

**THE INFLUENCE OF CHARISMATIC CHURCHES ON *MUSAMA DISCO*
CHRISTO CHURCH (MDCC) AND APOSTLES' REVELATION SOCIETY (ARS)
IN GHANA.**

BY

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DECLARATION

I hereby declare that with the exception of references which were cited from the works of other researchers and authors, this essay was written through my own original research under the supervision of Rev. Dr. A. N.O. Kwakye and Professor Elizabeth Amoah of the University of Ghana.

In places where references of other works were cited, full acknowledgements have been given. No part of this essay has been presented in whole or in part to any other institution for any award.

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DEDICATION

This work is dedicated to my wife Joycelyn and children, Gladys and Emmanuel for permitting me to leave them to pursue this course despite the challenges they faced when I was absent.

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My special thanks go to God Almighty for the strength and ability to start and finish this work. Special gratitude and appreciation goes to the following people who contributed in various ways to my training.

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The members of the Charismatic Reformed Church, Achimota, Ainoo and Mends family, I say God bless you.

LIST OF ABBREVIATIONS

AFI	Aglow Fellowship International
AG	The Assemblies of God
AICs	African Independent Church (es)
ARS	Apostles' Revelation Society
ASM	Azusa Street Mission
CAC	Christ Apostolic Church
CAFM	Christian Action Faith Ministries
CoP	Church of Pentecost
EPC	Evangelical Presbyterian Church, Ghana.
FGBMFI	Full Gospel Business Men's Fellowship International
ICGC	International Central Gospel Church
MDCC	Musama Disco Christo Church
TLPC	The Lords Pentecostal Church
TV	Television

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ABSTRACT

Ghana has not been left out of the worldwide outburst of Pentecostal/Charismatic movement. Its impact has been felt on Ghanaian Christianity today. The African Independent Churches (AICs) popularly referred in literature as *sunsum sore* (Spiritual Churches) which emerged in the 1930s is one strand of Ghanaian Pentecostalism. It has undergone renewals, changes and developments over the years.

This thesis investigated the Musama Disco Christo Church (MDCC) and Apostles' Revelation Society. (ARS), noting the influences that charismatic churches have had on them. It examined the efforts that had been made to adapt features of charismatic churches to suit present day Musama Disco Christo Church MDCC and Apostles' Revelation Society (ARS). The study answered the question, to what extent has the Charismatic Churches in Ghana influenced Musama Disco Christo Church (MDCC) and Apostles Revelation Society (ARS)?

It investigated the complex nature of the impact of charismatic movements in the program of activities including dress code, removal of footwears, use of media and language, levels of growth and place of women. Both historical and phenomenological approaches have been adopted in this study.

Primary and secondary sources were used in this study. Data collections from field research, focused group discussion, interviews with the top hierarchy of the church were also used. Church documents including reports, minutes, constitution etc. were also examined. Secondary sources including published works of scholars were used.

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Ghana has not been left out of the worldwide outburst of Pentecostal or Charismatic movement. Gerrie ter Haar notes that, “the rise of Charismatic movement in its various forms is undoubtedly the most significant trend in Christian life in Ghana today, both inside and outside the mainline churches”¹. This observation is undoubtedly a true reflection of charismatic churches’ impact on Ghanaian Christianity.

J. Kwabena Asamoah-Gyadu has also noted that, while some churches are declining numerically, others are enjoying new leases of vibrancy and vitality of life in the midst of the challenges in a religiously diverse climate in Ghana. He asserts that the Pentecostal/Charismatic epitomizes the most cogent, powerful and visible indication of religious revitalization and influence in Ghana at the moment. This new lease of life, as he argues, is being experienced by some mainline churches. This he attributes to the recent tolerant and open attitude by some of these mainline churches towards Pentecostal/Charismatic phenomenon and renewal movement in their midst.²

Abamfo O. Atiemo also notes that in Ghana, charismatic renewal is intense to an extent that almost all the mainline churches, including The Roman Catholic Church, The Presbyterian Church, and The Methodist Church of Ghana are undergoing spiritual reforms.³

¹ Gerrie ter Haar, “Standing up for Jesus: A survey of developments in Christianity in Ghana” *Ghana Exchange*, volume 23, Issue 3, (1994), 232. DOI: 10.1163/157254394X00046. [Accessed August 4, 2014].

² J. Kwabena Asamoah-Gyadu, *African Charismatics: Current developments within independent Indigenous Pentecostalism in Ghana* (Leiden: K.J. Brill, 2005), 14.

³ Abamfo O. Atiemo, *The Rise of the Charismatic Movement in the mainline Churches in Ghana* (Accra: Asempa Publishers, 1993), 36

Richard Foli affirms that, whilst membership trends in the mainline churches were declining in 1970s and 1980s, Charismatic churches, on the other hand, sprang and grew by leaps and bounds.⁴ Kingsley Larbi attributes this membership trends to the charismatic movement.⁵ Paul Gifford also notes that, the emergence of Charismatic churches has led to the ‘charismatization’ of other churches in Ghana.⁶

Musama Disco Christo Church (MDCC) translated ‘Army of the Cross of Christ Church’ and the Apostles’ Revelation Society (ARS) were selected for this study. These two churches have been selected to represent African Independent Churches (AICs) in Ghana. These two churches, MDCC/ARS were chosen because they are regarded by many as among the oldest, biggest and the best organized AICs in Ghana.⁷ The AICs in this work are African/Indigenous churches originating in Ghana. They are mostly referred to in literature as “spiritual churches” or *Sunsum sore*.⁸

Clifton R. Clarke notes, the Pentecostal and charismatic churches’ sharp criticisms of AICs, and describing them as “syncretic traditional worshippers and even Devil worshippers” has largely contributed to the decline of AICs in Ghana.⁹ This decline, Asamoah-Gyadu adds, is “verified by two church-attendance surveys conducted in 1983 and 1993 by the Ghana Evangelism Committee.”¹⁰ The AICs, on realizing the exodus of its members, especially the youth, to these newer, vibrant charismatic churches’, have

⁴Richard Foli, *Christianity in Ghana: A Comparative Church Growth Study* (Accra: Trust Publications, 2006), 80-90.

⁵ Kingsley Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity* (Accra: Center of Pentecostal and Charismatic Press, 2001), 295.

⁶ Paul Gifford, *Ghana's New Christianity: Pentecostalism in a Globalising African Economy* (London: C. Hurst & Company limited 2004), 38.

⁷Christian G. Baeta, *Prophetism in Ghana: A Study of some 'Spiritual' Churches* (London: SCM Press Limited, 1962), 60.

⁸ Elom Dovlo, “A Comparative Overview of Independent Churches and Charismatic Ministries in Ghana” *The Trinity Journal of Church and Theology*, volume 2, number 2, (1992): 62.

⁹Clifton R. Clarke, “African Indigenous Churches in Ghana Past, Present and Future” *Journal of African Instituted Church Theology* volume II, number 1, (2006): 20.

¹⁰ Cited by J.K. Asamoah-Gyadu, “Pentecostalism in Context: An Intercultural Perspective on 20th Century ‘Waves of Renewal’ within West African Christianity” *Africa Journal of Pentecostal Studies* volume 1, number 1, December 2002. 27. (Ghana Evangelism Committee, *National Church Survey Update* 1993).

been compelled to change their approach to suit the changing religious trends.¹¹ Clifton R. Clark and Asamoah-Gyadu affirm that, many AICs metamorphosed into charismatic churches in order to survive.¹² Their leaders followed the lifestyle of charismatic leaders such as Rev. Dr. Mensa Otabil, Archbishop Duncan- Williams, and Bishop Dag Heward Mills.

In Paul Gifford's view some AICs' inability to allow these changes to permeate their structures including leadership and liturgy could possibly cause AICs to continue to decline in relevance.¹³ For MDCC and ARS to halt its decline in relevance in the ever changing religious arena, have to come to terms with charismatic movement in Ghana. They may adopt or be influenced gradually by some of its features in their worship patterns, religious practices, use of modern instruments, media, especially in the urban centers.

1.2. Statement of the problem

Clifton R. Clarke aptly notes that the explosion of charismatic churches in the Ghanaian scene had an adverse impact on AICs who were already experiencing a decline by the 1980s.¹⁴

AICs in Ghana are currently enduring serious identity challenges if not crises. What currently confronts them is whether to maintain their brand of Christianity which draws on African traditional religiosity or seek to blend into the wave of African Charismatics

¹¹Clarke, *African Indigenous Churches in Ghana*, 21.

¹²Clarke, *African Indigenous Churches in Ghana*, 21 and Asamoah-Gyadu, *Pentecostalism in Context*, 27.

¹³Paul Gifford, *African Christianity: Its Public Role* (London: C. Hurst & Co Publishers Limited, 1998), 95.

¹⁴Clarke, *African Indigenous Churches in Ghana*, 20.

for survival.¹⁵ The problem this thesis intends to delve into in this research is to see how some of the branches of current MDCC and ARS are making use of the positive features of the charismatic churches in order to be attractive in contemporary times. Little work has been conducted on changes in MDCC and ARS as a result of the influence of Charismatic churches, although substantial research has been carried out on the influence of Pentecostalism on mainline churches.

1.3 Research Questions

The major question for this study is, In what ways and to what extent has the rise of charismatic churches in Ghana influenced *Musama Disco Christo Church* (MDCC) and Apostles' Revelation Society (ARS) as it has had with mainline/historical and other Pentecostal churches?¹⁶ Additionally, how have these influences aided the selected branches, of MDCC and ARS survive especially in the Accra metropolitan city?

1.4. Aims and Objectives

The objective of this study was to investigate and discover distinctively new features that have developed in MDCC and ARS in contemporary times as a result of the rise of charismatic churches in Ghana. It aimed at recording these developments which may not have existed earlier on when scholars such as Christian G. Baeta researched on these two churches.

It also sought to investigate the complex nature of the influence of Charismatic churches on MDCC and ARS in the selected areas. These include their religious practices, mode

¹⁵Clarke, *African Indigenous Churches in Ghana*, 21.

¹⁶ Cephas Narh Omenyo, *Pentecost outside Pentecostalism: A study of the developments of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer; Boekencentrum Publishing House, 2006), 5-6.

of dressing, program of activities including the use of media, gender regulations, removal of footwears in worship services, and homiletics among others.

The study also investigated whether these influences are nation-wide or only found in selected branches. It also assessed the contemporary operational principles of MDCC and ARS.

1.5. Focus of the Study

This study was restricted to the headquarters, that is, administrative offices and the central church branch, where MDCC and ARS originally started. The MDCC was started at Mozano in the Gomoa West District in the Central Region of Ghana, whilst the ARS started at Tadzewu in the Volta Region of Ghana. The study also focuses on some selected branches in and around Accra in the Greater Accra region of Ghana.

These two churches were chosen because they serve as classical examples of AICs in Ghana. MDCC according to scholars including Baeta is the largest and best organized of the indigenous spiritual churches in Ghana.¹⁷

The city of Accra was chosen because it is the capital of Ghana, and also serves as home to almost all the Christian denominations in the country. Accra is characterized by intense religious activities.¹⁸ Another reason for choosing Accra is because of the rapid decline of AIC's in general at the urban centers. This geographical area also offered the researcher easy accessibility for regular visits to their meetings, to organize interviews and have regular participants observation.

¹⁷ Baeta, *Prophetism in Ghana*, 60.

¹⁸ Michael Perry Kweku Okyerefo, "Pentecostalism in the City of Accra: a Blossom on Functional Appeal and Urban Fecundity" *American Journal of Sociological Research*, 2011; 1(1): 27. doi: 10.5923/j.sociology.20110101.04 [Accessed November 11, 2014].

1.6 Methodology and methods of data collection

A multi-faceted disciplinary approach was adopted in this study. This included historical and phenomenological methods. These two methods were mainly used in the attempt to collect and analyze data and to assess the influence of the charismatic churches on MDCC and ARS in Ghana.

To begin with, a historical method seeks to examine past events or a combination of events to arrive at an account of what happened in the past.¹⁹ Berg & Lune define historical research as "attempts to systematically recapture the complex nuances, the people, meanings, events, and even ideas of the past that have influenced and shaped the present"²⁰. Historical research is a method in which comparison is used to reveal the general and also the particular, in a historical phenomenon, and to gain an understanding of the various historical stages of development of one and the same phenomenon or two different contemporaneous phenomena. This method had been used in the narration and description of the Church in Ghana today and their mission. It was further used in tracing the origins, development, personalities, setbacks of MDCC and ARS and the Charismatic movement in Ghana.²¹

Phenomenology is concerned with the study of experience from the viewpoint of the individual, 'bracketing' taken-for-granted assumptions and usual ways of perceiving a phenomenon. Epistemologically, a phenomenological approach is based on a model of knowledge which is based on objectivity and underscores the significance of descriptive analysis. As such it is powerful for understanding and gaining insights into people's

¹⁹ *Historical Research: Answers to Review Questions*, www.sagepub.com/ch15.Answer.doc. [Accessed September 5, 2014].

²⁰ Bruce L. Berg, Howard Lune, *What is historical research?* ecu.au.libguides.com/historical [Accessed November 11, 2014].

²¹ James Mahoney, "Comparative Historical Methodology" *Review of Sociology*, volume 30, (2004), 90-91. <http://www.jstor.org/stable/29737686>. [Accessed June 16, 2014].

motivations and actions. The purpose of the phenomenological approach is to illuminate the specific, to identify phenomena through the way they are perceived by the actors in a situation. It is basically designed to explain in an objective way a phenomenon through lived experiences.²²

The phenomenological research method was mostly used in chapters Three and Four. Here the selected churches were closely studied to describe the state of MDCC and ARS before and after the rise of the charismatic movement.

The research is first of all based on qualitative interviews. In describing different aspects of qualitative interviews, P.A. Twumasi, notes that the intention of that kind of interviews is to get descriptions from the point of view of the informant, with the intention to interpret the meaning of the phenomenon described.²³ K. B. Kumekpor notes that, interviews are mostly and widely used form of gathering data to be analyzed.²⁴ The interview questions for this study were open ended questions. Both structured and semi structured forms of interviews were used.²⁵ Interviews of the top hierarchy, including Pastors and leaders were used. They were essential because they are often the decision making body of the organization. The interview method was further used to collect data when documents were not available on the history, developments, and changes of the church.

Both primary and secondary sources were adopted. Primary sources are the first-hand accounts of information. Some of the primary sources include interviews of eye witness accounts of events, whether written or oral, interviews with the top hierarchy of the

²² James L. Cox, *Expressing the Sacred: An Introduction to the Phenomenology of Religion* (Harare: University of Zimbabwe Publications, 1992), 15-21.

²³ Steve Kvale, *Doing interviews* (London: Sage Publication Limited 1997), 35.

²⁴ K.B. Kumekpor, *Research Methods and Techniques of Social Research* (Accra: Sonlife Press & Services, 2002), 119.

²⁵ Dapzury Valenzuela and Pallavi Shrivastava, *Interview as a Method for Qualitative Research*. www.public.asu.edu/~kroel/www500/interview%20Fri.pdf. [Accessed November 11, 2014].

church including pastors, administrators, leaders, and minutes of meetings, records, recordings of proceedings, letters, diaries, and journals.

Focused group discussion had been employed for varied groups including the youth, because they are seen as the future and primary agents of change in society and leaders of the church. Church documents including reports, minutes and the churches constitutions were also used, because they are seen as proofs of actions or inactions of decisions of the influence of charismatic movement. The interviews and discussions were supplemented with personal observations as the researcher visited the churches and attended their Sunday morning services and other mid-week church activities. Secondary sources of information including published works of scholars were used, including books, Journal articles, theses, online journals and the churches' websites among others. These writers have written extensively and laid solid foundations of classification and categories. These secondary sources have been useful in giving a grasp of the subject and also provide extensive information for delving into this study.

1.7. Theoretical framework

This work is based on the theory of innovation espoused in an article, *African Spirituality, Religion and Innovation*, by Elizabeth Amoah. In this article, Amoah establishes that, firstly, innovation involves change and when a new religious movement emerges, changes are inevitable. Secondly, whatever the context, that is historical, cultural, political to mention just a few, the movement does not remain the same but goes through changes. It is this process of change that leads to innovations. Innovations and changes occur when we have two or more movements coming face to face with each other in the same historical or cultural context.

Amoah further notes that, any religion that is dissolved in the existing culture will surely go through the process of innovation. Depending on the prevailing situation, some aspects of that religion will inevitably be rejected, adapted or modified.²⁶

Innovation is a combination of the old and new practices. The new movement incorporates some practices of the old. The old movements also adopt some of the practices of the new. She concludes that, the influences are not a one-way but a two-way process. The old and the new movements influence and shape each other.

This theory of innovation is relevant and underpins this work in the study of these two movements, the charismatic churches and AICs of which MDCC and ARS are a part. The new charismatic churches are new and later development of the AICs. The MDCC and ARS in this work can be referred to as the earlier part of AICs and the charismatic churches referred as the new religious movements. The later movements, that is, charismatic churches seemingly overshadow MDCC and ARS with its new and innovative practices.

Amoah's views or theories, that when several religions or cultural institutions exist together in the same historical context, they inevitably influence, shape and direct each other. This forms the basis of my work which focuses on the influence of charismatic churches on MDCC and ARS as earlier forms of AICs. The underlying argument of my thesis is that the charismatic churches which are a current development in AICs, influence and shape MDCC and ARS, which are earlier development in AICs.

This study sought to highlight the new and innovative religious practices that MDCC and ARS have borrowed from the charismatic churches to enable them survive in the ever changing and complex religious scene.

²⁶ Elizabeth Amoah, "African Spirituality, Religion and Innovation", British Association for the Study of Religions, Occasional Papers Ninth Annual BASRE Lecture 1998, 1-2.

1.8 Literature review

Several research publications on AICs and charismatic churches have been used. Relevant literature to be reviewed is categorized into two in this work. This first category examines the origins, development and factors that account for the emergence etc. of AICs in Ghana and Africa. Christian Baeta's *Prophetism in Ghana*, Ayegboyin Deji & Ishola, S. Ademola *African Indigenous Churches; An Historical Perspective*, *Translating the Devil: Religion and Modernity among the Ewe in Ghana*, by Birgit Meyer and *The Rise of independent churches in Ghana*, edited and published by Asempa publishers.

In his book, *Prophetism in Ghana; A study of some spiritual Churches*, Baeta sought to investigate and make available answers in adequate details on some selected 'spiritual churches' in Ghana. Particularly on who they are, origins, their beliefs and practices, the promises and hopes they hold on to, how they are organized, controlled and maintained.²⁷

The book proceeds to discuss the Church of the Twelve (12) Apostles, The Musama Disco Christo Church, (MDCC), Memenda Gyidifo (The Saviour Church), The Apostles' Revelation Society (ARS), and The Prayer and Healing Group of the Evangelical Presbyterian Church at Etodome. Other groups discussed include, The African Faith Tabernacle congregation, the Eternal Sacred Order of Cherubim and Seraphim Society, St Michael's Spiritualist Temple of Light 'Greater World' and The Church of the Lord (*Aladura*).²⁸ He discussed the historical background of these churches, the personality, education, public life and call of the founders.²⁹

²⁷Baeta, *Prophetism*, ix-x.

²⁸*Ibid.*, 9-27.

²⁹*Ibid.*

The researcher sees, Baeta's work as essential for this work because he discussed in detail MDCC and ARS which is the main focus of this work. Despite the above mentioned attributes, Baeta's work discussed the influence of the existing Missionary founded Churches on MDCC and ARS which included singing of hymns etc. This work went a step further to examine the influence of charismatic churches on MDCC and ARS in contemporary times. Again, Baeta's work was done over five decades ago. Obviously, lots of changes have occurred. This work seeks to examine the changes that have occurred in MDCC and ARS since the time of Baeta's work. Finally, Baeta's work is relevant for this study because, it was extensively used in chapters two and four where the origins, factors for their emergence, growth and development and practices of MDCC and ARS are concerned.

Birgit Meyer's work *Translating the Devil: Religion and Modernity among the Ewe in Ghana*, comprises seven chapters. It is essentially on the anthropology of evil and how it is appropriated in the African Christian context. It discussed how the Evangelical Presbyterian Church (EPC)³⁰ lost some of its members when attempts were made to transform the church from within failed.³¹ This eventually led to secessions and three churches: The Evangelical Presbyterian Church, Ghana (The mother Church. EPCG), The Lord's Pentecostal Church (TLPC), and The Evangelical Presbyterian Church of Ghana (now Global Evangelical Church) were established. All these secessions according to Meyer were a failure of the Pietist missionaries to provide measures to

³⁰The Evangelical Presbyterian Church, Ghana (*Ewe: Presbyteria Nyanyui Hame le Ghana*) is a Protestant Christian denomination in Ghana. It is popularly referred to as the "EP Church". It has strong roots in the Evangelical and Reformed traditions.

³¹Birgit Meyer, *Translating the Devil Religion and Modernity among the Ewe in Ghana* (Edinburg: Edinburg University Press, 1999), 112-140.

counteract evil, which led many Christians to run to traditionalist in situations of calamity.³²

Birgit Meyer's work is important to this work because it projects the importance of the image of the Devil in the African worldview and in Christianity as a whole. It illustrates the seeming failure of missionaries to understand the worldview of the Africans and how to address them. This failure was addressed by AICs who offered protection from these 'Demons' and faith healing.³³ Failure of older churches to address the socio-political and religious issues of members and to bring about changes where necessary will eventually lead to a decline of relevance which the MDCC and ARS have experienced it concluded.

The next book is *The Rise of independent churches in Ghana*. This book gives a general overview of the rise of the independent churches in Ghana, their beginnings of missionary work of Bremen mission, and the resultant Ghanaian churches and ends with the later developments of Pentecostalism, birth and developments of African churches. It continues with the brief history of independent churches in Ghana since 1862. It periodizes this history into four.³⁴

The first period began in 1862 with the Methodist church at Anomabo, in the Central Region, with the group calling itself Methodist Society or "akonomsu" (water drinkers). The second period was from 1890s, during which churches with nationalist feelings were founded. The third period was characterized by prophetic movements including, Wade Harris and Samson Opong. The fourth period began around 1922s and this was characterized by separatism and independency.³⁵ It dates the independent Pentecostal movement to the evangelistic movement of Prophet Wade Harris in the 1914s which led

³² *Ibid.*, 138.

³³ Meyer, *Translating the Devil*, xviii.

³⁴ Kofi Asare Opoku, "A Brief History of Independent Church Movement in Ghana since 1862" in *The Rise of Independent Churches in Ghana* Asempa Publishers (ed.), (Accra: Asempa Publishers, 1990), 12.

³⁵ Opoku, *Rise of Independent Church*, 13-21.

to the formation of the first hand Ghanaian independent church, the Twelve Apostles' Church.³⁶ It describes how on the other hand small groups of churches are loosely organized, the larger sect's organization is akin to that of mission churches.³⁷ The mode of support for the independent churches is also examined.³⁸ The book further discussed in detail their organization, finance and discipline, educational standards and training, the leading personalities, beliefs, sacred objects, food taboos, religious practices etc. It concludes by outlining the reasons for the multiplication of churches.³⁹

This book is relevant to the work, because it tabulates the history and socio-political explanation for the rise of AICs in Ghana. Furthermore, in chapter four, Barker asserts that since 1950 the sum of churches that started in Ghana has been greater than that of the previous year.⁴⁰ This the author attributes to two reasons; "the desire for a release from the traditions and discipline of the older churches and the unwillingness on the part of the older churches to let changes take place within their framework."⁴¹

The last literature in this category is *African Indigenous Churches; an Historical Perspective*, authored by Deji Ayegboyin and S. Ademola Ishola. Ayegboyin and Ishola reiterate how, in the past, many never acknowledged the phenomenon of AICs, but how today there is growing awareness. Their numerical strength and their proliferation during the period all point to their dominating influence in African Christianity in recent times.⁴²

³⁶ *Ibid.*, 22-26.

³⁷ Virginia Torvestad, "The Organization of Spiritual Churches" in *The Rise of Independent Churches in Ghana* Asempa Publishers (ed.), (Accra: Asempa Publishers, 1990), 34.

³⁸ *Ibid.*, 35.

³⁹ *Ibid.*

⁴⁰ Peter Barker, "Must new Churches Go on Multiplying" in *The Rise of Independent Churches in Ghana* Asempa Publishers (ed.), (Accra: Asempa Publishers, 1990), 13-21.

⁴¹ *Ibid.*, 70.

⁴² Deji Ayegboyin and S. Ademola Ishola, *African Indigenous Churches; An Historical Perspective* (Lagos: Greater Heights publication 1997), 7.

In this work Ayegboyin and Ishola set out to study the history, beliefs and practices of some multifarious indigenous churches in Africa.⁴³ The book begins with discussions on the challenge associated with the terminologies of AIC's due to their varied style of organization and attitude. Some of the terminologies include separatist, (because they split from older missions) and Ethiopian (because it was founded for political reasons) among others.

