to be taken to heaven soon and very soon, as they used to do. He has come to the realization that, the secular and sacred aspects of humans must be developed to make wholistic human beings and sound society. He adopted commercial agriculture, real estate development, education, health, commerce, manufacturing of vehicles equipments and machines in addition to propagation of the gospel. This chapter is therefore dedicated to these developments and their significance to members of the congregation and Ghanaians.

AGRICULTURE

After ten years of subsistence farming, they developed from relying on natural rainfall and simple irrigation, to researching into crops and farm animals in a higher scientific manner. They started commercial irrigation farming. They acquired large acres of land
and cultivated them. They have acquired large acres of land for irrigation farming in eight regions in Ghana, except Upper East and Upper West regions. Large fish ponds have also been constructed in all the farms in Ghana where fish is reared in commercial quantities for sale and for consumption. This activity won Apostle Kwadwo Safo the best fish farmer of the year during the National Farmers’ Day Celebration in 1991 by the P.N.D.C. (Provisional National Defence Council) administration.

In 1996, a Research Centre was set up to research into animal husbandry. Apostle Kwadwo Safo and his team of scientists started operating in a single laboratory room, where an outdoor structure was setup for heat preparation for trial animals. These animals were rabbits and goats. It now has a three multi cell structures, a stainless steel setup for heat preparation and an ongoing department that contain an office, a laboratory, a store room and specious working areas, plus a stanch workforce of qualified biochemists and health workers who carry out preparation for animal breeding.

The breeding chemical preparation is prepared from fermented nim leaves and extracts from lime and sugarcane. The preparation is given to the male and female rabbit by infusion over a period of 4 weeks. A cross section of such treated parents yielded up to 16 bunnies, a deviation from the normal 4 or 5 bunnies usually seen in normal rabbits. Offspring from such treatment parents were healthy and grow at the same rate as those from untreated parents. Goat and sheep reproduced six times in one year, instead of twice in a year and the offspring were 5 at each birth, instead of two.
Apostle Kwadwo Safo and the Kristo Asafo Christ Reform Church have embarked on food crop production in a scientific perspective as well. They have established an irrigation dam at Gomoa Odembo in the Central Region of Ghana, a pineapple and pawpaw plantation of about fifty acres have also been cultivated at the same place, to produce fruits for consumption and export. A forest has been created at Gomoa Odembo in the central region of Ghana, where all sorts of game animals are reared in their natural environment. These animals are hunted when they are matured in commercial quantities and sold to generate income. Apostle Safo constructs the dams himself and taught members of the congregation how to construct dams in their farms to provide water all year round.

Apostle Kwadwo Safo and his team of scientists have researched into several areas of field crops. Their objectives is to bring back all the varieties of food crops that we have in Ghana, cultivate and preserve them, to prevent all the wild varieties of crops from going extinct. These include a variety of yam that makes its tubers on its leaves. All species of farm animals are also there. At the laboratory, special storage room has been created to store the varieties of food crops. They hope to get more to give to the local farmers in Ghana for onward cultivation. In this area too, a lot of people have been able to develop human resource capacity. Some are trained as tractor drivers who drive and plough the land. Others are engineers that service and maintain the tractors when they breakdown. Some members also cultivate the land and harvest the crops, as well as taking care of the

\[\text{69} \text{ Interview with Mr. Afful Safo, Chief Technician at Gomoa Odembo farms on 3rd August, 2008 at 8:00 am.}\]
farm animals in a scientific manner. Some are also trained in animal husbandry to care for the farm animals. The veterinary officers help in breeding of the farm animals and keeping them healthy. People have acquired professions like driving, engineering, planters, harvesters, storage processors and animal husbandry.

In Kristo Asafo Christ Reform, every branch has a farm which they cultivate to feed themselves. Some are sold to members of the congregation who want to purchase them at a price lower than their actual market value. The rest is sold at various market centers by the members of the women’s fellowship. The money they accrue is used to cater for their welfare. A portion is kept in the welfare coffers and the rest used to support other projects as and when they fall due. Every member of the congregation is encouraged to own a farm and cultivate it to feed their families and generate income for the upkeep of their families. They are also encouraged to rear farm animals for their family’s nutritional needs and generate income from them. Those who live in urban areas were encouraged to go back to the villages and cultivate the lands over there.

Festus Owusu Badu, the General Secretary of Kristo Asafo Christ Reform Church, confirmed to the researcher that, he is a professional lawyer and has his chambers in Accra, but he owns a large cocoa farm in his village and food crops on another land to cater for his family’s nutritional needs. \(^\text{70}\) Through this, he has been able to provide employment for other people who work on the farms. He also made mention that,

\(^{70}\) Interview with Festus Owusu Badu, General Secretary of Kristo Asafo Christ Reform Church at Accra New Town on 18th September, 2008 at 2:00 pm.
Apostle Kwadwo Safo has found out that powdered pepper, when put in water prevent diseases in poultry, so the members of the congregation living in rural areas who cannot afford sophisticated medication for their poultry can heave a sigh of relief, powdered pepper will do the healing. The church is still working on their farms and expanding them.

Apostle Kwadwo Safo claims that, God is a scientist, a technologist and an inventor. He could have stayed in the firmament all by himself, but he decided to cause things to happen. Gen 1 : 1, of the Holy Bible, tells us that, ‘in the beginning God created the heaven and the earth’. This creation story reveals the technological and scientific aspect of God. Humans were last of God’s creation.

