

**THE CONTRIBUTIONS OF TWO INDIGENOUS EVANGELICAL  
LEADERS TOWARDS THE DEVELOPMENT OF THE  
CHARISMATIC MOVEMENT IN GHANA**

**BY**

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## DECLARATION

I hereby declare that this thesis is the result of my own research which I carried out at the Department for the Study of Religions under the supervisions of the under listed lecturers of the Department. References to other works are duly acknowledged.

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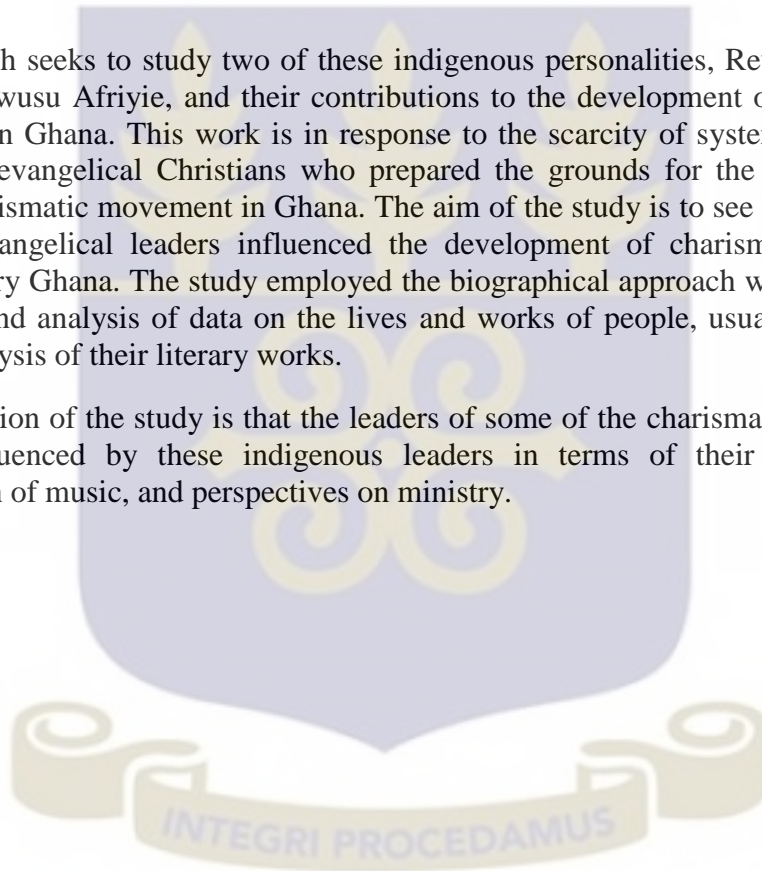
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## ABSTRACT

The charismatic movement that has become part of the religious scene in Ghana has attracted scholarly attention including the works of Rev. Prof. Elom Dovlo, Dr. Samuel Adubofuor and Rev. Dr. Abamfo Atiemo. This notwithstanding, their works have not given the necessary attention to the indigenous evangelical leaders, some of whom laid the foundation for the current Pentecostal and Charismatic movements in Ghana. In every renewal movement in the history of the church, there have been personalities behind such phenomenon. Within the history of Christianity in Ghana names such as William Wade Harris, Samson Opong and Peter Anim are worth noting in relation to the renewal movement which led to the formation of churches such as the Twelve Apostles and Christ Apostolic Church. Similarly, the indigenous persons in this research have initiated religious activities which have resulted in the emergence of the charismatic movement.

This research seeks to study two of these indigenous personalities, Rev. Enoch Agbozo and Rev. Owusu Afriyie, and their contributions to the development of the charismatic movement in Ghana. This work is in response to the scarcity of systematic data on the indigenous evangelical Christians who prepared the grounds for the formation of the current charismatic movement in Ghana. The aim of the study is to see how the activities of these evangelical leaders influenced the development of charismatic churches in contemporary Ghana. The study employed the biographical approach which involves the collection and analysis of data on the lives and works of people, usually by interviews and the analysis of their literary works.

The conclusion of the study is that the leaders of some of the charismatic churches were greatly influenced by these indigenous leaders in terms of their preaching style, organization of music, and perspectives on ministry.

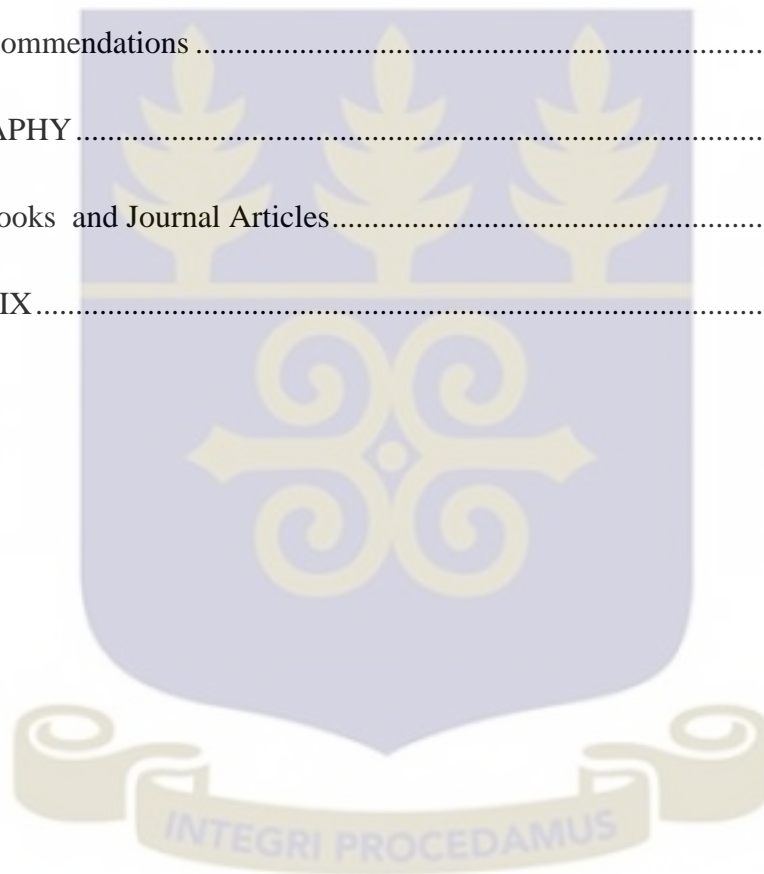


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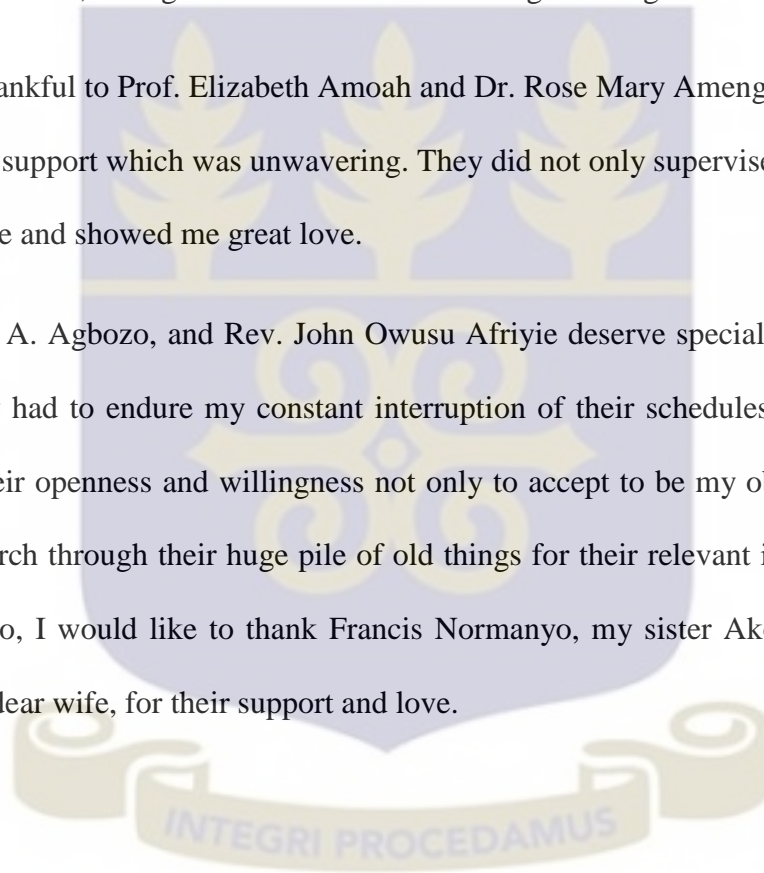
## ACKNOWLEDGEMENT

My experience in writing this thesis confirms the assertion that ‘scholarship is a collaborative enterprise’. The writing of this thesis would not have been possible without the help and support of all the precious people mentioned in this acknowledgement. This acknowledgement is therefore an expression of the depth of gratitude and appreciation I owe the following people:

First and foremost, I am grateful to the Lord for strength during the exercise.

I am also thankful to Prof. Elizabeth Amoah and Dr. Rose Mary Amenga-Etego for their tremendous support which was unwavering. They did not only supervise the work, they mentored me and showed me great love.

Rev. Enoch A. Agbozo, and Rev. John Owusu Afriyie deserve special thanks. Over the period, they had to endure my constant interruption of their schedules. I wish to thank them for their openness and willingness not only to accept to be my objects of research but also search through their huge pile of old things for their relevant information that I needed. Also, I would like to thank Francis Normanyo, my sister Akosua and Akpene Sallah, my dear wife, for their support and love.



## DEDICATION

I wish to dedicate this work to my father, Mr. Bernard Sallah (sr.) whose encouragement and support have brought me this far.



## LIST OF ABBREVIATIONS

AFRC	Armed Forces Revolution Council
AICs	African Initiated Churches
ARS	Apostles Revelation Society
CIA	Central Intelligence Agency
CMSR	Christian Movement for Social Reformation
CPP	Convention People's Party
EC	Executive Council
ERP	Economic Recovery Program
GCE	General Certificate Examination
GDP	Gross Domestic Product
GES	Ghana Evangelical Society
HOVCEA	Hour of Visitation Evangelistic Association
ICGC	International Central Gospel Church
IMF	International Monetary Fund
JCR	Junior Common Room
KNUST	Kwame Nkrumah University of Science and Technology
MDCC	Musama Disco Christo Church
NDC	National Democratic Congress
NLC	National Liberation Council
NRM	National Redemption Movement
PNDC	Provisional National Defense Council
PNP	People's National Party
PRESEC	Presbyterian Boys' Secondary School
RMF	Religious Music Festival

SMC	Supreme Military Council
SU	Scripture Union
VSC	Voluntary Services for Christ
WAHSCON	West African Holy Spirit Conference
YAFCA	Youth Ambassadors for Christ Association
YES	Youth Evangelism School



## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.1 Introduction

Evangelical fellowships have played key roles in the emergence of Pentecostal/Charismatic movement in Ghana since the 1970s<sup>1</sup>. These fellowships fuelled many revival movements even within the mission established churches leading to the formation of Bible studies and prayer groups within these churches. This chapter looks at the general background, research question guiding the research, the scope and the methodology used, the objective of the research and a review of related literature.

#### 1.2 Research Background

Evangelical fellowships have played a major role in the evangelization efforts in Ghana and the growth of Ghanaian Christianity in general. This is evident in the dominance of Pentecostal/Charismatic features in Ghanaian christianity. Their activities have contributed to the dominance of Pentecostal/Charismatic features in Ghanaian Christianity. In terms of chronology and historical occurrence of ‘Ghanaian Renewal Christianity’, Kingsley Larbi, Cephas Narh Omenyo and Elom Dovlo agree that the phenomenon occurred after the Classical Pentecostal strand of renewal and before the emergence of the Neo-Pentecostal or charismatic churches. This is not to say that the evangelical fellowships’ activities have ceased completely in Ghanaian renewal Christianity with the emergence of the charismatic movements. The categorization seeks

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<sup>1</sup> The feature of modern Pentecostal and Charismatic Movements are known earlier in the history of Ghanaian Christianity but the actual formation of Pentecostal and Charismatic Churches was in the 1970s.

to emphasize the period of increased activities in comparison with other periods of similar activities in Ghanaian renewal Christianity.

Adubofour asserts that the understanding of the historical origins of the Charismatic churches and the presence of Charismatic renewal in the mainline churches will remain elusive if one does not give attention to the activities of the evangelical fellowships in the 1960's and 1970's<sup>2</sup>. However, it could also be argued that the emergence of charismatic movements included significant foreign influences and involvement. One agrees with Adubofour that the period of the evangelical fellowships' activities is essential to understand the renewal movement in Christianity in Ghana.

Dovlo corroborates this position in the article *African Culture and Emergent Church Forms in Ghana* when he stated that 'the Charismatic churches emerged from an evangelical fervent of the 1960's and 1970's that eventually became a church forming movement in the early 1980's<sup>3</sup>. A lack of clear and detailed understanding of the origins and nature of the evangelical fellowships' activities creates a gap and this makes it difficult when one attempts to discuss and explicate the history of the Pentecostal/Charismatic churches in Ghana.

This research is an attempt to fill the gap by examining the contributions of two (2) indigenous evangelicals who were involved in the evangelical fellowships in Ghana and how their activities promoted the growth of charismatic movement in Ghana. The following men have been chosen for this study:

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<sup>2</sup> Samuel Adubofour, 'Evangelical Para Church Movement in Ghanaian Christianity: 1950 to Early 1990s', PhD thesis, (University of Edinburgh, 1994).

<sup>3</sup>Dovlo, E. 'African Culture and Emergent Church Forms in Ghana in *Exchange*, 27 (1998), P. 53.

- I. Rev. Owusu Afriyie initiated and led the Youth Ambassador for Christ Association (YAFCA). He also initiated the organized the 'Youth Evangelism School' or YES Camps at the Presbyterian Boys' Secondary School (PRESEC), Legon, Christofest and Jesus Jubilee among other programs.
- II. Rev. Enoch Agbozo, affectionately known as 'Brother Agbozo' founded and led Ghana Evangelical Society (GES) in Accra.

### **1.3 Statement of Problem**

Discussions with various scholars in the field of charismatic renewal movement reveal that the activities of the movements are generating scholarly attention. This effort has, however, not generated enough systematic data on the evangelical activities of indigenous persons who laid the foundation for some of the current charismatic movements in Ghana. The problem is that, scholars have over the years been concerned with the charismatic phenomenon but have shown little concern in the immense contributions of individuals behind the phenomenon. Many, including Abamfo Atiemo have emphasized the valuable role of Christian fellowships in evangelism which later transformed into charismatic movement in Ghana.<sup>4</sup> He, however, barely touched on the personalities involved and the impact their activities made on the charismatic movement. The lack of academic attention of indigenous Ghanaians and their contributions towards the development of the charismatic movement necessitated the need for this work.

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<sup>4</sup> Abamfo Atiemo, *The Rise of Charismatic Movement in the Mainline Churches in Ghana*, (Accra:Asempa Publishers, 1993), 29-33.

#### 1.4 Research Question

The research seeks to answer the question, in what ways have the two indigenous evangelical leaders contributed to the development of the charismatic movement in Ghana?

#### 1.5 Objective of the Study

The Global Pentecostal/Charismatic movement which started in the early 1900's in the United States of America (USA) reached Ghana according to Larbi by 1917 through Peter Anim's contact with the ministry of Pastor A. Clarke after reading the periodical *The Sword of the Spirit*. By 1922, it had started crystallizing into a church forming movement in Ghana through Peter Anim's Faith Tabernacle Church and others like the Church of Pentecost, collectively referred to as the classical pentecostal strand of renewal in Ghana.<sup>5</sup>

The late 1960's and 1970's saw the spread of many evangelical fellowships. Their activities influenced the development of charismatic churches that emerged after 1970s. This movement has been credited with large number of conversions and successes in evangelism. Adubofour corroborated this position when he asserts that 'the Para-church movement constitutes a significant missionary force in the task of nationwide evangelism'. This thesis seeks to document the role of John Owusu Afriyie and Enoch Amanor Agbozo who were instrumental in the evangelization efforts of the Para-church era.<sup>6</sup> The aim is to examine the lives and works of the two selected personalities to see how they have influenced the development of the charismatic movement in Ghana.

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<sup>5</sup> Larbi K, *Pentecostalism, The Eddies of Ghanaian Christianity* (Accra: Centre for Pentecostal and Charismatic Studies, 2001), P. 100.

<sup>6</sup> Adubofour, 'Evangelical Para Church Movement', 295.

## **1.6 Scope of Study**

The thesis covers mainly the contributions of Enoch Amanor Agbozo and John Owusu Afriyie to the development of the charismatic movement in Ghana. It explores the roles of these individuals in training others through their evangelical fellowships' activities especially, before the emergence of the charismatic churches in the late 1970s. Even though the activities of these men took them outside Accra, the study is limited to Accra.

## **1.7 Methodology and Methods of Data Collection**

The study employed the biographical method. The biographical method is the collection and analysis of an intensive account of a whole life or portion of a life, usually by an in-depth, unstructured interview. The account may be reinforced by semi-structured interviewing or personal documents which serve as part of primary sources of data. Rather than concentrating on a 'snapshot' of an individual's present situation, the biographical approach emphasizes the placement of the individual within a nexus of social connections, historical events and life experiences.<sup>7</sup> Here, the research focuses on the life history of the Enoch Agbozo and Owusu Afriyie and their religious activities that have contributed to the development of charismatic movement in Ghana. Their religious activities are tied up with their life history hence a discussion of their lives and their religious activities.

Biographical research on action modes emphasizes content analysis and it is mostly concerned with specific issues. For some researchers the central aim of research is to produce rich descriptions of persons and their activities using a broad range of materials

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<sup>7</sup> Robert Miller, 'Biographical Method', <http://dx.doi.org/10.4135/9780857020024.n6>, (access 20September 2014).

such as letters, publications, interviews and autobiographical writing.<sup>8</sup> Here, the researcher gives a detailed description of the evangelical fellowships' activities of the two persons in the research. The research briefly considered their birth and religious activities prior to the development of the evangelical fellowships, especially, that which influenced the development of charismatic movement in Ghana. This method is used because it gives an in-depth account of the personalities, especially as the information largely comes from them. In addition, the approach gave the researcher first-hand information and he could always ask questions or seek for clarification of issues from the source.

In the method of data collection, the researcher relied on both primary and secondary sources. Since the two persons being researched are alive, primary sources such as interviews, letters posters, programme, newsletters and similar documents in their possession were used in the analysis. For a work of this nature, which involves the details of individual lives, personal interviews with the men are indispensable. Also, existing scholarly work on charismatism in Ghana in particular and other works on the individuals under study have been consulted. Newspaper articles and similar publications have been particularly helpful. Though published works on evangelical fellowships in Ghana are limited, some recent and relevant publications on the movement in Ghana have been reviewed. Other literature on Christianity in Ghana, the pentecostal and charismatic movement and politics in Ghana were consulted.

The approach enabled the researcher to ascertain the impact that the persons and their evangelical fellowships activities have made which have influenced the development of charismatic movement in Ghana. Also the approach unearthed other

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<sup>8</sup> Jens O. Zinn 'Social Contexts and Responses to Risk' <http://www.kent.ac.uk/scarr/> (access 20 September 2014).

information that are not documented such as the religious backgrounds of the persons being researched and their life experiences prior to their religious activities.

### **1.8 Conceptual framework**

The conceptual framework provides the background that supports the investigation and offers a justification for a particular research problem. The concept considered appropriate for this research is servant-leadership model. According to David Burkus servant-leadership is a concept that argues that effective leaders are those who serve their people. This does not only make the leader get the best from the people but makes the people active participants in the particular project. The result of this model is that the attitude of the leader is directly learnt or impacted on the people.<sup>9</sup> Robert K. Greenleaf corroborated this in writing that the servant-leadership model generally does not involve the accumulation and exercise of power by one at the top of the pyramid but the servant-leader shares power, puts the needs of others first and helps people develop and influence their lives.<sup>10</sup> In the Christian tradition, the passage often used for this concept is Mk 10:42-45

Jesus called them together and said, you know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be servant of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

The passage implies that Jesus considers himself a servant, with the aim of influencing the disciples. In effect, the leader, who is Christ becomes a servant first. The Servant-

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<sup>9</sup> David Burkus “ Servant Leadership Theory” <http://davidburkus.com/2010/04/servant-leadership-theory/>(access 16<sup>th</sup> May, 2015).

<sup>10</sup> Robert K. Greenleaf “The Leadership Theory” <https://greenleaf.org/what-is-servant-leadership/>(access 16<sup>th</sup> May, 2015).

leader model is employed in this study to evaluate the influence of the two indigenous leaders on their followers.

### 1.9 Literature Review

Even though the charismatic/pentecostal renewal movement has generated scholarly interest, the literature on the topic under study is limited. Paul Gifford in a forward to Larbi's book *Pentecostalism: The Eddies of Ghanaian Christianity* observed that the historiography of African Christianity is skewed. According to him some strands are well researched but others seriously neglected. Among those, he argues, that are well covered are the mainline or mission churches, essentially because the missionaries left numerous diaries and reports, often accessible in the archives. The African Instituted Churches (AIC's) are also well researched because in the 1960's and 1970's anthropologists in particular considered them especially 'African' and published numerous studies on them. Among those churches which by contrast are under-researched are the classical pentecostal churches<sup>11</sup>. However, in recent times scholars have done detailed research and publications on the charismatic churches some of which are reviewed below.

