

**CHRISTIAN SERVICE UNIVERSITY COLLEGE
FACULTY OF HUMANITIES**

**INVOLVEMENT OF THE YOUTH IN EVANGELISM AT ST ANNE'S
ANGLICAN CHURCH; A STUDY OF THE YOUTH MINISTRY IN
MANSHYIA PARISH OF THE ANGLICAN CHURCH, KUMASI**

**PROJECT WORK
(LONG ESSAY)**

GODFRED AKWASI OPARE ATIEMO

DEPARTMENT OF THEOLOGY

JUNE, 2019

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MANSHYIA PARISH OF THE ANGLICAN CHURCH, KUMASI**

BY

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**A LONG ESSAY SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY
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DEPARTMENT OF THEOLOGY

JUNE, 2019

DECLARATION

I, Godfred Akwasi Opare Atiemo, do hereby declare that this project work report is the result of my own original research except for sections of which references have been duly made to the best of my knowledge no part of it has been presented to this University College or any other institution for the award of a degree

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DEDICATION

I dedicate this book to God and His Servants whom we? Called to serve. To my grandmother Obaapanin Akua Druwaah from whom I have learned so much about the important of loving God and family you are my mainstay and my greatest inspiration, my prayer is that the fruit of your grace can be seen I these pages. (Oheneyere Druwaah) of Kumasi Apagyafiem.

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Also I would like to thank Rev. Isaac Badu Danso, Mr. John K. Ntsiful, Dr. Robert Owusu Agyarko and Mr. Mathew for reading the manuscript and making some helpful observations. I appreciate the support that my grandmother Obaapanin Nana Druwaah has offered personally and for interacting with the history materials.

TABLE OF CONTENTS

DECLARATION....	I
DEDICATION.....	II
ACKNOWLEDGES...	III
TABLE OF CONTENTS	IV
CHAPTER ONE: GENERAL INTRODUCTION	1
1.1 Background to the Study....	1
1.2 Problem Statement	6
1.3 Research Questions	7
1.4 Aim and Objectives of the Study... ..	7
<i>1.4.1 Aim</i>	<i>7</i>
<i>1.4.2 Objectives</i>	<i>7</i>
1.5 Significance of the Study	8
1.6 Research Methodology	8
<i>1.6.1 Methods of Data Collection</i>	<i>9</i>
<i>1.6.1.1 Primary Sources</i>	<i>9</i>
<i>1.6.1.2 Secondary Sources</i>	<i>9</i>
<i>1.6.2 Sampling</i>	<i>10</i>
<i>1.6.3 Data Analysis</i>	<i>10</i>
1.7 Literature Review	10
1.8 Scope and Focus of the Study	13
1.9 Structure of the Work	13

CHAPTER TWO: THE HISTORY OF ST. ANNES ANGLICAN CHURCH

MANHYIA ARCHDEACONRY 15

2.1 Introduction 15

2.2 The Anglican Church in Ghana 17

2.2.1 Next17

2.3 Thompson First Address 20

2.4 Protestant Missionary Efforts 21

CHAPTER THREE: THE ORIGIN OF THE YOUTH MINISTRY

AND DEVELOPMENT 22

3.1 Introduction 22

3.1.1 Evangelism..... 23

3.2 Lack of Organized Follow-Up Team 23

3.3 The Youth’s Social Activities 24

3.4 Findings on their Bible based Teachings.... 25

3.5 Spiritual Impact..... 25

3.6 The Challenges of the Youth 25

3.7 Conclusion 26

CHAPTER FOUR: INTERPRETATION AND ANALYSIS OF FINDINGS

4.1 Introduction 27

4.2 The Biblical basis of Youth Work-in the St. Anne’s Anglican Church 27

4.3 The Youth and Evangelism 28

4.4 Follow up Team 29

4.4.1 The Bible Teachings and the Young Person 30

4.4.2 <i>The Young Person's Relationship with the Lord must be based</i>	
<i>on the Word</i>	30
4.5 Program Standards must be set for the Youth	31
4.5.1 <i>Socialization Programs</i>	31
4.5.2 <i>Charity</i>	31
4.5.3 <i>Execution</i>	31
4.6 Spiritual Impact	32
4.7 Challenges	32
4.8 Conclusion	35