The work continues the discussion on the factors that led to their emergence and their main characteristics including emphasis on the Holy Spirit and divine healing.⁴⁴ The early life, call, missionary activities and teachings of two free-lance prophets, Wade Harris and Garrick Braide, are examined. Their missionary activities “led mass movements towards Christianity without intending to establish Churches of their own.”⁴⁵

It concludes with the prospects and future of AIC's that, despite several weaknesses such as illiteracy, over dependence on leaders, abuses resulting in unaccountability, rampant schism etc., AICs will survive against all odds because they speak the language of the people, come to their aid in difficult times, and give relief to those with psychosomatic troubles.⁴⁶

Firstly, Ayegboyin and Ishola's work is vital for this work because they deliberated in detail, including AICs emergence, growth and development etc., of MDCC and ARS which is the main focus of this work.

Secondly, on the practices of MDCC, for example, they outlined a number of influences on them, including, the Methodist Church, The Old Testament of the Bible, African

⁴³ *Ibid.*

⁴⁴ Ayegboyin and Ishola, *African Indigenous Churches*, 21-27.

⁴⁵ *Ibid.*, 49.

⁴⁶ *Ibid.*, 150-163.

heritage etc.⁴⁷ This present work however moved further to examine the influence of the charismatic churches on their practices, which Ayegboyin and Ishola did not examine.

The second category of literature includes works related to Charismatic movements. These are Allen Anderson's *An Introduction to Pentecostalism: Global Charismatic Christianity*. J. Kwabena Asamoah-Gyadu's *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, Cephas Omenyo's and Abamfo Atiemo's article *Claiming religious Space: The case of Neo-prophetism in Ghana*, Elom Dovlo's article, *A Comparative Overview of Independent Churches and Charismatic Ministries in Ghana*, and Paul Gifford's *Ghana's New Christianity; Pentecostalism in a Globalising African Economy*.

The three hundred and two page (302) work of Allen Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, is considered one of the fundamental works which provide historical background to the understanding of the origins, growth and the development of the Charismatic Pentecostal Christianity throughout the world.

He defines the charismatic Pentecostal phenomenon broadly as one that describes "globally all churches and movements that emphasize the working in of the gift of the Spirit both on phenomenological and theological grounds"⁴⁸.

Anderson elucidates how the Charismatic ministries started, their development and distinctive independent churches world-wide, and the identification of Pentecostals and Charismatics.

He also surveys those theological subjects that helped form a distinctive spirituality and how this relates to diverse peoples and their cultures. He further discusses the

⁴⁷*Ibid.*, 116-123.

⁴⁸Allen Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004), 13.

development of Pentecostal and Charismatic Christianity in various countries, from its ancestries at the start of the twentieth century to its theological prominences in the present, together with the impact of the progressions of globalization, including North America, Latin America, Europe, Africa, Asia and Australia among others.

Anderson's work assisted in examining the charismatic movement as a whole in Ghana and their varied distinctive features which has caused them to move to the center of Ghanaian Christianity. This study will move a step further to examine how these features have been replicated in some selected branches of both MDCC and ARS to enable them retain membership and survival.

The next literature reviewed is *Ghana's New Christianity; Pentecostalism in a Globalising African Economy*, authored by Paul Gifford. It is a study of Ghana's new Christianity. The churches focused on are generally charismatics or simply newer churches.⁴⁹ Gifford aimed at three objectives, firstly to establish what this type of Christianity is and its religious vision. Secondly it engages in a debate on the socio-political role of this Christianity.⁵⁰ Gifford, in the last section, presents possible generalization that these characteristic has a lot to do with success, wealth and status. The origins, development, message and cultural adjustment of Pastor Mensah-Otabil, founder of International Central Gospel Church, are discussed including the economic and political role of these churches.⁵¹

Gifford's work is relevant to this study, for he examines the Charismatics or "newcomers" whose emergence he names "a paradigm shift" in chapter two. He notes

⁴⁹Gifford, *Ghana's New Christianity*, vii.

⁵⁰*Ibid.*, vii-ix.

⁵¹*Ibid.*, 140-181.

that they have eclipsed the historic mainline and other existing churches, especially in the area of the media and vibrant Holy Spirit services, among others.⁵²

J. Kwabena Asamoah-Gyadu's *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* is divided into two main sections. The first section examines the historical context of Ghanaian Christianity. In this work Asamoah-Gyadu examines Pentecostalism in the Ghanaian context. Soteriology of African societies as transformation and empowerment, healing and deliverance and prosperity is covered. The second section examines the import and centrality of spiritual renewal as a hallmark of Ghanaian Pentecostalism.⁵³

Asamoah-Gyadu's work is indispensable to this work, for it examines the decline of AICs, the theory of negative instances, under the topic of demystification of Prophetism and democratization of charisma. Asamoah-Gyadu observes that the emergence of charismatic churches has caused AICs to be moved to the peripheries of Ghanaian church life. The surviving ones in the cities had to adopt certain practices of the charismatic churches to survive. It was essential for chapters three to five of this study. This study went further to examine the influence which charismatic churches have had on the few selected branches that have survived in the cities.

Cephas Omenyo's and Abamfo Atiemo's article, "Claiming religious Space: The case of Neo-prophetism in Ghana", is a comprehensive work on another type of charismatic Christianity in Ghana. They start with the view that Neo-Prophetism in Ghana emerged to serve the needs of the people whose orientation is rooted in the African worldview and also to serve the interest of members of low income status who did not fit well into the elitist charismatic churches. These churches include: Alive Chapel International led by

⁵² *Ibid*, 20-43.

⁵³ Asamoah-Gyadu, *African Charismatics*, 10-25.

Prophet Salifu Amoako and King Jesus Evangelistic Ministry Led by Prophet Emmanuel Kofi Apraku. They then bring out a typology relevant to the Ghanaian religious scene.

1. African Independent Churches. (AICs)
2. Classical Pentecostals, including Church of Pentecost, (CoP) and Christ Apostolic Church, (CAC)
3. Neo-Charismatic non-denominational fellowships. They include Full Gospel Businessmen's Fellowship International, (FGBMFI) and Women's Aglow;
4. Charismatic Renewals in mainline churches which include Bible Study and Prayer Group (BSPG) of The Presbyterian Church of Ghana. (PCG).
5. Indigenous Charismatic Churches, also known in literature as neo-Pentecostal churches. They include Christian Action Faith Ministries (CAFM), led by Archbishop Nicholas Duncan-Williams and International Central Gospel Church (ICGC) led by Rev. Dr. Mensah Otobil.

Attention was drawn to two key prophets, Prophet Salifu Amoako of Alive Chapel International, and Prophet Emmanuel Kofi Apraku of King Jesus' Evangelistic Ministry.

This work is also crucial for this study, because the authors outline a current typology of churches in Ghana. This typology is helpful in categorizing the charismatic churches and MDCC and ARS which are the focus of this study. Typology, the authors caution, "is not always helpful because AICs are dynamic and under constant change"⁵⁴

The next is Elom Dovlo's article on "a Comparative Overview of Independent Churches and Charismatic Ministries in Ghana" published in *The Trinity Journal of Church and Theology* (TJCT) in 1992.

⁵⁴Cephas N. Omenyo and Abamfo O. Atiemo, "Claiming Religious Space: The case study of Neo-Propheticism in Ghana" in *Ghana Bulletin of Theology* (GBT) New Series, volume 1 number 1, (July 2006), 56.

In this article Dovlo described the new move of the charismatic movement which had not been given much attention.⁵⁵ Dovlo notes that there are levels of differences on how the three (3) manifestations of this phenomenon were expressed in the Christian revivals in Ghana.⁵⁶ He then explores the general areas of difference between independent churches and the charismatic Movement.

He did this under the following headings: historical origins, leadership, membership, Holy Spirit emphasis, Worship and sacraments.⁵⁷ On historical origins, he agrees with most scholars that the AICs, which he calls Independent Churches (IC's), began around the early twentieth century with African initiatives. They included Prophet Wade Harris and the resultant churches including Twelve Apostles' Church by John Nackabah and Faith Healing Church by Grace Tani.⁵⁸

Outside Prophet Harris' initiative, notable renewal initiatives were Peter Anim at Asamankese and Samson Opong. He continues to discuss other churches which broke out of mainline churches, examples being MDCC and ARS.⁵⁹

Dovlo's work is essential to this study because he had sought to compare the AICs and charismatic movement's characteristics in leadership, worship, sacraments etc. which is the main focus of this study. It will be essential to compare the then practices and emphasis and the significant changes that have occurred in the present.

Cephas Omenyo's *Pentecost outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*. He notes in his introduction that, "over the years, mainline Churches have invariably been influenced one way or the

⁵⁵Dovlo, "A Comparative Overview", 55-56.

⁵⁶ Dovlo, "A Comparative Overview", 56.

⁵⁷ *Ibid.*, 57.

⁵⁸ *Ibid.*, 54.

⁵⁹ *Ibid.*, 58.

other by popular themes and styles of ministry that various strands of renewal movement emphasized during their respective eras”⁶⁰. He tabulates various eras and their style of influence. On charismatic churches he lists Praise and Worship teams, deliverance teams, anointing and prosperity.⁶¹

He continues that, “In the past mainline churches in Ghana behaved like the early church, *vis-à-vis* Montanism” that is, they were against any phenomena that were perceived as not in consonance with the dominant tradition.⁶² He again tabulates various movements and the previous denomination of the founders.

He argues that a new development has taken place in mainline churches, which he calls “charismatic renewals.” The “charismatic renewals,” seek to invigorate and renew the churches along the lines of AICs and Pentecostal/ Charismatic. The spirituality, doctrines, practices, of the “charismatic renewals,” and their relationship with the mainline churches are also examined.

Omenyo’s work is vital for this work, mainly because he has painstakingly researched into the origins, factors leading to the emergence, features, growth and development of the charismatic movement, especially in Ghana. He traces the Ghanaian revival movements in six (6) mainline churches. These include the Roman Catholic Church, the Anglican Church, the Presbyterian Church of Ghana, the Methodist Church of Ghana, the Evangelical Presbyterian Church of Ghana and the Baptist Church. This work went further to help examine the influence of charismatic churches in MDCC and ARS.

The next book reviewed is *Pentecostalism: The Eddies of Ghanaian Christianity* by E. Kingsley Larbi. The work, although focused on Ghana, however reflects developments

⁶⁰ Omenyo, *Pentecostalism*, 5.

⁶¹ Omenyo, *Pentecostalism*, 8-9.

⁶² *Ibid.*, 6.

in sub-Saharan African Christianity. Kingsley Larbi enunciates the origins, major historical developments, and theological orientations of the main strands of Ghanaian Pentecostalism: the indigenous classical Pentecostal denominations of the 1930s, and the charismatic ministries/churches that started proliferating from the late 1970s.⁶³

Larbi's work is relevant to this work because, firstly, he shows how the immense growth in the Ghanaian conservative Evangelical movement ultimately climaxed in the rise of the new charismatic churches. Which is now the most prominent strand of Ghanaian Christianity.⁶⁴ Secondly, he discusses theologies of Ghanaian charismatic movements including theology of prosperity.⁶⁵

The last book in this section to be reviewed is *The Rise of the Charismatic Movement in the mainline Churches*, by Abamfo O. Atiemo. In this work he traces the history of charismatic movements in the history of the church since inception. He continues with the rise and factors accounting for the spread of charismatic movement in the Presbyterian Church of Ghana, the Methodist Church of Ghana, the Anglican Church, and the Roman Catholic Church. He ends with an appraisal in which he notes that; "The movement has made a definite impact on the Church in Ghana. There is hardly any mainline denomination which has not been affected in some way by the movement."⁶⁶

Atiemo's work is essential to this work because he traces revival movements from the New Testament era to modern day charismatic movement in Ghana.⁶⁷ This will be essential in chapters three and four when the charismatic movement is discussed in

⁶³ Larbi, *Pentecostalism*, 295-300.

⁶⁴ *Ibid.*,

⁶⁵ *Ibid.*, 312-315.

⁶⁶ Abamfo O. Atiemo, *The Rise of the Charismatic Movement in the mainline Churches in Ghana* (Accra: Asempa Publishers, 1993), 36.

⁶⁷ *Ibid.*, 7-18.

detail. Secondly he assesses the impact of charismatic churches on mainline churches.⁶⁸

A similar format will be used to assess the impact of charismatic churches on MDCC and ARS in Ghana.

1.9. Limitation of study

In this study, only two African Independent churches in the southern part of Ghana were used. It will have been more revealing to have compared with many more AICs in other parts of the country. Observing more than two churches would have given interesting and revealing phenomena. Nevertheless, owing to time and financial considerations the above could not be done. This study was thus limited to only these two churches and their selected branches in the Accra Metropolis.

1.10 Thesis outline

The study is divided into five chapters. The first chapter covers the background to the study, statement of the problem, research questions, objectives, and focus of the study, methodology, theoretical framework, and literature review, limitation of the study, thesis outline, and significance of the study. Chapter Two presents a detailed discussion on the AICs by looking at the emergence, theologies and certain characteristics that differentiate them from other strands of Christian groups in Ghana. It brings to light the forebearers of the AIC's and their achievement in Ghana. It also discusses the origins, growth and development of MDCC and ARS and a comparative analysis of their features and characteristics. Chapter Three discusses the charismatic movement in general and specifically the independent charismatic churches in Ghana. It looks at the origins and

⁶⁸ *Ibid.*, 20-33

development, characteristics and religious practices of charismatic churches in Ghana. The influence of charismatic churches on MDCC was also examined. Chapter Four covers the influences of charismatic Churches on ARS. Some of the areas covered include forms of worship, media, dress codes, and religious practices, that is, removal of footwears and taboos, and restrictions on menstruating women.

The concluding chapter Five covers the summary, conclusions of findings and recommendations.

1.11 Significance of the Study

Religious influence and changes do not occur in a vacuum, they do so within the context of dynamic religious, socio-cultural and economic situations. The situation of both MDCC and ARS's is no exception. It abounds in factors which promote change.⁶⁹ With a very keen mind and careful observation one would surely come across significant changes and developments that have occurred in these two churches as a result of the rise of charismatic churches in Ghana in the late 1970s and 1980s. Scholars including Baeta, Ayegboyin, Ishola and Asamoah-Gyadu researched into the origins, growth and development of MDCC/ARS and charismatic churches. There has not been further studies to examine the changes that have occurred in these churches overtime in the ever changing religious arena.

There is therefore the need to investigate the factors that have brought the changes and the areas that have been affected. This makes this study relevant and will arouse further interest in researching into the new development in the AICs since its inception in the early 1920's.

⁶⁹ Emmanuel K. B. Essilfie, "Changes in African Independent Churches: A review of Baeta's study of the Twelve Apostles Church and The Church of the Lord (*Aladura*)" (B. Arts thesis, University of Ghana, 1998).

1.12. Conclusion

This chapter has examined the statement of problem, the research question, objectives the methodology, theoretical framework and the selected literature to be used in this study.

From the above discussion, one could conclude that this study will bring to the fore of academics in the ways and to what extent the charismatic churches in Ghana have influenced current developments in MDCC and ARS. The next chapter will be devoted to looking at MDCC and ARS and the charismatic churches in more detail before proceeding to examine the influences of charismatic churches on MDCC and ARS in Ghana.

CHAPTER TWO

THE ORIGINS, GROWTH AND DEVELOPMENT OF *MUSAMA DISCO* *CHRISTO CHURCH* (MDCC) AND APOSTLES' REVELATION SOCIETY (ARS)

2.1. Introduction

This chapter looks at a brief history of Christianity in Ghana. It further discusses the historical origins of African Independent Churches AICs, its forebearers, characteristics and some selected beliefs and practices. This discussion focuses on the two selected churches Musama Disco Christ Church MDCC and Apostles' Revelation Society ARS. The last section examines a comparative analysis of some of the characteristics of these two churches from their origins from the early twentieth century till the last quarter of the century with coming to the charismatic churches.

2.2. A brief History of Christianity in Ghana

There were many diverse ethnic groups living across the West African region who were practicing varied forms of religions. Christianity entered West Africa in the form of Catholicism in the latter part of the fifteen century (C15th) from Portugal.⁷⁰ 20th January 1482 is the generally accepted time of their arrival in Ghana.⁷¹ It thrived in and around Cape Coast and Elmina all in the Central region of Ghana. It however disappeared only after fifty (50) years. Later on in the nineteenth century emerged another wave of Christianity to West Africa.⁷² This new wave of Christianity was fragmented with denominationalisms. Akwasi Sarpong rightly notes that “they preached forms of Christianity that had caught on in their various countries in Europe and which invariably,

⁷⁰Hans W. Debrunner, *A History of Christianity in Ghana* (Accra: Waterville Publishing House, 1967), 13-21.

⁷¹J. Kofi Agbeti, *West African Church History: Christian Missions and Church Foundations; 1482-1919* (Leiden: E.J. Brill, 1986), 3.

⁷²Peter Akwasi Sarpong, *History of Christianity in Ghana*, sirmaxxi.blogspot.com/2013/04/peter_akwasi_sarpong_briefs_us_on.html. [Accessed December 5, 2014].

at least externally, clashed with one another.”⁷³ Christianity in Ghana is the religion with the major following. Christian denominations in Ghana include Catholics, Methodists, Anglicans, Presbyterians, Lutherans, Seventh-Day Adventists, Baptists, Pentecostals and Charismatics.⁷⁴

2.3. Typology of churches in Ghana today

The church in Ghana at the turn of the twentieth century (C20th) witnessed various transformations, which caused phenomenal growth. In contrast to European Christianity, David Barret observes that “the current exponential growth and renewal of Christianity in Africa stands in sharp contrast to the present state of European Christendom”⁷⁵.

There have been constant religious changes or waves of renewal in the Ghanaian setting. A careful attempt should be made to categorize these churches so that one could give them the deserved attention. Richard Foli notes that “There is thus, the need for labels, definitions and descriptions that will take account of the historical context, the demographic distribution, and also theological and other emphasis of the various churches”⁷⁶.

An Omenyo and Atiemo note that, John S. Pobee on the other hand affirms with Walter Hollenweger that categorization, however, is not helpful due to the constant changing religious scene.⁷⁷ Nevertheless, it is needful for categorizations for some clarity and distinctions among the various streams of churches in Ghana. There have been several

⁷³ Sarpong, *History of Christianity in Ghana*. 1.

⁷⁴ Ghana Statistical Service, “2010 Population Census”, (May 2012), http://statsghana.gov.gh/docfiles/2010phc/Census2010_Summary_report_of_final_results.pdf. 6.

⁷⁵ Cited by J. Kwabena Asamoah-Gyadu, *African Charismatics: Current developments within independent Indigenous Pentecostalism in Ghana* (Leiden: K.J. Brill, 2005), 9.

⁷⁶ Richard Foli, *The Church in Ghana Today* (Accra: Methodist Book Depot, 2001), 1-2.

⁷⁷ Cephas Omenyo and Abamfo Atiemo, “Claiming Religious Space: The case of Neo- Prophetism in Ghana” *Ghana Bulletin of Theology* Legon, volume 1, number 1, (2006): 58.

categorizations over the years. This work will, however, adopt the typology by Abamfo Atiemo and Cephas Omenyo. This is as follows:

- i. Historic Mission Churches
- ii. Independent Churches originating in Ghana and other African countries.
- iii. The Classical Pentecostal movement such as Christ Apostolic Church (CAC), Church of Pentecost (CoP)
- iv. Neo-Pentecostal or Charismatic non-denominational fellowships such as Full Gospel Business Men's Fellowship International (FGBMFI) and Aglow Fellowship International. (AFI).
- v. Charismatic Renewal Groups in the mainline missionary Churches, such as Bible study and prayer groups of the various Protestant churches.
- vi. The independent Pentecostal or Charismatic churches or ministries.⁷⁸

2.4. African Independent Churches (AICs)

This section covers category two (2) of the typology of churches discussed above, that is, independent churches originating in Ghana and other African countries. Phenomenologically, the concept of AICs is the same as spiritual churches as used by Baeta. This he note that, "...the leaders of these bodies prefer to be known as 'spiritual churches'"⁷⁹ There have been over the years varied definitions given by scholars on who AICs are and even what the acronym AICs stands for. AICs may be used to represent African Independent Churches, African Indigenous Churches, African Initiated Churches or African Instituted Churches. In this work AICs will stand for African

⁷⁸ Omenyo and Atiemo, *Claiming Religious Space*, 58.

⁷⁹ Christian G. Baeta, *Prophetism in Ghana: A study of some 'spiritual' churches* (London: SCM Press Limited, 1962),1

Independent Churches. This term is preferred because it is widely used and has also gained international acceptance among scholars.⁸⁰

Kofi Appiah-Kubi, however, broadly defines AICs as;

Churches founded by Africans for Africans in our special African situations. They have all African membership as well as all African leadership. Some were founded by Africans in reaction to some feature of the Christianity of missionary societies; most were founded among those people who had known Christianity the longest.⁸¹

Appiah-Kubi's definition above is very broad and may encompass currently churches like Christ Apostolic Church, (CAC), Church of Pentecost (CoP) and many charismatic churches today. In this work AICs will be limited to churches popularly known as *sunsum sore* (Akan) or *mumo Solemo* (Ga) meaning 'Spiritual Churches',⁸² as earlier noted by Baeta and many other scholars.⁸³ Lamin Sanneh regards them as "the signature tune of African Christianity."⁸⁴

2.5. The Ghanaian Context

Ever since some early frontrunners of AICs like Grace Tanne, John Nackabah, Prophet C. K. N. Wovenu and Joseph William Egyanka Appiah began their work in Ghana, the phenomenon has been growing in Ghana, though barely acknowledged as authentic Christian churches by some non-AICs.⁸⁵ According to 1970 statistics, Ghana had the fourth largest AIC members in Africa. In fact members of AICs in Ghana, at that time,

⁸⁰ J.K. Asamoah-Gyadu, *African Charismatics: Current developments within independent Indigenous Pentecostalism in Ghana* (Leiden: K.J. Brill, 2005), 20.

⁸¹ Kofi Appiah-Kubi, (ed.), *African Theology En Route: papers from the Pan African Conference of Third World Theologians*, (December 17-23), Accra, Ghana 1977, 117.

⁸² Cephas Narh Omenyo, *Pentecost outside Pentecostalism: A Study of the Developments of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer; Boekencentrum Publishing House, 2006), 73-74.

⁸³ Asamoah-Gyadu, *African Charismatics*, 19-23.

⁸⁴ Shenk, Wilbert R., *Enlarging the story: perspectives on writing world Christian history*, (Maryknoll: Orbis Books, 2002), 109.

⁸⁵ Peter K. Sarpong, *African Theology: A Simple Description* (Accra: Cabo Publications, 1988), 5.

constituted 26.7% of the total Christian population.⁸⁶ Twenty-three years later (1993) AICs formed 29% of the total number of churches in Ghana.⁸⁷

2.6. Factors leading to their emergence

Many scholars have delineated various reasons for the emergence of this new strand of African Christianity. Factors resulting in their emergence, one must admit, are rather complex.⁸⁸ Ayegboyin and Ishola further acknowledge that the factors leading to the emergence are multi-dimensional “ranging from spiritual, cultural, political, social and circumstantial.”⁸⁹

Barker summarizes two major reasons for the multiplication of these churches in a publication of the Christian Council of Ghana in 1990.⁹⁰ Firstly, the quest for a release from the stringent traditions and discipline of the mission churches, secondly the unwillingness to change by the mission churches.⁹¹ Clifton Clarke, on the other hand, summarizes the causes for the multiplication of these churches into four main categories which he names as religious factors, the quest for self-expression and freedom from western missionary tutelage, the translation of the Bible into Ghanaian languages, and social and political factors.⁹²

Barker further outlines other forms of freedom in addition to the two major reasons discussed above, which AICs provided members which were denied by the older or

⁸⁶ John Baur, *2000 Years of Christianity in Africa* (Nairobi: Paulines Publications Africa, 1998), 493.

⁸⁷ Ghana Evangelism Committee, *National Church Survey: 1993 Update* (Accra: Assemblies of God Literature Centre, 1993), 21.

⁸⁸ Clifton R. Clarke, “African Independent Churches in Ghana-Past, Present and Future” *Journal of African Instituted Church Theology*, volume 11, number 1, September (2006):1.

⁸⁹ Deji Ayegboyin & S. Ademola Ishola, *African Indigenous Churches; An Historical Perspective*, (Lagos: Greater Heights publication 1997), 21-26.

⁹⁰ Peter Barker, “Must Churches go on Multiplying?” in *The rise of Independent Churches in Ghana*, Asempa Publishers (ed.), (Accra: Asempa Publishers, 1990), 70-74.

⁹¹ Barker, “Must Churches go on Multiplying?” 70-74.

⁹² Clarke, “African Independent Churches in Ghana-Past,” 1-6.

missionary founded churches. This work may not follow chronologically what Barker outlines in his work.