Larbi's pioneering work<sup>12</sup> is divided into five parts with each part concentrating on an aspect of the Pentecostal and Charismatic movement in Ghana. He began by looking at the African indigenous cosmology and the concept of salvation. This part deals with the Ghanaian worldview and how this is appropriated into their understanding of salvation. Larbi makes it clear that the Akan understanding of life is a continual interaction between the worlds of spirits and the natural world of humanity<sup>13</sup>. The spirit

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<sup>11</sup> Paul Gifford, 'Forward' in Kingsley Larbi, *Pentecostalism*, 2001.

<sup>12</sup> Larbi, *Pentecostalism*.

<sup>13</sup> Larbi, *Pentecostalism*, 3-7.

world is made up of the Supreme God, ancestors and divinities. The survival of the community and its members among the Akan is dependent upon the help given by the Ancestors and the divinities<sup>14</sup>. Thus, man's relationship with the spirit realm was crucial for him or her to be able to fulfill his or her aspirations in life requires what Larbi called 'the balance of power' in favour of the individual. He maintains that the idea of the comic struggle is strong in the Akan understanding of the nature of the universe, thus titling the comic power for one's own benefit or for the benefit of his or her community is essential for life.<sup>15</sup>

This position is further entrenched due to the belief that within the world of humans are found men and women who manipulate the spirit realm for evil purposes. It is held that the forces of evil are always at work against human beings in order to prevent them from enjoying abundant life or fulfilling their destiny. It is out of this understanding that Larbi proposed that, the single significant factor that has given rise to a boom in Pentecostal activities in Ghana is that Pentecostalism had found a fertile ground in the all-pervasive primal religious traditions, especially in its cosmology and in its concept of salvation. He further elaborates that salvation to the *Akan* has to do with concrete realities, things one can identify within their day-to-day life. It has to do with the provision of physical needs and prevention of immediate dangers that militate against individual or communal survival and the enjoyment of life in all its fullness. It is therefore clear from this first part of Larbi's book that, salvation from the Akan cosmology must be interventions that will foster and flourish the mind and aspirations of life.<sup>16</sup>

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<sup>14</sup> Kofi Asare Opoku, *West African Traditional Religion* (Singapore:FEP, 1978), 35-39.

<sup>15</sup>Larbi, *Pentecostalism*, 6-7.

<sup>16</sup>Larbi, *Pentecostalism*, 8.

Larbi goes on to discuss the origins of mainline churches in Ghana, their development, diffusion, contribution of these churches towards education, and efforts at provision of medical services. According to Larbi western forms of education in the Gold Coast were for a long time championed by Western or European Christian missions as an aid to the Christianization process. The missionaries were also involved in the provision of basic health care. The Basel Mission established a boarding school in Akwapim, which was later developed into a college for the training of teachers and catechists. In the area of medical health, in 1855, Rudolf Fisch pioneered an outpatient Clinic at Aburi. The Basel Mission began a 60-bed hospital at Agogo, Asante Region in 1929. In 1951 and 1952 similar hospitals were opened at Dormaa Ahenkro and Becham respectively. Larbi again indicated the contribution of the Christian mission to the development of literacy in the local languages.<sup>17</sup>

On *Pentecostalism*, Larbi thoroughly discusses the historical origins of the pentecostal movement in Ghana. He discussed the work of Wade Harris around Axim as the initial incursion of pentecostal phenomenon into the country. This was followed by the work of Samson Oppong and John Swatson. The activities of these men as Larbi pointed out were akin to the pentecostal ethos accompanied by the demonstration of the charismatic gifts especially divine healing. Though the churches that were eventually formed by some followers of these men could not be described as pentecostals, it was established that the activities of these men resulted in the conversion of many people into the existing mainline churches<sup>18</sup>. He followed with an excellent discussion of the classical pentecostals and their historical origins in Peter Anim and the eventual emergence of other pentecostal groups on the Ghanaian religious scene<sup>19</sup>. Larbi in his

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<sup>17</sup>Larbi, *Pentecostalism*, 18-23.

<sup>18</sup>Larbi, *Pentecostalism*, 57-67.

<sup>19</sup>Larbi, *Pentecostalism*, 99-335.

book gives his readers a very important overview of the history of pentecostalism in the country. Though he wrote about the Para-church Pentecostal Evangelical groups, his focus was not on the charismatic churches that emerged as a result of the evangelical activities of the Para-church groups. Larbi confirmed this when he said at the launch of his book that his work in addition to other things is to open up new areas of research. This present work therefore takes a look at the Para-church Pentecostal evangelical activities and their leaders which Larbi's work has laid the foundation for Pentecostalism. *Eddies of Ghanaian Christianity* is therefore, an indispensable book for this thesis.

*Pentecost outside Pentecostalism: A study of the Development of Charismatic Renewal in the mainline churches in Ghana* by Cephaz Omenyo is another relevant book for this thesis. The book, which is the result of a PhD research, seeks to investigate and document the origin, progress and impact of the charismatic renewal on the mainline churches in Ghana. Its relevance to this thesis lies in its establishment of the fact that the Para-church evangelical activities championed by Ghana Evangelical Society (GES), what Omenyo termed 'Non-Denominational Revival Movements' could be credited for the introduction of the pentecostal charismatic expression in the mainline churches.<sup>20</sup> The evangelical fellowships stressed the fact that members should not leave the mainline churches but remain in them and revitalize them. This development significantly affected the growth of charismatic movements in the mainline churches. This is because some of the members of the fellowship introduced some practices of the fellowship into their prayer groups and subsequently the entire church.

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<sup>20</sup> Omenyo, C. N. *Pentecost outside Pentecostalism: A Study of the Current Development of Charismatic Renewal in the Mainline Churches in Ghana* (Boekencentrum Publishing House: Netherlands, 2006).

The book however, did not delve into the activities and personalities involved in these Para-church evangelical groups since its focus was on the nature of the renewal within the mainline churches. Thus, it does not discuss the life and ministry of the leaders of the non-denominational revival movement, which is the central focus of this research. This thesis therefore, is of the view that, Omenyo's comment makes the study of the non-denominational revival movement and the personalities involved very important; for the singular reason that their activities directly or indirectly affected the mainline churches which form the bulk of the Christian community in Ghana and thereby transforming the face of Christianity in Ghana.

The book is divided into two major parts. The part one opens with a discussion on the socio-political and religious setting of Ghana to provide readers with an understanding of the context within which the renewal took place. The periods of political agitation beginning from post-colonial independence through the late 1960's and 70's of military adventurism against the background of a pluralistic religious environment puts the reader in a position to be able to draw parallels with the nature of the charismatic revival within the mainline churches.<sup>21</sup> Omenyo went on to discuss the historical origins of Christianity and Christian denominations in Ghana by tracing their historical beginnings and gradual progress over the years. His discussion centered on all the mainline churches namely, the Roman Catholic Church, the Methodist Church, the Presbyterian Church and Anglican Church in Ghana. He did not leave out groups such as the African Independent and Classical Pentecostal Churches.<sup>22</sup>

Omenyo however, made mention of the activities of some present leaders of the charismatic movement. These are Wisdom Defeamekpor the leader of Grace Chapel, and

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<sup>21</sup>Omenyo, *Pentecost Outside Pentecostalism*.

<sup>22</sup>Omenyo, *Pentecost Outside Pentecostalism*.

the late Evangelist Akwesi Amoako<sup>23</sup> an active member of the Para-church evangelical fellowships, was credited directly and indirectly for the origin of lots of charismatic churches in both Kumasi and Accra. This overview prepares and provides the basic historical basis for his readers.

The second part of Omenyo's book deals with the nature of the renewal within the various mainline churches. He looked at the birth, growth, organization and recognition of the renewal groups in the mainline churches. In order to provide his readers with a proper balance in the approach to the issues, Omenyo discussed the spiritual life of the mainline denominations before introducing the renewal or revival movement and he meticulously discussed these issues as observed among all the mainline churches in Ghana.<sup>24</sup>

The third part of *Pentecost outside Pentecostalism* discusses the spirituality, doctrine and practices of the Charismatic Renewal groups within the mainline churches. Under spirituality he looks at their prayer, praise, fasting, spiritual power, manifestation of the Holy Spirit and holiness ethics. He proceeds to discuss under their doctrine, their christology, pneumatology, spiritual warfare, healing, new birth, ecclesiology, mission and evangelism. It must be noted that the charismatic renewal came with renewed emphasis on some of the doctrinal position already held by the mainline denomination, thus the tendency to unofficially reintroduce some practices that had been de-emphasized over the years. For instance, the emergence of speaking in tongues, and prophecy within

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<sup>23</sup> Amoako in his life time did not start a charismatic church. The Resurrection Power and Living Bread Ministry, which is a charismatic church owns its origin to him though it was started by now Bishop Bediako after the sudden death of Amoako in a motor accident. Amoako's death was blamed on the then military government (AFRC) led by FLT. LT Jerry John Rawlings for his uncompromising attacks on the regime for human rights abuses and spiritual bankruptcy.

<sup>24</sup> Omenyo, *Pentecost Outside Pentecostalism*.

the mainline churches was due to the fact that the charismatic renewal emphasized such practices.<sup>25</sup>

Omenyo therefore, discussed the practices and the programs of the charismatic renewal in the light of their recognition or acceptance within the mainline denominations. He talked about rigorous Bible study and Bible teaching, exorcism and deliverance sessions, healing session, and Friday vigil prayer meetings, testimonies time, lay minister and some of the practices of the charismatic renewal that the mainline denomination had to contend with, within the structure of the churches. This gives the reader an idea of the kind of internal compromises and negotiating of boundaries that went on between the leaders of the main line churches and the leaders of the charismatic renewal groups.

The final part of the book critically analyzed the nature of the relationship between the mainline churches and their charismatic renewal groups. The concern here is to show the possible existence of harmony or disharmony between these two groups. It draws comparison between the older mainline denominations and the newer charismatic renewal groups of the same denomination in the light of the existing structures and leadership of these churches. The levels of recognition accorded these charismatic renewal groups and the reasons for the recognition. Omenyo's concluding remarks looks at the impact and the future of the Charismatic Renewal Group in the mainline churches in Ghana. His position was that the charismatic renewal has brought the mainline churches some vibrancy and vigilance and if allowed to continue could further impact the mainline churches in the area of pastoral care, mission, and contextualization among others. In his words, the mainline churches in Ghana are increasingly realizing that in order to survive the need to assimilate crucial aspect of the charismatic spirituality,

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<sup>25</sup>Omenyo, *Pentecost Outside Pentecostalism*.

theology and practices, particularly those akin to their own Western-derived traditions. They need a critical fusion between their traditions and charismatic ethos to create a religiosity that is sensitive to the cravings of Ghanaians and promises to meet their hopes and aspirations<sup>26</sup> *Pentecost Outside Pentecostalism* provides this thesis with a valuable insight into the effects and impact of the charismatic renewal movement on the mainline churches. It is therefore, an indispensable resource in the analysis of the life, ministry and activities of some of the personalities that help lay foundation for the charismatic movement in Ghana.

Another work which could not be omitted in reviewing literature on Pentecostal studies is Hollenweger's work.<sup>27</sup> This work traces the roots of Pentecostalism worldwide. He did extensive research on the Pentecostal phenomenon from Britain, United States of America especially among the blacks, South Africa, and other western countries. In addition, he studied the phenomenon in different denominations such as the Catholicism, Methodism and Revival movements. In the second chapter of his work, he discussed the role of Parham and Seymour.<sup>28</sup> His discussion on these persons and the roles they performed in spreading the 'Pentecostal fire' is of great interest to this thesis. The researcher also discusses the role of Owusu Afriyie and Enoch Agbozo as persons who fanned the Pentecostal phenomenon in Ghana. Hollenweger again discusses the doctrinal emphasis of the Pentecostals such as pneumatology, miracles, soteriology, concept of ecclesiology, the use of music in their liturgy.

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<sup>26</sup>Omenyo, *Pentecost Outside Pentecostalism*, 304.

<sup>27</sup> Walter J. Hollenweger, *Origin and Developments Worldwide* (USA: Hendrickson Publishers, 1997).

<sup>28</sup> Hollenweger, *Pentecostalism: Origin and Developments Worldwide*, 18-24.

*African Charismatics*<sup>29</sup> by Prof. Asamoah-Gyedu is another book that is worth reading for any research on Pentecostalism. For this thesis in particular, the book is relevant because it focuses on Africa and particularly Ghana. The book discusses the various waves of renewal in Ghanaian Christianity. The author discusses the forerunners of Pentecostal movements such as Prophet Samson Opong, John Swatson and Wade Harris.<sup>30</sup> He also discusses the periods of the classical pentecostal movement beginning from personalities such as Apostle Anim and McKeon and the coming of other neo-Pentecostal churches with their western roots.<sup>31</sup> In the fourth chapter of his work, Asamoah-Gyadu attempts tracing the roots of Pentecostal/Charismatic movements from Para-church Evangelical Associations in which he identifies the roles of Afriyie's YAFCA and Agbozo's GES and their influence on the development of Ghana's 'new Christianity'.<sup>32</sup> This work provides information that serve as stepping stones in delving into the roles on Afriyie and Agbozo and their evangelistic groups that contributed to the development of charismatic movement in Ghana. As such the book becomes indispensable to this research work. It therefore requires a review.

*Five Evangelical Leaders* by Christopher Catherwood is the book in the category of biographies of evangelical leaders. The book looks at the lives and ministry of five evangelical leaders who have served the church in various capacities<sup>33</sup>. *Five Evangelical Leaders* is a biographical study of the life and ministry of five Evangelical Leaders namely; John Scott, Martyn Lloyd Jones, Francis Schaeffer, James I. Packer and Billy Graham. For each of these men the writer takes a look at their lives, from early childhood, life at school, conversion, call and early involvement in Christian ministry,

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<sup>29</sup> J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments Within Independent Indigenous Pentecostalism in Ghana* (Netherlands:Koninklijke Brill NV, 2005).

<sup>30</sup> Asamoah-Gyadu, *African Charismatics*, 18-21.

<sup>31</sup> Asamoah-Gyadu, *African Charismatics*, 23-35

<sup>32</sup> Asamoah-Gyadu, *African Charismatics*, 101-111.

<sup>33</sup> Christopher Catherwood, *Five Evangelical Leaders* (Weaton: Harold Shaw Publishers, 1985).

progression and growth in Christian ministry, convictions on various issues and contribution to the Christian church. This work gives an idea in searching for the background and contribution of charismatic leaders. It is in line with this thesis hence helps in towing similar path. The personalities to be looked at are all alive and also religious leaders. It therefore, becomes an appropriate book to serve as a guide to the structuring and organization of this thesis. However, due to differences in cultural, religious, social and political context, the structuring and organization of this thesis is tailored in a way that addresses the relevant contextual needs of Ghana.

*Ghana and the Rawlings Factor* by Kevin Shillington offers a scholarly and unbiased look at the political situation in Ghana during the period under discussion. Shillington in his book traced the political history of Ghana from the era of the first President Dr. Kwame Nkrumah to the period of the National Democratic Congress (NDC) under President Rawlings. The book begins with a discussion of Nkrumah's reign. It analyses the reign by alluding to the sentiments of Ghanaians and the whole of Africa when Ghana gained independence in 1957. By this discussion Shillington established that within a decade and a half from 1951 to 1966 the foundations for socio-economic development, conflict and decline were laid.<sup>34</sup> He stated that there can be no doubt that the achievements of the Nkrumah's era, in terms of social and economic development, were immense. But while acknowledging those achievements, it is equally important to understand also their limitations. For just as the foundations for Ghana's future development were laid in the decade and a half (from 1951 – 1966) so were the foundations laid for the conflict and decline that followed.<sup>31</sup>

Shillington by his thorough discussion of the events of the First Republic succeeds in giving his reader a valuable insight into the turbulent political situation that

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<sup>34</sup> Kelvin Shillington, *Ghana and the Rawlings Factor* (London: Macmillan, 1992), 4-19.

followed Nkrumah's reign. It becomes clear to the reader after reading through Shillington's book and his discussion or analysis of the various reigns from the Conventions Peoples' Party (CPP) through National Liberation Council (NLC), the National Redemption Council (NRC) until the emergence of the PNDC.

Usually in Ghanaian politics the opposition accuses the ruling government of corruption, nepotism and other similar vices. The opposition by so doing presents itself as a better alternative to lessen the suffering of the people and succeeds in winning their support to take over or overthrow the ruling government, irrespective of the extent of development plans that may have been put in place. The populace soon realized the deception when their situation became worse under the new reign. This came to a height under the Acheampong government when the problems of the Nation due to the failure of politicians were attributed to divine intervention. It was within this climate of political instability and experimentation that the religious leaders to be considered had their dominant evangelical activities. Shillington therefore, provides a valuable insight that helps the researcher understand the role of religious leaders like Rev. Abraham Delove in the Acheampong government when Enoch Agbozo and others considered religious activities as national programmes.

*Changed by the Word*, co-authored by Peter Barker and Samuel Boadi-Siaw offers valuable historical information on the nature and state of Para-church evangelical activities in the country before and during the period under discussion. The book, which has as its central focus on the Scripture Union, clearly states that, Para-church evangelical activities started with the expatriate who have had contact with Western evangelical leaders and are firmly established in the evangelical tradition of Biblicism

and Conversionism. Evangelical fellowships like the Inter-Varsity Fellowship, the Scripture Union and the Student Christian Movement were the result of their activities.<sup>35</sup>

### **1.10 Organization of Work**

The study has been divided into five chapters. The first chapter gives a panoramic view of the entire research. It starts with an introduction which provides a general background to the work. It then proceeds to the statement of problem, research questions, scope, the methodology and a review of a related literature as well as the significance of the work.

The second chapter provides an overview of the political, economic, Social and religious milieu within which the evangelical fervor took place. An attempt is made here to capture clearly the nature and the form of the renewal and the major factors that influenced it. Chapter three focuses on the background and role of Owusu Afriyie in the development of the Charismatic fervor in Ghana. It deals with his life and his religious activities especially, the YAFCA and its evangelistic activities in Ghana. Chapter four focuses on the life of Enoch Amanor Agbozo and his evangelistic activities which influenced the development of charismatic movement in Ghana. It also focuses on the evangelistic activities of GES, the main evangelism machine of Agbozo which influenced the development of charismatics in Ghana. The final chapter forms the conclusion and summary as drawn from the study. It also includes reflection on the entire study as well as suggestions and recommendations.

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<sup>35</sup> Peter Barker and Baodi-Siaw, 'Changed by the Word: the story of Scripture Union in Ghana' (Accra: Asempa, 1983).

### **1.11 Significance of the Study**

The study brings to light the role of indigenous Ghanaian in the evangelization process in Ghana. The role of indigenous Ghanaians in the evangelization of Ghana has not been much highlighted in telling the story of the church in Africa. This work reveals the immense contribution of local initiatives in propagating the gospel and the evangelization of Ghana and Africa in general.

It adds to the existing knowledge on pentecostalism in Ghana. This work in a way continues from where Larbi, who has done extensive work on Pentecostal and Charismatic movement, left off. Again, it brings to light the way these religious leaders lived, their contributions to evangelism, gospel music, church unity and the role of indigenes in Church Growth.

It would also contribute to the writing of Africa Church Historiography. This is even more significant in light of the fact that former ways of writing *African Church Historiography* has been evaluated by some scholars as ‘euro centric’ and one sided in the sense that the contribution of the indigenous Ghanaians to the development of Christianity is often left out.

### **1.12 Conclusion**

The chapter is the general introduction to the thesis. It basically discusses the research background of the thesis, the statement of problem, the research questions guiding the thesis, the objective of the study, the scope, the methodology and methods of data collection, the conceptual framework, and review of related literature, the organization of the work and the significance of the study. The personalities who are the

focus of the study carried out their evangelistic activities in the 1960s through 1970s. This was within a socio-economic milieu. Therefore, in the next chapter the context is thoroughly examined vis-à-vis the period of the emergence of the persons and their ministries.



## CHAPTER TWO

### THE SOCIO-ECONOMIC AND RELIGIOUS CONTEXT

#### 2.1 Introduction

This chapter discusses the context into which the personalities and their established evangelical fellowships were born. It explains the social economic context together with the political and religious milieu. These are important in understanding the general environment that influenced these personalities and their ministries. The socio-economic and religious context is somewhat intertwined, however a distinction is made and where necessary a relationship is drawn between them.