EDUCATION

Apostle Safo and Kristo Asafo Christ Reform Church have established schools to develop the human resource capacity of its members and Ghanaians. At the beginning of the church, the members of the congregation were taught to denounce the world and wait on the Lord who was coming to take them to Heaven soon and very soon. Because of this injunction, a lot of them did not bother to educate themselves to better their lot, even those in schools dropped out of school for missionary works. When it became incumbent on Apostle Kwadwo Safo to develop the physical lives of the people he had gathered for the Lord, he realized that building the human resources capacity of the members was a very essential part of their development, therefore formal education was needed. Apostle Kwadwo Safo and the members of the congregation mobilized their resources and the
money they had accrued from the farming to start a school. Gradually and steadily, they built a crèche, nursery, kindergarten, primary, junior high school and Senior High school at Awoshie, a suburb of Accra; qualified teachers and workers were employed to handle the students and pupils. Members did not have to pay fees, except those outside the church.

Later they realized that, members outside Accra also needed this facility to improve their lives, so branches were established in Kumasi, in Ashanti Region and Tafo, Koforidua and Akyease in the Eastern Region of Ghana to take care of the children there. He has also established a Technological Training Centre at Gomoa Mpota in the Central Region of Ghana, where professional Technicians and Engineers are trained by himself. He has also established a Scientific Research Institute into crops and farm animals at the farms at Gomoa Odembo, in the central region of Ghana. He is currently constructing a thirty-one storey facility centre and a University of Technology to cater for the technological needs of his members, Ghanaians and the whole of Africa.

Apostle Kwadwo Safo hopes it would be a centre of Research and Development for the appropriate technology that Ghana and Africa needs to fulfill the objectives of his current mission, the mission of the Redemption of Africa, at his one hundred and eleven (111) acres stretch of land at Gomoa Mpota in the Central Region of Ghana. He refers to himself as the ‘Star of Africa’ that is the hope of all Africans. He expects all Ghanaians and Africans to look up to him to relieve them from scientific, technological and industrial deprivation and ignorance, to wealth and prosperity.
His contribution also involves, taking active part in the educational process himself. Apostle Kwadwo Safo does most of the teaching at the Technological Training Centre. He trains the Technicians and the Engineers himself. He teaches his student theory and then send them to their branches to practically demonstrate to them what he was saying, and leave them to practice. All these are done in the local language. He believes that, this style of education will produce an intelligent workforce to let the students regain their self-esteem and pride in their local languages. He claims he always demonstrates his vision by action.

All the schools are filled up with students within and outside the members of the congregation. By these establishments, the human resources capacity of the members will be developed. The members of the congregation will develop their talents, skills and gain knowledge to effect their own developmental changes in their lives. Through this unconventional educational practice, lots of the members have acquired various professions, some of them are Engineers, Technicians, welders, steel benders, Machine Operators, Mould Casters, wood workers, and Metal workers. They are all gainfully employed at the technological Training Centre. 80% of the respondents of the questionnaire prove that they have benefitted physically and spiritually from the church. They are in business established by the church, well paid and happy. A scholarship scheme was also established to help brilliant and needy qualified students to pursue higher education in any institution of their choice; this scheme is still ongoing in all the branches of the Church.
HEALTH

The connection between health, wealth and development can hardly be over emphasized. It is only when people are in good health that they will be able to work to develop themselves and their communities and even serve God better. Apostle Kwadwo Safo in addition to performing miracles also uses physical means to heal diseases. He has developed local traditional herbs to treat and cure diseases. He has developed these herbs for modern use and has established clinics in addition.

Apostle Kwadwo Safo established Great Kosa Clinic at Taifa in Accra and Akropong in Kumasi in 1987 and 1989 respectively. The clinics have well furnished wards for males and females as well as children to cater for the needs of patients on admission. The clinics were established by Apostle Kwadwo Safo to respond to the health needs of the members of the congregation and the society, in the treatment of common diseases using African healing methods and traditions in a modern clinical environment. His aim is to raise awareness and understanding of the society on the value of African traditional herbal medicine and contributes to the improvement of community treatment and management of common diseases like malaria, typhoid, skin and hair disorders.

He also undertakes the processing and packaging of drugs into various drug administration forms like pills, syrups, injectables, infusions and tea bags. They carry out dosages and duration of treatment of the preparations, the shelf life and the expiry dates. They also carry out corresponding animal and human trials for the preparations through modern medical laboratory procedures and techniques. Apostle Kwadwo Safo’s vision in
this area of medication is to change the face of plant medicine, make it more attractive and acceptable to patients and introduce the administration of herbal preparation through the use of infusions and injectables. Plant material known to possess medicinal values are carefully selected from various parts of Ghana. The materials are leaves, stems, roots, back of trees, fruits, seeds and flowers. The materials are washed appropriately to rid them of dirt and any soil material. They are then taken through size reduction procedures, which include cutting, blending, pounding and washing. The active medicinal ingredient is extracted using series of scientific processes. The extracts are then processed into pills, capsules, teabags, injectables and infusions. Samples of the preparation are packaged and stored to ascertain their shelf lives. The extracts when prepared are taken through safety tests by administration or ultra filtration. The drugs are injected or given by infusion. The administration is done at regular intervals at different rates for groups of animals over a period of time.

They are monitored and observed during the period of administration. After obtaining satisfactory results from the trial animals, the preparations are taken through human trials. Persons suspected to have particular conditions are tested in qualified medical laboratories to confirm the presence of the said condition and its degree. They are then given the preparation at regular intervals and periodic laboratory report obtained to check any changes that might occur in the patient.

Patients are given the herbal preparation at regular intervals and periodic laboratory reports obtained to check any changes in the occurrence of the condition and any other
physiological changes that might occur in the patient. In the case of skin diseases and hair disorders, regular applications of the preparations are made on the affected parts and critical observations made regularly to check any improvement or otherwise. Apostle Kwadwo Safo has been able to develop various products which are undergoing trials. These are: effective material preparation used to treat malaria within three days of administration. A preparation for typhoid fever, prepared from selected materials from the nim and acacia plants. It is used to manage typhoid fever in less than a week of its administration. Nim seed oil is extracted from the seed of the nim plant.