Firstly, some of their leaders were nationalists who used religion as a protest against European colonial rule and as a means to pursue the policy of African self-expression and freedom from missionary control.

Secondly, mention can also be made of exemplary key charismatic leaders including Garrick Braide of Niger Delta in Nigeria, William Wade Harris, a Kru from Liberia and Simon Kimbangu of Belgian Congo whose inspiration made their followers to start their own churches.

Thirdly, some African Christians broke away from mainline historic churches in order to have the freedom to exercise their charismatic/spiritual gifts including the speaking in tongues and the use of the gifts of healing for the manifestation of which they felt the missionary founded churches did not create enough room within their framework. People who manifest such gifts were looked on with suspicion and eventually driven out of the church.

Fourthly, they sought for the freedom for members to worship with much more movement, singing, clapping of hands and dancing. All these practices the mission founded churches liturgy which was written in Europe did not give room for African forms of spiritual expression.

Fifthly, the mission churches enforced moral requirements, especially monogamy and were relaxed on smoking and drinking of alcoholic beverages. The AICs on the other hand relaxed on the practice of polygamy and enforced the legislation against smoking and drinking.

Finally, another freedom include the translation of the Bible into the mother tongues of various African ethnic groups enabled Africans to read the Bible in their own languages, which gave the African people the necessary desire to form their own churches, crisis situations such as the deadly influenza epidemic that spread through West Africa in 1918 and to which orthodox medicine could not find a solution led people to seek healing through faith and other spiritual means. This development led to the emergence of prayer groups some of which later became independent churches.⁹³

2.7. Fore-Runners of AIC Prophets

One of the critical factors that led to the growth and development of AICs in Ghana are individual charismatic/prophetic leaders who led masses towards Christianity. They emerged around the beginning of 1910 and embarked on rigorous evangelism. The evangelism activities began in their localities and moved on to other places with many turning to Christianity. They however did not form churches (an example is Wade Harris), they encouraged the new believers to attend the mission founded churches.⁹⁴ Later members who were his disciples formed churches after his demise, notable among them being the Twelve Apostles' Church, popularly known as *Nackabah*. The life and ministry of two of these outstanding prophets Wade Harris and Samson Opong are briefly discussed below.⁹⁵

2.7.1. William Wade Harris (c 1860-1929)

Wade Harris was a Kru man from the Grebo tribe. He was born at Cape Palmas in Liberia. He had his education at the American Episcopal Church and later became a

⁹³ Barker, "Must Churches go on multiplying", 70-74.

⁹⁴ Omenyo, *Pentecost outside Pentecostalism*, 67.

⁹⁵ Ayegboyin and Ishola, *African Indigenous Churches*, 14.

catechist in the same church.⁹⁶ He opposed the rule of the African Americans and was thrown into prison. He was converted to Christianity while in prison by a vision charging him to preach the word.⁹⁷ Harris henceforth became a preacher when he was released from prison. He was referred to by many as “Black Elijah”.⁹⁸ He travelled to Ivory Coast and western parts of Ghana only for a few weeks, preaching, and as a result of his preaching many turned to God, around 1914.⁹⁹

His evangelical campaigns in Ghana took place around Apollonia in the western Region. He worked in the Nzema area where the Methodist and the Roman Catholic Churches were operating with much difficulty. He appealed to people to do away with their ‘fetish’ and come to Jesus for salvation.¹⁰⁰ Many surrendered their idols, talismans and amulets to be burnt and the believers to be baptized. It is estimated that about eight thousand people were converted in the Nzema areas.¹⁰¹ The Methodist Church benefited greatly from Harris’ evangelistic campaign. Baeta writes that; “...six years following his visit, and as a direct result of it the Methodist mission in Apollonia he baptized more than 36,000 adults...as many as 15,000 more under catechumenical instruction¹⁰²”. Casely-Hayford, a barrister, writing on Harris wrote “This is not a revival. It is a pentecost¹⁰³”. He wore a white robe and a turban and carried a bamboo cross, a Bible and a calabash of water for baptism. He also carried a gourd rattle which he used to accompany his songs.¹⁰⁴ Two churches originated from the Wade Harris movement in Ghana, although he himself did not found a church but directed his converts to the missionary churches.

⁹⁶ Hans W. Debrunner, *A History of Christianity in Ghana* (Accra: Waterville Publishing House, 1967), 269.

⁹⁷ *Ibid.*, 270.

⁹⁸ Asamoah-Gyadu, *African Charismatics*, 19.

⁹⁹ Baeta, *Prophetism*, 22.

¹⁰⁰ Debrunner, *Christianity in Ghana*, 235.

¹⁰¹ Elorm Dovlo, “A Comparative Overview of Independent Churches and Charismatic Ministries in Ghana” *The Trinity Journal of Church and Theology* volume 2, number 2, (1992),55.

¹⁰² Baeta, *Prophetism* 22.

¹⁰³ Cited by Debrunner, *Christianity in Ghana*, 271.

¹⁰⁴ Ayegboyin and Ademola, *African Indigenous Churches*, 51.

Grace Tani, a convert of Harris, founded Grace Tani's Faith-Healing Church and the Twelve Apostles' Church, popularly known as *Nackabah*.¹⁰⁵

2.7.2. Kwame Samson Oppong (c 1884-1965)

Six years after Wade Harris' work witnessed the emergence of another prophet. Samson Oppong (variant spellings: Oppon or Opon), who was a Gold Coast prophet-preacher. Unlike others before him he was an illiterate.¹⁰⁶ He was born in Brong-Ahafo region of Ghana.¹⁰⁷ When he was in jail for embezzlement in Ivory Coast (c.1913), he had a dream which instructed him to burn all his fetishes. He began travelling and preaching after his release from prison, calling for destruction of all fetishes and relinquishment of all magic and witchcraft. He started preaching at Bompata-Ashanti. He worked in the Ashanti and Brong-Ahafo regions, attracting crowds including chiefs, especially in Ashanti region¹⁰⁸ where Christianity had made little progress despite the long missionary presence. As was characteristic of prophets of his days, he moved about in a white flowing gown with a wooden cross.¹⁰⁹ He was believed to read Bible texts from a stone he carried.¹¹⁰ This could be interpreted from the Bible verse in Rev 2:17 "...and I will give him a white stone...." The Basel Mission ignored him, but in 1920, a Wesleyan Methodist missionary, W. G. Waterworth, an African ordained minister, met and traveled with him. Ten thousand baptisms followed in two years, and the Methodist structures could not cope with thousands more seeking Christian instruction. By 1923, twenty thousand (20,000) souls were converted.¹¹¹

¹⁰⁵ Debrunner, *Christianity in Ghana*, 273.

¹⁰⁶ *Ibid.*, 235.

¹⁰⁷ Andrew F. Walls, *Biographical Dictionary of Christian Missions* Gerald H. Anderson, (ed.) (Michigan: Eerdmans Publishing Company, 1998). 506-507.

¹⁰⁸ Omenyo, *Pentecost outside Pentecostalism*, 71-72.

¹⁰⁹ Jones Darkwa Amanor, "Pentecostalism in Ghana: An African Reformation" *cyber Journal for Pentecostal-Charismatic Research* pctii.org/cyberj/cyberj13/amanor.html [Accessed December 9, 2014.]

¹¹⁰ Omenyo, *Pentecost outside Pentecostalism*, 71-72.

¹¹¹ Walls, *Biographical Dictionary*, 507

Omenyo note that, the response of mainline missionary churches to these forerunners was varied. The Roman Catholic Church for example was hostile to Prophet Wade Harris. They refused him the chance to preach and felt it was inappropriate for a layman and a 'Kru' to preach in a Roman Catholic Church which is reserved for bishops and priests. Nevertheless the Catholic Church benefitted immensely from his ministry by drawing people to the church.¹¹²

The Methodist church also worked with Samson Oppong in the Ashanti region. The Methodist Church however could not contain him. Oppong was described by some missionaries that his medium of receiving messages by the use of an oval stone as superstition and that he was at the brink of deceiving himself and others. He was later rejected and the Basel missionaries refused to work with him and suspected him of hypnotism.¹¹³

This attitude of the missionaries later led to a new development in Ghana, where the followers of Wade Harris and Samson Oppong and other Prophetic figures had to establish churches, which was independent of the mainline missionary churches

2.8 *Musama Disco Christo Church* (MDCC) and Apostles' Revelation Society (ARS). 1920-1980.

2.8.1 Introduction

This section examines the birth, growth and development of MDCC and ARS. It should be made clear that the description of these churches is in the period of 1920-1980, that is, from their inception to the establishment of the charismatic churches. These two churches MDCC and ARS fall under the category two of the typology of churches discussed. This work first looked at the founders; this will go a long way to assist to what

¹¹² Omenyo, *Pentecost outside Pentecostalism*, 69.

¹¹³ *Ibid.*, 72-73.

extent their life experiences may have influenced their mission. Further analysis was made on their historical formation, its fundamental teachings, beliefs and practices. MDCC means “Army of the Cross of Christ Church”, it is a name revealed from heaven.¹¹⁴ It is one of the oldest and well organized AICs in Ghana and West Africa.¹¹⁵ Both MDCC and ARS started as prayer groups in their various mission founded churches. Mr. Joseph William Egyanka Appiah the founder of MDCC was with the Methodist Church at Gomoa Oguan, in the central region around 1919. It was then called the “Faith Society” and later changed to MDCC when Mr. Appiah the leader was sacked from the Methodist Church.¹¹⁶

Charles Kobla Nutonuti Wovenu, the founder of ARS, on the other hand, was with the Evangelical Presbyterian Church (EPC); he however got into conflict with the EP Church in 1944 with regard to the school he had started and his healing and prayer sessions. Later doctrinal differences added up to their separation in 1945. They took the name Apostles Revelation Society (ARS). This name, however, had come much earlier in prayer in 1940.¹¹⁷

2.9. The founders (Joseph William E. Appiah and Charles Kobla Nutonuti Wovenu).

Mr. Joseph William Egyanka Appiah was born at Abura Edumfa in the central region of Ghana in 1893. His parents though poor, managed to send him to school. He became a teacher and a catechist of the Methodist Church. He first started a prayer group known as

¹¹⁴ J. Jehu-Appiah, *Christ mbeamudua Ho Dom Asor'n Ho Abakosem* (Musama Disco Christo Church History) Koforidua: Fanzar Press, (1943), 8, and Baeta, *Prophetism in Ghana*, 36.

¹¹⁵ Baeta, *Prophetism*, 60.

¹¹⁶ Ayegboyin and Ademola, *African Indigenous Churches*, 114-115.

¹¹⁷ Baeta, *Prophetism in Ghana*, 78-79.

the *Egyidifu Kuw* or Faith Society in 1919, at Gomoa Oguan in the Winneba District of the Central Region of Ghana.¹¹⁸ He was greatly influenced by Prophet S. Nyankson.¹¹⁹

Charles Kobla Nutonuti Wovenu, was generally referred to as *Mawu fe Ame* “Man of God” or *Papa* or *fofo* by his close compatriots.¹²⁰ He was born in December 1918 at Anyako in the Keta district of the Volta Region of Ghana to the late Emmanuel Nutonuti and Mikaya-nawo.¹²¹ He was the only child of his parents. His childhood had many episodes, from hostilities from male members of his families including his father.¹²² His father misinterpreted his birth as a disaster, as it was prophesied to him that his son would stand higher than him. His mother was a *dasi* or priestess of the snake fetish *da*¹²³. Wovenu attended the government Boys’ School at Kibi from 1930 to 1935. He was a brilliant student, and knew how to read and write before he got admission to school.¹²⁴ He was forced to leave school due to his mother’s death and family circumstances. He took several jobs including prison warden, post office messenger, a policeman, mines office at Akwatia etc. At the outbreak of the Second World War he returned to the Volta Region, this time not to Anyako (his hometown) but to Tadzewu where his father was a merchant.¹²⁵

2.10. The Call

Mr. Egyanka Appiah continually engaged in prayer and fasting. This resulted in visions and revelations. In one of the revelations he saw three angels placing a crown on his

¹¹⁸ <http://www.musama.org/> [Accessed December 1, 2014].

¹¹⁹ Prophet Yamson was a prophet and a healer who performed many miracles. He spent most of his years at Ashanti Gyakobu. He remained a Methodist catechist throughout his active years.

¹²⁰ James W. Fernandez, “Rededication and Prophetism in Ghana” *Cahiers d’Études africaines* volume 10, Issue 38, 1970): 231. <http://www.persee.fr/web/revues/home/prescript/revue/cea>.

¹²¹ C.K.N. Wovenu, *Silver Jubilee: 1939-1964*, (Cape-Coast: Mfantseman Press, 1964), 1.

¹²² Fernandez, “Rededication and Prophetism”, 232.

¹²³ *Ibid.*, 233.

¹²⁴ Interview with Bishop Wovenu-Gokah.

¹²⁵ Fernandez, “Rededication and Prophetism”, 232-234.

head, indicating that he would become a Priest-King.¹²⁶ In August 1919 while praying, the Holy Spirit descended on him and he began to speak in tongues. He became a miracle worker and formed a prayer group named “*Egyidifo Kuw*’ meaning Faith society. He met Miss Abena Bawa, who was later christened Hannah Barnes, who became his wife and deputy.¹²⁷

Mr. Jehu-Appiah was dismissed from the Methodist Church after refusing to obey the Church’s order from the Leadership to stop the tongues speaking, prophetic utterances, healings etc. This was seen as “occult practice”, by Rev. Gaddiel Acquah the circuit superintendent Minister, saying “... the Methodists were not like that”¹²⁸. Later Jehu-Appiah was then given the title *Akaboha* meaning the highest (King) and his wife *Akabiti* (Queen).¹²⁹

Charles Kobla Nutonuti Wovenu started prophesying and performing miracles, signs and wonders at a very tender age.¹³⁰ Wovenu, when he was still a young man, went to see Rev. Robert D. Baeta and asked to be baptized after hearing the Gospel. As a child he saw visions and most of the visions and the things he said came to pass. He was timid and broke into tears as if he was having apparitions. He formed a School, prayer group, sanitation groups, and travelled from village to village with the gospel of Jesus Christ.¹³¹ Wovenu the founder, declared his elevation to the status of a prophet in fulfillment of God’s word found in the Old Testament. [Isaiah 55:11] He believed his coming into

¹²⁶ Baeta, *Prophetism in Ghana*, 30.

¹²⁷ *Ibid.*, 36.

¹²⁸ *Ibid.*, 35.

¹²⁹ Baeta, *Prophetism in Ghana*, 33 and Ayegboyin and Ademola, *African Indigenous Churches*, 115-116.

¹³⁰ Baeta, *Prophetism in Ghana*, 76-77.

¹³¹ Fernandez, “Rededication and Prophetism”, 232.

the world as God's continuous work which he began in the Old Testament. Wovenu saw himself as a prophet sent from God to prepare his children before his coming.¹³²

2.11. Sacred Places and Objects

A sacred place or object is worthy of or regarded with reverence, awe, or respect, veneration and reverence. Cambridge dictionary defines it as "considered to be Holy and deserving respect, esp. because of a connection with God..."¹³³ The term comes from the Latin *sacer* meaning restricted or set off. A person may be designated as sacred, and so can objects, or places which are regarded as extraordinary or unique.¹³⁴ The creation and veneration of Holy places is the oldest manifestation of Christian widely held piety. Christianity adopted the idea of holy places from Judaism.

MDCC and ARS have sacred places of their own. These include the Sanctuary (house of worship), "House of the Holy Well" and the Holy place for MDCC. The House of the Holy Well of the MDCC contains a large reservoir where rain water is collected from the roof. This reservoir is fenced and kept under lock and key. This water, called the Holy water, is used in rubbing parts of affected bodies of the sick during healing processes. It is also used for baptism and special ablution ceremonies. Members keep this water in bottles and drink them sparingly, for it is believed to restore and maintain health.¹³⁵

The holy Place is the second most sacred place of MDCC. The door to the Holy place is also kept under lock and key and "a man-sized statue of an Angel"¹³⁶ is placed in front of the door and a large white painted wooden cross is at the mouth of the entrance. The holy

¹³² Charles K. N. Wovenu *The fundamental Teachings about the Apostles Revelation Society* (Accra: The Guinea Press Ltd, 1950), 2

¹³³ Paul Procter, *Cambridge International Dictionary of English*, (Cambridge: Cambridge University Press, 1995), 1247.

¹³⁴ Christopher L. C. E. Witcombe, *Sacredness* <http://witcombe.sbc.edu/sacredplaces/sacredness.html> [Accessed December 15, 2014].

¹³⁵ Baeta, *Prophetism in Ghana*, 48.

¹³⁶ *Ibid.*,

place is also known as *Sanctum*. The Ark, the book of the holy covenants, and the “Holy See” are kept here.

The final rites for the ordination and consecration of Pastors and Prophets respectively are performed at the Holy Place. The installation to the office is complete only when the “Akaboha” and the ordained emerge from the holy place.¹³⁷ The inner chamber is the holy of holies where no man may enter at any time. It is a spot revealed by an Angel to the first “Akaboha” to stand and pray in times of need and will be heard. This spot is known as “The Holy See”.¹³⁸ Holy objects of the MDCC include the ARK which is a box containing all the promises made to the first “Akaboha” and also the vows taken by him in respect of the church. This ark may be carried through the town in times of trouble and hardship.¹³⁹

For the sacred dress, the Pastors, prophets, catechist of MDCC all wear long white gowns buttoned in front with a blue and black or purple girdle.¹⁴⁰ Ordinary male members wear white plain white gown without any buttons or girdle for Sunday. The women of MDCC wear no gowns; however, they cover their heads with plain white covering even if it is already covered. A red head covering is used for divine healing services.¹⁴¹

Pastors and Deacons of ARS wear long white robes with strips.¹⁴² Various groups including women’s fellowship, youth bands etc. have their distinctive uniforms which they wear on special services.

¹³⁷Baeta, *Prophetism in Ghana*, 48-49.

¹³⁸*Ibid.*

¹³⁹*Ibid.*

¹⁴⁰*Ibid.*, 50.

¹⁴¹*Ibid.*, 49-50.

¹⁴²*Ibid.*

2.12. Dietary Prohibitions/Taboos/Uncleanliness

Taboos are found in all societies of the world.¹⁴³ Etymologically, the word 'taboo' is rendered 'forbidden'. Members of MDCC and ARS like most AICs are admonished to avoid eating or come into contact with certain foods and animals so as not to render them unclean before God. This will enable members to live a holy and acceptable life before God. Contact of members with these foods and items will render a member unclean for a particular time and encumber a person from entering places designated holy by the church. This teaching is derived from Leviticus 11.1, “The Lord said to Moses and Aaron, “Say to the Israelites: ‘of all the animals that live on land, these are the ones you may eat: you may eat any animal that has a divided hoof and that chews the cud....’”. Prohibited animals include pigs, cats, vultures, ostrich and pork, monkeys (because they look like humans) blood, bush rats and all dead animals, especially not slaughtered for eating.¹⁴⁴ Members are further forbidden from all alcoholic beverages and the use of tobacco. As Israel was chosen and given such laws so have MDCC members been chosen by God to be his own.¹⁴⁵

MDCC does not enforce the practice of excluding women from participation in public worship and services and exclusion from the church’s designated ‘Holy Place’ during their monthly menstrual period because they are not considered unclean. ARS on the other hand adhere to this practice. Breaking of this ritual will cause a woman to bleed perpetually unless confession is made and prayers made on her behalf.¹⁴⁶

¹⁴³John K. Ansah, *Taboos in Ghana: The ethical wisdom of our fathers*, Verbum svd steyley Verig wort und werk neutral, 258.

¹⁴⁴Baeta, *Prophetism in Ghana*, 54.

¹⁴⁵Charles K.N. Wovenu, *The fundamental Teachings about the Apostles Revelation Society* (Accra: The Guinea Press Limited, 1950), 4.

¹⁴⁶Interview with Bishop Wovenu Gokah, Ashongman Estate branch, Second in Command of The High-Priest of ARS. (February 5 and March 13, 2015)

In Old Testament times the normal state of most things was "cleanness," but a person or thing could contract ritual "uncleanness" (or "impurity") in a diversity of ways: by skin diseases, releases of bodily fluids, touching something dead (Numbers. 5:2), or eating unclean foods (Leviticus 11; Duet. 14). An unclean person generally had to avoid that which was holy and make efforts to return to a state of cleanness. Uncleanness placed an individual in a "dangerous" condition under risk of divine retribution, even death (Leviticus 15:31), if the person came near the sanctuary. The peril of uncleanness lingered upon those who did not undertake purification (Leviticus 17:16; Numbers. 19:12-13). In ARS discharges from the body, that is, men who are discharging or have discharged semen within certain hours are all deemed unclean.¹⁴⁷

2.13. Faith Healing

Faith healing is the act of making someone well, usually through prayers. Patrick Twumasi notes that, disease is disintegration on all levels, mentally and socially among others.¹⁴⁸ Divine healing is the most important activity of MDCC/ARS. Appiah-Kubi affirms that healing is the single reason most people join the AICs.¹⁴⁹ He continues that "Healing implies restoring the equilibrium in the otherwise strained relationship between men, his fellow man.....and God."¹⁵⁰ It may include emotional, social and spiritual dimensions. Members of MDCC are not allowed to consult western trained doctors or Traditional herbalist or taking their drugs. It is regarded as a serious offence and punishable by expulsion.¹⁵¹ In an interview with Reverend Jehu-Appiah he indicated

¹⁴⁷ Interview with Bishop Wovenu Gokah.

¹⁴⁸ Patrick A. Twumasi, *Medical systems in Ghana: A study in Medical Sociology* (Accra: Ghana Publishing Corporation. 2975), 137.

¹⁴⁹ Kofi Appiah-Kubi, *Man Cures, God Heals: Religion and Medical Practice among the Akans of Ghana* (New York: Friendship Press Inc. 1981), 89.

¹⁵⁰ Appiah-Kubi, *Man cures*, 81.

¹⁵¹ Baeta, *Prophetism in Ghana*, 54.

that this was to stop the members from consulting witch doctors or herbalists.¹⁵² The ban of members taking herbal medicine and consulting western trained doctors and the use of western drugs has however ceased.¹⁵³ Presently, the limitations of herbal medicines from only traditional fetish Priest and medicine men is no more, and the limited western trained personal and drugs at the time the MDCC started can now also be easily accessed.

It is only God who can divinely tell patients ‘why’ the person is sick, which is completely unavailable in western medicine.¹⁵⁴ God’s healing comes through his power alone and not leaves and herbs.

Debrunner note on MDCC that, “healing by prayer and water is a central feature of the church and no form of pagan or western-scientific medicine was to be taken by members”¹⁵⁵.

ARS also believes that sickness or ill health can be caused by the immoral behaviour of a person or his close relations. Certain misconduct or immoral behaviours include adultery, stealing, or any disobedience to Gods commandments. This ill health will come as a result of punishment from God. This concept is also deeply rooted in African traditional beliefs.¹⁵⁶

Causes of sickness in MDCC and ARS are not very much different from the traditional African worldview. The manifestation of some sickness including barrenness, diabetes, mental illness, hypertension etc. may not have natural causes, but may be caused by evil

¹⁵² Interview with Rev. Jehu-Appiah. [February 3, 2015].

¹⁵³ Interview with Rev. Jehu-Appiah. [February 3, 2015].

¹⁵⁴ Appiah-Kubi, *Man cures*, 89.

¹⁵⁵ Debrunner, *Christianity in Ghana*, 330.

¹⁵⁶ Interview with Bishop Wovenu-Gokah

spirits. Gyekye affirms that in the Akan worldview “*birebire amma a amene mma*’ literally meaning “nothing happens by chance”¹⁵⁷.

Patients desirous of faith healing prepare themselves by observing the prescribed fast and wash him or her ceremonially on the day of service. The service is preceded by worship and exaltation called *sumsumfre asore* or a service for the Holy Spirit invocation. The consecrated healers put on their red cape and receive olive oil from the senior healer and each patient’s part of the body requiring healing is rubbed on with the oil. Varied types of illness are brought for healing. They include backaches, stomachaches, barrenness and witchcraft.

MDCC hold healing services on Fridays throughout the year in all branches of the church, excluding Easter, Good Friday and the Fridays of the Church’s festival. Healing can be received basically in four ways. They include, church service healing sessions, through private consultation, immersion and *in-absentia* or through correspondence.¹⁵⁸

Regardless of the causes of sickness, MDCC and ARS, like many other AICs, hold the view that God is the true source of healing. The methods of healing in ARS include prayer and fasting, anointing with oil, use of herbs etc. Prayers for healing, however, is the main method used for healing members. Members resort to prayer as the essential element for healing. Fasting is at times done alongside by the patient or those attending the patients.¹⁵⁹

Sacramentals or aids such as anointing oil, ritual bath, drinking of blessed water and other physical elements are applied on patients. Anointing or consecrated oil is at times

¹⁵⁷ Kwame Gyekye, *An Essay on African Philosophical thought: The Akan conceptual scheme* (Philadelphia: Temple University Press, 1995), 77.