#### 2.2 Socio-Economic Context

Endowed with gold and oil palms and situated between the trans- Saharan trade routes and the African coastline visited by successive European traders, the area known today as Ghana has been involved in all phases of Africa's economic development. Cocoa became the major export and the county produced more than half the global yield by the 1920s. African farmers used kinship networks like business corporations to spread cocoa cultivation throughout large areas of southern Ghana. Legitimate trade restored the overall productivity of Ghana's economy. However, the influx of European goods began to displace indigenous industries, and farmers focused more on cash crops than on essential food crops for local consumption.<sup>36</sup>

When Ghana gained its independence from Britain in 1957, the economy appeared stable and prosperous. Ghana was the world's leading producer of cocoa. The country could boast of having a well-developed infrastructure to service trade, and enjoyed a relatively advanced education system. At independence, President Kwame

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<sup>36</sup>Larbi, *Pentecostalism*, 38-40.

Nkrumah sought to use the apparent stability of the Ghanaian economy as a springboard for economic diversification and expansion. He began the process of moving Ghana from a primarily agricultural economy to a mixed agricultural-industrial one. Using cocoa revenues as security, Nkrumah took out loans to establish industries that would produce import substitutes as well as process many of Ghana's exports. Nkrumah's plans were ambitious and grounded in the desire to reduce Ghana's vulnerability to world trade. Unfortunately, the price of cocoa collapsed in the mid-1960s, destroying the fundamental stability of the economy and making it nearly impossible for Nkrumah to continue his plans. Pervasive corruption exacerbated these problems. In 1966 a group of military officers overthrew Nkrumah and inherited a nearly bankrupt economy<sup>37</sup>.

Since then, Ghana has been caught in a cycle of debt, weak commodity demand, and currency overvaluation, which has resulted in the decay of productive capacities and a crippling foreign debt. Once the price of cocoa fell in the mid-1960s, Ghana obtained less of the foreign currency necessary to repay its loans. It was recommended that Ghana devalue its currency to make its cocoa price more attractive on the world market, but devaluation of the cedi also rendered loan repayment in United States dollars much more difficult. Moreover, such devaluation would have increased the costs of imports, for consumers.

Until the early 1980s, successive governments refused to devalue the currency (with the exception of the government of Kofi A. Busia, which devalued the cedi in 1971 and was promptly overthrown the following year). Cocoa prices languished, discouraging cocoa production altogether and leading to smuggling of existing cocoa crops to neighboring countries, where Francs rather than Cedis could be obtained in

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<sup>37</sup> Kwasi Fosu, 'Ghana - The Economy, Emerging Africa: The Case of Ghana', [www.oecd.org/countries/ghana/2674859.pdf](http://www.oecd.org/countries/ghana/2674859.pdf) (access 20 September 2014).

payment. As production and official exports collapsed, revenue necessary for the survival of the economy was obtained through the procurement of further loans, thereby intensifying a self-destructive cycle driven by debt and reliance on vulnerable world commodity markets.<sup>38</sup>

By the early 1980s, Ghana's economy was in an advanced state of collapse. Per capita gross domestic product (GDP) showed negative growth throughout the 1960s and fell by 3.2 percent per year from 1970 to 1981. Most important was the decline in cocoa production, which fell by half between the mid-1960s and the late 1970s, drastically reducing Ghana's share of the world market from about one-third in the early 1970s to only one-eighth in 1982-83. At the same time, mineral production fell by 32 percent; gold production declined by 47 percent, diamonds by 67 percent, manganese by 43 percent, and bauxite by 46 percent. Inflation averaged more than 50 percent a year between 1976 and 1981, hitting 116.5 percent in 1981. Real minimum wages dropped from an index of 75 in 1975 to one of 15.4 in 1981. Tax revenue fell from 17 percent of GDP in 1973 to only 5 percent in 1983, and actual imports by volume in 1982 were only 43 percent of average 1975-76 levels. Productivity, the standard of living, and the government's resources had plummeted dramatically<sup>39</sup>.

In 1981 a military government under the leadership of Flight Lieutenant Jerry John Rawlings came to power. Calling itself the Provisional National Defense Council (PNDC), the Rawlings regime initially blamed the nation's economic problems on the corruption of previous governments. Rawlings soon discovered, however, that Ghana's problems were the result of forces more complicated than economic abuse. Following a severe drought in 1983, the government accepted stringent International Monetary Fund

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<sup>38</sup>Fosu, 'Ghana - The Economy, Emerging Africa'.

<sup>39</sup>Larbi, *Pentecostalism*, 45-51.

(IMF) and World Bank loan conditions and instituted the Economic Recovery Program (ERP). Signaling a dramatic shift in policies, the ERP fundamentally changed the government's social, political, and economic orientation. Aimed primarily at enabling Ghana to repay its foreign debts, the ERP exemplified the structural adjustment policies formulated by international banking and donor institutions in the 1980s. The program emphasized the promotion of the export sector and an enforced fiscal stringency, which together aimed to eradicate budget deficits. The PNDC followed the ERP faithfully and gained the support of the international financial community. The effects of the ERP on the domestic economy, however, led to a lowered standard of living for most Ghanaians<sup>40</sup>.

The transformation of Ghana's economy undertaken in the 1980s was considered a test case for "structural adjustment" prescriptions advocated by international banking institutions. Faced with growing impoverishment in Africa as well as in much of the so-called developing world, the World Bank and the IMF proposed radical programs to revive troubled economies and to restore their productivity. As stated earlier, the government of Jerry John Rawlings turned to these agencies in 1983 and accepted their recommendations in exchange for assistance packages to ease Ghana's economic and social transformation. Foremost among the changes enacted in Ghana were the disengagement of the government from an active role in the economy and the encouragement of free-market forces to promote the efficient and productive development of local resources. The reformers cut government budgets, privatized state enterprises, devalued the currency, and rebuilt industrial infrastructure by means of assistance programs such as the ERP. As in other countries of Africa in the 1980s,

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<sup>40</sup>Larbi, *Pentecostalism*, 51.

government was identified as the problem, and free-market forces were seen as the solution.<sup>41</sup>

By the 1990s, the effects of structural adjustment in Ghana were beginning to be assessed. According to the World Bank and other western financial institutions, the economy had become much more stable, and production was on a more solid footing than it had been a decade earlier. Exports were up, government deficits had been reduced, and inflation was down. Many Ghanaians, however, questioned whether the structural adjustment benefited all Ghanaians or just a few sectors of the economy. Critics of the World Bank charged that it concentrated on infrastructure such as airports, roads, and other macro-economic projects that did little to improve the lives of the average Ghanaian.<sup>42</sup>

Under the sway of free-market forces, production had increased in Ghana's traditionally strong sectors, cocoa and gold, thereby reverting to the pre-independence economic structure; still, a more broadly based economy had not developed. In addition, substantial loans had been incurred by the government to promote those sectors at the expense of recurrent budget expenditures such as health and education--without a compensatory increase in government revenues. Ironically, the tax breaks prescribed to encourage these sectors worked against increased government revenues, so that by 1992, tax revenues began to drop. In addition, jobs not only had been cut from the once bloated public sector but also had not expanded in the more successful export sectors. Although the government claimed its finances were much healthier in the 1990s than in the 1980s,

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<sup>41</sup>Fosu, 'Ghana - The Economy, Emerging Africa'.

<sup>42</sup>Fosu, 'Ghana - The Economy, Emerging Africa'.

the long-term economic and social impact of structural adjustment was uncertain<sup>43</sup>.

Relying heavily on the exploitation of some non-renewable and even endangered resources, Ghana's economic recovery will have to expand to create a broader and better balanced economy. In addition to cocoa, Ghana's leading export commodities are gold, a nonrenewable resource, and timber, the harvesting of which has included more than eighteen endangered species of trees and has led to alarming deforestation. Furthermore, Ghana's ocean waters are seriously overfished, leading the government to ban the catching of shellfish<sup>44</sup>.

According to the Ghanaian government, these resources could be used to develop local manufacturing, the goal Nkrumah tried to reach through direct state intervention thirty years ago. Local manufacturing could create jobs, cut the import bill, and provide a more diversified economic base. The question for Ghana is whether free-market forces will be more successful in promoting healthy economic expansion than the failed policies of direct state intervention. It was within these economic tentacles that Owusu Afriyie and Enoch Agbozo features with their ministries.

### **2.3 Political Context**

Ghana as a nation, politically, had gone through what could be described as an oscillation between the poles of military and civilian governments. The government in power, either military or civil usually blames the proceeding one of corruption, mismanagement and abuse of power. The period between 1969 and 1979 within which

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<sup>43</sup>Fosu, 'Ghana - The Economy, Emerging Africa'.

<sup>44</sup>Fosu, 'Ghana - The Economy, Emerging Africa'.

the personalities under study were most vibrant and active were occupied by the following reigns;

<b>REIGN</b>	<b>PERIOD</b>
NLC led by Lieutenant Gens. Kotoka, Afrifa and J.A Ankrah	February, 1966 to September, 1969
Second Republic led by K.A Busia	October 1969 to January 1972
NRC led by General Ignatius Kutu Acheampong	January, 1972 to October, 1975
SMC I led by General Ignatius Kutu Acheampong	October, 1975 to July, 1978
SMC II led by General Frederick Akuffo	July 1978 to June, 1979

The Busia government came into power as a democratically elected government through an election that was organized by the Military government led by Lieutenant General J. A. Ankrah, which over threw the Kwame Nkrumah regime on 24<sup>th</sup> February 1966.<sup>45</sup>

In order to fully understand the development of the Busia government and other reigns that followed, one must take a look at the first republic and the main factors that were at play during the reign. According to F.K. Buah, after independence, the expectations of Ghanaians of a good life and better conditions of living were very high. These expectations were in a way satisfied by the policies of President Nkrumah within the first three (3) years of his government.<sup>46</sup> Shillington evaluation of early part of Nkrumah regime is in these words “in those early years of independence Ghana was indeed the black star of Africa.” By this statement he implied that most African countries

<sup>45</sup>F.K. Buah, *A History of Ghana* (London: Macmillan, 1999), 30.

<sup>46</sup>Buah, *A History of Ghana*, 30.

and people were desirous of being Ghanaians due the prospects of the country at the time. Cost of living was low, fairly stable economy with a huge reserve in Britain coupled with the air of freedom from colonial rule amalgamated into a fairly comfortable state for the average Ghanaian<sup>47</sup>.

However, due to increased opposition, huge borrowing to complete projects, and an African perspective on development, the gain of Nkrumah started eroding very fast after a few years in government. Things came to its height when he introduced the Preventive Detention Act of 1958 that was designed as a preventive measure in fighting subversive activities. However some perceived it as Nkrumah's strategy to imprison political opponents without trial. Consequently some members of the opposition were put in jail and died in jail. Notable among those who died as a result of the Preventive Detention Act was J. B. Danquah in 1965.<sup>48</sup>

In 1958 a referendum led to Ghana becoming a republic on 1<sup>st</sup> July 1960 with Dr. Nkrumah as its President. By 1964 Ghana had officially become a socialist one-party state with Nkrumah as its sole president notwithstanding, the practical outcome of Dr. Nkrumah's development policies was the availability of schools and other social amenities. He built universities, roads, hospitals and the Akosombo dam for the production of electricity. Nkrumah had borrowed hugely to finance all these projects. The result of Nkrumah's over borrowing and huge expenditure on development projects was hardship for the citizenry. Those who had initially appreciated the significant infrastructure and the developmental projects started complaining about economic difficulties.

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<sup>47</sup>Shillington, *Ghana and the Rawlings Factor*, 8.

<sup>48</sup>Larbi, *Pentecostalism*, 46-8.

In Shillington's words "there is no doubt that Nkrumah's government achieved great infrastructure development, which made Ghana the envy of much independent Africa. The ultimate, social political as well as economic costs of this infrastructural development were such that they undermined much of what had originally been achieved. In basic economic terms the country was taken to the verge of bankruptcy. The 20 million pounds reserves, accumulated in London during the colonial period was rapidly spent and a huge deficit created as Nkrumah's government committed itself to massive projects which the country could not support by itself. Busia an ardent critic of the Nkrumah regime became the leader of the opposition United Party but had to flee in 1959 into exile when J. B. Danquah and Obetsebi Lamptey were detained by the ruling government<sup>49</sup>.

Nkrumah's actions were not without a cause, there had already been at least three assassination attempts upon his life. The first was a bomb attack in Accra in 1955 in which nobody was hurt. The second, a grenade attack in the Northern village of Kulungugu in August 1962, killed a small boy and wounded Nkrumah in the back. The third assassination attempt occurred in Accra in January 1964 just a few weeks before the referendum for the one party state. A policeman fired a shot at Nkrumah while he was leaving Flagstaff House, but he missed his target and killed a bodyguard instead.<sup>50</sup> Those behind these attempts were never known and as a result, many senior police officers were dismissed, creating enmity and distrust between Nkrumah and the Police.

Also opposition to Nkrumah and his socialist ideology become fierce and were not confined to Ghana and Ghanaian only. The involvement of the CIA and other

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<sup>49</sup>Shillington, *Ghana and the Rawlings Factor*, 4.

<sup>50</sup>Shillington, *Ghana and the Rawlings Factor*, 8.

external influences had long been known to be part of the opposition to the reign. Nkrumah for most of his political life had criticized and audaciously challenged the interests of the “West” in Africa. In 1964 he published a book entitled *Neo-colonialism: the last stage of imperialism* in which he exposed the exploitative machination of capitalist multinational companies in Africa. In the early hours of Thursday 24 February 1966, while President Nkrumah was out of the country on a peace mission to Vietnam, it was announced on the radio that the Police and Army had seized control of Accra and Nkrumah had been overthrown.<sup>51</sup>

The news of Nkrumah’s over throw was greeted with celebration in Accra and Kumasi as people blamed Nkrumah for their hardship and frustrations. A term of Army and Police Officers chaired by Lieutenant General J. A. Ankrah formed the Military government of the NLC. The NLC organized a general election in August 1969. Busia who had returned from London into the country after overthrow of Nkrumah led the Progress Party to win the election. Busia assumed office as the prime minister in October 1969 with Justice Edward. Akuffo-Addo, a former Chief Justice as President of the Second Republic.<sup>52</sup>

Despite the democratic rhetoric, and the high hopes of the electorate, the government of the second republic was a great disappointment. Busia proved to be no respecter of democracy though an ardent advocate of democracy. He interfered with the independence of the Judiciary. He sacked judges and fired Newspaper Editors when they disagreed with him. By the middle of 1971 the Busia government was facing mounting public criticism on a number of fronts. By December 1971 the economy was in serious

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<sup>51</sup>Shillington, *Ghana and the Rawlings Factor*, 10.

<sup>52</sup>Fosu, ‘Ghana - The Economy, Emerging Africa’.

trouble and Busia devalued the Cedis by 48.6% and imposed a 5% National development levy, which resulted in an increase in the prices of commodities and a rise in inflation.<sup>53</sup>

F.K. Buah an eminent historian is of the view that Dr. Busia's contribution to Ghana was twofold. As the first Ghanaian to hold the office of professor at the premier University in Ghana and as a Scholar of merit, he inspired scholarship among his fellow Ghanaian scholars. The Military on the 13<sup>th</sup> January 1972 overthrew Busia's government and formed the National Redemption Council (NRC) under the leadership of General Ignatius Kutu Acheampong. The economic problems continued under Acheampong government. The NRC on assumption of office, set about to correct the ills which they considered had beset the nation. Among other development programs, sound agricultural developments were given fresh drive and motivation under the "Operation Feed Yourself" and "Operation Feed your Industries" programme. However as part of the measures his administration took to remedy the astronomical inflation the country was facing. The NRC increased wages but in the midst of acute scarcity of imported essential commodities, prices soared at a much higher rate than the wage increases and the people's condition became worse. The people became disillusioned but were powerless to cause the removal of the regime. The people could no longer endure Acheampong's administration and led largely by the university students and staff and various professional groupings, they demanded that the military led by Acheampong should hand over power to civilian government. Acheampong in a bid to solve the problem proposed the idea of a Union Government, a non-political party administration that would include not only civilian but also the armed forces and the Police.<sup>54</sup>

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<sup>53</sup>Fosu, 'Ghana - The Economy, Emerging Africa'.

<sup>54</sup>Fosu, 'Ghana - The Economy, Emerging Africa'.

In July 1978 the Supreme Military Council II (SMC II) replaced the NRC under the leadership of General Fredrick Akuffo. Acheampong was placed under house arrest. General Akuffo lifted the ban on the formation of Political Associations on 1<sup>st</sup> January 1979 to make way for general elections. Due to the misconduct and mismanagement of the economy by the senior officers in the military, there had been general breakdown of the control of the command within the military by the time of SMC II. Elections were scheduled for June 1979. In May 1979, Flight Lieutenant J.J. Rawlings with some junior officers attempted a coup and was arrested. In June same year while on trial, some remnants of his group successfully staged a coup and freed him. He formed the Armed Forces Revolution Council (AFRC) afterwards. The AFRC reign was very radical, it was characterized by public executions of all former Heads of States, arbitrary arrest and detention of people suspected to have in their possession state wealth<sup>55</sup>.

In spite of the coup which ushered in the AFRC reign, elections were organized as scheduled. Dr. Hilla Limann, on the ticket of the Peoples' National Party (PNP), won the election to become the President elect of the third republic on the 24<sup>th</sup> September 1979. Limann's government suffered worsened economic crisis resulting in the re-emergence of Rawlings on the 31<sup>st</sup> of December 1981 as the chairman of the Provisional National Defense Council (PNDC). The economic crises that the country was going through worsen during the early period of Rowling's regime. A severe drought in 1983 coupled with the return of over one million Ghanaians from Nigeria compelled the government to submit to World Bank and International Monetary conditionalities and to embark on Economic Recovery Programmes (ERP). The Rawlings regime eventually led the country onto the path of democracy.<sup>56</sup>

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<sup>55</sup>Fosu, 'Ghana - The Economy, Emerging Africa'.

<sup>56</sup>Buah, *A History of Ghana*, 81.

## 2.3 Religious Context

The spread of the Christian faith from Europe to other parts of the world, especially Africa rode on the wings of the modern missionary movement of the fifteenth (15<sup>th</sup>) century through to the nineteenth (19<sup>th</sup>) century. Andrew Walls is of the opinion that the nature of Christianity that was supplied during these missionary activities was evangelical. He encapsulates this idea in the following words “the modern missionary movement is an autumnal child of the evangelical revival.”<sup>45</sup> He asserts that the revival supplied the logistics and networks; interregional, international, and interdenominational that undergirded the modern missionary movement.<sup>57</sup>

Also, the evangelical revival supplied missionaries for the numerous missionary societies. The first generation of the Protestant missionary enterprise was for practical purposes an evangelical undertaking. The missionary societies became the channels for the transmission of the evangelical beliefs and culture into other parts of the world including Ghana. The Protestant Reformation, experience and evangelicalism with abiding fruit as evident today are solely attributed to the modern missionary enterprise.

This position is being challenged on the grounds that there is traditional notion that the church in sub-Saharan Africa was established by the Western missionaries. This is not wholly true, for there is another factor that is always overlooked but is crucial for the establishment of the church in Africa. The role of the indigenous people, who play significant roles in the entire process of the introduction and growth of Christianity in Africa particularly Ghana. This position, from a holistic perspective and in terms of Christianity with abiding fruits could be considered as true. Most of the evangelization

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<sup>57</sup>Andrew Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Mary Knoll New York: Orbis Books, 1996), 71.

work that took Christianity into the remote villages and in the ‘mother tongue’ was done by disciple indigenous people.<sup>58</sup>

Omenyo stated his argument that, Christianity in sub-Saharan Africa is traceable to a process of diffusion and spread from Patristic Christianity in North Africa. However, looking at this same issue from a particularistic point of view, in terms of the introduction of Christianity, the Western Missionary Enterprise would be credited for it. This is supported by the fact that the origin of the mainline churches in Ghana today is traceable to the Western missionary activities of 19<sup>th</sup> and the 20<sup>th</sup> Centuries<sup>59</sup>.

Rev. Thompson (1708 – 1773) is credited with starting what is known today as the Anglican Church of Ghana on the ticket of the Society for the Propagation of the Gospel as a chaplain and missionary to the Gold Coast. Andreas Riis (1804-1854) is mentioned as tenaciously working to start the Presbyterian Church in Ghana on the ticket of the Basel Evangelical Mission Society after nine years of fruitless efforts in the Gold Coast. Joseph Dunwell is on record as the first missionary sent by the Wesley Methodist Missionary Society to Ghana on 1 January 1835 to deliver Bibles to ‘the Bible band’ and to start the group that is known today as the Methodist Church of Ghana.<sup>60</sup>

### **Theological and Philosophical Stance of Early Evangelicals in Ghana**

The activities of Western Missionaries that introduced Christianity to Ghana being part of the protestant tradition were strongly rooted in the evangelical beliefs and

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<sup>58</sup>Walls, *The Missionary Movement*, 79.

<sup>59</sup>Omenyo, *Pentecost Outside Pentecostalism*, 42. Omenyo, makes a distinction between ‘mission history’ and ‘church history’, Mission history refers to the activities of Western missionaries in concert with their indigenous partners and agents. Similarly ‘church history’ period refers to the era when indigenous Christian largely look up leadership of the various churches with European counterparts serving under term as parties in mission or fraternal workers.