This has been prepared and effectively used in the treatment and management of coughs and colds. The oil has also been used in addition to other plant materials to treat various skin and hair disorders. The researcher was told that, they have started the preparation of medicine for HIV and Aids. All these are done to help in the health delivery system. The laboratory has qualified biochemists and health workers. The clinic is staffed with qualified Doctors and Nurses. Healing the sick was an integral part of the ministry of Jesus, so Apostle Kwadwo Safo saw it as his divine duty to heal the sick both spiritually and physically.

SANITATION

Apostle Kwadwo Safo and Kristo Asafo Mission have responded in the area of sanitation as well. He has invented an electronic water closet and an automatic sweeping vehicle to

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71 Interview with Osei Bempah Hwireng, on 17th October, 2008 at 11:30 am
take care of the situation. In this kind of water closet, it has a mother board and a shower sensor fixed in it. Immediately a user enters the toilet area, this shadow sensor picks the vibration and starts giving instruction as to how the user should use the toilet seat. The user does not touch any part of the closet. After using it, it flashes by itself and tells the user to wash the hands at an automatic hand washer and dry them at an automatic hand dryer.

The user leaves the toilet area safe and sound. Because the user does not touch any part of the facility, germs, diseases and bacterial does not spread from gadget to user or user to gadget and to other users. Apostle made it known to the researcher that, the price is very affordable and it is easy to fix, it will reduce sanitation related diseases among children, the vulnerable and adults. Some of them have been donated to some institutions to help solve their sanitation situation.

Next, Apostle Kwadwo Safo invented an automatic sweeping vehicle which he named ‘praye’ (an Akan word for broom). Apostle Kwadwo Safo said he observes that disposal of solid waste is a problem in Ghana. Indiscriminate disposal of solid waste present a visual nuisance, with plastic waste flying all over the place. The vehicle has a mechanical device that sweeps the roads or anywhere it can move on the ground, collects the debris and sorts it out into paper, plastic, bottles, cans, kitchen waste, and other objects. These waste materials are then compressed and prepared to be burnt in an incinerator.
REAL ESTATE DEVELOPMENT

Apostle Kwadwo Safo and Kristo Asafo Christ Reform Church have contributed to the provision of accommodation for its members and the public. Apostle Safo has established Great Kosa Construction Company. This is a real Estate development company which has constructed a 200 housing unit at Domenase near Winneba in the Central Region of Ghana, to meet the housing needs of the people who live in that locality and beyond. He has qualified and experienced personnel, who construct affordable houses for individuals and institutions.

These houses are rented to workers at an affordable rate, rent is paid on monthly bases and no advance payments are made. This laudable performance is repeated in all the ten regional capitals and the district capitals in Ghana. This activity will make his members and other people heave a sigh of relief as they can now enjoy decent accommodation at moderate cost. Vigorous and persistent evangelical preaching is necessary for a Church, to step up evangelism is good, but it is best for the Church to support evangelism through practical social works. The construction department of Great Kosa Limited has produced Real Estate Developers. Qualified Technicians construct affordable houses for people to rent. In this department, qualified professionals like architects, designers, steel benders, wood workers, structural engineers, masons, painters, interior decorators, interior designers, bricklayers and landscape designers have secured well paid jobs. These workers excavate, build and construct houses, bridges and roads. They earn their means of livelihood from this department of the Church.
TECHNOLOGICAL AND SCIENTIFIC DEVELOPMENTS

After years of providing for the basic necessities of food, clothing and temporal shelter for the members of the congregation and those outside, he realized that, what the people need to make life more meaningful need to go beyond that. Delving into his professional capacity as a welder, divine providence smiled on him and inspired him to develop further this capacity to a higher level, hence manufacturing. He claims that through inspiration, God told him to concentrate on science and technology, because that is what will make life meaningful for the flock (congregation) he has gathered, in order to have a successful life here on earth and the life hereafter. Apostle Kwadwo Safo made mention that his mission has changed and broadened. ‘My mission now is not only to preach the Gospel and perform miracles, but also to develop the scientific and technological needs of Ghana and Africa to enable her rub shoulders with the advanced countries’. This happened in 1984.

Yaw Sam, Chief Engineer at the Institute of Technology at Gomoa Mpota made it known to the researcher during the field work that, himself,(Yaw Sam) Apostle Kwadwo Safo and five other members started the Technological works in a small shop at Kantamanto (a local market in Accra) in 1985. The first equipment they built was a car engine. This car engine is still at Mpota, it has not been sold. After two years, they realized that, they needed a bigger place to carry on with their work, so they moved to Darkuman in 1987. In 1989, they relocated the company to Taifa and continued working there until 2005 where Apostle Kwadwo Safo secured large piece of land and built permanent premises at
Gomoa Mpota. It is now an institute of scientific and Technological manufacturing and Research Centre.

Apostle Kwadwo Safo and Kristo Asafo mission have undertaken the invention and manufacturing of light and heavy duty equipment which include: a stabilizer—an automatic power regulator which ensures, stepping up and down the input for appliances when the Voltage level is outside normal range, it takes input voltage of 110v and 220v to 14%. The wires for the rewinding are coated in order to provide additional insulation. It is suitable for all domestic and industrial air conditioners, refrigerators, computers, television and all electrical appliances both domestic and industrial. The features include: automatic voltage regulation, overload protection, delay timing protection and voltage protection for connected appliances and fault detection. It has indicator user guide in the local language (Akan). The stabilizers have been certified by the Ghana Standard Board.