¹⁵⁸ T.N.O Quarcoopome, *West African Traditional Religion* (Ibadan: African University Press, 1987), 161.

¹⁵⁹ Baeta, *Prophetism in Ghana*, 91.

used to anoint the sick.¹⁶⁰ This is done by a minister or presbyter commissioned to do it. This anointing is preceded by confession and forgiveness of sins and poured three times on the patients head, smeared on the eye brows, temple, around the nose, heel and ankles. It is also poured into the patient's hands and used to smear the affected parts of the body that is if he has the strength to do so.¹⁶¹ This practice is based on James 5:14.¹⁶² If a patient shows no signs of recovery he is sent to the hospital (ARS healing center at Tadzewu known as *dornorkordzi*).

Traditional herbal medicine is the use of plants, tree barks, concoctions etc. for the treatment of diseases.¹⁶³ The herbs used are those commonly known to people and others as revealed to the prophet. These are used based on the following scriptures Ezekiel 47: 12 and Rev.22:2.¹⁶⁴ These scriptures talk about food from the trees and its leaves to be used for healing. The reliance on God for the choice of herbs and for healing in the ARS is similar to what pertains in the traditional healing practices. The difference may be the source of inspiration. Some of the common elements used in healing in MDCC include, copper crosses and rings, red strings of cloth, Florida water, palm fronds, stone and water. Reconciliation and confinement are other methods used by ARS to facilitate healing. When the minister detects unresolved disputes, the attention of the patients is brought to it for it to be resolved to facilitate the healing process or to eliminate the sickness. The two parties are brought together and the matter is resolved.

¹⁶⁰ Omenyo, *Pentecost outside Pentecostalism*, 74.

¹⁶¹, Raymond Kwaku Awadzi. "From Syncretism to Inculturation: Changing approaches to African Indigenous cultural elements in the African Instituted Churches the case of Apostles Revelation Society". (MPhil. Thesis, University of Ghana, 2011).

¹⁶² James 5:14 'Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord'.

¹⁶³ Appiah-Kubi, *Man Cures, God Heals*, 89.

¹⁶⁴ Ezekiel 47: 12 Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear fruit, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing." Rev.22:2 "down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations."

The disputants are made to drink water from the same cup prayed over by the minister for reconciliation. This practice is similar to Ewe traditional practice of reconciliation known as *nugbedodo/ nugbidodo* where diverse herbs are put in water for feuding parties to drink or to wash their faces. In ARS and traditional reconciliation water is the primary element used for reconciliation

Certain patients with “special” diseases are confined. He/she is kept indoors and contact with others is forbidden and prayers are mostly made. In traditional religions, confinement for healing is also practiced to keep them from suspected human agents of evil spirits who might worsen the ailment. The anointing oils (usually olive oils) and Holy water is commonly used in most AICs and MDCC/ARS are no exceptions. Those who come to be healed will usually be anointed with oil or Holy water poured on them. In some cases both are applied.¹⁶⁵

2.14. Religious Practices

The MDCC/ARS has sets of directions of teachings meant to regulate the conduct of all members to realize the fulfillment of Gods mission on earth. These teachings are either direct quotation from the Bible, interpretation of biblical text or revelations as claimed to have been received by revelation from God by Akaboha/Wovenu. Some of these religious practices are discussed below.

2.14.1. Prayer/Fasting

Like many other AICs, Prayer and fasting in MDCC/ARS is held in high esteem and performed regularly. In MDCC/ARS all man’s blessing and successes only come

¹⁶⁵ Fernandez, “Rededication and Prophetism in Ghana”, 226-227.

through prayer.¹⁶⁶ It forms the bedrock of their practices and doctrine. Members fast and pray several times a day and have all night vigil. Friday is the ordinary fast, where members fast from morning till six (6pm). “Special fast” involves abstinence from food for three (3) days to about seven (7) days. MDCC clergy hold their fast during the three (3) days preceding the annual “Peaceful year celebration” and other fasts as directed by the *Akabo*.¹⁶⁷ All members holding any kind of fast should desist from sexual intercourse. Prayer in ARS is the best cure for the sick and children are taught to pray at a very tender age.¹⁶⁸ Torkornoo notes that, “Anyone who does not pray cheats himself”¹⁶⁹.

MDCC members use prayer aids including candles, incenses, and rosary.

2.14.2. Sacraments

Sacraments are outward signs of inward grace, instituted by Christ.¹⁷⁰ They are held to be a means of divine grace or to be a sign or symbol of a spiritual reality.¹⁷¹ Wovenu defines sacraments as “divine performances in the Christian church to render the members Christians”¹⁷². Sacraments observed include baptism, confirmation vows, healing with oil, marriage, ordination of Pastors and leaders, Lord’s Supper, Burial etc.¹⁷³ They are administered by fully ordained Pastors or selected and trained Deacons/Deaconess and male/female Elders.¹⁷⁴ MDCC and ARS have about twenty listed sacraments.¹⁷⁵ Some selected ones are briefly discussed below.

¹⁶⁶ Ayegboyin and Ademola, *African Indigenous Churches*, 27.

¹⁶⁷ Baeta, *Prophetism in Ghana*, 38.

¹⁶⁸ Fernandez, *Rededication and Prophetism in Ghana*, 273-274.

¹⁶⁹ A.B.C. Torkornoo, *A.R.S Worship: An insight into the way the Church Apostles Revelation Society (ARS) Worships*. No Publishers, 2.

¹⁷⁰ Procter, *Cambridge International Dictionary of English*, 1247.

¹⁷¹ Louis Berkhof, *Systematic Theology* (London: The Bath Press, 2003), 617-618.

¹⁷² Fernandez, *Rededication and Prophetism*, 276.

¹⁷³ Wovenu, *Silver Jubilee*, 49, and Baeta, *Prophetism in Ghana*, 50-54.

¹⁷⁴ A.B.C. Torkornoo, *A.R.S Worship* (No pages, publishers and year of publication).

¹⁷⁵ Wovenu, *Silver Jubilee*, 49.

2.14.3. Water Baptism

MDCC baptizes every new member, even if he or she has undergone this sacrament already in another Christian denomination. ARS on the other hand believes in one baptism, therefore converts baptized in another Christian denomination are not re-baptized. This sacrament is preceded by confession and renunciations of worldly lust. This is done with sprinkling of holy water and with the laying on of hands. Every baptized new member will then receive a “heavenly name” by the first visit of the “Akaboha”. Members, however, may retain their former names.¹⁷⁶

MDCC members after baptism are required to wear always a small wooden crucifix with a thin metal chain around the neck. Infant baptism is performed by both churches.¹⁷⁷

2.14.4. Marriage

Marriage is the formalization and sanctification of a union between a man and a woman.¹⁷⁸ This rite is an important one in the life of members and the church. Prospective couples are to complete all customary obligations before they present themselves for this holy sacrament. MDCC and ARS practice what Baeta describes as controlled polygamy.¹⁷⁹ Polygamy is assumed to be in the will of God. The church rule says *inter alia*. “Everybody is to marry according to God’s will. We believe that polygamy is not a moral sin”.¹⁸⁰ The church however maintains a determined position against any form of divorce.¹⁸¹ The founder of ARS was a polygamist who encouraged it

¹⁷⁶Baeta, *Prophetism in Ghana*, 50-51.

¹⁷⁷ Baeta, *Prophetism in Ghana*, 44 and Torkornoo, *A.R.S Worship*.

¹⁷⁸ J.D. Douglas (ed.) *New International Bible Dictionary* (Michigan: Zondervan Grand Rapids, 1987), 624.

¹⁷⁹ Baeta, *Prophetism in Ghana*, 58.

¹⁸⁰ Jehu-Appiah, (compiler) *The Constitution of the Musama Disco Christo Church* (Accra: Guinea Press, 1979).

¹⁸¹ Ayegboyin and Ademola, *African Indigenous Churches*, 122.

as against secret concubines. Appointment to leadership positions is determined by a person's marital status. Polygamy in ARS is no sin and monogamy is no divine law.¹⁸² Members of MDCC and ARS are only allowed to marry a second wife with the permission of the first wife and must also be financially stable to take care of the family.

2.14.5. Holy Communion

This rite in MDCC is performed once in every three months and also on special occasions like Easter and during the 'Peaceful Year celebrations'.¹⁸³ They prepare adequately the previous day in prayer of confession of sins, dispute resolutions, general house cleaning and no sexual intercourse. The minister takes the communal elements to the church at midnight for prayer and places them on the communion table. The service begins at about four in the morning (4am) and it must be timed to end just before dawn. Children of ARS receive communion.

2.14.6. Liturgy/ Worship

Liturgy is the order of service which is employed in the central rites of a Christian church.¹⁸⁴ In the Western sense it applies to all forms of public worship.¹⁸⁵ ARS in its liturgy use the following methods to make worship services meaningful and beneficial to its members.

Men and women sit separately in church and they do not mix in any church activities.

The liturgy is made more African as it uses African musical instruments and songs.

¹⁸² Wovenu, *The fundamental Teachings*, 33-36 and Jehu-Appiah, *The Constitution of MDCC*.

¹⁸³ Peaceful year (*Asomdwe Afi*) the birthday of Metapoly Moses Jehu-Appiah is regarded as the most important festival of the year. The churches gather and celebrate for seventeen days

¹⁸⁴ J.W. Srawley, *The early History of the liturgy* (Cambridge: Cambridge University Press, 1957), ix.

¹⁸⁵ James F. White, *Introduction to Christian Worship* (Nashville: Abingdon Press, 1990), 26.

Africans love singing. Messages are transmitted in songs; the songs are however short and simple. They are about two or three-line refrain.¹⁸⁶ They used African drums, *dono*, cymbals and guitar and the clapping of hands.¹⁸⁷

The main emphasis of preaching is on healing and restoration. The use of mother tongue is one of the effective means of communicating the gospel, in a given people's culture. Language is clearly the key to communication and understanding the use of a familiar verbal communication to teach facilitates understanding.¹⁸⁸ MDCC/ARS like most AICs use the local language of the people (Fanti for MDCC and Ewe for ARS) and it also encouraged that the local language of the people be used wherever the church finds itself and not to impose one's language on the people. This position is affirmed by Lamin Sanneh who sees language as an indispensable medium by which the gospel is transmitted.¹⁸⁹

In instances where the minister cannot speak the language of the indigenous people, translation to their local language should be done. Especially in urban centers like Accra, Tema, Takoradi, Kumasi and Tamale. The MDCC/ARS value and appreciate African cultural practices such as drumming and dancing. Archbishop Akwasi Sarpong aptly notes that for inculturation to take place within the African cultural context, certain selected African practices may be selected and purified for it to be accepted as a Christian religious practice. Music and dancing is very central to the service of AICs including MDCC/ARS. Varied types of songs are used for different aspects of the service. Solemn songs are used for the invitation of the Holy Spirit on members and fast

¹⁸⁶Cornelius Abodium. Olowola *An Introduction to Independent African Churches* http://www.biblicalstudies.org.uk/pdf/ajet/03-2_021.pdf. [Accessed December 5, 2014].12.

¹⁸⁷Olowola, *An Introduction to Independent African Churches*, 38-39.

¹⁸⁸ <http://unesdoc.unesco.org/images/0014/001466/146632e.pdf> [Accessed January 14, 2015].

¹⁸⁹ Lamin Sanneh, *Translating the message: the missionary impact on culture* (New York: Orbis Books 1989), 51.

music with rigorous dancing is used in praising God. Fast music with rigorous dancing is used a lot in marriage, out-dooring ceremonies and celebrations which depict merry making and thanksgiving. The prophets took bold decision to incorporate music and dancing at a time that the existing missionary churches frowned upon its use and described it as heathen. Some lyrics of traditional songs which glorified deities were changed to glorify God instead.

2.14.7. Dress Codes/Removal of footwear/Covering of head

ARS regulates attires that members wear, especially in places designated as holy places. Women are to wear women dress likewise men are to wear men's dress as stated in Deuteronomy 22:5.¹⁹⁰ Women are admonished to wear veil during worship and men also not to wear ear rings or cover heads during worship. Female members are to cover their heads during church services and in their personal prayer times.¹⁹¹

MDCC's male members wear plain white robes without girdles for divine services, but the women don't wear robes.¹⁹² Several group (including women's fellowship, prayer groups, brass band etc.) in the MDCC/ARS however, their own uniforms are worn on certain occasions.¹⁹³ In both Churches footwear is not allowed in church, members are to leave them outside at the entrance of the Church. The Church is holy and must be regarded as such, as recorded in Exodus 3:5.¹⁹⁴ Again, footwear carries dirt and may enhance insanitary conditions as members kneel and prostrate during worship.

¹⁹⁰ Deuteronomy 22:5 "A woman must not wear men's clothing, nor a man wear women's clothing, for the LORD your God detests anyone who does this."

¹⁹¹ Interview with Bishop Wovenu-Gokah

¹⁹² Baeta, *Prophetism*, 50.

¹⁹³ Interviews with Bishop Wovenu-Gokah and Rev Jehu-Appiah, Rev. Dadzie etc.

¹⁹⁴ Exo.3:5. "Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground."

2.15. Conclusion

This chapter has covered detailed descriptions of who the AICs are, their characteristics, and factors leading to their emergence. The two churches under study, MDCC and ARS historical antecedents, a comparative analysis of their religious practices and teachings have also been covered. There are several practices including *rites de passage* (pregnancy rites, naming ceremony, confirmation, funeral rites etc.), festivals, vows, protective ear rings, theological training, ordination of Pastors and leaders etc. The focus and time schedule of this work may not allow for all of them to be examined.

CHAPTER THREE

THE ORIGINS, GROWTH AND DEVELOPMENT OF CHARISMATIC CHURCHES IN GHANA AND THEIR INFLUENCE ON *MUSAMA DISCO* *CHRISTO CHURCH (MDCC)*

3.0. Introduction

This chapter examines the historical origins, the development of charismatic churches in Ghana and their influences since their inception in the 1970s on Ghanaian Christian arena, and more specifically on *Musama Disco Christo Church (MDCC)*. To accomplish this, the chapter is divided into four sections. The first section covers briefly what Pentecostalism is about, both worldwide and in Ghana. The second section examines the charismatic movement, its origins and growth in Ghana. The final section briefly looks at the term ‘influences’ broadly and how it is used in this work, the last section covers the influences of Charismatic churches on MDCC on selected facets.

We will begin with the origin, growth and development of this new strand of Christianity popularly called charismatic churches or neo-Pentecostal or new Pentecostal churches. In this work the term charismatic churches will be used to represent them.

The church has since its inception seen charismatic revivals in her growth and development. Abamfo-Atiemo traces some of these revivals from the earliest Corinthian church which was addressed by the apostle Paul in his first epistle to Corinthians as recorded in chapter twelve (12).¹⁹⁵ In this passage Paul sought to address the seemingly chaotic situations as a result of the manifestations of the gifts of the Holy Spirit. Later, the churches’ experiences of charismatic movements was also found in Phrygia (Asia

¹⁹⁵Abamfo O. Atiemo, *The Rise of the Charismatic Movement in the mainline Churches in Ghana* (Accra: Asempa Publishers, 1993), 7.

Minor) in 156 AD a movement known as Montanism, led by Montanus.¹⁹⁶ Montanus was later joined by two prophetesses, Priscilla and Maximilla. Tertullian, one of the revered and great African church fathers later in his life became a Montanist.¹⁹⁷ This movement was characterized by ecstasies and prophecies. Montanists were later persecuted out of existence by the church.

Mention can also be made of John and Charles Wesley's renewal in England. It remained as a charismatic movement in the Church of England. This movement was later organized as a denomination four years after the demise of Charles Wesley in 1795.¹⁹⁸

In order to come to grips with the Charismatic movement worldwide and in Ghana, one should first try to understand Pentecostalism as a whole. The Charismatics in a way have roots in Pentecostalism. After fully understanding Pentecostalism, then one can appreciate the development of Charismatics with particular reference to the churches in Ghana.

3.1. Pentecostalism

Pentecostalism is a global movement that originated in the 19th century (C19th) in United States of America in 1901. The name is derived from the Christian feast of Pentecost, which celebrates the coming of the Holy Spirit upon the disciples.¹⁹⁹

¹⁹⁶Montanus was the Founder of Montanism, a movement of Christianity from the 2nd to the 9th centuries. The prophetic movement at first expected an imminent transformation of the world but later evolved into sectarianism, claiming a new revelation. Before his conversion to Christianity, he apparently was a priest of the Oriental ecstatic cult of Cybele, the mother goddess of fertility. According to the 4th-century church historian Eusebius of Caesarea, Montanus in about 172 or 173 entered into an ecstatic state and began prophesying.

¹⁹⁷ Tertullian (160 – c. 225 AD), was a prolific early Christian author from Carthage in the Roman province of Africa. He was the first Christian author to produce an extensive *corpus* of Latin Christian literature. He was also a notable early Christian apologist and a polemicist against heresy. Tertullian has been called "the father of Latin Christianity" and "the founder of Western theology."

¹⁹⁸Abamfo O. Atiemo, "The Evangelical Fellowships and the Charimatization of Ghanaian Christianity" *Ghana Bulletin of Theology* volume 2, (2007), 12.

Pentecostalism underscores a post conversion experience of spiritual purification and empowering for "Christian witness", entry into which is indicated by utterance in unfamiliar tongues (*Glossolalia*).²⁰⁰ Pentecostalism has more than one group. However, Burgess and MacGee, define it as:

Classical Pentecostal churches, which had their origins in the US, at the beginning of this century, have since grown to be the largest family of Protestant Christians in the world. Known at first simply as "Pentecostal" churches, they were given the added designation "classical" about 1970 to distinguish them from the "Neo-Pentecostals" in the Roman Catholic Church.²⁰¹

In non-Pentecostals, the Holy Spirit experience is not the official culture. Asamoah-Gyadu, gives a working definition of Pentecostalism from intercultural perspective as;

Pentecostalism refers to Christian groups which emphasize salvation in Christ as a transformative experience wrought by the Holy Spirit and in which pneumatic phenomena including 'speaking in tongues, prophecies, visions, healing and miracles in general, perceived as standing in historical continuity with the experience of the early church as found especially in the Acts of the Apostles are sought, accepted, valued and consciously encouraged among members as signifying the presence of God and experiences of his Spirit.²⁰²

Most theologians worldwide trace the roots of Pentecostal movement to January 1st 1901, when Agnes Ozman was baptized in the Holy Spirit and spoke in tongues. This happened when Charles E. Parham, (a former Methodist Minister) was the principal of the Bethel Bible School in Topeka, Kansas in the United States of America (USA).

¹⁹⁹ Pentecost or *Shavuot* has many names in the Bible (the Feast of Weeks, the Feast of Harvest, and the Latter First fruits). Celebrated on the fiftieth day after Passover, *Shavuot* is traditionally a joyous time of giving thanks and presenting offerings for the new grain of the summer wheat harvest in Israel. The name "Feast of Weeks" was given because God commanded the Jews in Leviticus 23:15-16, to count seven full weeks (or 49 days) beginning on the second day of Passover, and then present offerings of new grain to the Lord as a lasting ordinance.

²⁰⁰ Allan Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004), 31-34.

²⁰¹ Stanley Burgess and Gary B. MacGee (ed.) *Dictionary of Pentecostalism and the Charismatic Movements* (Michigan: Regency Reference Library, 1988), 219-220.

²⁰² J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: K.J. Brill, 2005), 12.

However, the Azusa Street Mission (A.S.M.) in Los Angeles, California, was the point where the Pentecostal movement received a great upsurge. It served as a launching pad for the world-wide twentieth century (C20th) Pentecostal renewal. This revival took place in and around the Apostolic Faith Mission (AFM) located at 312 Azusa Street.²⁰³

In time, Pentecostal converts without roots in the 'Holiness movement' formed newer churches. Led by E.N. Bell, the Assemblies of God (AG) was formed in 1914. Other churches of this type were the Pentecostal Church of God, founded in 1919 by John Sinclair, the International Church of Foursquare Gospel, founded by Aimee Semple McPherson in 1927. Two important personalities in the Pentecostal movement, Charles Parham²⁰⁴ and William Seymour²⁰⁵ cannot be overlooked, because of the vital roles they played.

However, this position that traces global Pentecostalism phenomenon to the Azusa Street experience is disputed by many scholars including Asamoah-Gyadu, Pomerville, Peterson and Sepulveda. Pentecostal practices were experienced in Ghana and in other places of the world well before the twentieth century. Asamoah-Gyadu has argued that, the birth of twentieth century Pentecostalism should not be the preserve of America, which I strongly agree to. According to Asamoah-Gyadu,

...This position overlooks the unique origins of other previous but equally significant or even simultaneous Pentecostal outpourings around the world. Further, it also erroneously portrays Pentecostalism as an American export rather than a Holy Spirit led renewal of the church in the context of Salvation

²⁰³ Cephas Narh Omenyo, *Pentecost outside Pentecostalism: A Study of the Developments of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer; Boekencentrum Publishing House, 2006), 88-90.

²⁰⁴ Many recognize Charles Parham as the founder of the Pentecostal movement. He embraced the theology of the Holiness movement. He left the Methodist church in 1895. In October 1900 he instituted the Bethel Bible School in Topeka, Kansas, which originally began as a 'divine healing home' upholding the standards of holiness doctrines etc.

²⁰⁵ William Seymour was a prominent and influential Pentecostal leader and pastor of the Azusa Street Mission (A.S.M.). He was born in Centerville, Louisiana on 2nd May 1870. He was raised as a Baptist and was much given to dreams and visions as a young man. In Indianapolis he had small pox which blinded his left eye. He was later licensed and ordained as a minister of the 'Evening Light Saints' movements.

history. In the documentation of the history of Pentecostalism, the origins of the movement in different contexts across the world should be distinguished from the efforts of its American versions to globalize the knowledge of it.²⁰⁶

3.2. Pentecostalism in Ghana

Peter Anim and his Faith Tabernacle Church are generally recognized by the way of ancestries of Classical Pentecostalism in Ghana. Peter Anim was born on February 4, 1890 at Boso, a village in the Volta Region of Ghana. He was educated in a Basel mission school and worked for a while for the Basel Mission Factory as a weighing clerk. Bad health made his stay at the factory intolerable, requiring his move and eventual return to his hometown Boso in 1916, where he married and had four daughters. Anim came into contact with a magazine ‘*The Sword of the Spirit*’, produced by Faith Tabernacle²⁰⁷ of Philadelphia in the United States of America.²⁰⁸

In 1921, Anim prayed for faith healing in order to overcome an occurrence of guinea worm. When he recovered his health, Anim left the Basel Mission Church and moved to the small town of Asamankese, in the Eastern Region of Ghana which lies about fifty miles north-west of Accra.

In 1922, Anim started a small fellowship of Faith Tabernacle believers and began a revivalist type movement in and around the locality.²⁰⁹

Anim’s movement was one of indigenous initiatives but was later linked up with foreign Pentecostal missions early in their formation. On local initiatives of Pentecostalism, Asamoah-Gyadu rightly notes that, “The Western mission related Pentecostal

²⁰⁶Asamoah-Gyadu, *African Charismatics*, 11.

²⁰⁷ Faith Tabernacle was not Pentecostal, but combined an emphasis on faith healing with its primary goal of cultivating and protecting the inner holiness or sanctity of the sect as a distinctive community, set apart from a world which it viewed as essentially wicked and sinful.

²⁰⁸ Larbi, *Pentecostalism*, 99-101.

²⁰⁹ Robert W. Wyllie, ‘Pioneers of Ghanaian Pentecostalism: Peter Anim and James Mckeown’ *Journal of Religion in Africa*, volume 6, Fasc. 2 (1974), 109-112, <http://www.jstor.org/stable/1594883> [Accessed January 19, 2014].

denominations have their roots in indigenous initiatives but became linked quite early with foreign Pentecostal mission.²¹⁰

In 1930 Anim's Asamankese group eventually declared its freedom and severed all networks with Faith Tabernacle. He later associated his group with the Apostolic Church, Bradford in 1935 and adopted the new name, the Apostolic Church.²¹¹ In March 1937, the first resident missionary named Pastor James McKeown of the Apostolic Church arrived at Asamankese.²¹²

In 1939, however, McKeown and Anim became involved in a doctrinal dispute on faith healing, which was to end in Anim's departure from the Apostolic Church. Anim and McKeown went their separate ways to develop their own different churches, The Christ Apostolic Church (CAC) and The Church of Pentecost (CoP) despite many impediments and difficulties.²¹³ Out of Peter Anim's group emerged three of the major four classical Pentecostal denominations in Ghana namely, The CAC, CoP and The Apostolic Church. The Assemblies of God (AG), an American mission, is among the four major Pentecostal movements in Ghana. It started its activities in the Gold Coast in 1931 in the Northern regions.²¹⁴

3.3. Neo-Pentecostal Movement/ Charismatic Churches in Ghana.

The charismatic movement is the most contemporary religious movement to have emerged in the 1960's.²¹⁵ The charismatic churches after its emergence in the later part of 1970s in Ghana have grown to become one of the major streams of Christianity in the country. This is a result of years of absorbing an evangelical spirituality. The movement

²¹⁰ Asamoah-Gyadu, *African Charismatics*, 23.