<sup>60</sup>F. L. Bartels, *Roots of Ghana Methodism* (Cambridge University Press, 1965), 9-11.

culture. Going by Babbingtons' quadrilateral<sup>61</sup> in describing the theological stance of these missionaries, they could be considered as Biblicist, Activist, conversionist and crucicentrist.

Firstly, in Biblicism they emphasized and had a particular regard for the Bible. The place of the Bible as the word of God and the final authority in matters of faith and conduct is firmly affirmed. Evangelicals encouraged personal bible study and the availability of the Bible to all. Thus, begun the Protestant tradition of Bible translation which is amply demonstrated by the effort to translate the Bible and to have the Bible available and read in the local dialects. The rationale behind this, which is in accordance with Protestant tradition, is to make the word of God or the scripture available to all as the sole authority in matters of faith and conduct. The formation of Bible Societies and Translation Trusts all over the world is evident of this stance. Johannes Zimmerman (1825-1876) and Johannes Gottfried Christaller (1827-1895) were sent by their missionary societies to study Ga and Twi languages so as to promote literacy among their speakers. Christaller translated the Bible into Twi by 1871. According to Larbi; the work of Christaller raised the Twi language to a literacy level and that provided the basis of all other works in the language. By so doing, it welded the expression of the Akan Christian worship to the mother tongue. His work included the following, *The Four Gospel and Acts* in 1859, the first *Twi Bible* (1870 -71), *The Comprehensive Twi grammar* (1875 the *Twi Dictionary* (1881) and *The Encyclopedia of Akan life*

Johannes Zimmerman also translated the Bible into Ga and translated Luther's' Catechism into Ga among other things. B. Schlegel of the Bremen Mission is credited for the production of the first Ewe premier dictionary, Bible history, the four Gospels and the life of Christ. Through the efforts of these missionaries and many others, the

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<sup>61</sup> David Babbington, *Evangelicalism in Modern Britain: A history from the 1730's to the 1980's* (London: Unwin Hyman,1989), 12.

vernacular Bible, Bible portions, hymns and catechetical passage became available to the general public.<sup>62</sup>

Secondly, the early missionaries were activist; this is the belief in expressing the gospel through effort as a characteristic and an integral theological self-understanding of the missionaries. Central to this thought is the belief in heavenly rewards for faithfulness in winning souls. Thus many missionaries in spite of news of death of colleagues and loved ones on the mission field due to harsh climate were willing to leave their homelands for the sake of winning souls to the kingdom. The Bremen Mission demonstrated this by tenaciously staying on to win souls when it seems practically impossible to do so. Their movement from Christiansburg to Peki when it was difficult to continue in Christiansburg and then to Keta, was all in an effort to express the Gospel by all means necessary. Andrea Riis in Akropong refused to go back home when recalled by the society after nine years of fruitless efforts.<sup>63</sup>

Thirdly, the early missionaries portrayed an element of conversionism; one of the often mentioned weakness of the missionary enterprise was its attitude toward indigenous culture. Due to their strong stance on conversion, which advocates a complete departure from anything and everything, considered heathen, the missionaries were uncompromisingly staunch in the belief that one ought to believe on Jesus Christ and this decision must reflect in a radical departure from former ways of living. This was demonstrated by the construction of the Salem's to quarantine converts and would be converts from what they considered as pagan culture.<sup>64</sup> Though this was portrayed as part of biblical mission yet an element of civilization enterprises could not be omitted. Fourthly they portrayed element of Crucicentrism; the stress on the sacrifice of Christ on

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<sup>62</sup> Agbeti J.K., *West African Church History* (Leiden: E.J. Brill, 1986) 64-9. Also in Larbi, *Pentecostalism*, 22.

<sup>63</sup> Babbington, *Evangelicalism in Modern Britain*, 12-21.

<sup>64</sup> Babbington, *Evangelicalism in Modern Britain*, 17-21.

the cross and its implications for the Christian was emphasized and clearly demonstrated and sung in the hymnals and observances of holidays like Christmas and Easter among others.<sup>65</sup>

Philosophically the Western Missionary Enterprise of the 18<sup>th</sup> and 19<sup>th</sup> Centuries to Ghana was wrapped in the European Enlightenment culture. The cardinal features of this culture being rationalism, empiricism and the certainty of knowledge. It is this western worldview that tends to be skeptical of the supernatural realm impinging on the material world and thus resulted in the de-emphasis on the supernatural or the miraculous. This ideological position naturally shifted emphasis to rituals in the material world as sufficient demonstration of spirituality. With this philosophical and theological orientation the early evangelical missionary efforts in Ghana were not open to interaction of worldviews between the indigenous people on one hand and Western evangelical worldview or theological conception on the other hand. The attitude that was adopted by these evangelicals then was to brand anything indigenous which has to do with worship as pagan. The missionaries perceived their worldview as superior to that of the indigenous people. This created a problem of relevance of the missionary Gospel in addressing the mundane realities of the indigenous people.

Imasogie explains the situation in the following words;

On the real level it is more common for individuals to accept the outward form of Christianity as an overlap which leaves their traditional worldview relatively untouched. These are the people whose propensity for running to traditional doctors in times of crisis elicits so much concern from the leaders of the churches they attended Sunday to Sunday. For them, their orthodox church is

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<sup>65</sup>Babbington, *Evangelicalism in Modern Britain*, 17-21.

important, but it does not offer a complete and coherent system upon which to build one's life. Rather, it becomes a compartment which is utilized when beneficial and abandoned when crisis of life press in.<sup>66</sup>

The situation as succinctly expressed above reflects the attitude of the indigenous people and the nature and form of evangelicalism during the Western missionary period. The indigenous people considered the church as an institution they can associate with, but when it comes to meeting the real needs of life, they resorted to the traditional institutions.

The rise of African Independent Churches like “Musama Disco Christo Church, (MDCC), The Apostles Revelation Society, (ARS) “the Methodist society” or “Akononnsu” (Water Drinkers) early is evident of the indigenous people's dissatisfaction with the nature and form of evangelicalism of the time. For the African a religion that is unable to address the important issues of existence and provide well-being to its adherents may not enjoy total commitment. The evident dissatisfaction with mainline evangelical Christianity as seen in the emergence of the AICs began the chain of renewals that characterized Ghanaian Christianity.

The classical pentecostal renewal following on the heels of the AICs led by Peter Anim and his Christ Apostolic Church. The Christian religious context at the time of the Para-church evangelical activities was thus a mixture of the presence of the mainline churches, the AICs and the Classical Pentecostal. The differences and polemics among the above existing Christian groups therefore fostered the emergence of interdenominational groups in the country. A brief discussion at the immediate religious

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<sup>66</sup> Osadolor Imasogie, *Guidelines for Christian Theology in Africa* (Ibadan: University Press Limited, 1996) 23.

and political climate during the period of the Para-church movement is provided to create the necessary cohesion and logic for the discussion.

### **The Religious Setting of Ghana in the Late 1960's and 1970's**

Debrunner in his book, *A History of Christianity in Ghana* records Junod to have said after thirty years of working experience in many parts of Africa, "Wherever I went, I found that my master had been there before me". Junod's assertions expressed in plain language seeks to suggest that Africans or the Ghanaians had knowledge or awareness of God before the 'white missionaries' arrival. However an attempt to trace the expansion of Christianity from North Africa and Nubia to the present day Ghana in terms of historical evidence was meager. Again, Debrunner records Grove's assertions that, the Christian Nubians carried their religion farther afield in the course of so many centuries. There are some indications that this was the case, but the evidence is tantalizingly meager.<sup>67</sup> Grove by this assertion seeks to support the position that Christianity as found in Ghana is not a result of the spread from North Africa. Some have argued that the origin of present day Christianity in Ghana is as a result of a gradual process of diffusion of first century Christianity from Northern Africa and not primarily through western missionaries or the white man.<sup>68</sup>

In August 1555, an expedition led by Captain Thomas Windham and a Jew called Pinteado came to Ghana. This was followed by the Dutch in 1592. Their proselyting activities, which were mixed with trade, were the initial efforts in evangelization that resulted in the eventual establishment of Christianity in Ghana. Thus Christianity that was embraced by Ghanaian in its inception as offered by the missionaries was steeped in the protestant tradition with little or no Pentecostal strapping until 1900 when the work

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<sup>67</sup>Imasogie, *Guidelines for Christian Theology in Africa*, 23.

<sup>68</sup>Hans Debrunner, *A History of Christianity in Ghana* (Accra: Waterville Publishing House, 1967), 7-40.

of Wadi Harris, Sampson Oppong and John Swatson introduced some Pentecostal elements into Ghanaian religious scene or Renewal Christianity.<sup>69</sup>

Larbi in his discussion of the religious setting in Ghana, from the time of the early missionaries asserts that Ghanaian renewal movement may be placed within two main periods: 1900 – 1970 and 1970-1990. The two periods according to him produced six (6) major Christian renewal movements which he outlines as:

- i. Spiritual Churches
- ii. Classic Pentecostalism
- iii. The Charismatic in the mainline churches
- iv. Para-church Organizations
- v. Neo-Pentecostal movement
- vi. Pentecostal Prayer Camps<sup>70</sup>

Larbi, due to the thorough nature of his work has aptly captured the various renewal movements in Ghana. However, it may be argued that the activities of the Para-church organizations precipitated the Charismatic in the mainline Churches and this is favorably inclined to Omenyo's Chronological arrangement of the renewal movements as follows:

- i. Mainline / Historic Churches
- ii. African Independent Churches
- iii. Classical Pentecostal Churches
- iv. Neo-Evangelical/Mission related Churches/ Non-denominational Revival Movement
- v. Neo-Pentecostal /Charismatic Churches<sup>71</sup>

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<sup>69</sup>Debrunner, *A History of Christianity in Ghana*, 7-40.

<sup>70</sup>Larbi, *Pentecostalism*, 68-89.

It could be inferred from the above that before the emergence of the Para-church activities, Christianity in Ghana was made up of the mainline Churches, the African Independent Churches (1862) and the Classic Pentecostals (1917). This position is further given impetus by the fact that all the leaders of the Para-Church movements had come from one of the above three (3) religious groups. For instance, Rev. Enoch Agbozo, leader of the Ghana Evangelical Society, had a Presbyterian and later Apostolic Church background while Rev. Owusu Afriyie of Youth Ambassadors for Christ, a Methodist background.

## 2.4 Conclusion

The chapter discussed the socio-economic milieu in which was born the ministries of Owusu Afriyie and Enoch Agbozo. It explains the economic conditions in the colonial, independence, and the post -colonial periods. The economic condition was always tied with the political situation hence the political conditions were also discussed. It was within this socio-economic web that the persons discussed were born and carried out their ministries. One of such persons is Rev. Owusu Afriyie whose biography will be discussed in the next chapter.

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<sup>71</sup>Omenyo. *Pentecost Outside Pentecostalism*, 34-50.

## CHAPTER THREE

### THE LIFE AND MINISTRY OF REV. JOHN OWUSU AFRIYIE

#### 3.1 Introduction

This chapter deals with the biography of Rev. Afriyie and the activities of the Youth Ambassadors For Christ Association (YAFCA), the main evangelism machine of Owusu Afriyie and its contributions to the development and growth of the charismatic movement in Ghana.

#### 3.2 Life of Rev. John Owusu Afriyie

Owusu Afriyie was born on October 11, 1944 to Kwasi Owusu Afriyie and Martha Abena Serwa. Though he does not remember exactly where he was born, his earliest memories of his childhood days was in Kokofu-Ejuinasi his hometown; a small town in the Amansie District of the Asante Region about hundred kilometers from the regional capital, Kumasi. He has been told by his father that his ancestors migrated from Tafo, a small town also in the Asante Region to settle in Kokofu-Ejuinasi. There were no unusual circumstances surrounding his birth. He however, recalls his uncle Kofi Wiredu telling him that some of his uncles were recruited for the Second World War. In less than a year after his birth, the war came to an end and so his uncles who were sent to Burma and other places for the war came back. It was as though his birth brought peace to the world. His name Afriyie literally means 'you have come well'. He is not very sure why he was named Afriyie. However, he explained that it might be due to the safe return of his uncles and probably the end of the war.

### 3.2.1 Education and Social Formation

Many Pentecostal leaders that emerged from the 1960s in Ghana have a relatively good literacy background. Some of them developed their literacy prowess by inspiration attributing to a divine work<sup>72</sup>. Others, however, struggled through thin and thick. It is noted that the success of many of these torch bearers of Pentecostalism succeeded partly due to their educational background. The famous torch bearer of twentieth century Pentecostalism William Seymour, taught himself how to read and write and took keen interest in further studies. Thus he became a student in Charles Fox Parham's Bible School in Topeka amidst racial difficulties.<sup>73</sup> Afriyie started his formal basic education at the Kokofu United Primary School at Kokofu-Ejuinasi his home town. When he was about five years old, his father took him to Kumasi to stay with his uncle known as Kwaku Wiredu. He was a businessman and the nature of Wiredu's work did not allow him to stay at one particular place for long. This situation thus made it inevitable for his young nephew to change schools frequently, as often as his uncle moved to other places.

Owusu Afriyie recalls that when he arrived at Kumasi he was enrolled at a school called 'Mame Salom' which was very close to where his uncle lived. From Mame Salom he enrolled at another school called Collegiate at New Tafo in the Krofrofro area of Kumasi. From Collegiate he went back to his hometown to attend the Methodist Primary School for about three (3) years and returned to his uncle in Kumasi. After three (3) years in Kumasi with his uncle he had to return to Kokofu-Ejuinasi for another three (3) years due to political upheavals in Kumasi at the time between the Convention Peoples Party and the United Party. During that period it was very dangerous for children

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<sup>72</sup> Larbi, *Pentecostalism*, 161-172. Samson Oppong was described as illiterate yet through inspiration he could read with the aid of a stone covered with a white scarf.

<sup>73</sup> Hollenweger, *Pentecostalism: Origin and Developments Worldwide*, 18-20. The racial discrimination at the time including Parham's sympathizing with the Ku Klux Klan forced him to exclude Seymour from his class but allowed him to listen to the lectures from outside the class through a partially open door.

because they could be caught up in a riot, so his father felt he should return to Kokofu-Ejuinasi till such political agitations subsided. As a result of the young Owusu Afriyie's sickly nature, he did not have a very stable school attendance during his primary education.

However, his intelligence made up for the gap. There were times he had to stay out of school for an entire term due to ill health. His frequent change of schools as a result of his uncles' frequent change of work place also contributed to him not being stable at school. When his Middle School Leavers' Certificate examinations drew closer he requested to be sent to Esumeja Roman Catholic School, which was three miles from Kokofu-Ejuinasi where he completed his primary education.<sup>74</sup> This arrangement made him stable at school, at least he was free from the numerous travels of the uncle. In the African setting, education is seen as the key factor for a successful future. The communal nature of the African makes room for all and sundry to extend a hand of help when the need arises.<sup>75</sup> This was the experience of the young Afriyie

Afriyie enrolled in Philip Commercial College against his desire of going to secondary school. This was because his mother who was a widow at the time could not afford the fees of the secondary school. He studied Accounting, Typing, Costing, Shorthand, Mathematics among other courses. In his words 'I studied everything a commercial school taught'. Afriyie graduated with a pass in Royal Society of Arts (RSA) stage II Certificate. His ambition for high education did not cease with the RSA stage II. He continued his education at Kumasi Technical Institute, the now Kumasi Polytechnic, and completed with a Diploma Certificate in Accountancy. He later enrolled at Workers

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<sup>74</sup> Rev. Owusu Afriyie, Director, YAFCA, Interview, 19July 2014, Accra .

<sup>75</sup> Kwame Gyekye, *African Cultural Values, An Introduction (Accra:Sankofa Publishing Company)*, 35-51.

College to pursue the General Certificate Examination (GCE) Ordinary Level Certificate.<sup>76</sup>

Few years after Afriyie had started working with the Scripture Union, a young man by the name Reid Trulson was sent from a seminary in Pasadena, California for an internship with the Scripture Union in Ghana. Cullen Morris, a senior staff at the Scripture Union's office, assigned Afriyie to show Trulson around and give him the necessary orientation he needed to adjust into the Ghanaian terrain. So Afriyie worked together with Reid on almost everything until Reid was put in charge of the work in the Volta Region.<sup>77</sup>

The two young men became very good friends and unknown to Afriyie Reid had written to his friends in America that he wanted to help Afriyie to enroll in a Bible College in America and therefore wanted information on the most appropriate college. Giving theological education to Africans in foreign countries and later using them as missionaries among their own people was a popular practice of the church in West Africa.<sup>78</sup> Reid's preference for Afriyie which he indicated to his friends in America was a Charismatic Bible College because in Reid estimation, Afriyie was very charismatic. Reid wrote to three of his friends but two of them brought him Christ for the Nations Bible College brochure. After sending the application forms to the school, Afriyie gained admission to the Bible College in America with scholarship. At the time he did not have enough funds for the journey so he started praying for God's favour and financial support to embark on the journey. News started going round about his preparation to travel to the United States. Many people in the Christian fellowships started contributing

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<sup>76</sup> Rev. Owusu Afriyie, Director, YAFCA, Interview, 19 July 2014, Accra .

<sup>77</sup> Interview with Rev. Owusu Afriyie, 2014, November 7.

<sup>78</sup> John D.K. Ekem, *Priesthood In context: A Study of Priesthood in Some Christian and Primal Communities of Ghana and Its Relevance For Mother-Tongue Biblical Interpretation* (Accra: Sonlife Press, 2009), 66-74.

generously towards his travel. In his words ‘when I went to lead a prayer meeting or something when I open my eye, some people would put envelopes containing money on my table’. He did not even know some of the people who contributed towards his travel.<sup>79</sup>

Eventually, he had the funds needed for his journey to the United States of America through the generous contribution of the Christian brethren. In September, 1972, he left the shores of Ghana to the Christ for All Nation Bible College in the United State of America to pursue a Diploma in Christian Ministry programme. After the first part of the programme, he came back to Ghana for Nine (9) months within which period he got married to his wife Hannah. In the United States of America he served faithfully in a Methodist Church, which took great interest in him. According to him the church still considers him as a member<sup>80</sup>.

### **3.2.2 Conversion Experience**

Conversion has been the goal of many mission enterprises. Within the charismatic arena, many charismatic leaders have had encounter with the numinous and in variant ways.<sup>81</sup> Afriyie became a committed Christian out of a miraculous experience he had while on admission at the Koforidua General Hospital. In 1967 while working as an auditor with the Produce Buying Company of the Cocoa Marketing Board in Koforidua, he fell sick. Afriyie suffers from sickle- cell anemia so while on admission at the hospital he was treated with the regular medicine for sickle anemia. The sickness, however, became worse and his condition deteriorated. The doctors after couple of weeks concluded that Afriyie’s sickness was incurable and left him to his fate. They gave

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<sup>79</sup> Interview with Rev. Owusu Afriyie, 2014, November 7.

<sup>80</sup> Interview with Rev. Owusu Afriyie, 2014, November 7.

<sup>81</sup> D. J. Wilson, ‘Cho, Paul Yonggi’ in S.M Burgess and G.B. McGee (eds) *Dictionary of Pentecostal and Charismatic Movements* (Michigan: Zondervan Publishing House, 1988), 161-162.

him intravenous and once a while sent a nurse to attend to him. Afriyie once overheard the nurses discussing that the doctors said there was nothing they could do for him. They were only waiting for him to die.<sup>82</sup> He immediately became terrified knowing that he was going to die. So he began to feel sad and started sobbing and shedding tears. The fear of death gripped him. He requested for a Bible. A friend had told him if he puts Bible under his pillow, it would ward off all evil powers. Afriyie decided to read the Bible before putting it under his pillow. He opened the Bible randomly to John 14:1-30. That portion of scripture talks about Jesus admonishing his disciples that he was going to prepare a place for them, so they should not be worried.

The scriptures did not make much sense to him at the time, so he decided to put the Bible back. After a while, he pulled it out again and starting reading. He did not have any plan for the reading so he just opened it to any portion. This time he opened to proverbs chapter 14 and he read through to verse 12 where it says ‘there is a way that seems right to a man but the end thereof is death’. He was alarmed by this second scripture since it talked about death. He thought of the way ward -life he had lived and how he hardly went to church. According to him, he felt very sad and decided to give up and die. But whiles putting the Bible back under his pillow, a tract inside it fell on his chest.<sup>83</sup>

He quickly picked it and turned to read. The title of the tract, ‘the way of salvation’, caught his attention. Even though he could not immediately guess what the caption was all about, he felt the sheet was lightweight as compared to the Bible and reading it will be much easier. Holding the Bible was difficult because he had become very weak and his hands very feeble. He picked up the tract and read it at the end there

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<sup>82</sup> Interview with Rev. Owusu Afriyie, 2014. October 30.

<sup>83</sup> Interview with Rev. Owusu Afriyie, 2014. October 28.

was a prayer, which he read a few times. He read out the prayer about three (3) times and meant it. The prayer was a kind of confession asking for forgiveness of sin and acceptance of Jesus Christ as Lord and Personal Savior. According to Afriyie the words of the prayer read like ‘Oh God, forgive me my iniquity and waywardness. I have done things which obviously did not please you. Please forgive me, all the mistakes that I have made and all the sins I have committed. Please forgive me and send me your Holy Spirit’.