The next is a multi-purpose welding machine. Most mechanical machines are made from metals, so it demands a machine that can weld the various parts together. This machine was christened ‘Kantanka’ welding machine which is capable of welding machines with both ferrous and non-ferrous metals. Ferrous metals are (Steel and cast iron) and non-ferrous metals are (copper, aluminium and brass). The welding machine is a three-in-one type with output wattage of ISKVA. It has power regulating facility that makes it capable of being used in areas where output voltage is either low or high by stabilizing it. The output voltage is 110 and ZZOVAC 14%. The welding machine can be used by three welders simultaneously. It can be modified to suit client’s requirement and can be used by any institution. God had guided people to go into technology. In Gen 7-8 and 9, God asked Noah to build an Ark to save an impending danger. He went further to give a
categorical dimension of how Noah should build that Ark. The ark was used to save life and property and save Noah and his family from destruction. The disobedient masses suffered the consequences.

Apostle Kwadwo Safo produced other electrical products which include maize sheller and planter, electronic advertising bill board, corn mill machine, a set of electronic drums with brain unit, loud speaker, professional mixing console, amplifiers, pre-amp, equalizer, cross over, electronic guitar with seven strings, sewing machine, cover bottom machine and a solar dryer, Frequency modulation (F.M) station. Induction motors, generators, extension boards, Solar (tunnel) drier, electronic bill boards, lightening system, flat screen televisions switched, 13 HP split standing air conditioner, transformer and a stabilizer. The television and air condition could be switched on and off with a clap of the hands. In addition to the Electrical division, it also has a research centre with a team which is charged with the responsibility to carry out research on ideas and concepts of innovations. They also manufacture and develop electrical products, perform industrial and domestic installation, panel configuration and instrumentation and attend to all electrical needs of the Technological Training Centre at his private company called Great Kosa Company Limited. They also undertake maintenance, troubleshooting and reparation of faults, installation of equipments and the organization and administration of safety programmes.
Joseph Edusei, Chief Technician at the Apostle Kwadwo Safos’s Institute of Technology Training Centre at Gomoa Mpota in the Central Region of Ghana, made it known to the researcher during observation at the centre that, Apostle Kwadwo Safo aims at breaking through modern electrical and electronic convention and come out with products that can interact with remote human senses of touch and hearing (sound). He made it known to the researcher that the electrical division was established by Apostle Kwadwo Safo in 1989. Initially, it was established through research into the manufacturing of transformers for use on appliances manufactured by the already established electronic division. Then in 1986, they started manufacturing several related products mentioned above.

Another group of equipments manufactured by Apostle Safo and the Kristo Asafo Christ Reform Church are electronic equipment and earth moving equipments. Apostle Kwadwo Safo built a foundry for melting metals and produced other parts of cars. He also built a block making machine that moulds eight to sixteen blocks at the same time. He manufactured car engines and other parts of cars. He has a complete 120m Tower Crane, Complete concrete Batching plant, complete concrete pump plant, 1000 unit Cabin metallic scaffolding, 2000 Unit 120m Building 6 Js Hoist, 1 unit Theodolite surveying Machine, 1 Unit secular Cutting Electric Machine, Multipurpose Cutting and Bending Machine which is powered by electricity.

He also has three Excavators, built by himself, two Bulldozers, three caterpillar wheeler Tipper Trucks, Three heavy-duty and earth moving equipments. These equipments have

72 Interview with Joseph Edusei, Chief Technician at Apostle Safo’s Institute of Technology Training Centre at Gomoa M 16th August, 2008 at 10:30 am.
been inspected by the ministry of Roads and Transport and been issued with an A3 and B3 Certificate which pre-qualifies Apostle Kwadwo Safo and Great Kosa Company Limited to build Baileys, Bridges, Assembly Bridges, Dutch Bridges, Road and Buildings. The Excavator has the ability to lift any heavy equipment. It contains an induction motor which converts electrical energy to mechanical energy. This three phase motor has a variety of wattage depending on the purpose it is designed to serve.

They have also been issued with D2 and K2 certificate from the Ministry of Works and Housing which qualifies them to construct Dams and irrigation canals under the Ghana Irrigation Authority. In 1996, Apostle Safo took a giant stride and a manufactured a cross country diesel engine car (4x4) 200 CC, this was followed by a cross country vehicle in 2006, christened ‘Kantanka Onantefo’. He also manufactured Kantanka Obrempong-A 26 feet long, 6 seater cross country Limousine with a built-in refrigerator and a television in 2007. A sanitation vehicle called ‘praye’ (broom), which sweeps and gather the debris from roads and streets and separate them appropriately. Again, he manufactured an electronic toilet seat, this gadget has a built-in mother board.

In 1997, Apostle Kwadwo Safo established the Great Kosa Vision, as a media wing to undertake coverage of the activities and programmes of Kristo Asafo. It is stuffed with state of the art equipment, manufactured by himself. It is now a full media centre which has technically assisted 25% of all Ghana Television Programmes, documentaries, films and Television Commercial from 1999 to date.

73 Interview with William Ansu Oppong, Project Manager at the Technological Training Centre at Gomoa Mpota on 18th August, 2008 at 11:00 am.
They specialized in all aspects and levels of audio-visual productions. This establishment has provided equipment for the coverage of several television programmes like Mmaa Nkomo, Agro, it Takes Two, Kejetia, Taxi Driver, Things we do for love and Frytol Women’s Digest. They undertake the filming, editing and dubbing of Efiewura and Kejetia series. These are all programmes of Ghana Television. They also edit and copy films for films companies like Hammond Mensah (H.M.) films, Venus, Miracle films and other movies. Some of the movies are Black Sunday, Holy Crime, See you in Amsterdam and Who Killed Morgan. They are said to collaborate with clients to develop a worry free solutions for all of their audiovisuals need, from the simple to the sophisticated. See Appendix B for pictures of some manufactured items.