²¹¹ Larbi, *Pentecostalism*, 103

²¹² Wylie, 'Pioneers of Ghanaian Pentecostalism', 113.

²¹³ *Ibid.*, 109.

²¹⁴ Larbi, *Pentecostalism*, 71.

²¹⁵ Michael Welker, *God the Spirit* (Minneapolis: Fortress Press, 1994), 9.

is fast becoming the most significant expression of Christianity in the country, especially in the cities.²¹⁶

The movement is sometimes designated as the ‘third wave’ of the twentieth century renewal’. The AICs and Western Mission related Pentecostal denominations are the first and second waves respectively.²¹⁷

The charismatic churches are sometimes called the ‘neo-Pentecostal Movement’ because of its similar religious belief in relation to the charismatic gifts and baptism with and in the Holy Spirit. Notwithstanding charismatic churches opinion of the Holy Spirit experiences is different with that of the Pentecostal movement.²¹⁸

On charismatic movement McGee writes that:

The term charismatic movement is here understood in its most common usage to designate what Donald Gee in the late 1950s called “the new Pentecost” namely the occurrence of distinctively Pentecostal blessings and phenomena, baptism in the Holy Spirit (BHS) with spiritual gift of 1 Corinthians 12:8-10, outside a denominational and/or confessional Pentecostal frame work.²¹⁹

The word *charismatic* has its roots in the term *charisma*. The term *charisma*, or its plural form *charismata*, is derived from the Greek word *charis*. The word *charis* means grace, gracefulness, graciousness, favour, thanks, gratitude etc. *Charisma* means gift given out of good will, spiritual gifts. *Charismata* are the gifts of grace emanating from the original grace of God, given by the Holy Spirit to the individual believer.

²¹⁶ Michael Perry Kweku Okyerefo, “Pentecostalism in the City of Accra: a Blossom on Functional Appeal and Urban Fecundity” *American Journal of Sociological Research*, 2011; 1(1): 27. doi: 10.5923/j.sociology.20110101.04 [Accessed November 11, 2014].

²¹⁷ Asamoah-Gyadu, *African Charismatics*, 18-26.

²¹⁸ Todd M. Johnson, *The Global Demographics of the Pentecostal and Charismatic Renewal* DOI 10.1007/s12115-009-9255-0, <http://www.wfstapleton.net/resources/The+Global+Demographics+of+the+Pentecostal+and+Charismatic+Renewal.pdf> . 481-482. [Accessed January 5, 2015].

²¹⁹ Burgess et al (eds.) *Dictionary of Pentecostalism*, 130.

With its complexity and variety of meanings, there are three differences one should note.

Firstly, the term *charismatic movement* is used to distinguish the charismatic movement from the Pentecostal movement, well-known in specific Pentecostal denominations like CoP and CAC among others.

Secondly, the term *charismatic* is used as a wide-ranging term to refer to many facets of the practices of the charismatic movement. Here, the term covers aspects such as a style of worship accompanied by spontaneous verbal speech and emotional physical movements based on the conviction of being moved by the power of the Holy Spirit; subjective experiences based on the conviction of direct personal communication with God; and the practice of audible and visible supernatural manifestations which touch people emotionally, spiritually and physically.

Thirdly, the term *charismatic* is used sometimes to refer to Christians worldwide, who adhere to the charismatic movement. However, the term most often refers to believers who are involved in the charismatic movement and who emphasize a similar theological view as Pentecostals towards the gifts and activities of the Holy Spirit.²²⁰

On Charismaticism, Abamfo-Atiemo further notes that;

Charismaticism is a type of worship characterized by a quest for inspired and ecstatic experiences such as healing, prophecy, and speaking in tongues. In other words, it is a movement of Christian evangelicals who uphold the operation of the spiritual manifestation of the gift of the Holy Spirit as narrated in Corinthians 12:4-11, and Romans 12: 6-8. This group of Christians believes in freedom of worship as the Spirit leads and directs.²²¹

Yacob Godebo Debanchor posits that, Charismatic churches also stress that, members should receive and experience certain supernatural gifts which have been deserted by the worship liturgy of the traditional mainline churches. They see themselves as Christians

²²⁰ Johnson, *The Global Demographics*, 481-482. [Accessed January 5, 2015].

²²¹ Atiemo, *The Evangelical Fellowships*, 44.

who have been baptized with the power of the Holy Spirit and who experienced the gifts of the Holy Spirit. They are Christians whose worship pattern is identified with spur-of-the-moment verbal speech and rapturous emotional bodily activities.²²²

Charismatics in a worldwide usage usually are defined as those baptized or renewed in the Holy Spirit within the mainline non-Pentecostal denominations. Charismatic Movements (initially they were also termed Neo-Pentecostalism to differentiate them from Classical Pentecostalism) are groups who remain within their mainline non-Pentecostal denominations. The Movement was later referred to as the Charismatic Renewal.

Charismatics, however, in African usage refer to other independent charismatic churches that have come out of the Pentecostal and charismatic renewal. They consist of evangelicals and other Christians who, unconnected or no longer related to the Pentecostal or Charismatic Renewals, have become filled with the Spirit, or empowered or invigorated by the Spirit, and have experienced the Spirit's supernatural and phenomenal ministry.²²³

3.4. Charismatic Churches in Ghana

The charismatic movement manifested itself in three major forms in Ghana;

- First, it exists in autochthonous churches, generally designed as Charismatic Ministries (CM).

²²²Yacob Godebo Debanchor "The impact of the charismatic movement and related tensions on the traditional Lutheran worship of the South Central Synod of the Ethiopian Evangelical Church Mekane Yesus since 1991" submitted to ChesterRep – the University of Chester's Online research repository. 2011. <http://chesterrep.openrepository.com> [Accessed March 2, 2015].

²²³ Johnson, *The Global Demographics*, 480.

- Secondly, as trans-denominational fellowship; notable among them are Full Gospel Business Men's Fellowship International (FGBMFI) and Women's Aglow.
- Thirdly, the charismatic movements operate also as renewal groups dedicated to the renewal of historic churches. In the West such groups are known as Charismatic Renewal Movement...²²⁴

Firstly, the charismatic movement in Ghana has its roots in Evangelical groups that gain prominence in 1950s to the 1970s.²²⁵ These Evangelical groups are non-denominational prayer groups and fellowship, gospel music teams. The latter part of 1960's and early 1970s witnessed a considerable amount of evangelical charismatic revival in Ghana. This resulted in non-denominational associations, notable among whom are Enoch Agbozo's Ghana Evangelical Society (GES), The Hour of visitation Choir and Evangelistic Association (HOVCEA), Scripture Union (SU) and University Christian Fellowships (UCF). The emphasis of these evangelical groups included Prayer, Bible Study, Holiness, Born Again, etc., which were quite missing in the historic Churches. These fellowships were used as supplements, which also encouraged their members to stay in their churches and make an impact. This, however, brought clashes between them and their churches leadership. These clashes made it much easier for most of them to form or join the new Charismatic churches being formed at that time. These fellowships eventually became the major source of membership for the Charismatic Churches in Ghana.²²⁶

Secondly, exposure by the evangelical Christians in 1970s to American Television evangelists including Kenneth Hagan, Oral Roberts, and so on, through their audio/video

²²⁴ Asamoah-Gyadu, *African Charismatics*, 27-28.

²²⁵ *Ibid.*, 101-102.

²²⁶ Atiemo, *Evangelical Christian Fellowships*, 60-61.

tapes, magazines, made considerable impact on many. This Charismatic broadcast on Ghana's sole broadcasting network, Ghana Television, exposed Ghanaian Christianity to a new move. At the end of such religious broadcast, the addresses of Oral Roberts and Kenneth Hagin were displayed and viewers were encouraged to write to receive free Christian magazines and books. This was culminated with Oral Roberts' visit to Ghana around 1988 for a one day crusade in Accra. His presence and ministry influenced lots of Ghanaian Charismatic movement. The evangelicals were mostly youthful in memberships. They saw these movements as thoroughly Biblical, modern and of Charismatic expression.

The influence of the late Archbishop Benson Idahosa, a Nigerian evangelist, cannot be overlooked. He made a religious broadcast called the "Redemption Hour" and later held a crusade in Accra and Tema in Ghana around 1978. Idahosa, after the crusade, encouraged leaders of Evangelicals who felt called to come to his Bible school (Church of God International Bible School) and offered scholarship for them. Notable among them were Nicholas Duncan-Williams (now Archbishop), Seth Abbey, Agyin Asare (Bishop) Cephas Amartey, and many others.

With these background (not all, though), several youth came out from the mainline missionary churches to join the new charismatic churches.

Between the late 1970s to the late 1980s, the major charismatic churches in Ghana had been formed. They included the late Bob Hawkson's established Jubilee Christian Centre on 4th August 1978, Christian Action Faith Ministry (CAFM) by Duncan Williams in 1978, Christie Doe's Solid Rock Chapel, Global Revival Ministries in 1982 by Robert Ampiah- Kwofie who was at one time evangelism minister in Christian Action Faith Ministry, International Central Gospel Church (ICGC) by Mensa Otabil in 1984, Michael

Essel's Grace Outreach Church, Nii Tackie Yarboi's Victory Bible Church made their appearance in 1985 and Isaac Quaye's Word of Life in October 1986 as an offshoot of Trans Continental Evangelistic Association (TRANCEA) and Light house Chapel International (LCI). Many however were formed in the regional centers including Holy Fire by the late Ofori Twumasi and Living Praise Chapel by the late George Ferguson-Laing, all of Takoradi.

Other charismatic churches formed later include Perez Chapel (formerly World Miracle Church), Fountain Gate Chapel (formerly Broken Yoke Foundation) by Eastwood Anaba and Royal House Chapel (formerly International Bible Worship Center) by Sam Korankye Ankrah.

3.5. Streams of Charismatics

The Charismatic churches in Ghana can generally be classified into two.

First, the group which in addition to the normal evangelical – Pentecostal message (Jesus Christ the Saviour, the healer, the Baptizer in the Holy Spirit, and soon coming king) place an overriding emphasis on abundant life or the material and physical wellbeing of the believer. Examples include, CAFM, ICGC etc.. This could be seen by the books written by their leaders. “You are destined to succeed” by Duncan Williams and “Enjoying the Blessings of Abraham” by Mensa Otabil.²²⁷

The second group is those who in addition to the normal Pentecostal message, as outlined above have an overriding concern for deliverance. These churches are commonly referred to as “Deliverance Ministries”. These churches may include Fountain

²²⁷ Kingsley Larbi, *Pentecostalism; the Eddies of Ghanaian Christianity* (Accra: Center of Pentecostal and Charismatic Press), 301.

of Life Mission led by Normanyo and Gospel Light Deliverance Ministry led by Matthew Addae Mensah and many others.

3.6. The theology of the Charismatic Churches.

The charismatic churches have a theological distinctiveness that is not evident, at least not in the same degree in practice, as one would find in general Pentecostalism.²²⁸

Charismatics emphasize the Scriptures and the need for conversion to faith in Jesus, and also adhere to the doctrine of Biblical inerrancy. This section will examine the theology of Charismatic churches in specific areas, notably the Theology of Presence, democratization of the power and gifts and its ecclesiology.

What is Theology and its content? One might ask. Theology comes from two Greek words, *theos* meaning God and *logos* which means the rational expression. That combined mean “the study of God”²²⁹. Christian theology is simply an attempt to understand God as He is revealed in the Bible. Theology has been defined as faith seeking understanding. To others it is “that which is taught and said concerning God”²³⁰. Theology therefore could be aimed at through a systematic procedure and also through one’s experience with God. We will look at the theological discourse of the charismatic churches.

3.6.1. The Church is Charismatic

The Charismatic churches believe to be building churches on the New Testament pattern that Jesus started. Many a time they refer to themselves as New Testament churches. In the New Testament church, power is not limited to the ordained (clergy) who in time

²²⁸ Asamoah-Gyadu, *African Charismatics*, 27

²²⁹ Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Publishers, 2008), 149.

²³⁰ Enns, *Handbook of Theology*, 149.

past have monopolized God's power and gifts. The outpouring of the Holy Spirit prophesied by Joel, (Joel 2:28 "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. This was fulfilled in Acts.

When the day of Pentecost came, they were all together in one place. 2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. 3 They saw what seemed to be tongues of fire that separated and came to rest on each of them. 4 All of them were filled with the Holy Spirit and began to speak in other tongues[a] as the Spirit enabled them.²³¹

Since the beginning of the church in Africa, the churches' ministry had been professionalized, that is, held on by a few (clergy) who were well theologically educated to the detriment of the ordinary members.²³² In Charismatic churches, ordinary people, men, women, men/maidservants etc. who ordinarily may be counted as not qualified to be in God's service, are filled, equipped to exercise their gift within the body of Christ.²³³ This lay activity has accounted for the growth and development of the charismatic churches.²³⁴ Varied groups can be found in charismatic churches. They include praise / worship team, choir, prayer warriors, counselors, ushers etc. All members are encouraged to join a group to use and grow their gifts to the benefit of all.

Every member can, and must not only receive the Holy Spirit but also the gifts. 1 Corinthians 12:8-10 and fruit of the Spirit in Galatians 5:22. The leadership, however, have particular gifts of their own, and also guide members to grow to maturity in the gifts, faith and fruits of the Spirit, "The Charismatic movements are therefore, essentially a "Do it yourself" (DIY) movement".²³⁵ No believer is unprofitable in the body of Christ;

²³¹ Acts 2:1-4.

²³² Gordon Fee, *Listening to the Spirit of the Text* (Michigan: Eerdmans Publishing Co., 2000), 121-146.

²³³ Eastwood Anaba, *God's Endtime Militia* (Exeter: BPC Limited 1988), 1-3.

²³⁴ J.K. Asamoah-Gyadu, "Born of Water and the Spirit: Pentecostal/Charismatic Christianity in Africa" *African Christianity; An African Story*, (Trenton: Africa World Press, Incorporated, 2007), 342.

²³⁵ Dovlo, *Comparative Overview*, 67.

every believer must therefore identify his gifts most often through the help of the Pastors, and use it to the glory of God. It's no surprise most charismatic churches prefer 'ministries' to 'church' attached to their names when they were formed.

3.6.2. Ecclesiology

The church by simple definition is the community of all believers for all time, local and worldwide.²³⁶ The church has many facets roles to play among itself and in the world. The roles of spiritual gifts and the authority of the believer are emphasized in charismatic churches.

“But you are a chosen race, a royal priesthood, a holy nation, God’s own people....” 1 Peter 2:9. This scripture quotation stands as a sure base for charismatic churches to give practical expression to the notion of the priesthood of all believers. Eastwood Anaba rightly notes that, every believer is called by God as a Priest, Prophet and Soldier. The function of the role as Priest has been abandoned to ministers of the gospel. Believers also look on helplessly as the ministers or clergy monopolize divine authority.²³⁷ As priests, kings etc., all believers have unmediated accessibility to God. This renders the reliance on any kind of priestly mediation unnecessary,²³⁸ unlike the past when believers sought God, in prayer, guidance, through the clergy. An obvious result is that generally one does not encounter queues of clients, waiting to consult a charismatic Pastor as with other AICs and individuals do not go through a process of bureaucratic assessment before being permitted to preach as in traditional mission churches.²³⁹

²³⁶ Wayne Gruden, *Systematic Theology* (Michigan: Zondervan Publishing Limited, 1994), 853.

²³⁷ Anaba, *Endtime Militia*, 1.

²³⁸ J. K. Asamoah-Gyadu, “Gods EndTime Militia: Ecclesiology in Ghana’s New Charismatic Ministries” *Journal of Africa Christian Thought*, volume 7, number 1.1, (2004), 35.

²³⁹ *Ibid.*, 25.

3.6.3. Theology of Presence

Among many other reasons which accounted for the rise of charismatic churches include the seeming lack of the presence of God in the mainline missionary churches. The Charismatics therefore cease not to emphasize, pray and consciously seek and acknowledge the presence of God (Holy Spirit) at their meeting, The Holy Spirit has been given to believers and is available for his work and therefore the presence forms the basis.

In Exodus chapter 33: 15-16, Moses the leader of the Israelites from Egypt to the Promised Land pleaded with God not to abandon them, but to always let His presence be with them. This scripture has been basically used by charismatic churches. However, it should be noted that what is stressed in respect of the presence of the Spirit is not possession and ecstasy alone as in the case of AICs. Dovlo notes that, the working of the Holy Spirit in AICs is mostly disputed by Charismatic Churches. They accuse them of engaging a spirit power other than the true Spirit of God in healing and in doing wonders. In the charismatic churches it is the presence of God that brings the anointing, the healing and deliverance to people.²⁴⁰

As Asamoah-Gyadu rightly notes, “God also authenticates his power or presence in signs and wonders, especially healing”²⁴¹. People are capable of speech structuring and may be talented in good lectures, presentation etc. In charismatic churches ‘preaching takes place only in terms of dynamic of the Holy Spirit. It is the Holy Spirit who directs and guides the minister of the Word (Jn. 16:13) ... And brings all things to his/her remembrance (Jn. 14:26).

²⁴⁰ Dovlo, *Comparative Overview*, 67.

²⁴¹ Asamoah-Gyadu, *African Charismatics*, 23.

3.7. The Influence of Charismatic Churches on *Musama Disco Christo Church* (MDCC)

The coming of the charismatic churches has impacted on Ghanaian Christianity. Their peculiar innovations including the use of the media, western musical equipment, much freer forms of dressing to church and worship and gender relations, that is, women may wear trousers and not cover head in church and males and female sit together *etc.*

This section critically examines the influences charismatic churches have had on MDCC. Areas that will be covered include, dress codes, including covering of head, removal of footwear before entering the church, separation of women in their menstrual cycle, media, worship and musical equipment, taboos and preaching.

It will be essential that the term “influence” be looked at critically. It can be broadly defined as “the power to have an effect on the character of people, development, or behaviour of someone or something.”²⁴² An organization, persons, etc. must have the necessary capacity to produce an impact on another. The influence one will have on another will also depend on duration, the personality exerting the influence, a positive influence will be made if an organization or person is liked or admired. Certain influences can easily be made because it is rewarding at the end.

The influence of one thing on another brings change. Change is a common thread that runs through all organizations regardless of size and age. The stage of Ghanaian Christianity is changing very fast and as such, churches must modify quickly too. Churches that handle changes with the coming of the charismatic churches will thrive,

²⁴² Paul Procter (ed. in Chief), *Cambridge International Dictionary of English* (Cambridge: Cambridge University Press, 1995), 728.

whilst those that do not may struggle to survive.²⁴³ This section will now examine certain aspects of Charismatic churches that have influenced MDCC in Ghana.

3.7.1. Media

The liberalization and commercialization of the Ghanaian airwaves since 1992, has had a tremendous impact on the religious use of the media.²⁴⁴ Televised church services and radio programs have become increasingly widespread in the Ghanaian media. In Ghana today, there are a number of Christian televised church services that fill several airtime on various Television (TV) channels in Accra within a week.

One important phenomenon that has become part of charismatic churches in Ghana today is the appropriation of the electronic media.²⁴⁵ Paul Gifford, notes that media presentations of the new charismatic churches “are moulding what counts as Christianity” in the country.²⁴⁶

For the charismatic Churches’ the commandment by Jesus in Matthew 28: 19-20 to his disciples (popularly known as Great Commission) to go to all the nations with Gospel demands that the Christian present the Good news to all. This calls for effective communicating medium and skills. The good news must be communicated to persuade the mind of unbelievers to become believers.

²⁴³Kurt Lewin, *Understanding the Three Stages of Change*

http://www.mindtools.com/pages/article/newPPM_94.htm [Accessed March 4, 2015].

Interviews with Rev. Jonasoma E. Jehu-Appiah, immediate past Gen. Secretary and now the head of MDCC seminary Musama, January 5, and February 3, 2015. [11.00am and 9.30am] and Rev Dadzie, Head Pastor Dansoman Branch of MDCC. February 5, 2015.[7.30am]

²⁴⁴ Gifford, *Ghana’s New Christianity*, 32

²⁴⁵ David Maxwell, “Editorial” *Journal of Religion in Africa*, XXVIII/3, (1998): 255-257.

²⁴⁶Gifford, *Ghana’s New Christianity*, 33.

The charismatic churches' creativity in the use of modern media technologies such as the audio and audio visuals, creation of websites and books, have wielded much influence in Ghana and in most parts of the African continent and beyond. Undoubtedly, these uses of the mass media by these movements have impacted on the growth of Christianity in Ghana and the West African sub-region as a whole.

Aimme Semple McPherson was believed to be the first Pentecostal preacher to use the media and later Oral Roberts in the 1950s.²⁴⁷ In Ghana the formation of charismatic churches was heavily influenced by audio/visual tapes from top American preachers including Oral Roberts and Kenneth Hagin among others.²⁴⁸ Most of the teachings of these tapes were on 'Faith in God', 'God's Blessing' etc. Later, books, magazines on Demons, deliverance etc. also came in. Some of the authors include Derek Prince.²⁴⁹ One can therefore agree with Asamoah-Gyadu that from the very outset the Charismatic churches were linked to the media.²⁵⁰

Presently MDCC has gradually been influenced by the use of the media by the Charismatic churches in Ghana.

Firstly, in the past decades it was only their annual celebrations and festivals of the churches that were covered and broadcast by the electronic and print media upon invitation of the church. However in the present times, the MDCC place religious programme advertisement, post banners and hand bills, in the mass media to publicize

²⁴⁷ Robert Liardon, *The Azusa street Revival, when the fire fell: An in-depth look at the People, Teachings and Lessons*, (New York: Destiny Image Publications Incorporated, 2006), 215.

²⁴⁸ Larbi, *Pentecostalism in Ghana*, 307-308.

²⁴⁹ Abamfo-Atiemo, "Deliverance in the Charismatic Churches in Ghana" *Trinity Journal of Church and Theology* (TJCT), volume 4, number 2, (1994/95), 40.

²⁵⁰ Asamoah-Gyadu, "Pentecostal Media Images Religious Globalization in sub-Saharan Africa" *Belief in Media: Cultural perspectives on Religion and Christianity*, Peter G. Horsfield, Mary E. Hess and Aden M. Medrano, (eds.) (2004), 65-79.

and advertise for major events in the church.²⁵¹ Asamoah-Gyadu argues that "... different forms of advertisements to make their presence felt in the public space and to externalize their theology²⁵²".

Secondly, official websites that shows the varied church programmes, their branches and contact numbers, the churches mission among others have presently been built (although lacks regular update).²⁵³

Thirdly, a few MDCC pastors have also started using the mass media, especially radio stations by invitation for religious discussions. This development has moved on to officially buying airtime to propagate the good news of Jesus Christ and the doctrines of MDCC.²⁵⁴ Rev. Banaful, who hosted a weekly religious programme on a radio station in the Central region of Ghana, however, complained about the high cost of buying media airtime and difficulty in raising financial support for media programmes.

Fourthly, several youth members and leaders of ARS admitted listening to broadcast from some charismatic preachers. Some of the charismatic preachers they have been listening to include Mensah Otabil's *Living Word* (International Central Gospel Church), *Voice of Inspiration* hosted by Archbishop Nicholas Duncan Williams (Action Chapel International), Dag Heward-Mills' *Mega Word* (Lighthouse Chapel International), Gordon Kisseih's *Treasures of Wisdom* (Miracle Life Gospel Church), Charles Agyinasare's *Your Miracle Encounter* and *God's Miracle Power* (Perez Chapel International).

²⁵¹ Interviews with Rev. Jehu-Appiah, Dadzie and Rev. Banaful.

²⁵² J. Kwabena Asamoah-Gyadu, "Of Faith and Visual Alertness: The Message of 'Mediatized' Religion in an African Pentecostal context" *Material Religion*, volume 1 issue 3 (2005), 340.

²⁵³ www.musama.org.

²⁵⁴ Interview with Rev Banaful, Darkuman.

Other non-Ghanaian religious programmes include Pastor Chris Oyakhilome's *Atmosphere of Miracles* (Christ Embassy Church). Others include Matthew Ashimowolo's *Winning Ways* (Kingsway International Christian Centre, London) and David Oyedepo's *Time of Increase* (Winners' Chapel International).

Varied reasons were given by respondents with regards to why they listen to them. They include the fact that they are motivational, inspiring and encouraging.

Allen Ginsberg notes that "whoever controls the media and the images control the culture"²⁵⁵. Jim Morrison also stresses that "Whoever controls the media, controls the mind"²⁵⁶. In Ghana, charismatic churches are those that control or use the media extensively. As argued by Ginsberg and Morrison above, it can then be concluded that Duncan –Williams, Agyin Asare and many other charismatic church pastors present on the social media will invariably influence the activities of their listeners.