After the prayer he put the tract and the Bible back, and fell into a deep sleep. When he woke up, he realized that he was sweating. This was followed by an appetite for food. He called for the nurses, though they heard him they did not respond to him. The nurses did not attend to him because they thought he was about to die. From experience they knew when people are about to die, they behave in similar manner. After a while one of them approached his bed to find out whether he was dead. When she pushed the curtain aside her eye caught up his and she was frightened because she had assumed he was dead. She went back to report to the senior nurse who came to check him over and asked the junior nurse to get him some food.<sup>84</sup>

After that day, his condition improved drastically and when the doctor came around on his routine inspections, he met Afriyie sitting on his bed instead of his usual lying position. So the doctor asked him ‘what happened’ and he responded, ‘I read the Bible and prayed and am well’. The doctor went back to the nurses, had a discussion with them and after a few checks on him, the doctor instructed that he should stay for three more days after which he recovered and was discharged to the amazement of the doctors and nurses. According to Afriyie he later went to the doctor to ask him why he did not allow him to go home immediately but had to make him wait for three (3) more

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<sup>84</sup> Interview with Rev. Owusu Afriyie, Director, YAFCA, 2014. October 28.

days. The doctor explained that some people when they are about to die, become excited and it appears like they are getting revived and then they relapse and die.<sup>85</sup> Consequently, the conversion of Afriyie occurred at the Koforidua General Hospital through a small gospel tract. The above incident marked a turning point in Afriyie's religious life. In his words 'the Bible became my only book, for a whole span of five (5) years, I did not read any other book or anything apart from my Bible'. The auditor who did not have time to attend church regularly after the incident at the hospital had a total change of mind and priority in life. The Bible and his relationship with God became the number one thing in his life.<sup>86</sup>

### **3.3 The Youth Ambassadors For Christ Association (YAFCA)**

The Youth Ambassadors for Christ Association (YAFCA) is an independent, non-denomination, indigenous evangelical fellowship which has specialized in evangelizing the youth through the preaching of the gospel, contemporary gospel music and training programmes. YAFCA thus is the umbrella organization by which the ministry of Owusu Afriyie is identified. The YAFCA forms part of Asamoah-Gyadu's classification as the third wave of Pentecostal Christianity in Ghana. It's not a church but evangelical fellowship that encourages participants to remain in their churches with the charismatic experiences, and try to bring about renewal from within.<sup>87</sup>

When Afriyie returned to Ghana after his studies in the United States, he was unsure of what exactly the Lord would have him do. He did not go back to the Scripture Union to continue his work as an office executive. He decided to continue with the mini-

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<sup>85</sup> Interview with Rev. Owusu Afriyie, 2014. October 30.

<sup>86</sup> Interview with Rev. Owusu Afriyie, 2014. October 30.

<sup>87</sup> J.K. Asamoah-Gyadu, *African Charimatics; Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden, Netherland: Koninklijke Brill, 2005), 27-28.

missions to the secondary schools. According to him, on one of such missions to the Sogakofe Secondary School, the Lord gave him a vision. In the vision he saw Samson and the 300 foxes, Samson was bringing their tails together, lighting them and releasing them to go and set the enemy's field on fire.

The vision continued, it was like a movie that was being shown to him. When he woke up from his sleep and realized that what he was seeing was more of a vision, he enquired from God the meaning. It was in the early morning, he woke and while he was having his quiet time he fell into a trance. During the trance he asked the Lord for the meaning of the vision. As an answer, he heard himself being told that he has been doing a lot of evangelism; he has gone everywhere preaching, teaching and converting people, but he cannot do it all by himself. He should train people like what he saw Samson do in the vision and break them loose with the fire of the Holy Spirit and let them go and they will destroy the enemy camp faster than he could do all by himself.<sup>88</sup>

When he came back from Sogakofe Secondary School, he discussed the issue with some of his friends and shared the vision with them and they said it looked like they ought to have a training programme that will equip people for evangelism. Afriyie then sent questionnaires to about seventy (70) people who were leaders in various capacities in the evangelical fellowships. Analysis of the questionnaire showed that, 70% of the respondents favoured a training programme. The conclusion was that there was a need for a youth training programme in evangelism.<sup>89</sup>

On July 6, 1974 the first Youth Evangelism School (YES) was held at the Presbyterian Boys School (PRESEC) with 105 student participants. Thus the Youth Ambassadors for Christ Association which started with Afriyie as mini-mission to the

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<sup>88</sup> Interview with Rev. Owusu Afriyie, 2014, November 7.

<sup>89</sup> Interview with Rev. Owusu Afriyie, 2014, November 7.

secondary schools assuming another feature. It must be noted that the desire, which was created in the heart of Afriyie for winning souls after his conversion in 1967, led to his initial school ministry and eventually in the formation of YAFCA. In the words of Barker and Boadi-Siaw ‘like Stephen and Philip in Acts chapter 6, he was appointed to handle finances but couldn’t resist the Spirit urge to witness’<sup>90</sup>. He formed a team to work with him in school evangelism. The desire to see young people give their lives to Christ and the vision to train others who would support in the evangelization efforts resulted in the following programmes and groups organized under the umbrella of YAFCA.

- The Youth Evangelism Schools (YES)
- Christofest
- Jesus Jubilee
- Voluntary Services For Christ (VSC)
- Liberty Christian Centre
- David Dynamics

The above are institutions and annual programmes that were the main vehicles by which the evangelistic machinery of YAFCA operated. These programmes and institutions were the platforms on which the message and the ministry of Afriyie were made available to the world. This thesis therefore, attempts to look at YAFCA from the perspective of its programmes: doctrines, polity or organization and funding as the ministry of Afriyie.<sup>91</sup>

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<sup>90</sup> Interview with Rev. Owusu Afriyie, 2014, November 7.

<sup>91</sup> Interview with Rev. Owusu Afriyie, 2014, November 7.

### 3.3.1 Polity and Organization of YAFCA

YAFCA is registered as a non-profit organization with the Registrar General's Department in Accra. It is governed by a Board of Trustees, which is reconstituted from time to time. All the programmes and evangelistic activities of YAFCA are coordinated from the office at East Legon, Accra by the few staff members.<sup>92</sup>

### 3.3.2 Doctrinal Emphasis of YAFCA

YAFCA, as an evangelical fellowship, is deeply rooted in the evangelical tradition of the 19<sup>th</sup> century which placed emphasis on the spread of the gospel to remote lands. Apart from this, YAFCA also has a pentecostal orientation in stressing on the spiritual gifts as in 1Cor. 12-14. The main emphasis of the association is the following:

#### Centrality of Scripture

As indicated earlier, the evangelicals were Biblicists. The focus is almost entirely on the Bible. Their meetings were marked by vigorous Bible study and they emphasized the importance of committing Bible verses to memory. The practice of daily 'quiet time' and devotion is considered essential for Christian growth and maturity and it is very key with most evangelicals and charismatics.<sup>93</sup>

#### The New Birth

Fundamental to the theology of YAFCA was the concept of the 'new birth' attained by believing in Jesus Christ as 'Lord and personal savior.' They taught that there were two types of people in the church: 'Church goers' and 'born-again' Christians. 'Church-goers' were not genuine Christians and needed to be re-evangelized. The person

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<sup>92</sup> See appendix 1 for the staff list.

<sup>93</sup> P. D. Hocken, 'Charismatic Movements', 130-159. In Stanley M. Burgess and Gary B. McGee (Eds) *Dictionary of Pentecostal and Charismatic Movements* (Michigan: Zondervan Publishing House, 1996).

who is not born-again but went to church was a ‘carnal Christian’ and the religious services such a person engaged in did not please God. For without the ‘new birth,’ all human efforts to be righteous ‘are like filthy rags’ (Isaiah 64:6).<sup>94</sup>

### **Jesus, the only Saviour**

Their theology of God was the orthodox Trinitarian one. However, the focus was on Jesus because of their emphasis on ‘salvation’. ‘Only Jesus can save’ was a recurring refrain in the preaching and admonitions of YAFCA. Jesus and the events surrounding his life and works were the reference point of their preaching. New Testament passages such as, ‘I am the way, the truth and the life ...’ (John 14:6) and ‘There is no other name under heaven, whereby we may be saved’ (Acts 4; 12) were cited in support of the teaching.<sup>95</sup>

### **The Holy Spirit**

The YAFCA view of the Holy Spirit is very orthodox for, they did not have an explicit Pentecostal ethos from the start. The Holy Spirit was considered the main agent of the ‘new birth’ and also the unfailing ‘Companion and Teacher’ of the believer on earth. However, the pentecostal understanding of the Holy Spirit soon became the main view in their teaching and practice. Speaking in tongues and prophecies were the most popular manifestations that believers sought after. For YAFCA, most of the existing churches had the right doctrine and practices but what was lacking was an adequate understanding of, and attitude to the Holy Spirit. They organized special prayer meetings for what they termed, ‘Holy Spirit Baptism.’ At such meetings people who were believed to have received the baptism of the Holy Spirit manifested the gifts of speaking in

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<sup>94</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

<sup>95</sup> P. D. Hocken, ‘Charismatic Movements’, 130-159.

tongues and prophecies. Healings and exorcisms though not unknown, were not prominent in the activities of YAFCA. They were very concerned about the spiritual status of the individual with respect to the new birth.<sup>96</sup>

### **The Second Coming of Christ**

One thing that motivated the evangelistic activities of YAFCA was a deep sense of the imminent return of Jesus Christ to the world. They preached fervently about it and urged their hearers to ‘repent and believe in Jesus Christ’ on account of it. The belief that the second coming of Christ was imminent was the motivation for ‘holy’ living and service to God, especially, in making converts to Christianity.<sup>97</sup>

### **Heaven and Hell**

The advent of Charismatic movement is typically followed by a heightened awareness of evil or Satan and the realities of hell and heaven.<sup>98</sup> Heaven and hell as themes featured prominently in the teaching and preaching of YAFCA. Sometimes very vivid pictures of the two places were painted in preaching and teaching. Believers were encouraged to live righteously so as to avoid hell and gain heaven. For many believers the difficult situations of this world were bearable because of the certainty of heaven.

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<sup>96</sup> J.K. Asamoah-Gyadu, *Contemporary Pentecostal Christianity* (Oxford: regnum books International, 2013), 5.

<sup>97</sup> P. D. Hocken, ‘Charismatic Movements’, 130-159.

<sup>98</sup> P. D. Hocken, ‘Charismatic Movements’, 130-159.

### **3.3.3 Programmes and Activities of YAFCA**

The ministry of Afriyie and YAFCA is characterized by the various evangelistic programmes and activities that he organizes. Below are some of the main programmes organized by Afriyie through the YAFCA over thirty one years of its existence.<sup>99</sup>

#### **The Youth Evangelism School (YES)**

The Youth Evangelism School is an annual youth training camp organized by YAFCA. Its aim is to equip the youth for the task of evangelism. The first meeting was held on the 19<sup>th</sup> of July 1974, at the Presbyterian Boys' School, (PRESEC), Legon. Revd. Robert G. Kennedy, a pastor with the Four Square Gospel Church, U.S.A and a school mate of Afriyie was the first Guest Speaker. At the time of this first meeting the headmaster of PRESEC was Mr. Appiadu who graciously gave the school premises out without charging anything.

The concept of the Youth Evangelism School (YES) is an annual one-month residential discipleship-training programme for the youth, who want to commit themselves to the work of evangelism. The programme, which was launched in 1974, was a new concept in Christian training in Ghana. This new concept was to train young people for Christian evangelism YES was organized for all Christians irrespective of their denominational and other backgrounds. Participants of YES camps were encouraged to get involved in various activities ranging from prayer, practical sessions of evangelism, and learning how to play modern musical instruments.

The success of YES is evident in the fact that over the thirty years of its existence, it has consistently been training the youth in evangelism. Since 1974 nearly eight thousand young people have been trained in practical Christian living and

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<sup>99</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

evangelism. Some of the students of YES are playing key roles in society. For example, Kwaku Hutchful, who was one of the first students of YES, became the General Secretary of the Scripture Union and he was also the secretary of the Association of Evangelicals in Ghana. He also served as the African representative for the Billy Graham Evangelistic Association. Others include Prof. Emmanuel Lartey, a professor in theology Emory Divinity School, USA. T.V.O Lamptey owner of Vision Laboratory and Studio was also one of the first batches of the students of YES.<sup>100</sup>

According to Afriyie, the philosophy of the YES camp was to train or equip the young people to go out and evangelize and be good disciples of Christ. The nature of the training is what he called a miniature Bible school. Lecturers were invited to speak on various pertinent themes which centered on Evangelism and Discipleship. The participants are made to do actual Bible study on specific topic during the camp.<sup>101</sup>

The annual programmes have attracted participants from all walks of life. People from Australia, New Zealand and the United States of America as well as the different parts of the country in Ghana have had representation at the camp. Over the years, the YES camp has seen innovative features added to improve it. This includes the idea of ‘work fellowships or community service’. The leadership of the camp realized after a while that the emphasis on spiritual and self-development with very little focus on helping the community was not the best. Thus, at the YES programme in the Achimota School, participants were concretized to be sensitive to the need of their various communities. This idea was demonstrated when the participants under the leadership of Afriyie decided to clear weeds of several acres to maintain the Achimota School farm.<sup>102</sup>

Also included in the YES camp is a Baptismal class for those who desired to receive the water and Holy Spirit Baptism. Participants at YES who were interested in

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<sup>100</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

<sup>101</sup> Interview with Rev. Owusu Afriyie, 2014, November 7.

<sup>102</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

music were also encouraged to develop along that line by the provision of musical instruments by the leadership of the camp so such students could learn how to use them. As a collective front, the participants of *YES 1985*, embarked on a Jesus march to raise the level of awareness of the Christian life as a life worth living and to distribute gospel tracts in Accra.<sup>103</sup>

### **Christofest**

Christofest is one of the most exciting and uplifting inter-denominational Christian New Year Eves', watch-night programmes organized by YAFCA. This programme, which was started on 31<sup>st</sup> December 1978, has seen the number of participants grow from one thousand five hundred to over ten thousand in a single night. According to Afriyie, many people have found the Lord at this programme.<sup>104</sup> At Christofest, participants hear the message of God delivered in challenging ways by some of the most dynamic Christian speakers of the day. Some of the active speakers at Christofest included commodore P.F. Quaye and Rev. Isaac Ababio.<sup>105</sup>

Another feature of Christofest is the appearance and performances of the best Christian singing groups, musicians and soloist in the country. Over the years every active Christian music ministry and musicians have been guests of the Christofest programme. For example, the participants of Christofest had enjoyed the refreshing ministry of Bernice Offei, a renowned gospel musician. Music groups such as Joyful Way Incorporated and David Dynamics have also performed at Christofest. Challenging testimonies of transformed lives through the preaching of the gospel and the power of the Holy Spirit have been shared at such gatherings. A diversity of personalities such as doctors, evangelists, former politicians, soldiers, students, businessmen and even

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<sup>103</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

<sup>104</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

<sup>105</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

traditional believers of the African indigenous religion have been on Christofest platform to share their testimonies. Christofest also served as the platform for reunion with old friends and relations, some of whom have not met for years. Good Christian books, newspapers and magazines, and souvenirs are also regularly on sale at Christofest.<sup>106</sup>

### **Voluntary Service for Christ (VSC)**

The Voluntary Service for Christ is the missionary wing of YAFCA. This programme was designed to give dedicated and committed Christians the opportunity to serve the Lord in the mission fields. Volunteers in this wise are hereby referred to as missionaries or evangelists. About one hundred and forty young men and women enlisted as the first volunteers when the programme was launched on 1<sup>st</sup> January 1983.<sup>107</sup>

The 25<sup>th</sup> Anniversary brochure of YAFCA outlines the objective of VSC as:

to enable the believer to join the brethren from all walks of life regardless of denomination, in witnessing in order to become an effective witness for Christ Jesus to enable him/her to move freely and boldly in gatherings and to share with them in the spirit of love and compassion. To help them do away with nervousness, fear and shyness, to make them well acquainted with certain situations in the Christian world as well as the world at large and show them how to arrest the situation through the power of God, to help them to live victoriously through Christian discipline of fasting, prayer and intensive Bible study, to give them opportunity and privilege as the programme name depicts to learn in practice, how to depend on God to supply their needs namely Spiritual, physical, material, financial emotional and otherwise.<sup>108</sup>

People from all walks of life have been involved in the VSC. Bankers, musicians, university graduates and undergraduates, student pastors, students in all stages and forms, nurses, workers of all categories and also, the unemployed have all

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<sup>106</sup> Interview with Rev. Owusu Afriyie, 2014, November 7.

<sup>107</sup> Interview with Rev. Owusu Afriyie, 2014, November 7.

<sup>108</sup> The 25<sup>th</sup> Anniversary brochure of YAFCA.

through their involvement in the VSC activities, have been trained in practical evangelism.<sup>109</sup>

The VSC teams have been to many areas of southern Ghana namely, Central, Western, Eastern, Volta, Ashanti, and Brong Ahafo regions. The various teams by their evangelistic activities have converted tens of thousands of people to Christianity.<sup>110</sup>

The significant thing about the VSC volunteers is their willingness not only to sacrifice their time and funds but also their lives for Christ. They are said to sleep on floors; walk many miles on dusty road to spread the good news. They come from many backgrounds, but the moment they are together in a team they blend together to work for a common purpose, the conversion of people to Christianity. The VSC has served many churches and staged numerous salvation and miracle healing crusades; resulting in bringing many people to the saving knowledge of Jesus and delivering multitude from the bondage of sin, disease and infirmities. Some of the towns and villages the VSC had visited are, Winneba, Kumasi, Mampong Akuapim, Takoradi, Sekyere Krobo near Beposo, Nkawkaw, Sunyani, Ho, Akosombo Oda, Asamankese, Cape Coast, Saltpond and Adam.<sup>111</sup>

Apart from Kumasi and Takoradi where the VSC teams spent three and three and half months respectively all other places the team spent two months duration each. In all these centers, there were outstanding and clear cut testimonies of the power and deliverance of God. According to Afriyie for examples in Sunyani, as the team was ministering at the General Hospital, they were abruptly stopped by the disturbance of a heart-breaking cry of a boy who had an itching skin disease. The leader of the VSC team seeing the situation and under the influence of the Holy Spirit, 'laid his hands' on the boy

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<sup>109</sup> Interview with Rev. Owusu Afriyie, Director, YAFCA, 2014. November, 9.

<sup>110</sup> Interview with Rev. Owusu Afriyie, 2014, November 7.

<sup>111</sup> Interview with Rev. Owusu Afriyie, 2014, November 7.

and in the name of Jesus Christ, prayed for the boy. After the prayer the boy became quite.<sup>112</sup>

It was discovered that the boy was healed immediately after the prayer. The boy's mother who had been instructed by a nurse to go and search for a particular drug to be used on the sick boy to enable him sleep, returned with the drug to see her boy relaxing comfortably on one of the beds at the hospital. This miracle by the VSC team, stirred up the whole ward with joy so much so that a senior nurse who had been suffering from menstrual disorder ran to the VSC volunteers to be prayed for. She was also said to have been healed after a prayer. A man who was deaf in one ear was also said to have been healed. In Nkawkaw, the VSC team came into confrontation with a lunatic who terrorized people in the Nkawkaw market area. The volunteers laid hands on this man as he drew near to hear the preaching of the VSC team one day. This mad man also got healed. Once healed he began to dress properly again and went about telling people about the volunteers and what Jesus had done for him. According to Afriyie, this man expressed a strong desire to join the VSC team in working for the lord. He is Asare Bediako, alias "Mosoo". These miracles gingered a frustrated old lady to chase up the VSC team with her 40-year-old son who was also insane and had been in chains for four years. Her son, Kwame Ayisi, was prayed for and healed and is now a staunch member of the Assemblies of God church in Nkawkaw.<sup>113</sup>

### **Jesus Jubilee**

Beginning in 1982 and coinciding with Ghana's Silver Jubilee independence celebration, Jesus Jubilee is held every 6<sup>th</sup> March. This programme is very much like

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<sup>112</sup> The 25<sup>th</sup> Anniversary brochure of YAFCA.

<sup>113</sup> The 25<sup>th</sup> Anniversary brochure of YAFCA

Christofest with two notable differences. The duration is usually four hours and the emphasis is on Ghana as Gods nation.

Jesus Jubilee is a gospel musical programme designed to serve as a platform for Christians to celebrate their freedom in Jesus, and also serve as an alternative to the secular and festivities (licentious deeds at beaches, hotels and dance halls) that characterize the entertainment side of Ghana's independence anniversary celebration. The day is normally set aside as a national holiday.<sup>114</sup>

### **David Dynamics**

The David Dynamics is the resident music group of YAFCA. It is made up of young dynamic and talented Christians who played and sang in the secondary schools that YAFCA visits. The group used musical instruments that could be described as modern as at the time. YAFCA used David Dynamics as a strategy to bring the gospel to school campuses. The music is provided by the David Dynamics, with Owusu Afriyie giving the introduction to the various songs. There is practically no preaching but towards the end a short message is slotted in and an alter call made. According to Afriyie at the Aburi Girls Secondary School in March 1988, for example, about two hundred girls were converted to Christianity as a result of the programme.<sup>115</sup> The addition of the David Dynamics to the YAFCA team brought a new dimension in YAFCA ministry to the youth.