RAW MATERIALS

Apostle Kwadwo Safo is a Ghanaian industrialist who believes in the use of local goods, therefore, all raw materials used in invention and manufacturing are obtained locally. Theses raw materials are wood, aluminium, brass, copper, silver, iron, rubber, paint, sand, stone, clay, steel and cast iron, which are all obtained in Ghana. At the hospitals, herbs made up of leaves, back of trees, seeds, flowers, fruits and roots are also used to manufacture pills, medicines and drugs, to treat diseases. These are the social activities that Apostle Kwadwo Safo and Kristo Asafo Christ Reform Church is developing and they hope to continue to develop, to cater for the poor and needy members of the congregation and the Ghanaian society in which they find themselves.
The achievements of Apostle Kwadwo Safo and Kristo Asafo mission would demand highly trained Technicians and Engineers, to assist him in the manufacturing process. It would be very difficult for one single individual to carry out all the manufacturing from finishing to the later. For this reason, Apostle has trained some members of the congregation to help him. He has Students, Technicians, Engineers and Apprentices who assist him. Yaw Sam, the Chief Technician at the Technological Training Centre remarked that, all the inventions are carried out by Apostle himself. After coming out with the inventions, he calls his Engineers and Apprentices to come and observe as he works. He then gives them guidelines on how to go about it. Teaching is done in the vernacular or in a local language that the apprentices understand and not necessarily English Language.

The Technicians and their Apprentices go back to their benches in their various departments to work under supervision of Apostle Kwadwo Safo. He gives guidance and direction where necessary, until a desire result is achieved. After coming with the desire results, the machines are tried and tested by experts in the industries outside the Church. Suggestions and comments are taken from them. The machine is then taken back to the workshop for further finishing taking into consideration all the suggestions of the experts. After a thorough examination and satisfaction, the equipments is then christened and outdoored for all to see. Through these a lot of people are in gainful employment.

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74 Interview with Yaw Sam, Chief Technician at the Technological Training Centre on 20th September, 2008.
Apostle Kwadwo Safo established schools as mentioned before and an education scholarship scheme, to help the members of the Congregation, through his personal means. Both men and women have educational scholarship to aspire to any level of learning they can aspire to. Festus Owusu Badu the General Secretary of the Church recounted that, he joined the church when he was in secondary school; he had the opportunity to be taken care of by Apostle. “What the Church has done for me is highly commendable, apart from the spiritual and moral benefit; it has also taken care of my physical needs.”

After secondary school, he was given full scholarship to continue his education to the tertiary and professional level, and he is now a full fledge lawyer owning his own chambers in Accra. His area of specialty is trade law. He is the General Secretary of Kristo Asafo Christ Reform Church and a close confidant of Apostle Kwadwo Safo. Two individual youths of the Church named Israel Safo and Kojo Safo Jr. are currently undergoing training in the United States of America to become Pilots, under the sponsorship of Apostle Kwadwo Safo and the Church. Four other Barristers and Solicitors of Law also attained full Scholarship to attain this height. This activity is still going on in all the branches of the church.

EMPLOYMENT

Apostle Kwadwo Safo has provided employment to the members of the congregation and those outside to enable them cater for themselves. At the Technological Training centre 400 qualified Technicians and Engineers are involved aside casual workers. Mr.

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75 Interview with Festus Owusu Badu, General Secretary of Kristo Asafo Christ Reform Church on 10th January, 2008 at Accra New Town at 11:00 am.
Amegatse, the Headteacher of Apostle Kwadwo Safo schools at Awoshie made it known to the researcher during the field work that, the staff members are well remunerated. In addition to that, their Social Security and National Insurance Trust (SSNIT) contribution is also catered for. They enjoy other fringe benefits too. They enjoy accommodation and free transportation to work and back home. At the Plant Medicine Research Centre and Clinics, Medical Doctors, Medical Assistance, Nurses, Biochemists, Paramedics, and Laboratory Technicians are employed. In the farms too, 50 workers are there.

In 1997, Apostle Kwadwo Safo established the media wing of the church to undertake coverage and production of programmes and activities of Kristo Asafo Christ Reform Church. This company was named Great Kosa Vision. A lot of employees are employed in this department. They undertake coverage and production of entertainment programmes. They specialized in all audio visual productions. In this department employment is given to over 400 people, who work in the various departments to provide a worry free production process of audiovisual works.

Technological scientific equipment, mechanized agriculture, educational scholarships, and industrial establishments provided by Apostle Kwadwo Safo and Kristo Asafo Christ Reform Church have provided meaningful employment to the members of the congregation and general Ghanaian public, so that the members of the congregation and the people of Ghana will be able to gain meaningful employment to decide the cause of their lives. In this manner, the members of the congregation will not always depend on
Apostle Kwadwo Safo for food, clothing and other basic necessities of life. They will be fishing for themselves, instead of waiting to be given fish all the time. The integration of religion and development of human and capital resources of Apostle Kwadwo Safo and Kristo Asafo Christ Reform Church is inspired by the book of James.

James 2: 17 says: ‘What does it profit, my brethren if a man says he has faith but has not works, can his faith save him? If a brother or sister is ill clad and in lack of daily food and one of you says to them, go in peace, be warned and filled, without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead’. Based on this quotation, Apostle Kwadwo Safo and Kristo Asafo Christ Reform Church try everything humanly possible to combine their faith with action, -hence a healthy integration of religion and developmental works. Apostle Kwadwo Safo and his Church try every possible means to cater for the physical needs of the people they are ministering the word of God to, to demonstrate their faith with action.

FUNDINGS

Large amount of money would be needed to carry out such performances. The researcher noted from Kwame Appiah, Financial Secretary of the Odorkor branch of Kristo Asafo Christ Reform Church that, weekly fundraising is included in the Sabbath service on every Saturday to generate funds. On the last Saturday of the month a special fundraising is organized to source funds from members of the congregation. Individual members are encouraged to give special donation to support Apostle, because they believe it is for
their benefit and that of their children and future generation so they do not hesitate to give.