Finally, charismatic churches' influences can be seen through various charismatic preachers including Duncan-Williams, Eastwood Anaba and Agyin Asare, whose media recordings of prayers and words of motivation used as ringtones by many people across the country. Some members of the youth of MDCC have these prayers as their mobile phone ringtones or have such recordings on their mobile phones.

3.7.2 Dress Codes/ Covering of Head

In attending church services, members seek to look decent and well dressed. As discussed in chapter two, male members of MDCC put on plain white gown without

²⁵⁵ Allen Ginsberg, "Allen Ginsberg Quotes", http://en.thinkexist.com/quotes/allen_ginsberg. [Accessed June 22, 2015].

²⁵⁶ Jim Morrison, "Jim Morrison Quotes", http://en.thinkexist.com/quotes/jim_morrison. [Accessed June 22, 2015]

girdles for divine services.²⁵⁷ The female members do not wear gown, but are obliged to cover their head with white plain cloth for Sundays and special occasions and red headkerchief for healing services.

This religious practice has changed significantly with the rise of the charismatic churches in Ghana. The males currently don't wear the white gown to church services. The females especially the youth currently cover their hair sparingly to church services. Small handkerchiefs are used just to cover the top of their head.²⁵⁸ The wearing of trousers to church which was not allowed is now partially allowed, that is, if it does not expose her body shape. The women can now put on *bubus*²⁵⁹

3.7.3. Marriage/polygamy

Marriage is an institution which a man and a woman have acknowledged their decision to live as husband and wife by legal commitments and religious ceremonies.²⁶⁰ MDCC practice what Baeta describes as controlled polygamy. It is assumed that polygamy is a form of marriage willed by God.²⁶¹ A prospective male who is already married and has proved unable to take care of his wife or wives and children adequately, the permission to marry another is refused.²⁶²

Charismatic Churches on the other hand strictly practice monogamy. All Pastors, leaders and members are admonished to do so.

The prophet Mathapoly Moses Jehu-Appiah, (*Akaboha II*), issued a statement that all members who have more than one wife should register only the first wife as his legal

²⁵⁷ Baeta, *Prophetism*, 50.

²⁵⁸ Interviews with Rev. Jehu-Appiah, Dadzie and Rev. Banaful.

²⁵⁹ African Traditional dress, worn with a kaba (top) and trousers/slit.

²⁶⁰ J.D. Douglas (ed.) *New International bible Dictionary* (Michigan: Zondervan, Grand Rapids, 19987), 624

²⁶¹ Baeta, *Prophetism*, 58.

²⁶² *Ibid.*

wife, but should not divorce the other wives. This was to have a dire consequence on the church. Many leaders opposed this decision, arguing what will be the position especially of the other wives and children. The *Akaboha* II himself had five wives. This order was later limited to the Pastors and Prophets. This position of monogamy was however not fully complied with.²⁶³ Other respondents, however, referred to the constitution of the church which states “That polygamy does not disqualify a person to be accepted as a member...”²⁶⁴ was often misinterpreted for those who sought to practice in the church. It was rather for new members joining the church to be accepted but not old or existing members of the church.²⁶⁵

With the influence of charismatic churches many members especially the youth, refuse polygamy as practiced by the founders and even raise objections with leaders who practice polygamy. Some branches have even rejected Pastors posted to their branches who practiced polygamy.²⁶⁶

3.7.4. Removal of footwears

Removal of footwears is a religious practice the MDCC has been observing over the years. Footwear is not allowed in church and members are to leave them outside at the entrance. The MDCC holds the belief that church is a holy place and must be regarded as such as recorded in Exodus chapter 3:5, where Moses was commanded to remove his sandals for where he was standing was a Holy ground.²⁶⁷ Again, footwear carries dirt and

²⁶³ Interviews with Rev. Jonasoma E. Jehu-Appiah and Rev Dadzie.

²⁶⁴ Moses M. Jehu-Appiah (compiler), *The Constitution of the Musama Disco Christo Church*, section xxii, number 9.

²⁶⁵ Interviews with Rev. Jehu-Appiah and Rev. Dadzie

²⁶⁶ Interviews with Rev. Jonasoma E. Jehu-Appiah,

²⁶⁷ Exo.3:5. “Do not come any closer,” God said. “Take off your sandals, for the place where you are standing is holy ground.”

may enhance insanitary conditions as members kneel and prostrate during worship. This religious practice is stated in the church's Constitution.²⁶⁸

Charismatic churches on the other hand do not practice this religious belief. Members are allowed to wear their footwear to church.

There are a few changes that have occurred as a result of the rise of the charismatic churches.

Firstly, this religious practice has recently come under severe criticism from some members of MDCC, especially the youth. They claim that God's presence is everywhere, home, office, bathroom etc. and is not limited only to the church.²⁶⁹ Wearing of shoes to the church does not desecrate the temple nor hinder a person's communication with God. God is Holy and wherever He is, is Holy.²⁷⁰ Moses, when he was told by God to remove his footwears, was not in a church. Again, many members have misplaced their footwears with this religious practice of leaving footwears outside the church and others have even worn different footwears on both left and right foot.²⁷¹

Secondly, the *Akabo* II, however, around 1957 issued a statement at the I'Odomey conference, on how he has sought the permission from God for members to wear footwear to church.²⁷² The *Akabo* II, however, limited the removal of footwear to the Sanctuary or Pulpit with footwear.²⁷³ Today, members now can put on footwears to the Jubilee Temple in Mosano which is one of the Holy Places of MDCC.

²⁶⁸ Jehu-Appiah, *The Constitution of MDCC, section xxii, number 9.*

²⁶⁹ Interview with Miss Adorkoh, youth leader MDCC Chorkor branch Accra.

²⁷⁰ Interview with Miss Adorkoh.

²⁷¹ Interview with Rev. Banaful, Pastor MDCC Darkuman branch.

²⁷² 'I' Odomey conference of the MDCC refers to the general Synod of the Church.

²⁷³ Jehu-Appiah, compiler, *The Constitution of MDCC, section xxii, number 9.*

Nevertheless some of the elderly still remove their footwear before entering the church premises. The leaders, however, do not enforce such practice, especially on the youth but has been made optional, fearing they might leave to join the new, vibrant Charismatic churches.²⁷⁴

3.7.5. Music/Songs and Musical Equipment

The founder Prophet Jehu-Appiah initially frowned on the use of drums in church worship. He later had a vision in which he saw Angels in disporting themselves; he later accepted that drumming is accepted in the worship of God. Local traditional African musical instrument including, *dondo*, *mpintsin*, (traditional drums) and *afokyewa* (metal clips) are used in the church's worship services. Traditional songs popularly called *ebibindwom* among others in the local language are mostly used.

Ebibindwom is a type of music that is modeled on indigenous Akan music, such as *Adenkum*. It is centered on biblical text. The story of *Ebibindwom* (Akan Sacred Lyrics) starts with the interaction the European missionaries had with the west coast of Africa. During Rev. Thomas B. Freeman's tenure as the Reverend Minister of the Methodist Church in Cape Coast, he encouraged the non-literate members of the Church to sing *Ebibindwom* (in their local dialect), when he realized they could not participate in the singing of English hymns. *Ebibindwom*, therefore, arose from the endeavor to set Christian lyrics into existing traditional tunes.

Prophet Jehu-Appiah who was once a Methodist catechist was influenced by this type of music which he adapted in MDCC.²⁷⁵

²⁷⁴ Interview with Miss Adorkoh

²⁷⁵ Joshua Amuah and Anthony Yaw Nyamful, "Digital and Multimedia Way Out to the Preservation of *Ebibindwom*". www.theartsjournal.org/index.php/site/article/download/346/229 PDF file

There are a few changes that have occurred as a result of the influence of the charismatic churches.

Firstly, most branches of MDCC especially those in the Accra-Tema metropolis have moved on from the use of traditional instruments to modern Western musical equipment including set of drums (Jazz drums), electronic organs and guitars, trumpets etc. Most of the youth appreciate the use of the modern musical equipment because it makes church services and worship lively. To avoid the exodus of MDCC youth to the charismatic churches, the MDCC branches in selected urban centers have copied the charismatic churches by incorporating this modern musical equipment in their worship services.²⁷⁶ The Darkuman branch for example had only one traditional drum the *dondo* which the choir uses occasionally in their song ministrations. But now, all the musical equipment in the church has now been replaced with modern ones.²⁷⁷

Secondly, songs of charismatic churches' musicians have contributed immensely to Ghanaian Christianity. Contemporary charismatic church musicians, including Pastor Joe Beechem, Tagoe sisters, Esther Smith among many others, whose songs have dominated the air waves and local churches, have also found a place in MDCC.²⁷⁸

Finally, the English foreign songs used by the charismatic churches during worship service have also been copied by these selected branches of MDCC. It must, however be noted that the simple four sentence songs are often used. An example is "We thank you Lord 2x, we thank you Jehovah Almighty."

²⁷⁶ Interview with Rev Jehu-Appiah and Miss Adorkoh

²⁷⁷ Visit to MDCC Darkuman Temple Church service.

²⁷⁸ Paul Gifford, *Ghana's New Christianity: Pentecostalism in a Globalizing African Economy* (Bloomington and Indianapolis: Indiana University Press, 2004), 35.

3.7.6. Place of women

MDCC has been significant for having women in leadership positions. The founder's wife *Akatitibi* (Queen Mother) played a prominent role in the growth and development of the church. One could observe the changing status of women in the Ghanaian society which is coupled with the status of women in the traditional society. In contemporary Ghanaian society there is increasing women leadership in the Christian tradition. One of the most imperative strengths of the charismatic churches has been the change it has reinvigorated in relation to traditional perspectives of the status and role of women, both in church and the society. Presently, there have been some women preachers and Pastors and leaders who have distinguished themselves in the area of their calling. A few of them have established their own churches. They include, Rev. Christie Doe Tetteh of Solid Rock Chapel and Apostle Mrs. Lyanne Koffie of The Lord's Garden Ministries.

In some African cultures, women have been treated in the same way as children, while in others, they have been considered as less important than certain forms of property. Hasting notes that, largely male-dominated missionary churches encountered largely male-dominated African communities, and the two forms of patriarchy appeared to fit together and look down on women's participation in the church's life and activities.²⁷⁹

With the rise and influence of the charismatic churches, this traditional attitude to women, according to some leaders interviewed, appears to be a thing of the past. The charismatic churches declared much more freedom for women and resulted in a number of observable changes. The respondents explained that many women, regardless of their age, marital status or literacy level, have become vigorous servants in evangelization in

²⁷⁹ Adrian Hastings, *African Catholicism; Essays in Discovery* (London: SCM Press, 1989), 37.

the charismatic movement. Women in every congregation have been active participants in day long prayers and fasting.

Most women in MDCC are not in the minority when it comes to the Holy Spirit's gifts operation and leadership roles in the governance of the church. According to one respondent, things will even be better as the years go by. Some of these women have been given the charismatic gifts of preaching, teaching, prophecy, discerning spirits, healing and miracle working. Some are in high leadership positions. Women in MDCC are accorded with ceremonial leadership.

Brigid M. Sackey in her study of AICs in general outlines reasons why some women founders gave up their leadership role for men as follows, *status quo* and literacy, disorder of women, Pauline injunctions and dewomanization.²⁸⁰ Accordingly, the respondents noted that, the Pauline instructions that women 'must keep silent in the church' and are 'not allowed to teach' are no longer observed as they used to be. The situation has raised awareness in the church that there is no connection with masculine headship and the role of women in serving God and the church through their use of God's gifts.

Nevertheless, with the above discussion of the varied roles played by women in MDCC, one issue still stands out which limits women not only in MDCC but other AICs as well. Sackey calls this issue the "the disorder of women". This disorder includes the notion that women have "infantile mental faculties", witchcraft, menstrual uncleanness and inability to keep secrets.²⁸¹ Menstrual cycle uncleanness is an issue that creates

²⁸⁰ Brigid M. Sackey, *New Direction in Gender and Religion: The changing Status of women in African Independent Churches* (Oxford: Lexington Books, 2006), 65-69.

²⁸¹ Sackey, *New Direction in Gender and Religion*, 66-67.

ambivalence for women in MDCC.²⁸² Women are to be excluded in all church rituals and sacraments when they are in their menstrual period.²⁸³ The issue of menstrual uncleanness has got its foundations in both traditional religion and the Old Testament of the Christian Bible.

The foremost of the influence of the charismatic churches on MDCC is abandoning of the separation of women in their menstrual period. Women are no longer separated from the congregation when they are in their menstrual period. Miss Adorkoh a youth leader at Chorkor branch of MDCC notes that, “It is part of a woman’s makeup, and should not be used as a hindrance against women” in their service to God.²⁸⁴

3.7.7. Homiletics

Homiletics is broadly defined as the art and science of preparing and delivering of sermons. For it is by the art of preaching that God uses to save as recorded in 1 Corinthians 1:21 of the Bible. People need to hear God’s word through a person he has sent for people to have faith to receive salvation and healing etc.²⁸⁵ To preach comes from the Greek word *kerusso* which literally means to proclaim. Preaching or sermon delivery is an important section of a church service. Before the advent of the charismatic churches, Baeta describes the art of preaching in MDCC as “evangelistic preaching of a pronounced revivalist character....”²⁸⁶ The medium of preaching was basically *Mfantse*, which is local language of the people of the central region of Ghana.

²⁸² Dandre H. Crumbley, “Power in the Blood”: Menstrual Taboos and Women’s Power in an African Instituted Church” *Women and Religion in the African Diaspora: Knowledge, Power and Performance*, R. Marie Griffith & Babara D. Savage (eds.), (Baltimore: The John Hopkins University Press, 2006), 81-83.

²⁸³ Baeta, *Prophetism*, 54. “Among practically all the tribes in Ghana in the old days the women during their monthly period, had to live and sleep outside the house..fallen into disuse, some people practice it.”

²⁸⁴ Interview with Miss Adorkoh.

²⁸⁵ Romans 10:13-15a.

²⁸⁶ Baeta, *Prophetism*, 52-53.

An interpreter should be used when preachers find themselves in communities where they cannot speak the language of the indigenes. Certain congregations, especially in the urban centers or during anniversaries, even interpret the preaching in about three or more different languages.

There are, however, some few notable changes that have occurred as a result of the influence of the charismatic churches

Presently, most MDCC preachers carry themselves just like the charismatic preachers when delivering sermon. They manage to add the English language very often although the preaching officially is being done in a local language. They often use charismatic preachers terminologies like ‘Can you hear me!’, ‘If you believe say Amen!’, ‘Are you here ?’, ‘Hello!!’ ‘Hi!!’ and the like.²⁸⁷ In an interview with Rev. Banaful the head Pastor at Darkuman branch indicated that, our members listen and admire some of these charismatic churches. We ought to do something different from the past and cause our members especially the youth not to move to these newer churches’. He states further “we are in a changing world so we have to change to meet the modern times else we would lose all our members”²⁸⁸.

3.8. Conclusion

This chapter has discussed briefly and traced revivals and renewals in Christianity. It also examined Pentecostalism and what it is all about, both worldwide and in the Ghanaian context. The historical background of the charismatic churches, the factors leading to their emergence and development were also discussed. The types of charismatic churches and their theology were all examined.

²⁸⁷ Interviews with Rev. Jonasoma E. Jehu-Appiah and visit to church service at Dansoman branch.

²⁸⁸ Interview with Rev. J.A Banaful, Head Pastor MDCC Darkuman branch.

The last section discussed the influence of the charismatic churches on MDCC. From the discussions done in this chapter, one could observe the changes that have occurred in MDCC after the emergence of the charismatic churches in Ghana. The circumstances, place and time which led to this influences may vary, but one can point to the coming of the charismatic churches in Ghana as a major determinant factor. The next chapter will discuss the influences of the charismatic churches on Apostles' Revelation Society (ARS).

CHAPTER FOUR

THE INFLUENCE OF CHARISMATIC CHURCHES ON APOSTLES'

REVELATION SOCIETY (ARS)

4.1. Introduction

This chapter examines the charismatic churches influence on ARS. This study as stated earlier in the first chapter is underpinned with the theoretical framework of “Religion and innovation”. It was obvious that some religious aspects of ARS which came in contact with the vibrant and newer charismatic churches, slowly but surely has gone through a process of innovation and some levels of changes has taken place within the movement. Depending on the prevailing circumstances some religious practices will inevitably be adapted or modified.²⁸⁹

As noted earlier in the previous chapter the charismatic churches have made a definite impact on the church in Ghana today. Almost all the mainline and Pentecostal churches in Ghana have been affected in one way or the other.²⁹⁰ The charismatic churches on the other hand through the process of exchange also are influenced by the existing churches.²⁹¹

Accomplishment in any church or organization entails growth, and growth entails change. ARS which began as a small church or movement in the Volta region of Ghana has rapidly grown and spread to almost all the regions of Ghana, neighboring countries and in Europe.²⁹² This success of the church necessitates changes and innovations in

²⁸⁹ Elizabeth Amoah, “African Spirituality, Religion and Innovation,” (Paper presented at the Ninth Annual BASRE Lecture 1998, British Association for the Study of Religions, Occasional Papers, 1.

²⁹⁰ Abamfo O. Atiemo, *The Rise of the Charismatic Movement in the mainline Churches in Ghana* (Accra: Asempa Publishers, 1993), 1.

²⁹¹ Cephas Narh Omenyo, *Pentecost outside Pentecostalism: A study of the developments of Charismatic Renewal in the Mainline Churches in Ghana*. (Zoetermeer; Boekencentrum Publishing House, 2006), 6, and Amoah, *Religion and innovation*, 1.

²⁹² <http://apostlesrevelationsociety.org/> [Accessed April 2, 2015].

religious practices and leadership in the church.²⁹³ To accomplish this, selected areas which will be covered to include the media, dress codes/covering of head, and marriage/polygamy, removal of footwear, worship, music, songs and musical equipment, practice of sacrifice, place of women and homiletics.

4.2. Influence of Charismatic Churches on Apostles' Revelation Society (ARS)

4.2.1. Media

Writing on charismatic churches and the media, Donald Miller posits that one of the key strengths of the charismatic churches is that they are “successfully mediating the sacred, bringing God to people and conveying the self-transcendence and life-changing core of all true religion²⁹⁴”. We live in an era where constant technological and social changes take place. This technology includes radio, television, internet, mobile phones with its accompanying applications and the like.

J. K. Asamoah-Gyadu, writing on the use of media and religion, also notes that “modern African New religious movements, including many of non-Christian persuasion, make wide and extensive uses of modern mass media technologies in the dissemination of their messages²⁹⁵”. He continues to argue that charismatic churches “have completely transformed the African religious landscape partly through their innovative appropriation of media technologies and forms²⁹⁶”. He further states that the new religious movements view themselves as being in competition with the older and more established churches

²⁹³Rosalind I. J. Hackett, “Thirty Years of Growth and Change in a West African Independent Church: A Sociological Perspective” in *Journal of Religion in Africa* volume 11, Fasc. 3, 1980, <http://www.jstor.org/stable/1581414> [Accessed March 5, 2015].

²⁹⁴ Donald Miller, *Reinventing American Protestantism: Christianity in the New Millennium*, (Berkeley, Los Angeles and London: University of California Press, 1997), 3.

²⁹⁵ J.K. Asamoah-Gyadu, “Pentecostal Media Images and Religious Globalization in Sub-Saharan Africa” in *Belief in Media: Cultural Perspectives on Media and Christianity* (eds. Peter Horsfield, Mary E. Hess and Adan M. Medrano), Ashgate Publishing Limited, 2004, 65.

²⁹⁶ J.K. Asamoah-Gyadu, “Catch the Anointing” Mediating supernatural power through enchanted tapes texts and tapes in Africa” *African Communication Research*, volume 2, number1, (2009).

and therefore make extensive use of the media to have their fair share of the religious space.²⁹⁷

On the media generally, Marleen De Witte also observes that “Media technologies like television and film can make things and persons more beautiful and attractive than they really are, while at the same time presenting them as true and accessible...and makes people desire to follow them²⁹⁸”.

Charismatic churches and their leaders’ constantly seek attention with their message and their presence through the media. Founder’s birthdays, revivals meetings, seminars, all-nights prayer meetings are all advertised in the media, to make their presence felt within the Ghanaian community. Currently, several charismatic churches own FM radio and television stations which they use to propagate the Gospel and other church activities. They include Perez Chapel’s “Precious TV”, Action Chapel International’s “Dominion TV”, Fruit of Christ’s “Rock TV”, Light House Chapel’s “Sweet Melody FM” etc. All based in Accra.

The importance of the use of media can be found in scripture. In Matthew 28:18-19, Jesus’s Great Commission to the disciples was to go forth into the world preaching, baptizing in the name of the Father, of the Son and the of Holy Spirit and teaching them all that Jesus had taught. Christians cannot be detached from the commandment to go out and evangelize. It is what the church is. The mass media immensely assists individual Christians and the church to fulfill this Great Commission. It allows the church to reach out and to engage with them openly and honestly. Having a mass and social media

²⁹⁷ Asamoah-Gyadu, *Pentecostal Media*, 65

²⁹⁸ Marleen De Witte, “Altar Media’s Living Word: Televised Charismatic Christianity in Ghana” *Journal of Religion in Africa*. volume 33, Fasc. 2, Religion and the Media (2003).

strategy is no longer an option for the church. On the importance and necessity of the media and the church, Matt Brown²⁹⁹ notes three issues;

First, discipleship needs more than a weekly service, secondly media allows us to reinforce what God is saying, thirdly media keeps you on your toes, and finally it allows you to reach outside your church.³⁰⁰ Several youth members during interviews affirmed this position³⁰¹

On the use of the media, the church is only left with two possibilities, embrace media as a tool that can be used in the dissemination of the Gospel, meeting the needs of people, and overall Kingdom work, or reject this medium.³⁰² Several respondents affirmed that leading people to a relationship or a greater relationship with Christ is the churches' duty and the media plays a significant role in it.³⁰³

ARS has gradually been influenced by the charismatic churches' innovative use of the media in Ghana for the propagation of the Gospel of Jesus Christ.

Firstly, some ARS pastors have started using the media, especially radio stations through invitation for religious discussions.³⁰⁴ This use of the media, however, has not yet reached the point where they officially buy airtime to propagate the good news of Jesus Christ, as well as the doctrines and activities of ARS. Some of the Pastors and leaders during interviews, however, complained about the high cost of media airtime and the difficulty in raising financial support for media programme. There are some agitations

²⁹⁹ Matt Brown is an evangelist and founder of Think Eternity, an evangelistic nonprofit. He and his wife minister to over a hundred thousand people on several social media accounts on a near-daily basis.

³⁰⁰ <http://www.studentministry.org/social-media-important-church/> [Accessed March 24, 2015]

³⁰¹ Focus group discussion with youth groups of Musuku branch. April 2, 2015.

³⁰² Mike Holmes, *How important is social media in Church Growth?*

<http://churchbrandarchitects.com>. [Accessed February 16, 2015].

³⁰³ Focus group discussion with youth members, Musuku branch. April 2, 2015.

³⁰⁴ Focus group discussion with youth members, Pig-farm. April 10, 2015.

of some members especially the youth to have their church also in the media landscape just as most of the charismatic churches are doing.³⁰⁵

There have been suggestions by some leading members of the church for the church to have its own FM radio station. In an interview with Dr Sanedza on the opening of an ARS FM station, he noted that “it may come on sooner than later³⁰⁶”.

Secondly, several members, especially the youth, affirmed that they regularly listen and watch some selected charismatic preachers. Some of the preachers they listen to include Mensah Otabil’s *Living Word* (International Central Gospel Church), Sam Korankye Ankrah’s *Power in his Presence* (Royal House Chapel International), Christie Doe-Tetteh’s *Solid Rock* (Solid Rock Chapel International) and Gordon Kisseih’s *Treasures of Wisdom* (Miracle Life Gospel Church). Some Nigerian preachers include Prophet T. B. Joshua’s *The Voice in the Synagogue*, and Pastor Chris Oyakhilome’s *Atmosphere of Miracles* (Christ Embassy Church).³⁰⁷ These sermons are mainly in English.

Varied reasons that were given for listening to the televised programmes of these charismatic churches were the same as those of MDCC. Including, the views that the messages televised for consumption are motivational, inspiring and encouraging among others. A member testified of a healing miracle he had received through faith by touching the screen as was instructed by a preacher.

In these religious broadcasts those who are sick in any part of their bodies may be asked to lay hands on wherever they may be ailing or touch the screen of a TV set as the

³⁰⁵ Focus group discussion with youth members. Pig-farm. April 10, 2015.

³⁰⁶ Interview with Dr. Sanedza, Leader, Musuku branch, April 21, 2015.