All along Owusu Afriyie had a desire for a complete music group that will accompany his evangelistic trips, thus the coming into being of the David Dynamics was a dream fulfilled. They provide praise and worship music at all YAFCA programmes and those organized by other churches and Christian groups throughout the country. In 1987

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<sup>114</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

<sup>115</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

the David Dynamics released a debut cassette album entitled ‘I’m the object of God’s Love’. All the songs on the album were written by Owusu Afriyie and other members of the group. However, the arrangements were made by the whole group. Two of the songs on the album were used on Ghana Reborn,<sup>116</sup>

### **Liberty Christian Centre (LCC)**

The Liberty Christian Centre is a sister-institution to YAFCA though not directly under the umbrella of YAFCA. Its members are almost invariably YAFCA affiliates. The center was founded by Owusu Afriyie as a fellowship and the members always meet in his home. In other words his home became the church where the church service takes place. As such whenever he relocates the church automatically also relocates. For example the fellowship started in a small room at Kaneshie at his residence. When Owusu Afriyie moved with him to Madina, the group moved too. According to Owusu Afriyie, in Madina, the Liberty Christian Centre served as a ministry to revive churches in the Madina area. Though it started with no intentions of becoming a church, the Liberty Christian Centre eventually became a church. Its first service was held on the first Sunday of 1988. As a church the Liberty Christian Centre has not done well in terms of numerical growth. The average attendance of the church on Sunday is fifty members.<sup>117</sup>

### **Foreign Evangelistic Trips of Owusu Afriyie**

The ministry of Owusu Afriyie that began in Koforidua after his miraculous healing from an unknown ailment grew to the level that saw him ministering outside the shores of Ghana. YAFCA as an evangelistic organization became a non-profit

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<sup>116</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

<sup>117</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

organization in the city of Washington, D.C on the 9<sup>th</sup> October, 1974. Through the instrumentality of Owusu Afriyie some members of YAFCA have successfully undertaken evangelistic missions abroad. He sometimes invites some of the people he came into contact with in the foreign mission programmes to speak at his programmes in Ghana.<sup>118</sup>

One of the trips embarked upon by Owusu Afriyie was to Trinidad and Tobago in March 1980. It was a 21-day programme that was so packed that he described it with the words ‘from the airport to the platform and back to the airport.’ He ministered in Port of Spain, the capital of Trinidad, for 12 days. He prayed for at least ten people every night after the programme. Those he prayed for were suffering from various sickness and other challenges in life. Whiles in Trinidad, he ministered in the biggest Pentecostal church on the island of Tobago. The miracles demonstrated at the programme drew many people to Owusu Afriyie. He was referred to as ‘the Evangelist from Africa’. One outstanding miracle at the programme was the healing of one psychiatric patient from the USA. All efforts to treat him medically failed. He was brought to the programme. Owusu Afriyie prayed for him and he was allegedly healed<sup>119</sup>.

Another evangelistic trip to the United States immediately followed the Trinidad and Tobago crusade in 1980. The trip was pre-arranged by a man of God who had seen the Trinidad and Tobago miracles through the ministry of Owusu Afriyie. In the United States, he made it straight from the airport to a Baptist church in Lakeland, Louisiana. Despite weariness from his Trinidad and Tobago crusades he preached and people got saved, healed and filled with the Holy Spirit. Among the miracles that were seen at the United States crusades was the case of the lady who had been bedridden for six years. Her miraculous healing was such a clear testimony to those who witnessed it that a

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<sup>118</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

<sup>119</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

young man was prompted to write a check for US \$5,000 towards God's work in Africa. According to Owusu Afriyie, in a Methodist church, a woman who confessed to have sexual relationship with another man besides her husband was prayed for. She fell down and rolled on the floor several times when she was prayed. Owusu Afriyie believes that the manifestation of the woman was sign of her deliverance from 'demonic-possession'. In a Catholic church a cripple was healed. Another man whose toe had been badly injured in a lawn-mowing accident was also said to be healed miraculously. YAFCA's foreign Evangelistic Missions led to Owusu Afriyie finding himself in other countries such as Togo, Canada, the United Kingdom, and the West Indies<sup>120</sup>.

### **3.4 The Contributions of YAFCA to Charismatic Movement in Ghana**

With over thirty-one years of its existence, YAFCA has made immense contributions to the lives of individuals and the church in Ghana as a whole. As the first indigenous evangelical fellowship to specialize in Youth Evangelism, its contribution is particularly seen in the emergence of the renewal within the mainline churches and the subsequent charismatic movements, some of which led to the formation of churches. Following chronologically after the Classical Pentecostal movement in Ghana, YAFCA and other similar evangelical fellowships such as the Ghana Evangelical Society, helped remove the image of Pentecostalism as a religion of the uneducated and the people of low socio-economic status. The leaders and majority of the members of YAFCA were University Graduates, Graduates of Teacher Training Colleges or at least products of second cycle institutions. They used mostly English as the medium of expression at their meetings. It must be understood that before the emergence of the evangelical fellowships, the classical Pentecostal movement, which started in the country in 1921 by Peter Amin, had not succeeded in attracting the educated. But with the emergence of

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<sup>120</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

YAFCA and other evangelical fellowships, Pentecostalism came to be viewed as a genuine expression of Christianity and young Pentecostals who previously were not very confident to identify with their Pentecostal denominations became emboldened to do so. Thus, the activities of YAFCA and other similar groups initiated by Owusu Afriyie helped change the perception of the mainline churches towards the Pentecostal/Charismatic movement.

Another contribution of YAFCA was the introduction and strengthening of the charismatic or renewal movements within the mainline churches. The activities of YAFCA had been in the secondary schools and the training colleges, the nursing colleges and universities and other tertiary institutions. These young people who already belonged to the mainline churches, having had the Pentecostal experience through the ministry of YAFCA and other similar groups went back to their churches to express the Pentecostal spirituality. Also, some members of the mainline churches who had gained influence in the church and society but have also had the Pentecostal experience through the ministry of YAFCA and the Scripture Union lobbied church leaders and influenced decisions that contributed to the gradual acceptance of the renewal groups within the mainline churches. Rev. Peter Baker, a Presbyterian minister and Commodore P.F. Quaye, a respected naval officer and a member of the Evangelical Presbyterian Church were regular speakers at Youth Evangelism school camp meetings. There were a few of such individuals who lobbied within the mainline churches for the acceptance of the Charismatic Renewal Movement.<sup>121</sup>

The inter-denomination orientation of YAFCA fostered the participation of all, irrespective of denominational backgrounds. Thus YAFCA used its programmes to provide the platform that facilitated exchanges of ideas among the various denominations

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<sup>121</sup> Interview with Rev. Owusu Afriyie, 2014. November, 9.

that participated in the programmes. YAFCA therefore provided the grounds for unity within the church. In the area of Evangelism the contribution of YAFCA is enormous. Through the mini-missions to the schools, many students received Jesus as savior and the annual Youth Evangelism Schools (YES) and Christofest helped strengthened their faith and provided a platform for fellowship and Christian growth. The work place fellowship was also another vehicle used by the YAFCA to win people to Christ. The work place fellowship offered to reach the working class and the more educated and mature members of the society. Voluntary Service for Christ which took the young people who have had the Pentecostal experience to the remote parts of the country also opened the ministry of YAFCA up to yet another category of people who were won to Christ.

In addition the activities of YAFCA have produced many charismatic figures such as Mensah Otabil, Ebenezer Markwei and Isaac Quaye among others. Otabil is the founder and leader of the International Central Gospel Church which was established in 1984.<sup>122</sup> Otabil was a product of the Town Fellowships.<sup>123</sup> The Town Fellowships were as result of the Scripture Union and evangelical fellowships like the YAFCA. Thus he was greatly influenced by the religious programmes of SU and YAFCA. Otabil recalls the effect of Christofest on him as a young man and how that had translated into the nature of music ministry in his church today. The idea of camp meeting which was part of his church when he started was borrowed from the YES camps.<sup>124</sup> Rev. Dr. Ebenezer Markwei is the founder and leader of the Spring of Life Ministry in Accra. As a product of the Scripture Union, he has had a long standing relationship with Owusu Afriyie. He has been a participant of a number of the YES camps. His love for music in ministry and teaching were influenced by Owusu Afriyie's ministry.

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<sup>122</sup> Gifford, *Ghana's New Christianit*, 113.

<sup>123</sup> Larbi, *Pentecostalism* (Otabil he acted as the secretary of the Town Fellowship at Kanda which he later transformed into the ICGC).

<sup>124</sup> Pastor Mensah Otabil, 9 November 2014, Accra.

Another Charismatic leader which YAFCA has produced is Rev. Isaac Quaye. He is the founder of the Bread of Life Ministry. He was among the early group of young men who were part of the YES camps at the Presbyterian Boys' School, Legon. He later became a regular speaker at the YES camps. His passion for leadership training among the youth currently may be a direct influence from his own experience with the YES camps. He is of the view that, the training that the youth receive today prepares them to play seasoned leadership roles in the future. He attributed his leadership training programmes to his experience with YAFCA.<sup>125</sup>

### 3.5 Conclusion

Afriyie and his ministry have been very significant in the history of the church in Ghana. His birth and parentage give a background of his childhood influence till his formative years. This is what this chapter has attempted to examine. Thus the chapter gives a detailed account of his ministry and particularly the evangelistic activities of YAFCA. Afriyie was not the only one in this evangelistic enterprise. His contemporary Agbozo likewise carried out similar religious fervor of evangelism which the next chapter seeks to outline.

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<sup>125</sup> Rev. Isaac Quaye, 13<sup>th</sup> November 2014, Accra.

## CHAPTER FOUR

### THE LIFE AND MINISTRY OF REV. ENOCH AMANOR AGBOZO

#### 4.1 Introduction

This chapter attempts to look at the life and ministry of Rev. Enoch Amanor Agbozo, leader of the Ghana Evangelical Society (G.E.S.). The chapter primarily focuses on the life of Rev. Agbozo, the activities of the Ghana Evangelical Society and the contributions of the G.E.S to charismatic movement in Ghana.

#### 4.2 The Life of Rev. Enoch Amanor Agbozo

Enoch Agbozo was born on the 6<sup>th</sup> October, 1933 at Nkurakan near Odumasi Krobo in the Yilo Krobo District of the Eastern Region. His parents were Teye Bodua (his father) and Regina Dede Agbozo (his mother). He was the first child of his mother. According to him there was a disagreement between his father's family members during his naming ceremony. According to Agbozo, his mother told him that his naming ceremony became a public fury. This was because his father had to give him his name but his grandfather had denied his father that right because he (his father) was involved in the 'worship of dwarfs'. Dwarfs are spirit beings that are not necessarily evil. They are credited with phenomenal knowledge of medicines which they can impart to people.<sup>126</sup>

His grandfather, being a staunch Presbyterian, did not want such a person to name his grandson. On the other hand, the younger brother of his grandfather was not in favour of the brother's position and openly disagreed with him (Agbozo's grandfather). This resulted in a heated argument between the two brothers. An extended family member by name Amanor was called to settle the disagreement. This relative decided to

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<sup>126</sup> Opoku, *West African Traditional Religion*, 73.

settle the dispute by giving his name to the child. Agbozo therefore was called Enoch Amanor. He had received the name Enoch from his grandfather and the Agbozo was his father's family name. In African names given to children attest to the regard society has for children. This include the identification of the child with the particular society and lineage.<sup>127</sup>

#### 4.2.1 Education and Social Formation

Enoch Agbozo started his education with the Basel Infant Junior School, which later became the Nkurakan Presbyterian Junior School. The following year he was transferred to the Somanya Presbyterian Infant Junior School to continue his primary education. He continued from Somanya Presbyterian Middle Mixed School in 1946 where he completed his primary education at Sra Presbyterian Middle School in 1946. He was enrolled into the Presbyterian Boy's Secondary School at Odumasi to start his secondary school education.<sup>128</sup>

According to Agbozo he was very active while in secondary school. He was involved in the school's football team, and also a member of the school band. He led his school team to play matches on national holidays such as the 'Empire Day'. He recalls the Headmaster and Catechist of the Odumasi Presbyterian Boy's Secondary School at the time as Mr. Ayita, a strict disciplinarian.

The combination of the role of the Headmaster and Catechist during those days was indicative of the inseparable nature of the church and education. This is similar to the earlier days where Ghanaian western trained missionaries played dual roles. Such key

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<sup>127</sup> Gyekye, *African Cultural Values*, 84.

<sup>128</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

example is Philip Quarcoo who was trained as a missionary but back at home (Gold Coast) he acted as an educationist and a missionary at the same time.<sup>129</sup> Thus pupil teachers were expected to be involved in church services and activities of the school.

Agbozo was at the time very active in church. He was a chorister and at the same time read the scriptures in Sunday worship services. In the community at the time, the level of illiteracy was high and one of the significant things done in the Sunday church services at the time was the reading of the scriptures and hymns. Agbozo regularly read the scriptures or recited the words of the hymn for the congregation to repeat after him or otherwise as directed by the minister.<sup>130</sup>

In 1961, the young Agbozo had to leave school because his mother had stroke and could no longer continue to pay his fees. He left school for Kumasi in search of a job to enable him support his sick mother financially. He got one as an Accounts clerk with the United African Company (UAC) in Kumasi. While in Kumasi working with UAC, his grandmother in 1962 sent a message to him that she had money to send him back to school, so he should return to Odumasi to continue his secondary education. When he got back to Nkurakan to his surprise, his grandmother had only four (4) pounds which she felt could send him back to school. For a typical African community, the sense of family is expressed in every facet of life as in the gesture of his grandmother. It is not strange for any member of the family to take care of another's educational career or needs. This behavior underpins and guides the social behavior and attitude among

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<sup>129</sup> John D. K. Ekem, *Priesthood in Context: A Study of priesthood in some Christian and Primal Communities of Ghana and its Relevance for Mother-Tongue biblical Interpretation* (Accra:SonLife press, 2009), 70-1.

<sup>130</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

individuals in the community.<sup>131</sup> Though the four pounds could not take him to school, it demonstrated love and support from the family.

Fortunately for Agbozo he had a new job as a Pupil Teacher at Nkurakan Presbyterian Middle School and did not need to go back to work for the UAC in Kumasi. Unknown to him, the headmaster of the Presbyterian Boy's Secondary School had secured a government scholarship for him to continue his education. Thus, when he came back to Nkurakan and took on the job as a Pupil Teacher, the headmaster asked him to report back to school immediately.<sup>132</sup>

According to Agbozo, apart from his academic performance, which was good, he found out that he had the scholarship based on fact that the Agbozo family was highly recognized in the Presbyterian Church at the time. For example, his uncle Teye Agbozo, was at the time a senior member in the Presbyterian Church. Agbozo thought that he might have influenced the headmasters' decision regarding the scholarship. In 1963 he went back to the Presbyterian Boy's school at Odumasi to continue his secondary education, and instead of continuing from form three he was taken to form four.<sup>133</sup> While in the Middle School, Agbozo took active part in church activities such as reading the scriptures during church services and reciting the words of the chosen hymns to the congregations especially those who were not literate enough to read the hymns.

When he completed his secondary education he decided to go to the College of Arts, now Kwame Nkrumah University of Science and Technology (KNUST), to pursue a degree in law. His application was turned down because in the secondary school he did not do the course in Latin which was a requirement for enrolment in the Law School. He

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<sup>131</sup> Gyekye, *African Cultural Values*, 35.

<sup>132</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

<sup>133</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

then decided to go and do Secretarial and Administrative Studies at the University of Ghana. He came to Accra to sit for the entrance examination. While in Accra studying and waiting to write the entrance examination, he got a job as a Clerk with the Ministry of Trade. Therefore, he chose to work for a while to accumulate enough funds before going to the University.<sup>134</sup>

### **Life in the University**

Agbozo entered the University of Ghana in 1962 as a mature student at the age of 39. Prior to his admission at the University of Ghana, he had worked as a Public Officer with several years of working experience in the Government Service and also in foreign companies in Ghana like the United Africa Company and Shell Ghana Limited. In the first year, his courses were Economics, Political Science and Africa Studies. He recalls names like Mr. S.K. Appiah of the Institute of Economic Affairs and Mr. Selasi Mensah, a former minister during the Rawlings' regime as some of his mates at the University.<sup>135</sup>

Agbozo's background as a civil servant for many years enabled him to freely associate with the lecturers who were at the time expatriate with socialist background. In his words, 'when I went to Legon, I was a senior civil servant; I had two cars; I was a big man in my own right'. This background placed him in a position where he was able to successfully earn the respect of his colleague students and also enjoyed the confidence and friendship of some of his lecturers.<sup>136</sup>

During this period, political activities were at its heights on the campuses of the various Universities, especially the University of Ghana. It was the period when activities of opposing political party were very active. Dr. K.A. Busia being an academic

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<sup>134</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

<sup>135</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra .

<sup>136</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

and having been a lecturer at the University of Ghana enjoyed huge support from both lecturers and students on Legon campus. This made the University of Ghana campus one of the target areas of Nkrumah's political antagonism.<sup>137</sup>

It was within this political climate that Agbozo rose to become the Junior Common Room (J.C.R.) President of the Legon Hall. According to him, he was invited by the students' body in the hall to be the J.C.R. president though at the time the younger students disliked the fact that older students usually became the presidents of the JCR. They had already formed a party, which was called the 'Students' Party'. On the ticket of the Students' Party he contested and won the elections to become the President of the Legon Hall in 1963 and later the secretary to the Student Representatives Council in the same year.

As the JCR president of Legon Hall, he was automatically introduced to students' and the National Politics at the time. The interest of Agbozo in politics was seen in his ministry where he often invited politicians to his programmes. According to him, his initial political affiliation was the Convention People's Party (CPP), which was the government in power and led by Dr. Kwame Nkrumah. His political affiliation however changed due to what he described as the 'arrogant and tyrannical tendencies of Nkrumah'. For instance, the Convention People's Party led by President Kwame Nkrumah had decided to invade the campuses in 1963 due to perceived subversive activities of the opposing United Party led by Dr. K. Busia on the campuses.<sup>138</sup> The invasion further deepened the antagonism between the Nkrumah regime and the students. According to Agbozo, he was a staunch supporter of President Nkrumah while in secondary school but withdrew his support for him and the CPP in 1961.

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<sup>137</sup> See David Rooney, *Kwame Nkrumah: Vision and Tragedy* (Accra:Sub-Saharan Publishers, 2010), 143-95. It raises the political conditions which make Nkrumah to become a dictator.

<sup>138</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

According to Agbozo, while he was working at the Ministry of Trade, he heard a radio broadcast in which the presenter was criticizing Nkrumah. Through this he also concluded that President Nkrumah was unpopular in the country. He inferred from that broadcast and a series of events that Nkrumah was emerging as a dictator. Though he was flung at Independence by Gbedemah, Kojo Botsio and others during the declaration of Independence in 1957, in 1961 within four years, he had announced the removal of both Gbedemah and Kojo Botsio from his government. Also in 1962, at the CPP congress held in Kumasi, Kwame Nkrumah made a statement on the platform and described a group of people as 'Budget Politicians'. He dismissed Gbedemah as the Minister of Finance and brought in Gokah apparently because Gbedemah had raised some objections during the Budget Preparation.<sup>139</sup>

Nkrumah had brought the first budget, which the opposition United Party felt was too harsh for the citizenry, and had raised objections against its use. This led to many agitations. Nkrumah at the congress in the light of agitations said 'we shall use the power of the state, the power of the government, the power of the party to chase the budget politicians to their inevitable doom'. This view made Nkrumah to appear as a dictator and it was one of the factors that led to his overthrow in 1966. Agbozo felt such utterances revealed Nkrumah's dictatorial personality. It was Anti-parliamentary and Anti-democratic. He therefore withdrew his support for the CPP and President Nkrumah by the time he became involved in student politics. And this was evident in his dealings on campus. It has been suggested that, Agbozo's later involvement in addressing political issues as a religious leader could be attributed to his earlier involvement in student's politics.

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<sup>139</sup>Rev. Agbozo, Interview, 12 September, 2014, Accra.