The church has cultivated large quantities of land. It has 100 acre pineapple farm, 50 acre pawpaw farm and 50 acre food stuff farms mainly for export in which income is generated. Apostle Kwadwo Safo has established other private companies like the Great Imperial Company Limited, a transport company that carries goods, property and humans from Accra to the Western, Northern, Upper East and Upper West regions. They offer safe and reliable transport service to commuters to generate funds. Great Kosa Company Limited specializes in the manufacturing and sale of nails to the public. They also trade in electrical appliances.

The media-wing of Kristo Asafo and the technical team which give assistance to twenty five percent of all television programmes of Ghana Television also generate income. It has state of the art equipment that undertakes coverage and editing of the films and video coverage programmes for events, be it public or private. Another income generating venture is the educational and health establishments. The clinic established at Taifa in Accra and Kumasi to provide treatment to tropical diseases. The schools, made up of nursery, kindergarten, primary, junior High and Senior High and Technological Training Centre. It has branches in Kumasi, Tafo and Akyease. These institutions in addition to the congregation donation provide funds for technology in manufacturing and training of technicians.
MARKETING

Great Kosa technological centre does not have a well established commercial outlet, yet goods are made for sale. In 1999 University of Ghana bought a stabilizer from the technical unit. Church of Pentecost and other Charismatic churches purchased sets of drums and guitars from them. Accra Metropolitan Assembly also purchased toilet bowls from them. Other organizations and individuals purchased sachet water producing machines and block making machines. These machines are made to suit their taste, peculiar needs, and style. They are yet to open commercial outlet. Individuals and organizations come to the centre to request for items, and they are made for them. Other marketing areas are:

Great Imperial Company Limited (GICL), a Limited Liability Company set up by Apostle Kwadwo Safo and incorporated as Private Limited Liability Company in 1991. It has three groups; these are Imperial Express, Imperial Manufacturing and Safo Wear.

Great Imperial Express

This is the transport wing of the Imperial Company that provides safe and reliable transport services to the northern, central and western parts of Ghana. Imperial Express yard is located at Agbogbloshie, a suburb of Accra. They have been in business for the past seventeen years. It has 117 long distance vehicles in operation. In this enterprise a lot of drivers fitting mechanics, engineers and technicians, are employed to handle the long distance vehicles. Other non-technicians like cooks, security men and women, cleaners and bus conductors are also employed to help handle the company, for smooth running
of the organization. Not to mention accountants, administrators, managers, and supervisors. In this department 150 employees are involved in running the business.

Imperial Manufacturing Company Limited

It is also the manufacturing branch of the company. They manufacture nails from steel and nickel-chrome electroplating metals. It has sale outlets in Accra and Kumasi. In this company, competent professionals are employed from within and outside the church, to ensure smooth production and sales. The employees are made up 50 people who comprise of machine operators, moulders, Steel benders, engineers, technicians, accountants, managers, sales men and women, security personnel, cleaners and supervisors.

Safo Wear

It is the fashion group of the Imperial Company. It undertakes designing and fabrication of all designer clothes for ladies and gents. In this company, competent professionals are employed from within and outside the church, to ensure efficient business. Dressmakers, tailors, fashion designers and technicians are employed to handle this sector. Thirty employees are involved. They are located at Taifa a suburb of Accra.
NEW DEVELOPMENT

Festus Owusu Badu, The General Secretary of the Church, confirmed that, the future development of Science and Technology of Apostle Kwadwo Safo is the provision of transportation services. Apostle Kwadwo Safo has acquired a 400 acre land at Okyerekono near Winneba in the Central region of Ghana where vehicles would be assembled. He again disclosed that their major challenge has to do with funding.

He disclosed that a vehicle assembly plant in Germany has pledged their support and funds are being given. According to him, Apostle Kwadwo Safo has noted that, the transport sector employs a lot of people, so to curb the unemployment needs for the society in which he lives, is to provide enough transport services to provide employment for the youth of the country. He mentioned that apart from technicians and engineers involved, all other professionals have a role to play in it to make it successful. The vehicles to be produced are salon cars, pick ups, cross country vehicles and buses. They hope to produce these in commercial quantities in the near future. He has started the construction of a ship, and it would be outdoored in a few years to come. This is how Apostle Kwadwo Safo and Kristo Asafo Christ Reform Church are catering for the poor and needy in contemporary times.

Ronalds Sider noted that Evangelism should not be separated from social action. Social actions are those set of activities whose main aim is improving on the socio economic well being of people through relief and development. The aim of social action is preventing starvation, empowering the poor, and improving social structures so that
people created in God’s image can enjoy more of the wholeness of what the creator intended for them during their lives on earth. In relief, the church makes donations of food, clothing and money to the society. In development, the church provides individuals and families with appropriate tools, skills, better agricultural seeds, loans to start small scale business and knowledge so that they can cater for themselves. Relief prevents starvation today, but development brings sufficiency.76

CONCLUSION

The discussion in this chapter is mainly centered on the contemporary activities of Apostle Kwadwo Safo and the Kristo Asafo Christ Reform Church. It discusses some of the contemporary activities such as agriculture, education, health, sanitation, real estate development, technological development, human resource development transport etc. these are part of the fulfillment of his missions.

CHAPTER FIVE

SUMMARY, RECOMMENDATIONS AND CONCLUSION

INTRODUCTION

This chapter in composed of the issues raised in the previous chapters. The summary contains a brief overview of the work. There are suggestions for the recommendations which are made dependent on the analysis of the issues raised and a general conclusion drawn out of the discussions.