**CHAPTER FIVE: SUMMARY, CONCLUSION AND
RECOMMENDATIONS**

5.1 Summary	36
5.2 Conclusion	36
5.3 Recommendations	36
BIBLIOGRAPHY	39

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

Among the most important roles the Christian Church plays in its ministry is to transform the lives of people in the world through evangelism and the Anglican Church is not an exception.

It is a general notion that without the youth, the church has no future. This means that, they are those who would be taking the place of the adults to ensure continuity in the church.

The youth are described as those in the "transition process". The reason is that, they are neither too young nor adults. Therefore, the church's concern on the formulation, sustenance and training of the youth is a laudable effort.

The Youth Ministry targets the young people in an attempt to rescue and prevent them from the evil attacks of the present world system. A close study of this ministry in the Manhyaia Parish Church brings to bare the importance of having such a ministry in the Church, so that a fresh look can be given to it for effective organization.

Evangelism is the proclamation of the good news of salvation in Jesus Christ with a view to bringing about the reconciliation of the sinner to God the Father through the regenerating power of the Holy Spirit. Evangelism is derived from the Greek noun *euangelion*, good news, and verb *euangelizomai*, to announce or proclaim or bring good news.

Evangelism is based on the initiative of God himself. Because God acted, believers have a message to share with others. "For God so loved the world that he gave his one and only Son" (John 3:16). "But God demonstrates his own love for us in this: While

we were still sinners, Christ died for us” (Rom. 5:8). Like a father who longs for the return of his lost son, a woman who searches diligently for a lost coin, and a shepherd who leaves the rest of his flock to find a lost sheep (Luke 15), God loves sinners and actively seeks their salvation. God is always gracious, “not wanting anyone to perish, but everyone to come to repentance” (2 Pet. 3:9).

God, in turn, expects his people to share in his quest to save the lost. In order to believe the gospel, people must first hear it and understand it (Rom. 10:14-15). Thus, God has appointed ambassadors, agents of his kingdom, to be his ministers of reconciliation in the world (2 Cor. 5:11-21).

A comprehensive definition of evangelism came out of the International Congress on World Evangelization (1974). According to the Martin Kennedy,

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world.¹

The Message

In view of this statement, evangelism may be broken down into its component parts.

To begin with, there is the message. Biblically, evangelism must have content and convey information about the true nature of spiritual things. It should address the nature of sin and the burden or trouble of the sinner (Rom. 3). It should emphasize the love of God and his willingness to be reconciled to lost humanity (John 3; 2 Cor. 5). It must include a clear statement about the centrality of Jesus Christ in God's plan of

¹Martin Kennedy, *The Furrow-Youth Ministry-Spreading the Responsibility* Vol. 44 No. 11 (Nov. 1993): 605-611.

redemption: that God was reconciling the world to himself through the crucifixion and death of Christ who was raised from the dead according to the Scriptures (Rom. 10; 1 Cor. 15; 2 Cor. 5). The evangelistic word must also contain the promise of forgiveness of sins and the regenerating gift of the Holy Spirit to all who repent of their sin and put faith and trust (i.e., believes) in Jesus Christ (John 3; Acts 2). In other words, the message is based on the Word of God; it seeks to tell the story that God has already acted out.