Agbozo recalled that during his university days he faced several challenges and what he described as temptations but due to his strong conviction in the Christian faith he was able to overcome them. According to him both his student colleagues and some of his professors in Economics, a course he offered at the university were amazed at his intellect and maturity especially based on the contributions he made during class discussions. Some of his lecturers invited him for social meetings and discussions after lectures. It must be noted that this was during the Nkrumah regime and he had brought in a lot of socialist professors, thus Agbozo was in this meeting with people who were Marxists, some of whom did not believe in the existence of the Christian God. He recalled one Dr. Green, then a Hall Tutor of the Commonwealth Hall, as one of those in the meeting. But to the surprise of the professors at the meeting Agbozo proved himself to be a student who lived by Christian values. Though according to him, he was not a strong religious fundamentalist during his university days, he was guided by his Christian inclinations in making moral and other decisions.<sup>140</sup>

#### **4.2.2 Conversion Experience of Agbozo**

Adubofour indicates that the experience, which Agbozo describes as his personal ‘encounter with Christ’ and subsequent experience of Baptism of the Holy Spirit occurred in a Pentecostal prayer group. Such prayer groups, according to Omenyo placed considerable weight on the manifestation of the Holy Spirit.<sup>141</sup> Agbozo stated that though he had been involved in religious activities back in elementary school, he never experienced a phenomenon he described as a ‘conversion experience’. According to him it was in a pentecostal fellowship led by Boadi in 1967 in which he had the experience of what he described as the Holy Spirit working in his heart to convert him. After the

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<sup>140</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

<sup>141</sup> Omenyo, *Pentecost Outside Pentecostalism*, 215.

fellowship, he developed a personal relationship with Christ through his desire to live for Christ and obey the biblical teachings. He later developed a strong desire for evangelism and baptism of the Holy Spirit which can be described as Pentecostal. Agbozo attributes the origin of his present Pentecostal emphasis and ethos to the experience he had in the prayer meeting organized by Boadi.

According to Larbi, fellowships like that led by Boadi contributed to the foundation of Charismatic movement in Ghana.<sup>142</sup> These fellowships were non-denominational. They have also been the training grounds for many charismatic leaders today. Typical example of a charismatic leader apart from Agbozo who has been trained at this fellowship is Mensah Otabil, the founder and leader of International Central Gospel Church (ICGC).

At a time there were sub-groups or clubs in the schools and prior to his absence, he had been a member of the Debater's Club where he developed his eloquence. He also joined the Evangelical Outreach Club and as part of the activities of the Club; they went out of the school on Sundays to preach in the nearby villages. He later became the secretary of the Club, a position he held until he completed form five (5). The experience which Agbozo recalls as an indication of the call into full time ministry happened when he was chosen as a representative of the school and the Evangelical Club to attend a Youth Conference at the Achimota School organized by the Training Colleges and Secondary Schools in the country. Each school was supposed to select two participants as representatives. He felt that God was preparing him for something great.

Agbozo recounted another experience during an anniversary<sup>143</sup> speech as a final Call and Mission Charter of Ministry in the followings words; 'May I mention in this respects that when the Lord called me, He called me as a Moses for the country. This, by

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<sup>142</sup> Larbi, *Pentecostalism*, 296.

<sup>143</sup> The 30/70 anniversary was a commemoration of 30 years in ministry and 70<sup>th</sup> birthday of Rev. Agbozo

definition, places the Mission for the redemption of Ghana and leading nation and people to the Promised-land and being the future of God's chosen nation and people holy unto God squarely on my shoulders'. It is this sense of responsibility to lead the country from what he called satanic domination to the liberty in Christ that motivated the various activities embarked upon by Agbozo and the GES that he founded.<sup>144</sup>

### **4.3 The Ghana Evangelical Society (GES)**

The organization that epitomized the ministry of Agbozo and which formed the umbrella organization under which all his religious, social and prophetic activities took place is the Ghana Evangelical Society (G.E.S). It is a non-denominational Christian organization or fellowship located in Accra. This was the ministry he initiated in April 1973 at the Labone Secondary School in Accra with five (5) people as a non-denominational evangelical fellowship. For a period of one year the group met regular for prayers. Prior to this, he had served in the Apostolic Church at Bubusahie in Accra for a while as the Church Secretary. According to Agbozo the formation of the G.E.S. was prophesied while he was serving in the Apostolic Church for which he was duly prayed for, before the entire church, by the leadership of the church. The eventual formation of the small prayer group at Labone in 1973 was to serve as the nucleus that committed themselves to prayer for the realization of the mandate of the G.E.S.<sup>145</sup>

On 30<sup>th</sup> October, 1977 at the Liberation Circle, the G.E.S. was formerly inaugurated as a non-denomination Pentecostal Fellowship, dedicated to the service of God and Humanity. The inaugural address of Agbozo during the formal inauguration set off the tone for the scope of the operations of G.E.S. The G.E.S was to consider itself as a chosen group by God to redeem the country from what was termed as 'the bondage of

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<sup>144</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

<sup>145</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

sin and death, from the power of Satan and forces of evil into the Light, Liberty and Love and Life in Christ Jesus'.<sup>146</sup> The G.E.S was to be God's instrument to establish Ghana as 'God's Kingdom Glory, as the Redeemed of the Lord, Beulah Land, God Kingdom Glory State and Star of Africa'.<sup>147</sup> Thus Agbozo considered himself as the 'Moses' and he used the G.E.S as the vehicle to realize a mission which he considered as divine. As a characteristic feature of Charismatics, he put much emphasis on the existence of evil spirits and Satan as opposing the God and Holy Spirit and this creates constant battle between Satan and God. This was the pre occupation of Agbozo hence the vision of the G.E.S was in line with this belief. The vision of the G.E.S is generally expressed in the following statements;

1. The Evangelization of Ghana, Africa and the World.
2. The Revival and Unity of the Church.
3. The Rebuilding of the broken walls of Ghana. Spiritual and social transformation of the society.<sup>148</sup>

Agbozo thus, viewed Ghana as a country that needed revitalization of its systems. To him, as the prophet Nehemiah repaired and reformed society (Judah) at his time so Agbozo, comparing himself with the prophet Nehemiah, sought to do the same for Ghana. He perceived Ghana as not in line with God's standard but as a country with a 'broken wall' that needed to be restored.

Agbozo used several biblical and Christian images in describing his quest. Some of them include 'Ghana/Africa for Christ, the world for God, Ghana as a new church, a new people, Tribe and Nation for Christ', 'Ghana/Africa free', 'The Kingdom of God as social reality on Earth – Peace Righteousness, Justice, Equity and Joy, one God for all

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<sup>146</sup> See P. D. Hocken 'charismatic Movement; in Stanley M. Burgess and Gary B. McGee (Eds) *Dictionary of Pentecostal and Charismatic Movements* (Michigan: Zondervan Publishing House, 1996), 156.

<sup>147</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

<sup>148</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

Nations; Jesus Christ for church and Nations’, ‘Presenting Jesus Christ back to the church’<sup>149</sup>. Though Agbozo did not give detailed and concrete explanations to these images his frequent use of them made the G.E.S a fundamentalist in orientation, seeking to create a Christian-centered society for all without a consideration of the variations in religious institutions or the pluralistic nature of Ghana. As typical of many charismatic churches, the awareness of the reality of the existence of evil features prominently in their theology<sup>150</sup> As such Agbozo with the G.E.S sought to create a new people and a new nation free from physical and spiritual evil. This to Agbozo would be realized through what he described as the ‘redemptive’ activity of the G.E.S, which was captioned ‘Ghana Redemption Mission’.

Agbozo strongly believed that the Ghana Redemption Mission was a necessity. He said this due to what he referred to as the free reign of satanic and idolatrous forces, anti-Christ and anti-church philosophies, traditional religion and culture and the re-direction of the nation and people via the pervading philosophical, political and ideologies of the era such as Marxism-Leninism, socialism, Humanism and Nkrumaism. According to Agbozo, during the leadership of Nkrumah the church was not just marginalized but it also came under political and religious captivity. One can deduce from the above view of Agbozo that he clearly disliked Nkrumah’s leadership and all that he stood for as the president of Ghana and the leader of the Convention People’s Party. Thus, though Nkrumah and the CPP were not in governance at the height of Agbozo’s evangelistic ministry he was preoccupied with getting rid of Nkrumah’s political and social philosophies. This was one of the main bases for his quest to save and redeem Ghana from satanic forces. One may be right in concluding that Agbozo’s strong aversion for the Socialist and Marxist’s ideologies was an indication that through

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<sup>149</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

<sup>150</sup> Hocken ‘Charismatic Movement, 156.

his evangelical ministry he was pushing capitalism as an economic model which also has its pros and cons for Ghana. This clearly indicates the complexity of Agbozo's evangelistic ministry through the activities of the GES.

#### **4.3.1 Programmes of the Ghana Evangelical Society**

The G.E.S is a bunch of various forms of activities geared towards the realization of its vision and mission as stated above. The following are some of the major programmes of the society:

##### **Rebuilding the Broken Walls of Ghana**

The name for the above programme was borrowed from the biblical story of Nehemiah and his mission to rebuild the broken walls of Jerusalem. As has been stated earlier Agbozo compared the biblical story to Ghana's situation hence the G.E.S. was established to 'rebuild the broken walls of Ghana'. Agbozo perceived the political, social and economic situations from the Nkrumah' era through the military regimes of 1966 and 1972 as making Ghana an insecure country figuratively, with 'broken walls.' He also considered the rebuilding of 'Ghana broken walls' the divine mission of the G.E.S. The scope of rebuilding included cultural transformation, social righteousness and the evangelization of Ghana among others.<sup>151</sup>

##### **The Kingdom of God Crusades**

The Evangelistic Mission dubbed 'The Kingdom of God Crusades' was meant to undertake vigorous crusades to towns and villages by the preaching of the word. These evangelistic activities became fundamental to the operations of the G.E.S. One of the beliefs in the outpouring of the Holy Spirit among evangelical Christians is that after one

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<sup>151</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

receives the Holy Spirit, one develops the desire to share the word of God with others and this leads to evangelism.<sup>152</sup> The society, with this belief, engaged in rural and urban evangelism in various forms, under various titles. The message for these crusades was the Evangelical Pentecostal message of ‘ye must be born again and be baptized in the Holy Spirit’<sup>153</sup>. Adubofour records that the first crusades of the society outside Accra were in 1978, at Kwahu Abetifi. Kwahu is described by the society as associated with the activities of witchcraft, thus the choice of Kwahu by the society was to destroy the power of witchcraft in that area<sup>154</sup>.

The Kwahu crusade marked the beginning of series of countrywide crusades involving spiritual warfare against alleged witches. Agbozo, however, indicated that the concept of the Kingdom of God Crusades became intense in 1984 when G.E.S. converted its Easter convention into a special Easter Evangelistic and Revival Mission to town and cities outside Accra beginning from Koforidua, the Eastern Regional Capital. The concept, which was later, dubbed ‘Operation Rural Electrification’ in which young people in pairs were given a destination to go, starting from Accra in a modern day missionary journey with only food and little funds. These young people were expected to preach in every town and village en route to the designated destination and back. The message on this crusade was ‘repent and be born again and be baptized in the Holy Spirit’. According to Agbozo the message was to help break the chains of nominalism, syncretism, occultism and spiritism. The ultimate aim is to liberate people from vices and to set the believers on ‘fire’, that is, make the believers spiritually alert and strong.<sup>155</sup>

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<sup>152</sup> Hocken ‘Charismatic Movement’, 156.

<sup>153</sup> Hocken ‘Charismatic Movement’, 156.

<sup>154</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

<sup>155</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

### **The National Holy Spirit Conference**

The National Holy Spirit Conference was initiated by the society in 1984. It is basically, an annual Pentecostal Convention which lasted between four and seven days. The programme, which comprises mainly lectures, seminars and worship focused on the significance of the Holy Spirit in the Christian ministry and the life of the believer. The participants engaged in prayers and sometimes fasting. These activities were aimed at stimulating their Pentecostal experiences.<sup>156</sup> In 1985, under the general theme ‘The Holy Spirit in Action’, the conference addressed issues such as:

- i. The Holy Spirit: His Person and Ministry
- ii. The Holy Spirit and the fivefold Ministry.

The conference, which was complemented by evangelistic activities concentrated on the issue of ‘Power in service’. According to Agbozo, the conference was well attended and the huge participation was due to the renewed interest of Christians in the concepts of ‘power’ which was associated with the Pentecostal/Charismatic resurgence in the 1980.<sup>157</sup>

The conference, which was held once every year, was associated with the presence of the Holy Spirit. According to Agbozo, in the 1985 conference the Holy Spirit authenticated his presence with spectacular experiences of power; ‘The speaker who had mounted the platform to speak on ‘ye shall be endued with power’, had no need to speak. The Holy Spirit Himself gave a physical demonstration of the endowment with power as He ‘slayed’ down many, filled many, caused many hearts and mouth to cry out loud

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<sup>156</sup>Omenyo, *Pentecost Outside Pentecostalism*, 214.

<sup>157</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

under deep conviction of his presence and raised many to higher threshold of power and spiritual experience.<sup>158</sup>

Adubofour records that the 1986 conference, which was described as ‘noteworthy’ by Agbozo had a large concentration of Christian from various churches and was graced with the presence of Mrs. Aana Enin, then a civilian member of the Provisional National Defense Council, led by Jerry John Rawlings.<sup>159</sup> The nature of the participant, coming from various denominations emphasizes the fact that the G.E.S. is non-denominational.

### **The West African Holy Spirit Conference (WAHSCON)**

The idea of a West African Holy Spirit Conference (WAHSCON) was conceived by Agbozo in 1988 to serve as a public forum to equip and challenge Christians and confront issues relating to the Christian mission in West Africa. Unlike the National Holy Spirit Conference, the WAHSCON presents a more academic platform for discussing religious themes. According to Adubofour ‘the Pentecostal identity of the West African Holy Spirit Conference is derived from the belief in the Holy Spirit as the name may suggest’. The conference aims at exploring issues of Christian interest ranging from religion to politics. This is due to the fact that these two fields are inseparable.<sup>160</sup> The Agenda for these conferences is determined by Agbozo’s programme sheet for WAHSCON in 1988 which covered such broad issues as the Church and the Christian faith, the Church and the Spirit world, the Church and the religious world, political and economic, as well as the socio-cultural world<sup>161</sup>

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<sup>158</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

<sup>159</sup> Adubofour, ‘Evangelical Para Church Movement in Ghanaian Christianity’, 25.

<sup>160</sup> See E. Dovo, ‘Religion and Politics of Fourth Republican elections in Ghana (1992-1996)’ *Ghana bulletin of Theology 1* (July 2006).

<sup>161</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

These issues underscore the programmes in the Christian faith in a pluralistic religious context and the relation of the church and the political, economic and the socio-cultural milieu. The aim was to make the Christian faith wholistic but not to delineate it from other systems of society. It also acknowledged the interrelations between the religious faith and other systems.

### **The Religious Music Festival (RMF)**

Part of the G.E.S mission of social transformation is the pursuit of cultural transformation. This is based on the assumption that some elements of the Ghanaian culture traditional music can be appropriated for Christian worship. This is the basic philosophy behind the annual Religious Music Festival of G.E.S. The traditional notion and attitude among Ghanaian Christian is to shy away from the use of traditional drums and musical instruments because it is considered to be associated with traditional worship and the traditional cults. This was due to the attitudes of the earlier missionaries towards African culture. Many of the orthodox churches at the time eschewed anything believed to be associated with the indigenous religion.<sup>162</sup> The attempt was to separate the African from his identity so as to embrace the western form of Christianity. This method made many of the African Christians view their own traditional musical instruments as ‘devilish’ and this made to embrace western musical instruments. This attitude led to the churches adopting western musical instruments in their church services especially the Charismatic Churches.

The festival, which was initiated in 1978, had the objective to promote a healthy transformation of Ghana’s cultural and musical heritage into the worship and service to God. To allow for the participation of non-Christian groups, the events were dubbed

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<sup>162</sup> Ekem, *Priesthood in Context*, 70.

‘Religious Festival’ and not ‘Christian’. The festival first took place at Labone in Accra and the participating groups included the Wulomei. The position of Agbozo was that the Wulomei could produce music for Christian worship. This position raised a lot of agitations within the Christian community and in G.E.S. Some of the leaders of G.E.S. disagreed with Agbozo on the issue. In 1985, the festival was held in Kumasi at the National Cultural Centre, in an effort to give it a national outlook. The festival attracted cultural groups from Brong Ahafo, and various church choirs. The G.E.S. as a way of demonstrating its belief in the use of cultural musical instruments adopted the use of the Atumpan drums for use in church services.<sup>163</sup> This is an attempt to indigenize Christianity or make Christianity appealing to the African traditional religion.

### **Christian Movement for Social Reformation (CMSR)**

This was formed to address issues of social concern. What led to the formation of the CMSR was the socio-economic crisis associated with the drought and the repatriation of a million Ghanaian from Nigeria in 1983/84. This brought to the fore the issue of evangelical social action and responsibility. The Leadership of the G.E.S felt the need to bring the church to an awareness of its responsibilities towards the transformation of society through the CMSR. The Christian Movement for Social Reformation was launched in 1984. As part of this awareness creation, Public Lectures and Symposia aimed at generating Christian awareness on economic and socio-political issues affecting the Nation were discussed. The first of such symposia was organized in December 1985. The Topic was ‘Factors Responsible for high Transport Costs and the Effect on the Economy’.

This was followed by a Public Lecture by Agbozo in 1986. The Topic was ‘The Revolution, The Church and the People’. This was a reflection of the political revolution

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<sup>163</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

in terms of the military rules from the time of independence. This ideology according to Asamoah-Gyadu is reminiscence of the political revolutions.<sup>164</sup> According to Adubofour a subsequent CMSR programme engaged Muslim and Christian speakers and were significant in projecting matters of common interest in Christian-Muslim relation in Ghana. It also reflects the need for meaningful inter-faith dialogue for peaceful religious co-existence and practice.<sup>165</sup>

In 1987 Agbozo undertook a CMSR mission to the Universities and Institutions of higher learning in the country. It was Agbozo's conviction that critical to the whole issue of social transformation and the ultimate goal of making Ghana a nation of God's people is responsible and dynamic leadership. The theme for the lecture was 'Thy Kingdom Come.' According to Agbozo the aim was to manage a critical analysis of relationships between God, Man and Society, laying a basis for sound Christian Leadership. He argues that worldly philosophies of social organization, materialism and technology have failed to produce the harmonious earth that was once proclaimed. Thus, he presents the Bible as the means to a harmonious, peaceful and prosperous society. This is a reflection of how the Bible plays central role in the religious lives of the Pentecostal. As such they are at times described as bible-carriers not necessarily because they carry Bible around but interpret the Bible to address every social phenomena.<sup>166</sup>

#### **4.3.2 Polity and Organization of G.E.S.**

The G.E.S., like most of the non-denominational organizations of the time is governed by a simple leadership structure. Unlike the historic churches that have a well-developed and well-structured system of leadership, the GES is governed by its Executive Council (EC) which is headed by Rev. Agbozo. All decisions concerning the

<sup>164</sup> J.K. Asamoah-Gyadu, *Taking Territories & Raising Champions: Contemporary Pentecostalism and the Changing Face of Christianity in Africa 1980-2010* (Accra:Asempa Publishers, 2010) ,4-5.

<sup>165</sup>Rev. Agbozo, Interview, 12 September, 2014, Accra.

<sup>166</sup> Hocken 'Charismatic Movement',156.

operations of G.E.S. are made by the EC and communicated to the various heads of the many divisions such as the Evangelism or Music divisions for implementation. It must however be stated that due to the religious authority wielded by Rev. Agbozo and the heavy reliance on prophecy, most of the decisions on the nature of activities to be embarked upon were made by him. Sometimes decisions were arrived at by resorting to the interpretations of his prophecies. The E.C. only helped with the modalities of the implementation of what he had decided on. His authoritative leadership style made it possible for him to be accused, especially by members of the E.C., of being autocratic. If the members of the E.C. disagreed with him he arbitrarily dissolved the council and appointed his favourites<sup>167</sup> especially those who did not question his decisions.

#### **4.3.3 The House of Worship**

The Ghana Evangelical Society since its inception in 1973 has operated mainly as a non-denominational Pentecostal fellowship. However, Agbozo asserted that in 1979 by divine direction, he started the House of Worship as a model church. According to Agbozo the House of Worship was to serve as a model for the worship of God. However, some of the members of G.E.S. did not accept his reasons for setting up the House of Worship because they saw it as a plan of constituting the GES into a local church and eventually taking them from their churches to join his. Consequently, some of the members who already belonged to other churches disassociated themselves from the G.E.S.

#### **4.3.4 Funding the G.E.S.**

Like most of the independent indigenous Para church Organizations, the main source of funding the programmes of G.E.S. had been through the generous donations of

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<sup>167</sup>Rev. Agbozo, Interview, 12 September, 2014, Accra.

members and friends. At the initial stages Rev. Agbozo had to bear the load of the funding of the society but as the movement expanded and became more established others more endowed financially took up the funding of G.E.S.