SUMMARY

The focus of this thesis is to trace the life and mission of Apostle Kwadwo Safo from the beginning to contemporary times. Chapter one basically provided the panoramic view of the content of this thesis. The researcher also reviewed works that are based on the topic of the thesis. This introduced the second chapter of the thesis with the life of Apostle Kwadwo Safo, who is the founder and leader of Kristo Asafo Christ Reform Church. The chapter discussed the family, education, career and his personality. He is seen to have developed his life alongside the founding and establishment of the church and its other activities.

Kristo Asafo Christ Reform Church is an African Indigenous Church. In chapter three, the dramatic encounter of Apostle Kwadwo Safo of his call to mission was recounted. He had the call in his dream to fulfill four main objectives. He went through various
challenges which include minimal education, lack of courage, financial difficulties and an assistant to help in the dispensation of his mission. Women are pro active in this kind of church, no wonder his first convert and follower was a woman in the person of Faustina Akua Darkoa. They did public daily preaching and evening prayer meeting in his home at New Town. In this chapter the researcher identified and discussed how Apostles Kwadwo Safo responded to serve his God and fulfill his call to mission. He formed an evangelical group with the early convert and started the church with them. In the early years there was no order of service, or liturgy, or chapels to conduct church services because they were preparing themselves to go to heaven as they believed at the time that the second coming of the Lord was imminent. Later they developed the order of service and built churches. Aesthetics was added to their worship style in the form of music, dance and drama. The poor and needy were taken care of through the provision of the basic necessities of life. All the four objectives went hand in hand in the dispensation of his mission. A respondent wrote that the mission of Apostle Kwadwo Safo has helped him to accept Christianity and African values.

The objective of catering for the poor and the needy was taken to a different dimension by Apostle Safo through divine inspiration. How this was dispensed necessitated a separate chapter. In recent times catering for the poor and needy took the form of manufacturing of vehicles and equipments, provision of human resource development, commercial agriculture and health to enable humans take care of themselves, to conform to the dynamic trend of the society they find themselves. Humans were encouraged to
develop their lives to enable them to be self sufficient. A respondent remarked that it has enabled him get a career and lived an independent life.

RECOMMENDATIONS

It was revealed that the women in Kristo Asafo Christ Reform Church play subordinate roles to that of men. They perform secular roles like catering for the sick, taking care of children and seeing to the welfare of the members of the congregation. It could not be properly ascertained why in recent times that the church has developed, the women have been relegated to the background. They are not allowed to preach or lead the congregation in worship. The first convert and follower was a woman, she was said to be very instrumental in establishing a prayer group for the early converts. She formed the choir, composed and taught lots of songs and accompanied the Apostle wherever he went. When they were only twelve in the evangelical group, the few women were performing both spiritual and secular functions. The women in the church outnumber their male counterpart just as the characteristics of other AICs. It would be of great importance if these duties will be given back to the women to enable them unearth their God given talents for the benefit of their spiritual development, growth of the church and society. It is recommended that the church should consider the issue of women’s empowerment, the role women played in the ministry of Jesus and allowed women to play equal roles as men depending on the department of their interest or calling. Many AICs today have been founded by women and women play central roles. Apostle
Kwadwo Safo and Kristo Asafo Christ Reform Church should consider this and support women in realizing their talents.

The issue of offertory caught the researcher’s attention. So much is demanded of the members of the congregation that after closing, some members have to borrow money from their friends for transportation home. It is recommended that some of the money from the development projects should be ploughed back to help the church and the members of the congregation.

Based on the discussions so far, it is recommended that the technological potentials of Apostle Safo and his team of technicians should not be overlooked. Some sections of the public doubt the potentials of Apostle Safo and sometimes he is being considered as not being real, and that, what is done at the technological centre is just the assembling of machines imported, which he himself has dissembled. It is therefore recommended that to clear these doubts such people should pay visits to the technological centre to ascertain the veracity of the technological discoveries themselves.

A major challenge that faced Apostle Kwadwo Safo is financial resources. Right from the beginning of his missions, he could not fully fulfill the demands of his call because of this problem. From the interviews, it was ascertained that what militated against commercial production of the technological discoveries is funds. He could go commercial by making advertisements to solicit for funds from any of the financial institutions and other interested bodies. It is recommended that Apostle Kwadwo Safo and his team can intensify their search for financial support from the banks or team up with cooperate
bodies. In Ghana, many banks may be willing to invest in such enterprises and if that is done the technological centre will become a big enterprise to the benefit not only for the Kristo Asafo Christ Reform Church but also the country as a whole. By this, Apostle Kwadwo Safo will be fulfilling his greatest mission thus becoming the ‘Star of Africa’ in saving Africans from economic and technological backwardness.

In addition, Apostle Kwadwo Safo can liaise with the universities that are into engineering studies especially Kwame Nkrumah University of Science and Technology or any of the Polytechnics to advance his technological potentials. Many university graduates who are unemployed can be trained at the technological centre and they can bring to bear on the centre their knowledge and experiences, perhaps better than the current employees who are virtually less educated though are also helping. This can be achieve if the Church’s Technology and the technology centre affiliates with Kwame Nkrumah University of Science and Technology or Polytechnics. This will enable it to be used as a practical centre for the student in the department’s concerned with the centre’s work.

CONCLUSION

This work has studied Apostle Kwadwo Safo, his call to mission, response to the call, the growth and development of the church and its other activities. He has sought to adjust to the dynamic society he finds himself by using his creative potentials to establish the Kristo Asafo Christ Reform Church to conform to the cultural setting he finds himself.
His early converts became an evangelical group preaching from one town to the other, organizing their worship services in a manner that is culturally friendly to the congregation. They compose their own unique songs to make worship beautiful. He has more than five thousand registered and baptized members of his congregation, with one hundred and thirty seven branches of the church in the country. He provided physical substances to the congregation and the general public through agriculture, trading and philanthropy.