The Method

Good news can be proclaimed in numerous ways. Scripture did not and does not designate a single method of transmitting the gospel. The New Testament believers shared their faith through formal preaching and teaching, in their personal contacts and chance encounters. Consequently, Christians have felt free to devise different ways of doing evangelism: personal, mass (i.e., revival campaigns), saturation (i.e., blanketing of a given area), friendship, etc. They have also oriented themselves or adapted to use of various media in spreading the gospel, including the latest in printed and telecommunications fields. All of these means are allowable if the message is presented or delivered clearly, honestly, and compassionately. Being overly aggressive, manipulative, intimidating and a intentionally or unintentionally misrepresenting the gospel message actually subvert effective evangelism, though they may appear to bring “results.” Although aggressiveness and even confrontation in evangelism may be legitimate at certain times, integrity and love should be the foundation on which all methods are built. Additionally, propagators of the Good News should know their audience well enough to speak to their needs in ways they can understand (1 Cor. 9:19-23). When it comes to the evangelistic method, Paul's

words still speak with authority and insight: “And pray for us, too, that God may open a door for our message ... so that I may proclaim it clearly, as I should. Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone” (Col. 4:3-6).

The Goals

Finally, there are the goals or objectives of evangelism. Basically, the intent of evangelism is to bring people into a new relationship with God through his Son Jesus Christ. Through the power of the Holy Spirit it strives to awaken repentance, commitment, and faith. Its objective is nothing less than the conversion of the sinner to a radically new way of life. How, then, do we know when evangelism has taken place? When the message has been given? Or when the message has been adequately understood? Or when the hearer has been brought to the point of deciding for or against the message he or she has received? Theologically, of course, the results of proclaiming the gospel are in the hands of the Spirit, not the messenger.

In their excitement for sharing the joys of the gospel, evangelists must not neglect the obligations that come with receiving and accepting it. In many evangelical circles, for example, people distinguish between accepting Christ as Savior and accepting him as Lord. This often gives converts the impression that they can receive the forgiveness of sins without a commitment to obedience to Christ and service in his church. Such ideas or beliefs are not found in the NT and may be part of the reason that so many modern converts have so little staying power. They have been offered and have accepted “cheap grace” rather than the free but expensive grace of the gospel. “Counting the cost” is a very important part of responding to the gospel message, and

cannot be put off until a later time. Conversion to Jesus Christ encompasses more than the forgiveness of sins. It includes obedience to the commands of God and participation in the body of Christ, the church. As Jesus said, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matt. 28:19-20).

One way by which the connection between conversion and discipleship can be maintained is to keep proclamation and demonstration together in evangelism. Exemplified in the Jesus’ ministry and in the life of the New Testament Church, preaching and acting, saying and doing were always combined (e.g., Luke 4:18-19; Acts 10:36-38; Rom. 15:18-19). Proclaiming salvation without a demonstration of its transformative power in the fruit of the Spirit and good works is as insufficient as showing the effects of new life in Christ without explaining the source. Announcing the good news of salvation without displaying the love of Christ in personal and social concern is not evangelism in the style of the NT. In this holistic approach to evangelism we do not fail to differentiate between regeneration and sanctification, but do assert, however, that the two be held closely together.²

Youth represents a broad stage within the life course and a set of cultural values, ideals, and practices associated with young people. Traditionally the period between childhood and adulthood stages, the youthful stages includes more specific stages such as adolescence, post-adolescence, and young adulthood. Today, this stage is less distinct and is viewed as running later into one's life, containing multiple generations as a whole, but also reflecting divergent and unequal opportunities and lifestyles for people in different segments of society.

² T. P. Weber, *Evangelism* in W. A. Elwell, Baker reference library: Evangelical dictionary of theology (2nd ed.). (2013). Ada, MI: Baker Publishing Group. Retrieved from <https://search.credoreference.com/content/topic/evangelism>, accessed on 13th April, 2019.