³⁰⁷ Paul Gifford, *Ghana's New Christianity, Pentecostalism in a Globalising African Economy* (London: C. Hurst & Company limited 2004), 31.

preacher prays for their healing. Asamoah-Gyadu asserts the fact that on “several occasions Agyin Asare would open his palms and ask viewers looking for healing to place their own open palms into his on the TV screen as he prays for them. The belief is that as they place their open palms into his, there is transference of “healing anointing” to the sick through the screen.³⁰⁸

Thirdly, some decades ago, it was only the annual celebrations and festivals of ARS, which were covered by the media upon invitation of the church. Presently the larger metropolitan branches especially show signs of increasing influence of the usage of the media by heeding to the calls of their large percentage of young and educated members to 'keep pace with the times'. Gradually more and more attention is directed to the media and publicity. Overhead banners and hand bills for major events in the church are now being used. Again, as stated earlier ARS seeks to own its own FM station to help propagate the Gospel, activities and doctrines of the church, just as many charismatic churches are doing.³⁰⁹

Finally, official websites in recent times are being built by some AICs including ARS. These websites, however, lack regular update of current church activities and programmes.³¹⁰

4.2.2. Dress Codes/Covering of Head

In attending church services, members seek to be decently dressed. As discussed in chapter two, male members wear plain white robes without girdles for divine services.³¹¹

³⁰⁸ Asamoah-Gyadu, “Anointing through the Screen: Neo-Pentecostalism and Televised Christianity in Ghana”, *Studies in World Christianity* 11(1), (2005), 23.

³⁰⁹ Focus group discussion with youth members. Pig-farm. April 10, 2015.

³¹⁰ <http://.facebook.com>.>Apostles-Revelation and www.arslondon.com

³¹¹ Christian G. Baeta, *Prophetism in Ghana: A study of some 'spiritual' churches* (London: SCM Press Limited, 1962), 50.

The female members do not wear robes, but are obliged to cover their head with white plain cloth for Sundays and special occasions and red head kerchief for healing services.

In several Ghanaian ethnic customs, it is not regarded as appropriate for a woman to overtly expose any part of her thighs. The Ghanaian society frowns upon any immoral type of dressing such as wearing of short skirts and dresses that expose sensitive parts of a lady or man. Another strongly held convention in ARS is that shorts and trousers are unsuitable as women's attire, and female members are therefore cautioned against wearing this in church or in public. These limitations on shorts and trousers for women and short skirts apply to visitors who come to ARS church services as well.³¹²

The reason women in ARS cover their heads during worship with head gears is based on the Bible's teaching in 1 Corinthians 11:2-16. This passage teaches that women are to cover their head and the men are not to cover their heads during worship.

Charismatic church women don't wear any special uniforms nor cover their head during worship. Uniforms or robes may be worn by the church choir or special anniversary clothes or T-shirts, which members wear during such occasions or festivities. For charismatic churches the frequent claim is that I Corinthians 11:2-16 only examines the local customs of the societies in the area of Corinth. The wearing of a head wrapper, we are told, was a public practice in those days and in that province. Hence, Apostle Paul was purely telling women not to go against social customs and cause offense to those in the community.

This religious practice of wearing robes and the covering of head during worship in ARS has changed significantly with the rise of the charismatic churches.

Firstly, the male members no longer wear the white gown to church services.

³¹² Interview with Dr. Sanedza Leader, Musuku branch, April 21, 2015.

Secondly, the females especially the youth currently cover their hair sparingly to church services. Small handkerchiefs are used to cover the top of their head.

Finally, the wearing of trousers to church which was not allowed is now partially allowed. The women can now put on *bubus*.³¹³

4.2.3. Marriage/polygamy

The subject of polygamy has presented an intense debate as it is demonstrated by a number of articles and books written on the matter. During the course of the history of the church, the issue of polygamy has been extensively disputed among varied theologians. While Aquinas and St. Augustine endorsed polygamy,³¹⁴ John Calvin on the other hand argued that polygamy was prohibited by God. In Malachi 2:15 God talks about matrimonial fidelity, which the Jews were violating by their polygamy. For the purpose of correcting this fault, He calls that pair, consisting of man and woman, which God in the beginning had joined together, one man, in order that every one might learn to be content with his own wife.³¹⁵ Julius K. Muthengi notes that polygamy hinders domestic peace by creating inferiority complex within each of the wives.³¹⁶

Polygamy is a term which comes from two words meaning “many marriages”. The marriage of one man and two or more women, which is technically known as polygyny, has been a normal and accepted institution in most African societies.³¹⁷ Barret has argued

³¹³ African Traditional dress, worn with a top (*Kaba*) and trousers/slit.

³¹⁴ David B. Barrett, *Schism and Renewal in Africa* (Nairobi, Kenya: Oxford University Press, 1968), 116-117.

³¹⁵ <http://whatdidjohncalvinsayaboutpolygamy.blogspot.com/> [Accessed June 4, 2015].

³¹⁶ Julius K. Muthengi, “Polygamy and the church in Africa: Biblical, Historical, and Practical Perspectives” *Africa Journal of Evangelical Theology* Machakos: Kenya, volume 14.2, 1995.

³¹⁷ John S. Mbiti, *African Religions & Philosophy* (Oxford: Heinemann Education Limited, 1969)138-139.

that, it is a necessary element, for it is a matter of prestige for men, a safety guarantee for men and the base of family, clan and tribe.³¹⁸

Polyandry, on the other hand, is marriage where a woman is married to more than one husband. Polygyny is wide spread while polyandry “is almost a foreign phenomenon.”³¹⁹ The opinion of African marriage as being primarily polygamous is echoed in the writings of Western scholars and missionaries as well as African writers.³²⁰ The subject of Christian marriage is multifarious, and it has been debated throughout the history of African missions.

Douglas J. Falen notes that there are three main tensions that arose in the argument between western missionaries and African marriage practices.

Firstly, western missionaries struggled with establishing the ideals of romantic love and unconventional behaviour in the face of what they alleged as the unromantic, duty-oriented style of African marriage.

Secondly, many missionaries’ misunderstood African customs of marriage payments. They saw these dealings as the purchase of a bride.

Thirdly, most western missionaries felt they were in a steady battle to uphold monogamy and exterminate polygamy. Although these three issues are interrelated, the strongest and most lasting point of tension has been the difficulty of polygamy.³²¹

³¹⁸ Barrett, *Schism and Renewal*, 116-117.

³¹⁹ Cited by Julius K. Muthengi, “Polygamy in the Church in Africa: Biblical, Historical and Practical Perspectives” *Africa Journal of Evangelical Theology* volume 14, 2, (1995), 56.

³²⁰ Mbiti, *African Religions & Philosophy*, 138-139

³²¹ Douglas J. Falen, “Polygyny and Christian Marriage in Africa: The Case of Benin” *African Studies Review* volume, 51, number 2, (2008), 52. <http://www.jstor.org/stable/27667340> [Accessed April 20, 2015].

The dialogue seems to have emerged when western missionaries to Africa expanded their missionary exploits in the nineteenth century (C19th). As one missionary put it in 1914, "Not only the most pressing, but the most puzzling, the most insistent, the most far-reaching of problems, is that of Christian marriage in the heathen world"³²². The principal issue was polygamy,³²³ described by other missionaries as one of the "chief obstacles" and "strongest hindrances" to evangelization in Africa.³²⁴

Today, there are numerous Christian denominations in Africa, each with its own philosophy of marriage, and individual churches, priests, and pastors may enforce rules with varying rigors. Many of these churches both established and independent do reject polygyny and criticize polygyny-permissive denominations. Nevertheless, there are many examples of congregations that position themselves on the other side of the issue.³²⁵

Despite the fact that monogamy, polygyny, and polyandry are often known by distinct terms in African languages, monogamy represents the greater part of marriages, polygyny is seen as the most distinctive feature of sub-Saharan African marriage. This view of marriage suggests an abstract divide pitting traditional African marriage against modern Western or Christian marriage.

ARS on the other hand was lenient to polygamous families and accepted them into the church. ARS like most AICs including MDCC practice what Baeta describes as

³²² Adrian Hastings, *Christian Marriage in Africa*. London: SPCK, 1973, 5. Cited by Douglas J. Falen, "Polygyny and Christian Marriage", 53.

³²³ James Amanze, *African Christianity in Botswana: the case of African independent churches* (Mambo Press, 1998), 54.

³²⁴ Cited by Falen, *Polygyny and Christian*, 35

³²⁵ Charles K.N. Wovenu *The fundamental Teachings about the Apostles Revelation Society* (Accra: The Guinea Press Ltd, 1950), 33-36

controlled polygamy.³²⁶ Wovenu notes that “What I teach is that a monogamist should never take a woman in addition to his wife and a polygamist should never divorce his wives and become a monogamist because he wishes to be a Christian.”³²⁷ ARS of Ghana has stated in its articles of faith and declaration, “We believe that (as an African Church) polygamy is not a mortal sin.”³²⁸

Charismatic Churches on the other hand strictly practice monogamy as Jesus taught his disciple in Matthew 19:4-9. All Pastors, leaders and members of charismatic churches are admonished to do so. Pastors and leaders of Charismatic churches frown upon polygamy. In ARS, other respondents, however, referred to the writings of the Prophet which states “That monogamy is a man-made law and should be distanced from the commandments of God.”³²⁹ This teaching was often misinterpreted for those who sought to practice polygamy in the church. It was rather for new members to be accepted but not old members.³³⁰

With the rise and influence of charismatic churches and their strong opposition to polygamy, it has influenced many members of ARS especially the youth, to refuse even the limited polygamy as practiced by the founders and practice strict monogamy and even raise objections to leaders who practice polygamy.³³¹

³²⁶ Baeta, *Prophetism*, 58.

³²⁷ Wovenu, *The fundamental Teachings*, 35.

³²⁸ Wovenu, *The fundamental Teachings*, 33-36

³²⁹ Dickson O. Abrokwah, *Teachings and writings of C.K.N. Wovenu* (Tadzewu: ARS International Headquarters, 1970), 60-61.

³³⁰ Dr. Sanedza, Interview, Leader in Musuku branch, April 21, 2015.

³³¹ Sanedza, Interview, Leader in Musuku branch, April 21, 2015.

4.2.4. Removal of Footwears

Religious practices of ARS begin at the entrance of the chapel. Removal of footwear is a religious practice that has been observed over the years. Wearing of footwear is not allowed in church, members are to leave them outside at the entrance.

Here the shoe partakes of the character of the profane, representing the earthly in disparity with the Holy. Removing the shoes signifies putting off something profane, which is mandatory on those who approach the Holy.³³² The church is holy and must be regarded as such as recorded in Exo.3:5,³³³ and Joshua 5:15, when Moses encountered God in the burning bush and when Joshua, Moses' successor was commanded to remove his shoes.³³⁴ The Levites, whose occupation was to carry the vessels of the Tabernacle, were mandated to take off their shoes while accomplishing this holy service. The priests also were to be barefooted when performing their service in the sanctuary. Only with bare feet should one draw near to a place dedicated to God.

Footwear was used in the past not only as an item of dress but also for symbolic purposes. The shoe denotes supreme power and possession. According to Den Pantoffel Schwingen, it is a well-known proverbial expression marking off the shoe as the symbol of power.³³⁵ The shoe is thus accorded an importance equaling that of the foot. The foot signifies domination. Hence the victor puts his foot on the vanquished to symbolize the victory which has been won: "...So they came forward and placed their feet on their necks," (Josh. 10. 24) was the order Joshua gave to his victorious warriors to place their feet on the necks of the defeated men, to indicate that the enemy had been defeated for

³³² Jacob Nacht, "The Symbolism of the shoe with special reference to Jewish sources" *The Jewish Quarterly Review*, New Series, volume 6, number 1 (July, 1915), 1. <http://www.jstor.org/stable/1451461> [Accessed April 15, 2015]

³³³ Exo.3:5. "Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground."

³³⁴ Joshua 5:15 The commander of the LORD's army replied, "Take off your sandals, for the place where you are standing is holy." And Joshua did so.

³³⁵ Nacht, *The Symbolism of the shoe*, 2.

all time to come. Nevertheless, some leaders during interviews noted that footwear carries dirt and may enhance insanitary conditions as members kneel, prostrate etc. during worship. God is Holy and wherever He is, is Holy.³³⁶

This practice can also be found in traditional African practice. It is observed by clients who visit the shrine to meet the priest or priestess for assistance. The shrine is seen as a holy place; therefore no footwear should be worn when one enters.³³⁷ Eugene Nida observes that when persons adopt a new religion “they give new meaning to old traits or they attach old meanings to new traits.”³³⁸ New meaning has been given to an old practice.

The removal of footwear before entering the chapel, was initiated by the founding Prophet Wovenu, and is still practiced by ARS. This practice is based on the discussions above. Despite its inherent physical difficulties that have been brought to the fore by members and also by visitors who are invited to assist the church fundraising wedding attendance etc., this practice continues. Student groups of ARS observe this practice on various campuses during church meetings. Again, although they are in foreign land, branches of ARS in Europe and the America continue to observe this religious practice.³³⁹

Many members have misplaced their footwears when left outside and others have even worn different footwears on both left and right foot.³⁴⁰

³³⁶ Pastor Paul, Interview, Pigfarm [March 9, 2015]. .

³³⁷ John S. Mbiti, *Introduction to African Religion* (London: Heinemann Educational Books Limited, 1975), 161-162.

³³⁸ Cited by Elizabeth Amoah, *African Spirituality, Religion and Innovation*, British Association for the Study of Religions, Occasional Papers Ninth Annual BASRE Lecture 1998, 3.

³³⁹ Interviews with Dr. Sanedza leader in Mususku-37 ARS branch,

³⁴⁰ Pastor Paul, Interview, March 9, 2015. Pigfarm

The charismatic churches encourage their members to wear their footwears to church. Wearing of the footwears does not desecrate the Temple of the Lord, neither does it hinder God's presence in their midst.

The influence of the charismatic churches has brought about some level of changes in this religious practice of ARS. In ARS presently, exceptions to the removal of footwear are sometimes given to some important personalities in the society who are not members that visit them during worship. The exemptions given to visitors include Government officials and ministers of state etc. who have been invited to a function of the church. They are the leaders of the society and such privileges are accorded them. The other category given exceptions are chiefs who are either members or are invited to functions. Chiefs traditionally are not to walk barefooted. It is a taboo for him/her to be found in a barefooted state. A chief seen barefooted in public signifies distoolment by the traditional community.³⁴¹ Chiefs who visit ARS, are permitted to wear their footwears during worship.³⁴²

4.2.5. Music/Songs and Musical equipment

Music was a significant component of both the temple and synagogue worship in the Old Testament Biblical period. Indisputably this music and its forms influenced the form and use of music in the early Christian church. In the fifteenth and nineteenth centuries, missionaries from Europe and North America carried to Africa various Western forms of music and worship.

Most of the churches that were founded in Africa in the course of the global spreading of Christian mission during the colonial era have gone through considerable music-cultural

³⁴¹ Kofi Asare Poku, *West African Traditional Religion*, (Accra: FEP International Private Press Limited, 1978), 74-76.

³⁴² Interviews with Dr. Sanedza.

change during the post-colonial period. In their early years the music cultures of churches founded by Western missionaries were often more or less dominated by spiritual music imported from, or modeled on the Western art music custom.³⁴³

To establish Christianity in Africa, missionaries saw some African practices including songs, singing and dancing as primitive and needed to be eradicated. Madimabe Mapaya notes that, “...missionaries placed a strict ban on all forms of native music, musical instruments, and rhythmical devices, which were feared would encourage the people in their old practices³⁴⁴”. Such was the environment in which early Christian missionaries’ encountered indigenous African music as something to be exterminated.

Ephraim Kɔ ku Amu³⁴⁵ (13 September 1899 – 2 January 1995), in 1927, was inspired by the content of a journal published by the West African Students' Union (WASU). He decided that he would wear African dress with pride. He decided not to wear warm unsuitable European clothes in tropical Africa. He made efforts to make the Christian church service more meaningful to African worshippers who were ashamed of their African clothing, language, music and even their African names. As part of his ingenuity and creativity Amu introduced bamboo lutes- *odurogyaba*, *odurogya* and *atε tε nbε n*.

In 1931 after Amu preached wearing his African attire on a Sunday, he was summoned to appear before the church court. The Rev. Peter Hall told Amu, "We were taken aback to see you conduct Sunday service in a native cloth. We hope you will not do this

³⁴³ Jan Hellberg, “To worship God in our way: disaffection and localization in the music culture of the Evangelical Lutheran Church in Namibia” *Journal of the Musical Arts in Africa*, 7:1, 2010. 17. DOI: 10.2989/18121004.2010.575987, <http://dx.doi.org/10.2989/18121004.2010.575987>. [Accessed February 15, 2015].

³⁴⁴ Cited by Madimabe Mapaya “Music Traditions of the African Indigenous Churches: A Northern Sotho Case Study” *Southern African Journal for Folklore Studies* volume 22, 2, (2012), 80.

³⁴⁵ Ephraim Kɔ ku Amu was a Ghanaian composer, musicologist and teacher. He was born on September 13, 1899 at Peki-Avetile (also called Abenase) in the Peki traditional area of the Volta Region.

again³⁴⁶". Amu therefore in his polite manner took leave of the church session but decided in his heart to continue to work in the church as a catechist and music teacher rather than to become a minister of the Gospel to accept wearing unsuitable European dress.³⁴⁷

ARS in similar manner emerged to preserve some of the indigenous musical practices that would have otherwise faced extinction. Songs, rhythms, lyrics and dance, is much closer to the hearts of Africans than that of the Christian missionaries. For example, the rhythm of the western hymn does not evoke dancing feelings. A similar discontent was expressed eloquently by Bishop Desmond Tutu, referring to imported Western expressions of Christianity to which South Africans are able to adapt greatly but not fully: 'deep down inside, you have something which says, "This does not touch the wellspring of my psyche³⁴⁸". This situation in South Africa was not different from other African countries including Ghana. Such disaffection is the driving force of processes of localization in Christian churches, the process in which music-cultural change plays a crucial role.³⁴⁹ However, clapping and drumming in the African ways change the hymn into something worth dancing.

Music is essential to the worship of the church, for it is frequently used to express the liturgical text. In ARS routinely, one quarter of the time in a worship service is spent in singing. Music in ARS is accompanied with clapping and local traditional African musical equipment including, *dondo*, *mpintsin*, *clap sticks*, *bells*, *afokyewa* etc.

³⁴⁶ Omenyo, *Pentecost outside Pentecostalism*, 65. And https://en.wikipedia.org/wiki/Ephraim_Amu [Accessed June 22, 2015].

³⁴⁷ *Ibid.*,

³⁴⁸ Gregory F. Barz, *Performing Religion: Negotiating Past and Present in Kwaya Music of Tanzania* (Amsterdam: Rodopi, 2003), 107.

³⁴⁹ Barz, *Performing Religion*, 107.

Torkornoo notes that Prophet Wovenu by divine revelation instituted African drumming, singing and dancing group in the church for praise and worship to glorify God.³⁵⁰

ARS uses these traditional musical instruments and the blending of traditional music and dance patterns with gospel lyrics. This, A. Agordoh describes as contemporary *genre* of music.³⁵¹ Elom Dovlo also aptly states that, “ARS liturgy is rich in African imagery and symbolism. It incorporates forms of singing with drums and African musical instruments which are adapted to scriptural lyric...The great Ewe poet Hesinor Vinorko Akpaloo Akpa converted and joined the ARS in 1964 bringing into the church his rich repertoire and gift in traditional composition³⁵²”.

Wovenu notes that, many “looked down upon... drumming and dancing at their places of worship with utter contempt³⁵³”, these cultural practices were seen by many as heathen and uncivilized.³⁵⁴ Wovenu eliminated the satanic *motif* and elevated and sanctified them to be used to God’s glory.³⁵⁵ From the ARS’s point of view, if a song is not danced to, it creates a feeling of emptiness. ARS strive to perform their spirituality in ways that they consider relevant in their local cultural context.³⁵⁶

The Swedish musicologist Krister Malm defined “localization” as a process in which a group of people adopt a cultural element (for instance, a musical style) from a different culture and modify it, bringing it closer to their own culture and giving it new meanings in the process.³⁵⁷ By localization it means a method in which members in one cultural

³⁵⁰ Wovenu, *Teachings and Writings*, 19.

³⁵¹ A.A. Agordah, *Studies in African Music*, (Ho: New Age Publication, 1994), 21.

³⁵² Elom Dovlo, “Apostles Revelation Society” in *Encyclopedia of New Religious Movements* (London: Routledge Taylor and Francis Group, 2006), 35.

³⁵³ Wovenu, *Teachings and Writings*, 19.

³⁵⁴ D. E. K. Amenumey, *Outstanding Ewe of the 20th Century: Profile of Fifteen Firsts* (Accra: Woeli Publishing Service, 2001), 152.

³⁵⁵ Wovenu, *Teachings and Writings*, 19.

³⁵⁶ Cited by Hellberg, *To worship God in our way*18.

³⁵⁷ *Ibid.*, 63.

sector that is more or less controlled by imported cultural elements, bring this sector closer to the surrounding culture.

African indigenous musical culture is rich in vocal music and dance, with a variety of instruments that are most often used to enhance singing and dancing, but in some cases are played separately. Communal music making is more common than individual performance. In pre-colonial times music making was embedded in the local way of life and related to the total cosmology of the people. Distinct, but interrelated, categories of music existed for use in connection with specific social situations, each with *repertoire* that carried meanings relevant to the persons involved.³⁵⁸

The charismatic churches influence in this religious practice is immense.

Firstly, most branches of ARS, especially those in the Accra-Tema metropolis, in order to let their members, especially the youth to stay in the church, have been influenced by the charismatic churches. They now use modern Western musical equipment like set of drums (Jazz Drums), electric guitars and organs. This modern musical equipment make church services and worship lively and also have contributed significantly for most of the youth to stay in the ARS.³⁵⁹

Secondly, some of the American and European worship and praises songs, sung by the charismatic churches have gradually found their way into ARS worship services include: “We Glorify thy name 2x Oh my Lord we Glorify thy name”, and “Ancient of days, ‘as old as you are’, 2x you remain the same”, You are wonderful, you are worthy Oh Lord,” 2x.

³⁵⁸ Minette Mans, *Ongoma! Notes on Namibian Musical Instruments* (Windhoek: Gamsberg Macmillan, 1997), 24.

³⁵⁹ Interview with Dr. Sanedza and Pastor Paul.

Finally, charismatic gospel artists whose songs have filled the air waves and local churches have also found its way in ARS.

4.2.6. Place of Women

On the role of women, Philomena Mwaura notes that, the attraction of women to Christianity was not restricted to the initial period. She continues to argue that women today continue to dominate the church in mainline churches, AICs, Pentecostal and charismatic churches.³⁶⁰ The place of women in the church is particularly a disputed topic in contemporary society and in the church. While others see all humans as equal according to the scriptures, others place large limitations on them.

One of the most imperative strengths of the charismatic churches has been the changes it has reinvigorated in relation to traditional perspectives of the status and role of women, both in church and the society. This assertion is usually based on scriptures which reads “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”³⁶¹ In some African cultures women have been treated in the same way as children, while others have been considered as being less important than certain forms of property. Mwaura, however, notes that “Women all over the world are the pillars, they witness to the image of God within them and the hope and renewal for the Church rests within this witness”³⁶²

ARS have in several ways elevated the role of women, as many of their churches are led by women, or play prominent roles. An example is *Mama Kekelifia I*, the queen of ARS

³⁶⁰Philomena Mwaura, “Gender and Power in African Christianity: African Instituted Churches and Pentecostal Churches, *African Christianity: An African Story*, Ogbu Kalu (ed.) (Tretton: Africa World Press, 2007), 260.

³⁶¹ Galatians 3:28.

³⁶² Philomena Mwaura, “Empowerment of Women, The Role of the Church.” A Paper Presented at The African Theological Fellowship Consultation at Akrofi Christaller Memorial Centre. Akropong Akuapem. 1997.

and Bishop Wovenu-Gokah who is the second in command of the church and also head of the Burma Camp, 37-military hospital, Musuku branch. Women serve as “mothers,” “prophetesses,” and “overseers”. Women, in ARS, as in most AICs, are in the majority. In recent times, there are several of them who are now “Bishops” with many male Pastors serving under them.

The charismatic churches declared much more freedom for women and it resulted in a number of observable changes. Some charismatic Pastors in interviews explained that many women, regardless of their age, marital status or literacy level, have become vigorous servants in evangelization in the charismatic movement. Women in every congregation have been active participants in day long prayers and fasting.

The same way most women in ARS are not in the minority when it comes to gifts operation and leadership roles in the liturgy of the church. This, many respondents say, will even be better as the years go by. Some of these women have received the charismatic gifts of preaching, teaching, prophecy, discerning spirits, healing and miracle working. Accordingly, Pastors and leaders interviewed noted that, the Pauline instructions that women ‘must keep silent in the church’ and are ‘not allowed to teach’ are no longer observed as they used to be. The situation has raised awareness in the church that there is no connection between or confusion with masculine headship and the role of women in serving God and the church through their use of God’s gifts.