After sometime the divine message came ordering him to take the caring up and do it well. He did not hesitate and took it up to provide sufficiency for humans. The responses from the informants revealed that, they have benefitted from the mission of Apostle Safo, both spiritually and physically. People outside the church have also had their fair share, they have benefitted from all activities of the church. Apostle Safo needs the support of all stake holders to redeem the ‘lost glory’ of the African continent through science and technology.
BIBLIOGRAPHY


Boateng, Patrick K. “A Compilation on Kristo Asafo Christ Reform Church” (an unpublished work), p. 3-4.


**LONG ESSAY**


**NEWS PAPER PUBLICATIONS**


**INTERVIEWS**

Apostle Kwadwo Safo, founder and leader of Kristo Asafo Christ Reform Church.

Madam Peace Exode, a residence at Kotobabi.

Interview with Mr. Appiah, General Secretary of the Odorkor branch of the church.

Mr. Amegatse, headmaster of Apostle Safo’s School at Awoshie.

Interview with Osei Bempah Hwireng, the Public Relations Officer of Kristo Asafo Christ Reform Church at New Town.
Interview with Mr. Afful Safo, Chief Technician at Gomoa Odembo farm.

Festus Owusu Badu, General Secretary of Kristo Asafo Christ Reform Church at Accra New Town.

Osei Bempah Hwireng, a member of the church.

Joseph Edusei, Chief Technician at Apostle Safo’s Institute of Technology Training Centre at Gomoa.

William Ansu Oppong, Project Manager at the Technological Training Centre at Gomoa Mpota.

Yaw Sam, Chief Technician at the Technological Training Centre.

Festus Owusu Badu, General Secretary of Kristo Asafo Christ Reform Church.
Interview Guide

This interview was answered by Apostle Safo, Founder and Leader of Kristo Asafo Christ Reform Church. It was conducted at his residence at Taifa.

1. Who is Apostle Kwadwo Safo?
2. Tell me about yourself?
3. Where did you attend school and to what level?
4. What about your marriage, when did you marry and how many children do you have?
5. When did you start this church?
6. What inspired you to go into the ministry of God?
7. How did your religious experience happen?
8. Why the name Kristo Asafo Christ Reform Church and not any other name?
9. How did you respond to the call to mission?
10. How did you win your early converts and followers?
11. What were some of the challenges that you faced in the dispensation of your missionary works?
12. How are you fulfilling the objectives of your calling?
13. How far have you fulfilled your call to mission?
INTERVIEW WITH THE COUNCIL OF ELDERS, THE GENERAL SECRETARY AND THE PUBLIC RELATION OFFICER.

1. How long have you been a member of the church?

2. How did you use to conduct the liturgy during the time you joined the church?

3. How has the church satisfy your physical needs?

4. Has the church satisfy your spiritual needs?

5. Have you benefitted from the philanthropic acts of the church?

6. In the beginning, how was the poor and the needy catered for?

7. How were you preaching, and what are some of the themes that form the centre of your preaching?

8. How did you glorify and uplifted God’s name?
INTERVIEW WITH THE WORKERS AT THE TECHNOLOGICAL TRAINING CENTRE AT GOMOA MPOTA

1. How long have you been a member of Kristo Asafo Christ Reform Church?
2. Has the church catered for your spiritual and physical needs?
3. When did you start manufacturing electrical appliances and machines?
4. What was the first machine you manufactured?
5. What motivated you to join the in the manufacturing process? Where did you start manufacturing equipments and machines?
6. What are some of the challenges you faced in the dispensation of this work?
7. Do you produce machines in commercial quantities?
8. Where are your sales outlets?
9. Who are your clients?
10. Who are the engineers and technicians that help in this work because it is a huge task?
11. What is the future of technology in Kristo Asafo Christ Reform Church?
The mission of Apostle Kwadwo Safo: a case Study of Kristo Asafo Christ Reform Church.

Questionnaires

This questionnaire is to assist the researcher to find how Apostle Kwadwo Safo has been able to discharge the responsibility given him by God. The main aim of this questionnaire is to find out the divine responsibilities of Apostle Kwadwo Safo have been carried out and to what extent it has affected the lives of his followers and the general public. The privacy of each individual who answers this questionnaire will be respected and protected. Individuals are free to express themselves, for a successful completion course.

Personal data

Age

15-20  ( )
21-25  ( )
26-30  ( )
31-35  ( )
36 and above  ( )

How long have you been a member of Kristo Asafo Christ Reform Church? .............

Years.
**About the church**

**Tick yes or no**

1. Has the church impacted on your spiritual life? ( )
2. Has the church impacted on your physical life? ( )
3. Has the church helped your child (ren) in education in any form? ( )
4. Does the teaching of the church fit into your way of life? ( ).
5. Has it improved your business? ( )
6. Are you in business established by the church? ( )
7. Are you well paid? ( ).
8. Does the church employed people outside the congregation? ( ).
9. Should the church developed or fashion tools or machines for human beings to increase their control and understanding of the material environment? ( )
10. Can the church’s technological advancements help improve the lot of the people of this country and the society as a whole? ( ).
11. Do you think what the church is doing in terms of technology is relevant to our contemporary environment? ( ).
12. Does the church give to charity? ( )
13. Do secular institutions benefit from the charity activities of the church? ( ).
14. Does the church give training and scholarship to people in society? ( )
15. Do the members and other people outside the church give positive respondse and appreciation to such manufacturing and donations? ( )
16. Do you thing all activities of the church can go a long way to help the whole of Africa at large? ( )
17. What are some of the activities that you would have liked the church to venture into, to improve the spiritual and physical lives of the members of the congregation and those outside the church?

__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
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__________________________________________________________________