#### **4.4 The Contribution of G.E.S. to Charismatic movement in Ghana**

Like the YAFCA, the Ghana Evangelical Society has contributed immensely to Ghana's charismatic movement especially in raising Christian leaders who are now well known in the Charismatic circles. Archbishop Nicholas Duncan-Williams<sup>168</sup> who is one of the pioneers in the Charismatic movement in Ghana and also known as 'the Apostle of Strategic Prayer and Warfare', attests to the fact that his association with Agbozo was one of the major influence in his prayer ministry.<sup>169</sup> The Archbishop has on many occasions eulogized the influence and impact of the ministry of Rev. Agbozo on his life and ministry. According to the Archbishop, his concern on political and economic issues in the country is an influence from Rev. Agbozo. Like Agbozo he also invites top political figures to his programmes and boldly speaks his mind on social and political issues.<sup>170</sup>

The founder and leader of Perez Chapel, Bishop Charles Agyin-Asare, were among a group of youngsters Rev. Agbozo who recruited to tour the country and organize prayers and crusades under what was known as "Operation Redeeming the Land". It is interesting to note that Bishop Agyin-Asare picked up the habit of organizing prayers and crusades from his mentor Agbozo and since then he has been noted as a man

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<sup>168</sup> He is the general overseer of the Christian Action Faith International, the first Charismatic Church in Ghana.

<sup>169</sup> Archbishop Nicholas Duncan-Williams, Interview, 4 September, 2014, Accra.

<sup>170</sup> Archbishop Nicholas Duncan-Williams, Interview, 4 September, 2014, Accra.

of crusades around the country. He believes that the influence of Agbozo on his life and ministry is strong.<sup>171</sup>

Rev. Agbozo did not only influence people who became leaders in the Charismatic circles but also in the mainline churches. A typical example of such is Rev. Dr. Abamfo Ofori Atiemo of the Presbyterian Church of Ghana who is currently a senior lecturer at the University of Ghana. He stated that his association with Rev. Agbozo has greatly influenced him. In his own words he stated that ‘I remember, Bro. Agbozo, our days of prayer and fellowship at Apra House. He was a very zealous and dynamic brother.’<sup>172</sup>

These persons mentioned above are only a sample of evangelical Christian leaders who have testified to the influence of Rev. Agbozo’s ministry in their own ministry.

#### **4.5 Conclusion**

The above chapter discussed the life of Rev. Enoch Agbozo, the activities of G.E.S. and the contributions of G.E.S. to the evangelical and charismatic movements in Ghana. It also discussed the formation of the G.E.S which was Agbozo’s instrument in carrying out his ministry. The religious activities of G.E.S. led to significant impact on the lives and ministries of some contemporary Charismatic leaders.

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<sup>171</sup>Bishop Agyin-Asare, Interview, 3 December, 2014, Accra.

<sup>172</sup> Rev. Dr. Abamfo O. Atiemo, Interview, 3 October, 2014.

## CHAPTER FIVE

### SUMMARY, FINDINGS, RECOMMENDATIONS AND CONCLUSION

#### 5.1 Introduction

This chapter, being the final part of the thesis basically, discusses the summary of the entire work including the findings, final conclusion and recommendations.

#### 5.2 Summary

The evangelical fellowships founded by the two religious personalities namely, Rev. John Owusu Afriyie and Rev. Enoch Amanor Agbozo are few of the indigenous Christian organizations that contributed to the foundation of the Charismatic movement in Ghana. Some of them are the Youth Ambassadors for Christ Association and the Ghana Evangelical Society which were founded by Rev. John Owusu Afriyie and Rev. Enoch Amanor Agbozo respectively. These evangelical fellowships formed a significant strand of Ghanaian Renewal Christianity. They served as the major wings of the evangelization processes in Ghana. In evangelism and conversion to Christianity, these evangelistic organizations played major roles. In the process, Agbozo and Owusu Afriyie travelled the length and breadth of the country and to other countries to preach the Gospel.

Voluntary Services for Christ (VSC) initiated by Owusu Afriyie was an outreach group that went round the country especially to the very remote parts of the country and made converts to Christianity wherever they went. An important factor in the operations of these outreach groups that partly accounted for their success in evangelism was the fact that they were non-denominational. The implication of this was that they were able to recruit large numbers of volunteers from all walks of life. Most of the people were

young graduates from the various universities in the country. There were no denominational boundaries in the recruitment. As such, they were able to support and partner with all the various denominational churches in the places they went for the common goal of making converts.

The school outreach programmes which characterized the ministry of the two personalities discussed were major means of converting students in both secondary and tertiary schools to Christianity. Many of those who have become leaders in some of the churches today were converted by the religious activities of these personalities and their organizations when they were students. Owusu Afriyie and Agboso preached in almost all the old secondary schools and tertiary institutions in the country. It is evidently clear from the above accounts that evangelism and making converts were major activities embarked upon by Owusu Afriyie and Agboso.

Besides evangelism, church and gospel music is another area that the activities of Agboso and Owusu Afriyie helped to develop in contemporary Christianity in Ghana. Agboso for example, set out to transform the nature of Christian music in the church through his 'National Religious Festivals'. Some of the developments within the gospel music and choruses were a natural response to the need for inspirational music to accompany the preaching and evangelistic activities of the time. Their evangelistic activities therefore, created the platform for those with the ability and gifts of singing to be nurtured. In comparison with the nature of music that prevailed in the existing churches, the contemporary gospel music appealed to the free expression and spirituality of the African. The vibrant and exuberant nature of the contemporary gospel music characterized by hand clapping, dancing and live music offered to its hearers a familiar cultural parallel that could not be resisted. The lyrics also depict the sentiments that

could be identified with the hearer because it expressed their daily challenges, fears, hopes and aspiration.

Programmes like ‘Christofest’, ‘National Religious Festival’ and ‘Jesus Jubilee’ offered budding gospel musicians such as Bernice Offei and Davidian Singers the platform to develop and showcase their gifts and abilities. The provision of modern musical instruments at YES Camps by Owusu Afriyie encouraged many young people to develop their musical abilities early enough to foster innovations and creativity. The formation of musical groups like the ‘Calvary Road Singer’ became common in many secondary schools. Some of the young singers and musicians such as Helena Rabbles now Helena Hopeson, upon completion of their education went into the production of gospel music albums and eventually become gospel music artists and stars. They are mostly identified with the charismatic churches.

The Mount Sinai Singers of the G.E.S. was a notable music group of the ministries of these two religious personalities. The style, lyrics and form of music by these groups became the model and precedence for the contemporary gospel music. Thus, the activities of these men contributed to the development of contemporary gospel music in the sense that it set the stage for its development and progress. The contemporary gospel music has become a characteristic feature the Charismatic churches. At the programmes of these churches some of these contemporary gospel musicians feature prominently. Today these contemporary gospel musicians organize music programmes in the various parts of the country and these attract many people from all denominations. These programmes, to some extent, contributed to the growth of the charismatic movement.

The Pentecostal emphasis of the evangelical fellowships such as G.E.S. and Y.A.F.C.A. directly or indirectly introduced a form of Christianity that stresses on faith healing, speaking of tongues, vigorous evangelism, etc., into the prevailing expression of Christianity in contemporary time. The teachings and activities of the evangelical fellowships which centered on the ‘Baptism of the Spirit’, ‘Born Again’, ‘Speaking in Tongues’, ‘Spiritual gifts’, ‘conversion and others started mainly in the Universities, Teacher Training Colleges, Secondary and Primary Schools and other educational institutions gave the younger generation a different experience of Christianity which they carried over to their various churches. The expression of these new experiences within the existing churches resulted in the renewal movement in the mainline churches, a phenomenon Omenyo referred to as ‘Pentecost outside Pentecostalism’.<sup>173</sup>

The activities of these groups of Christians challenged the theological and leadership stance of the existing churches. This is because the Charismatic/Pentecostal churches were initially different from the western missionary Christian legacy of the existing mainline churches. For instance, their emphasis on speaking in tongues, faith healing etc., compelled the leadership of the existing churches to take a fresh look at their position and the result was some of the leaders of the older churches incorporated some aspects of the charismatic movement into their churches. Also the leadership of the existing churches, by their recognition of the renewal groups had to alter, to some extent, their institutional structures and styles. For example, in the beginning the leadership of the Presbyterian Church of Ghana did not recognize the charismatic phenomenon but when they did later, the leadership gave a formal recognition to it and in 1993 the church appointed an ordained minister as the General Secretary of the Bible Study and Prayer Group. This was because in the Presbyterian Church of Ghana for

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<sup>173</sup> Omenyo, *Pentecost Outside Pentecostalism*.

example, the phenomenon was so pervasive that it could no longer be ignored. Many similar examples of accommodation and recognition of these groups exist in the Methodist and other mainline churches and this is an evidence of renewal and growth within Ghanaian Christianity.

The teachings and activities of the evangelical fellowships resulted in the democratization of the Charisma. Individual inactive church members were encouraged to get involved in the service of the Lord through their churches and the evangelical fellowships. Many of these people become aware of their leadership abilities and consequently sought for the appropriate means of expressing these abilities. Some applied for became ordained ministers in the mainline churches while others took to the formation of their own charismatic churches. For example, Rev. S.V. Mpereh who was a Methodist minister in Madina (Ebenezer Methodist Church) and a lecturer at the Trinity Theological Seminary, had a long time association with HOVCEA<sup>174</sup> as a leader in the choir. He indicated in an interview with the researcher that, he reverted to the Methodist Church because it provided him with the opportunity to express the leadership abilities he had developed in HOVCEA more meaningfully.<sup>175</sup> Similarly, Rev. Dr. Abamfo Atiemo was a product of the evangelical fellowships and was mentored by Agboso. He is currently an ordained minister of the Presbyterian Church of Ghana and a senior lecturer at the University of Ghana.

Those who expressed their leadership abilities in the formation of Independent Charismatic Churches include Rev. Steve Mensah, leader of the Charismatic Evangelistic Ministry at Haatso, north Legon. In an interview with the researcher he indicated that he received his initial ministerial training and his in G.E.S after which he

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<sup>174</sup> Hour Of Visitation Choir and Evangelistic Association, a group formed by another indigenous Pentecostal leader called Rev. Isaac Ababio.

<sup>175</sup> Rev. Mpereh, Interview, 16<sup>th</sup> October, 2005.

became the charismatic renewal group in the Catholic Church in the University of Ghana. He eventually left the Catholic church and founded his own charismatic Church

Similarly, Bishop Charles Agyin-Asare, leader and General Overseer of the Perez Chapel and Rev. Collins Asante, a senior minister of the same church and Principal of the Word Miracle Ministerial College, are classic examples of leaders who developed their leadership talents through the evangelical fellowships. According to Rev. Asante, in an interview with the researcher, the G.E.S. was the training ground for the leadership roles that they find themselves in today. The G.E.S. was therefore the crucible in which their present leadership roles in Ghanaian charismatic Christianity were formed.

### **5.3 Main Findings**

A key feature which has been identified in the lives of Owusu Afriyie and Agboso and has been closely associated with their success in evangelism is their sense of mission focus and selfless commitment toward what they considered as their calling. By the use of the word 'focus' my intention is to draw attention to what they considered important, which in this case was evangelism. In the midst of many other attractions competing for attention, they were not moved from the task of evangelism. This attitude was due to their deep and keen sense of mission which fostered a sense of selflessness. They had the passion to fulfill what they considered as divine commands. That is they had a sense of responsibility to share with others their religious experiences. They esteemed the fulfillment of such an obligation above all other personal and other interests. For instance, Owusu Afriyie of YAFCAs had to turn down the enticing offer of staying in the USA to work with Campus Crusade for Christ and returned to Ghana in obedience to what he considered as the will of God. The many examples of crusades (open air preaching) held in remote villages very far from their homes and comfort in

obedience to what they considered as the will of God attest to the fact of self-abandonment and their keen sense of mission.

Evident in the life of the two religious functionaries that we have studied is a life style that is motivated by a particular reverential regard and fear of God. They were deeply convinced that without the power of God they could do nothing. This conviction instilled in them a life style of continual dependence on God through fasting, praying in humility.

They were evangelical to the core in Theology and Practice. By this the researcher seeks to emphasize that the four cardinal tenets of evangelicalism as expressed by Babbington was evident in the lives of these men: they were; Biblicist in the sense that, they emphasized and had a particular regard for the Bible. The place of the Bible as the word of God and the final authority in matters of faith and conduct was affirmed. They encouraged personal bible study and the availability of the Bible to all. One particular feature of the YES camps which was common to G.E.S was the practice of 'Quiet Time'. Members of these fellowships were encouraged to make the daily study of the Bible a permanent feature of their lives and were also encouraged to own personal Bibles.<sup>176</sup> They were also Activist in the sense that they strongly believed that preaching the gospel should be through activities as well.

Central to this, though, is the belief in heavenly rewards for faithfulness in converting people to Christianity. As such they employed all sorts of creative means to convert people and to convince them to give their lives to Christ. For example, the various special programmes such as 'Christofest' with its vibrant live music by celebrated gospel musicians were all efforts to attract the youth to such programmes in

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<sup>176</sup> Babbington, *Evangelicalism in modern Britain*, 1989, 12.

order to convert them.<sup>177</sup> The various activities emphasized on conversion experience which included a total departure from what was considered as sin. They were uncompromisingly staunch in the belief that one ought to believe in Jesus Christ and this decision must reflect in a radical departure from former ways of living. This was demonstrated by the noninvolvement in rites and practices considered as unchristian. They were also ‘Crucicentrist’, that is, they stressed on the sacrifice of Christ on the cross and its implications for the Christian. Such belief formed the center of the lyrics of the choruses/songs.<sup>178</sup>

Unlike the earlier evangelical fellowships such as the Inter-Varsity Fellowship, those in this research were deeply rooted in the charismatic theology. The Charismatic theology made sense within the cultural and religious context of the Ghanaian in the sense that they offered the religious resources needed to deal with the problem of evil spirits that were believed to be responsible for the perplexities of personal and communal life. The evangelical fellowships with its orientation in Pentecostalism therefore offered alternative ways of solving such problems and these seemed to be different from what the indigenous religious systems offered. Thus, some of those who would have otherwise gone to the shrines for protection against the works of wicked people, were emboldened to trust in the name and the power of the blood of Jesus Christ to overcome physical and spiritual evil. Testimonies of such victories in the lives of individuals were shared to encourage others to be firm in their belief. Thus, a characteristic feature of the fellowship such as YAFCA, and GES was the special time allotted for testimonies from individuals during worship. Consequently, the members of the fellowships were convinced that strong faith in the power of Jesus Christ offered an accepted and credible

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<sup>177</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

<sup>178</sup> Rev. Agbozo, Interview, 12 September, 2014, Accra.

alternative to deal with problems in life to the indigenous beliefs in the power of gods and other spirits.

Another issue that strongly emerged from the research is the simple leadership styles of the leaders of the evangelical fellowships. The leadership structure was made up of the founder, a Board of Trustees and a few administrative staff. However, due to the Charismatic nature of the leadership with its concomitant authority derived from the gifts and perceived spiritual position of the leaders, decisions were largely 'rubber stamped' and largely based on the desires and opinions of only the leaders. This fostered a kind of dictatorship and gave room for a form of 'spiritual manipulation'. The result was occasional incidents of disagreement between the founders and some group leaders within the fellowships. For example, Rev. Collins Asante, the principal of the Word Miracles Ministerial College and Prophet of the Word Miracle Church who had had a long association with G.E.S stated that the team of young leaders who were in-charge of the small groups in the fellowship changed periodically due to disagreements with Agbozo on some issues.

A typical example which gave him and others the opportunity to become leaders was when Agbozo refused to rescind his decision to invite the *Wolome* Traditional groups to the First National Religious Festival in spite of efforts to persuade him not to do so. Asante recalled a similar incident which led to his exit from the G.E.S. According to him, Agbozo had spoken of a change in government, the PNDC led by Flight Lt. J.J. Rawlings and the whole fellowship prayed for that change and for peace in the country. Contrary to that expectation of Agbozo, Asante received a prophetic word that there would be change in government. This, he openly shared with the fellowship. Agbozo was not happy with Asante's prophecy and this led to Asante's suspension and final exit from the G.E.S. The point here is that the simple nature of leadership structure and

typical Charismatic leadership style of the evangelical fellowship did not enhance the stability of the leadership structures.

Closely related to the simple but autocratic leadership style and structure of the evangelical fellowship is the lack of a purposeful effort to institutionalize the fellowships. The Macmillan English Dictionary for Advanced Learners, International student's Edition defines institutionalize as 'to give something a formal or official structure or happening often or considered normal within an organization or with society'<sup>179</sup>. The leadership of the fellowships did not lay formal structure within the fellowships that could ensure the perpetuation and continuation of the fellowships in the absence of the founders. They built and revolved the activities of the fellowships that they founded around their personalities and gifts in a way that without them the fellowships could not be sustained.

The effects of this deficiency are two folds. First, the young people who associated with them did not have hope for their future development, establishment and placement and therefore, they had to leave for more promising institutions. Second, it did not allow for a systemic building of an organization that could expand beyond its founder because of the lack of continuous harnessing of collective abilities. Some have argued that the present inactive and seemingly nonexistent state of the evangelical fellowships is due to this factor. The researcher is of the view that, had the leaders of the evangelical fellowships institutionalized the operations of the groups they probably might have evolved into more dynamic organizations.

The issue of funding was also identified as a major challenge to the operations of the evangelical fellowships. As an indigenous group, its funds for the numerous activities

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engaged in had to be generated locally. With the demography of mainly young people and students, most of whom were unemployed then, the task of generating funds to support its activities became very challenging. The response of the personalities on the question of funds had been that the Lord has always provided. This situation made planning very difficult and left the implementation of planned activities at the generosity of individuals. Inadequate funding was therefore, characteristic feature of the evangelical fellowships. And this has greatly affected their sustainability.

#### **5.4 Conclusion**

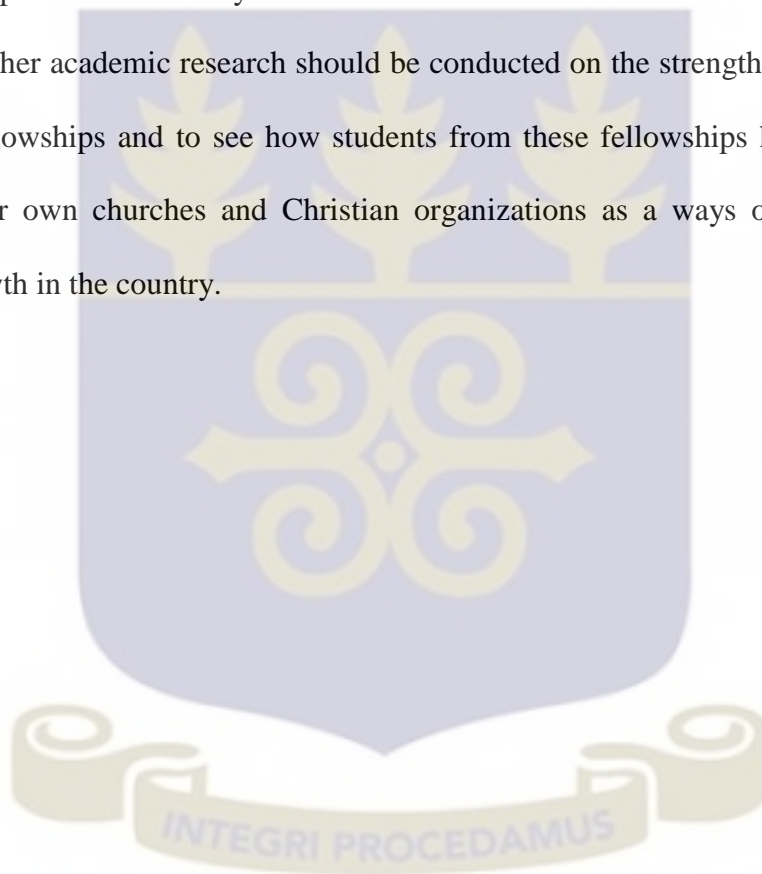
The evangelical fellowships constitute a major strand of the renewal movements within Ghanaian Christianity. Some of the mainline churches such as the Presbyterian Church of Ghana and the Roman Catholic Church have to some extent, accepted aspects of Pentecostal features. Some attribute this phenomenon to the activities of the evangelical fellowships to some extent. Some of leaders of the church in Ghana today have, in one way or the other, been associated or influenced by the activities of these fellowships.

One therefore, agrees with Adubofour's assertion that the evangelical fellowships constituted a formidable missionary force in Ghanaian Christianity. The evangelical fellowships, more than any other group, had been responsible for the largest number of young people getting converted and involved in the life of the Church in general. The movements' contributions to Contemporary Gospel Music, Pentecostal Theology, Church Growth and Leadership Development have already been discussed and cannot be overemphasized. Some of the students have carried over some of the characteristics of the fellowships to form their own churches and musical groups. This notwithstanding,

these disciples of Agbozo and Owusu Afriyie are expressing uniqueness in the area of funding and leading their mega churches.

### **5.5 Recommendations**

From the above summary and findings the following recommendations can be made for the evangelical fellowship and Ghanaian renewal Christianity in general. First, much attention should be focused on the indigenous founders of evangelical fellowships since this aspect of Christianity in Ghana has received less attention in academic circles. Second, further academic research should be conducted on the strengths and weaknesses of these fellowships and to see how students from these fellowships have successfully formed their own churches and Christian organizations as a ways of contributing to church growth in the country.



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## APPENDIX

According to a 25<sup>th</sup> anniversary brochure, the following have been the Board of Trustees and staff over the years;

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