Nevertheless, in ARS, one can observe certain weakness in the role of women in the church. Men and women sit separately during church services.³⁶³ Members also dance in front of the altar separately, except during periods when the Holy Spirit moves people in a different way. Women are excluded in all church activities or public functions when

³⁶³ Baeta, *Prophetism*, 52.

they are in their menstrual period.³⁶⁴ For example menstruating women sit under a big tree during church service at the “Pigfarm” Branch of the church. They also sit in a make shift shed at the Musuku-Burma Camp branch. Music box speakers are however brought close to them to enjoy the service. Some women leaders however avoid coming to church entirely during these times.³⁶⁵ This practice by ARS is based on the Biblical teachings found in Leviticus 15:19-30. The biblical law states when a woman menstruates she is unclean for seven days. These basic regulations seem harsh/impractical to a modern woman who does not allow herself, or cannot afford, time out during her period of menstruation.

Everywhere in western society today, there is evidence of a growing awareness of the feminine quality in life. Behind this is a deep spiritual insight concerning the nature of human life in relation to the balance of its masculine and feminine qualities. Contemporary psychological thought has done much to rediscover the need for this balance and to uncover the gap between it and the stereotypes of 'masculine' and 'feminine' distinctions.

In ARS, however, this religious practice of separation of women in their menstrual period has come under severe criticisms, especially from the youth. Several of the youth in a discussion prefer to stay at home than sit under a tree during church service when they are in their menstrual period.

When asked whether they prefer this practice changed, majority responded in the affirmative. They gave reasons including, 'it is a limitation', 'the charismatic churches

³⁶⁴ Baeta, *Prophetism*, 54. “Among practically all the tribes in Ghana in the old days the women during their monthly period, had to live and sleep outside the house... fallen into disuse, some people practice it.”

³⁶⁵ Focus group discussion with youth members. Pig-farm. April 10, 2015.

don't do it,' etc. A few, however, were of the opinion that, their leaders knows best and should be allowed to do what is best for the church.

4.2.7. Homiletics

Homiletics is broadly defined as the art and science of preparing and delivering of sermons. For it is by the art of preaching that God uses to save.³⁶⁶

To preach means to proclaim or make known by sermon (the gospel, good tidings, etc.).³⁶⁷ Preaching or sermon delivery is an important section of every church service.³⁶⁸

Sermons are exercises in the use of words. They are instances of rhetoric, the use of speech in order to persuade. In a Christian way of looking at it, is to get people to regard Christ's teaching and Christian religious practices.³⁶⁹

The pastor whose sermon is thriving with the spirit and the potency of the word of God, is giving to his hearers something more than talking; he is speaking 'with power and with the Holy Spirit and with deep conviction' (1 Th. 1: 5). In ARS, as in most AICs, it is a highly acknowledged fact that most founders and leaders are not persons with high knowledge in formal theological training.³⁷⁰ As a result they were challenged in the interpreting the scripture to be meaningful to their hearers. Nevertheless ARS ministers employ the African approaches in the attempt to interpret scripture. Usually among the ARS preaching the Gospel are not statements but rather stories, not theological arguments but testimonies, not definitions but rather participatory, not concepts but

³⁶⁶ 1 Corinthians 1:21.

³⁶⁷ <http://dictionary.reference.com/browse/preach>[Accessed February 7th 2016].

³⁶⁸ Kearns, *Preaching the Bible*, 194

³⁶⁹ Conleth Kearns, "Preaching the Bible" *The Furrow*, volume 4, number 4, (1953), <http://www.jstor.org/stable/27656201>[Accessed April 15, 2015], 194.

³⁷⁰ Thomas. Oduro, *et al, Mission in an African Way: A Practical Introduction to African Instituted Churches and their sense of Mission* (Monrovia: Christian Literature Foundations, 2008), 112.

banquets, not systematic arguments but songs, and also not hermeneutical analysis but healing.³⁷¹

In a characteristic African family, the elders would gather the young people and children around the fireplace at night and narrate the stories, histories, and events intermingled with songs. This traditional method of relating events was commonly used by AICs in general during sermon delivery times.

Songs in ARS are also widely used as an approach to the interpretation of the sermon preached. Sermons may be interrupted several times by well-trained singers who raise songs in praise of God's miraculous acts, and providence.

It can be observed that in ARS, in most of their sermons, storytelling is used as a method to illustrate issues that are discussed. The use of songs depicts the African method of educating members of their societies. Before the advent of the charismatic churches, Baeta describes the art of preaching in ARS as “evangelistic preaching of a pronounced revivalist character...³⁷²”. The medium of preaching was basically *Ewe*, which is the local language of the people of the Volta region of Ghana. Preachers who find themselves in communities where they cannot speak the language of the indigenes, interpreters are used. In certain congregations, especially the urban centers and during anniversaries church service activities are interpreted to about three or more different languages.

Firstly, the charismatic churches in Ghana have influenced several ARS preachers and their sermons in varied ways. ARS ministers carry themselves just like the charismatic preachers when delivering sermon currently. They manage to add the English language

³⁷¹ John Pobee and Gabriel Ositelu II. *African Initiatives in Christianity: The growth, gifts and diversities of indigenous African churches, a challenge to the ecumenical movement* (Geneva: WCC Publications, 1998), ix.

³⁷² Baeta, *Prophetism*, 52-53.

very often although preaching officially in local language, and use charismatic preachers terminologies like ‘Amen (*Nevame*) or watch your tongue’ ‘I receive it’, ‘Can you hear me’, ‘If you believe say Amen’, ‘Hello’ ‘Hi’ etc.³⁷³

Secondly, the frequent intervention of songs in the preaching of the Gospel has also been reduced to the minimal. This is to allow the free flow of thoughts by the preacher.

All this has been a regular style of the charismatic churches, and their influence on ARS. In an interview the assistant Pastor said we are in a changing world so we have to change to meet the modern times else we would be irrelevant and lose all our members.³⁷⁴

4.2.8. The practice of sacrifice

Sacrifice is a common ritual in most religions. It is an act of slaughtering an animal or person or surrendering a possession as an offering to a deity, or to offer or kill as a religious ransom. In a more general sense it is a material offering made to a deity by means of consecration and consumption of the things offered for the sacrifice.³⁷⁵ The origins of offering or sacrifice are hard even to approximate in time, in Africa or elsewhere. We know of prehistoric cave drawings of animals, and sometimes of humans, and weapons, but we can usually only guess their meanings or uses.

Animal sacrifices were also very common in Judaism as recorded in the Old Testament of the Bible. God required animal sacrifices to provide a temporary covering of sins. He commanded the nation of Israel to make numerous sacrifices according to certain

³⁷³ Focus group discussion with a youth group of Pig-farm

³⁷⁴ Pastor Paul, Interview, March 9, 2015. Pig-farm.

³⁷⁵ John L. McKenzie, *Dictionary of the Bible* (London: Geoffrey Chapman, 1966), 754.

procedures prescribed, as chronicled in several parts of the Bible including Leviticus 4:35, 5:10.

Animal sacrifice is also found in African Traditional Religions (ATRs) and it is a recognized religious practice. Animals mostly used include sheep, fowls and cattle.³⁷⁶ Sacrifice in ATR is a prominent example of a ritual used to control or deal effectively with evil when it occurs. It can atone for an offense, seek the favour and assistance of a god or confirm an oath.³⁷⁷

There are several ways in ARS which sacrifices are made. They include offering money in aid of church development. Others are presentation of farm products for the ministers or for entire church membership. Others are voluntary work in the church without pay or providing of building materials including sand, stones, and iron rods.

The chief form of sacrifice, however, is animal sacrifice. Members present animals including ram, goats, bulls and fowls in thankfulness to God during annual church harvest. During this event the animals are killed to commemorate the Passover (Exodus 12:1-14). The meat is either distributed among members or used to prepare a type of local meal known as *dzenkple* or *apkle dze* (red *akple*).

In ARS animal sacrificial offerings are visibly divided among members, and symbolically between sacrifice makers and mythic powers. One of the reasons of animal sacrifice in ARS is to “bring life and cleanliness in the individual and the society”.³⁷⁸

The animal sacrificed is slaughtered just like any other animal.

³⁷⁶ Peter Sarpong, *Ghana in Retrospect: Some aspects of Ghanaian culture* (Accra: Ghana Publishing Corporation, 1974), 110-112.

³⁷⁷ Karen Fancher, “Ritual and Sacrifice Among the Dinka of Southern Sudan: Implications for Christian Evangelism and Discipleship” *Global Missiology, Spiritual Dynamics*, (2006), www.globalmissiology.org

³⁷⁸ Elom Dovlo “Apostles Revelation Society” in *Encyclopedia of New Religious Movement* (London: Routledge Taylor and Francis Group, 2006), 35.

There are several misconceptions about the animal sacrifice in ARS. While others think the blood of the animal is used for special purposes or even eaten, in ARS it is made clear to members that no animal sacrifice can substitute for the blood Jesus Christ shed on Calvary.³⁷⁹ Animal sacrifices are observed in ARS in remembrance of the Passover event as recorded in Exodus 12:1 following. This sacrifice is observed once a year and only at the head Quarters at Tadzewu in the Volta Region of Ghana.

In Africa, during serious crises such as droughts, famine and war, this apportioning can take the form of an independent “eradication sacrifice”. The roots of sacrifices are hard even to estimate in time, in Africa or elsewhere.

Other sacrifices performed in ARS are birth rites sacrifice. With this sacrifice, animals like doves or pigeons are sacrificed as recorded in Leviticus 12: and Luke 2:24-25. Jesus Christ saved us from our sins and restored us to new life, but this did not occasion the denunciation of animal sacrifice. Instead, ARS believe that sacrifice complement atonement and articulated the moral and ritual responsibilities of each member of the church.³⁸⁰ Other sacrifices done to bring sweet flavour into a person’s life include coconut, honey and salt burnt offerings. Two rules were non-negotiable in the performance of sacrifice. First, the presentation, consecration, immolation, and consumption of the sacrificial victim always took place at the church.

So, as far as the charismatic churches is concerned, the sacrificial blood of Jesus Christ is expiatory, by the sacrifices of the Old Testament, which are fulfilled and annulled by his greater and more efficacious sacrifice.³⁸¹

³⁷⁹ Sanedza, Interview, Leader in Musuku branch, April 21, 2015.

³⁸⁰ Samuel I. Britt, “Sacrifice Honors God”: Ritual Struggle in a Liberian Church” *Journal of the American Academy of Religion* volume 76, Issue 1, 2008. <http://jaar.oxfordjournals.org/content/76/1/1>. [Accessed February 15, 2015].

³⁸¹ Frances M. Young, *Sacrifice and the Death of Christ* (SPCK: London, 1975), 72.

ARS's practice of sacrifice, however, has come under criticism with the emergence of diaspora branches, new affiliations, and fraternizing with charismatic churches. The emergence of charismatic churches demanded a radical divorce of converts from traditional practices. These practices in ARS have come under heavy criticism by some charismatic preachers as syncretic, devilish and biblically unchristian.

4.3. Conclusion

Any modification in religious practice or belief can be described as religious innovation. Religious innovation can be seen as a departure from convention, and could be seen as a threat to tradition. Since religious innovation is inevitable, there is a long-lasting tension between belief in the unchanging nature of orthodox tradition, and the actual religious change of religious organization.

From the discussions done in this chapter, I have argued that one could observe the changes that have occurred in ARS after the emergence of the charismatic churches in Ghana. Some of the religious practices influenced by the charismatic churches include dress codes, use of the media, form of preaching and the like. Varieties of reasons are cited by respondents for the changes in the church. Nevertheless one can point to the coming of the charismatic churches in Ghana as a major determinant factor. ARS's coming into contact with charismatic churches has resulted in the adaption of some religious practices.

CHAPTER FIVE

SUMMARY/CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

This final chapter is a summary that highlights the extent to which MDCC and ARS have journeyed in their approach to changes the rise of the charismatic churches. It also shows the progress made by the MDCC and ARS and where they continue to experience some difficulties. It ends with conclusions and recommendations for MDCC and ARS and for AICs in general.

MDCC and ARS like many AICs in the approach to Christian worship and missions have gone through varied changes. In their formative stages they employed innovations and borrowed elements from the existing religious structures, including the mainline missionary churches and African Traditional Religions. For example, hymns and liturgy were borrowed from the mainline missionary churches and *rites de passage* at such times as birth, death, puberty as well as marriage. In this process transferred elements were innovatively combined into a new synthesis.³⁸²

5.2. Summary

MDCC and ARS like many other AICs have served Africans in varied areas of their spirituality. They became a vital phenomenon to be reckoned with and continually exerted much influence on the society. Asamoah-Gyadu sums up their contribution when he writes on AICs:

They were praised with justification for being ingenious in their pneumatic use of the Bible, innovative gender ideology, informal, inclusive, participatory and vernacular liturgy and emphasis on communality,

³⁸² Elizabeth Amoah, "African Spirituality, Religion and Innovation," (Paper presented at the Ninth Annual BASRE Lecture 1998, British Association for the Study of Religions, Occasional Papers, 5.

incorporation of facets of traditional religion and culture into worship and the integration of charismatic tendencies and experience into Christian expression, Christian living and Christian mission.³⁸³

This study concerned itself with the influence charismatic churches has had on MDCC and ARS.

This is based on the fact that MDCC and ARS have sought to portray the African culture in Christianity. This has come with consequences that need to be addressed. They were criticized by many as being “syncretic traditional worshippers and even Devil worshippers”³⁸⁴. As noted earlier in chapter one, MDCC and ARS in Ghana are currently enduring serious identity challenges if not crises. What currently confronts them is whether to maintain their brand of Christianity which draws on African traditional religiosity or seek to blend into the wave of African Charismatics?³⁸⁵

It is quite evident in the discourse so far that MDCC and ARS have undergone changes in their religious practices.

It is important to note that growth, development and religious plurality of current times have come along with its resultant changes in certain aspects of religious practices of MDCC and ARS. The appearance of newer and vibrant charismatic churches on the religious scene has also brought about a shift in their religious practices.

In chapter two of this study we examined the rise of AICs with particular reference to MDCC and ARS as models for AICs. The factors leading to their emergence, including the quest for a release from the stringent traditions and discipline of the mission churches

³⁸³J.K. Asamoah-Gyadu, *African Charismatic: Current developments within independent Indigenous Pentecostalism in Ghana* (Leiden: K.J. Brill, 2005), 61-62.

³⁸⁴ Clifton R. Clarke, “African Indigenous Churches in Ghana Past, Present and Future” *Journal of African Instituted Church Theology* volume II, number 1, (2006), 20.

³⁸⁵*Ibid.*, 21.

and the unwillingness to change by the mission churches, their growth and development were all discussed. The innovations and changes that took place with the incorporation of African Indigenous elements in their worship were also examined.

The charismatic movement was also examined in chapter three. The factors that led to their rise and growth worldwide and in Ghana too also examined. Further discussions on various streams of the movement including their theology and ecclesiology were discussed.

These discussions were followed by the modifications that had taken place in some selected churches of ARS and MDCC in chapters three (3) and four (4). Critical studies of some selected religious practices included the use of the media, dress codes/covering of head, marriage/polygamy, removal of footwear, music/songs and musical equipment, place of women and homiletics

The MDCC and ARS, on realizing the exodus of its members, especially the youth, from their churches to these newer, vibrant charismatic churches, inspired some leaders to adapt some of their religious practices to adapt to the changing religious trends.³⁸⁶ Clark and Asamoah-Gyadu have affirmed that, many AICs metamorphosed into charismatic churches in order to survive.³⁸⁷

These changes have not taken place without causes. Various factors responsible for the changes have been discussed in the study.

³⁸⁶ Clarke, *African Indigenous Churches in Ghana*, 21.

³⁸⁷ Asamoah-Gyadu, *African Charismatics*, 31, and Clarke, *African Indigenous Churches in Ghana*, 20.

Changes and modifications, in these selected branches were initiated by some members especially the youth. The leadership of the churches, however, appears to be convinced about the biblical authenticity of these changes.

Nevertheless, these changes have not been without problems. The various segments of churches under study have all responded differently to the changes that have come to the churches, especially those that were introduced as administrative measures. Other churches have accepted these changes albeit grudgingly while others have proven adamant to change. But in cases where the changes come naturally it has been accepted as a matter of course.

The phenomenal growth of MDCC and ARS over decades continues to attract attention from the corridors of academic, ecclesiastical and political arena. However, in several decades of the life of a church, it can undergo varied changes.

Many religious groups do not readily accept changes. In other religions, religious beliefs are grounded in their holy book. Examples are the *Torah* for Jews, the *Holy Bible* for Christians, the *Qur'an* for Muslims, etc. Religious beliefs change only as the interpretation of their holy book(s) change. However, many people resist change, because they need dependability in religious life and a fixed anchor that they can count on. Sometimes change involves great agony, internal conflict, and may even lead to schism and violence.³⁸⁸

The concept of religion and innovation was used as the main theoretical framework for this study. This framework holds that when religions or culture come together they critique and change each other. Depending on the prevailing circumstances some aspects

³⁸⁸ B.A. Robinson, *Introduction to religious change Quotes, ethics and truth, dynamics of change, examples* <http://www.religioustolerance.org/denomchg1.htm> [Accessed May 21, 2015].

of religion may be adapted, rejected or modified. It further states that innovation in religion is discarding unsuitable old systems and creating new and suitable ones in a changing situation.³⁸⁹

With the passage of time MDCC and ARS have been influenced and made to make changes to respond to the challenge of the charismatic churches in Ghana,

5.3. Religious Plurality

The reality of religious plurality is evident not only in Africa but worldwide. Two or more world or ethnic religions in recent times can be found in a locality or one nation. In this situation there will be process of exchange between different religions when they come together.

There will be the process of borrowing, that is, elements in one denomination or religion will be taken over into another religion. In the spate of religious plurality there will not only be additions but losses and displacements as well.

5.4. Summary of major findings

From the study it is quite evident that certain practices have undergone some changes including the separation of menstruating women from the main church services. This practice is no more enforced in MDCC. The removal of footwear before entering the chapel has about ninety five percent changed especially in MDCC. Members may freely enter the chapel with their footwear. The use of modern musical equipment including electronic organs, guitars etc is very high in comparison with the traditional drums and the delivery of the Gospel message by the ministers has undergone deep levels of changes in the churches visited.

³⁸⁹Amoah, *Religion and Innovation*, 1.

There are a number of factors that have influenced MDCC and ARS in Ghana which include charismatic churches which is the new religious trend in the country today.³⁹⁰ Omenyo notes that the charismatic churches have influenced churches in Ghana and are now the movement in vogue.³⁹¹ Selected branches of MDCC and ARS in Accra-Tema metropolis have undergone some levels of changes which have been stirred by youth groups and young leaders who wanted to retain their members, especially the youth from moving to the charismatic churches. Those who desired innovations and changes were first convinced by biblical authenticity and modernity of these changes. Some selected urban churches of MDCC and ARS have initiated changes to bring growth and stability to the otherwise declining church.

5.5. Recommendations

With the challenge of the charismatic churches in Ghana to MDCC and ARS. The following recommendations, outlined below, if critically examined and applied, may go a long way to halt their members especially the youth from leaving the churches especially in the urban centers and also enhance the churches growth and development and also be relevant in the ever changing religious arena.

MDCC and ARS leadership should endeavour to raise the level of theological education of their ministers. This will enable them to be abreast of contemporary Biblical doctrines so they can keep balance Biblical doctrine and Africanization to avoid excesses which draw lots of criticism from other Christian denominations that see them as being

³⁹⁰ Gerrie ter Haar, "Standing up for Jesus: A survey of developments in Christianity" *Ghana Exchange*, volume 23, Issue 3, (1994), 232. DOI: 10.1163/157254394X00046 [Accessed August 4, 2014].

³⁹¹ Cephas Narh Omenyo, *Pentecost outside Pentecostalism: A study of the developments of Charismatic Renewal in the Mainline Churches in Ghana*. (Zoetermeer; Boekencentrum Publishing House, 2006), 6.

syncretic. This will go a long way to earn acceptance and encourage the youth to stay in the church.

The leadership of MDCC and ARS should critically examine the religious practice of animal sacrifice. Varied meanings regarding this practice have been given to this practice. This continual animal sacrifice by MDCC and ARS are seen by the youth and other young leaders as occultism and sacrifices to idols. This religious practice should be examined further by the leadership.

The seeming inability of the leadership of MDCC and ARS to handle the agitations for changes with the rise of the charismatic churches often results in schisms of young leaders and members who could have assisted in the growth and development of the church. This phenomenon has often occurred in MDCC. Some vibrant young ministers have moved out to form their own churches. A major one includes *Osamadih Church* at Chapees, near Swedru in the Central region of Ghana and led by Prophet Samuel Dankwah.³⁹²

AICs leaders in general should appreciate changes and continually reform their varied denominations. They should make space for adaptations that will enhance their mission to the world.

Finally, I recommend that further studies could also be made on changes that have occurred in MDCC and ARS in rural areas and other parts of the country where they can be found.

³⁹² Interview with Rev. Rev Dadzie, Head Pastor Dansoman Branch of MDCC. February 5, 2015.[7.30am]

5.6. Conclusion

MDCC and ARS have made and accepted changes since their inception. From the findings of this study, it is debatable to argue that all the changes that have occurred in MDCC and ARS are a result of the emergence of the charismatic churches in Ghana. It is also appropriate to point out that this study cannot claim to have addressed all the issues on the influences of Charismatic churches on MDCC and ARS in Ghana. In this work it appears the charismatic churches in Ghana have considerably influenced MDCC/ARS as shown in chapter Three and Four.

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ORAL SOURCES

Interview with Rev J.A. Banafo Head Pastor MDCC Darkuman Branch. February 5, 2015 [11.00am].

Interview with Rev. Dadzie, Head Pastor MDCC Dansoman Branch of MDCC February 5, 2015.[7.30am]

Interview with Madam Adokoh, Youth Leader MDCC Chorkor branch of MDCC. March 2, 2015 [3.30pm].

Interview with Rev. Jonasoma Jehu-Appiah, at Mozano. January 5, and February 3, 2015. [11.00am and 9.30am].

Focus group discussion with youth group of Dansoman branch of MDCC on February 7, 2015. [6pm].

Focus group discussion with youth group of Darkuman branch of MDCC on February 7. [6pm].

Focus group discussion with youth group at Headquarters of MDCC on February 3, 2015. [4.00pm].

Interview with Bishop Wovenu-Gokah Head Pastor Musuku-37-Burma camp ARS Branch on February 5 and March 13, 2015 [11.00am and 4.30pm].

Interview with Bishop Wovenu-Gokah Head Pastor, Deacon Gokah (Husband) and three Deacons Musuku-37-Burma camp ARS Branch on March 13, 2015 [4.30pm].

Interview with Dr. Senedza, deacon and lecturer at University of Ghana, Economics Programme Management (EPM) Musuku-37-Burma camp ARS Branch on February 5 and March 13, 2015 [10.00am and 11.30pm].

Interview with Rev Brigadier Tehn-Addy Head Pastor MDCC Pigfarm Branch and Greater Accra Regional Secretary. February 5, 2015 [11.00am].

Focus group discussion with youth group ARS Pigfarm branch February 6. 2015. [6.00pm.]

Focus group discussion with youth group of Musuku-37 Burma Camp branch of ARS on February 6, 2015. [6.00].pm.

APPENDICES

APPENDIX I

INTERVIEW GUIDE FOR CHURCH PASTORS/ LEADERS

1. Give me a brief History of ARS.
2. What are the beliefs, teachings and religious practices of ARS?
3. What changes have occurred in the religious practices of ARS?
 - Music ,songs and musical equipment
 - Marriage (Polygamy)
 - Use of mother tongue (English)
 - Use of Media
 - Removal of footwear
 - Dress codes/Covering of head
 - Place/ Restrictions of women
 - Sacrifices (Animal) etc
 -
4. What is the Nature of these changes?
5. What is the extent of Changes?
6. What are the causes of these changes?
 - Influence of Charismatic Churches
 - Modernity
 - Socio-economic
 - Religious plurality

APPENDIX II

INTERVIEW GUIDE FOR FOCUS GROUP DISCUSSION

4. Give me a brief History of ARS.
5. What are the beliefs, teachings and religious practices of ARS?
6. What changes have occurred in the religious practices of ARS?
 - Music ,songs and musical equipment
 - Marriage (Polygamy)
 - Use of mother tongue (English)
 - Use of Media
 - Removal of footwear
 - Dress codes/Covering of head
 - Place/ Restrictions of women
 - Sacrifices (Animal) etc
 -
7. What is the Nature of these changes?
8. What is the extent of Changes?
9. What are the causes of these changes?
 - Influence of Charismatic Churches
 - Modernity
 - Socio-economic
 - Religious plurality
7. Do you wish for further changes?