Youth is a less distinct, no gender-specific developmental stage in the human life course between childhood and adulthood. The term references young people and encompasses specific periods or stages including puberty, adolescence, post adolescence, and early or emerging adulthood.³ During this stage, in addition to physiological and psychological maturation, the person experiences notable social and cultural changes. The range of years for the stage varies, but it begins approximately with the teenage years and continues to the late twenties.⁴

1.2 Problem Statement

The Primate of all Nigeria Anglican communion, the Most Rev Nicholas D. Okoh, stated that something concrete must be done to make the dream and desire of making the youth leaders of tomorrow, putting their feet in proper place so that they can move forward as ordered people in the church and society as a whole.⁵

There is a tendency of leaders holding firmly to the position and seeing youth as a great threat instead of bringing them close for mentoring. This tendency was found both in public offices and in church leadership; which represent a major cultural and sociological problem, if the church does not change its emphasis to a serious ministry directed towards young people they are going to lose the present generation of youth, if they lose the present generation of youth they are going to lose Africa. Youth should have a significant place in the church. They have talent to be utilized, potential to be directed in the right use. They also need to be head and mentored.

³ R. Hoga and Andrew D. Thompson, "Adolescent Religious Socialization: Study of Goal Priorities According to Parents and Religious Educators" *Review of Religious Research* (March, 1982): 297-304.

⁴M. Aldredge, Youth. In C. L. Shehan (Ed.), *Wiley-Blackwell encyclopaedias in social science: The Wiley Blackwell encyclopaedia of family studies*. Hoboken, NJ: Wiley. (2016). Retrieved from <https://search.credoreference.com/content/entry/wileyfamily/youth/0>, accessed on 10th April, 2019.

⁵Archbishop Okoh, Youths, catalyst to bring transformation and positive change –2013, <https://anglican-nig.org/youths-catalyst-to-bring-transformation-and-positive-change-archbishop-okoh/> accessed on 13th April, 2019.

This research work seeks to assess the work, life and activities of the Youth Ministry of the Anglican Church at Manhya Parish.

It seeks to bring to light the nature, evangelistic responsibilities the youth has to the local church at Manhya Parish, as well as the relationship that exists between this ministry, which is predominantly made up of young people, and the adults who form the local assembly at Manhya Parish.

An evaluation of the Youth Ministry in the areas of its performance as an evangelistic ministry will unearth the functions and achievements, since its inception within the local assembly and the church in general.

1.3 Research Questions

1. What is the youth ministry of St Anne's Anglican Church?
2. What is the historical background of St Anne's Anglican Church?
3. What are the shortfalls in the youth ministry of St Anne's Anglican Church?
4. How can the youth ministry of St Anne's Anglican Church be improved?

1.4 Aim and Objectives of the Study

1.4.1 Aim

1. To investigate the youth ministry of St Anne's Anglican Church.

1.4.2 Objectives

- 1 To examine the historical background of St Anne's Anglican Church.
- 2 Analyze and evaluate the shortfalls in the youth ministry of St Anne's Anglican Church.

- 3 To provide suggestion for improving the youth ministry of St. Anne's Anglican Church.

1.5 Significance of the Study

This study seeks to assess what is being offered at Anglican Young People's Association (AYPA) in the area of addressing youth concerns. The study will be of benefit to policy makers in addressing youth concerns. It will also benefit all those concerned with Youth issues and welfare in Churches.

1.6 Research Methodology

The research design is a case study. A case study tries to explain a component in detail and clearly. It is a technique of organizing data and investigating the objectives to be studied as a total. A case study of Manhyia Parish area would bring greater impact and better understanding of reorganizing the youth of Anglican Church at Manhyia Parish. The study would adopt qualitative method. The selection of qualitative method is to explain the scenario as explained by Gay. Descriptive survey research method of study was used to investigate social problems and to determine and report the way things are or were. This method was also used to explain youth ministry in relation with the church.

This research was structured to suite a qualitative method. In analyzing qualitative data the researcher discovered patterns of changes, challenges and their causes.

1.6.1 Methods of Data Collection

Interview and participant observation will be the tools for collecting data for this research.

The reasons for choosing these tools is guided by the research design or method selected by the researcher for the data collection, the time available as well as objective of the research. The main intend of the research is the re-organization of Anglican youth in evangelism at Manhyaia Parish to the youth. The research will be concerned with knowledge, attitudes, structure, programmes and involvement of youth.

1.6.1.1 Primary Sources

Questionnaires, interviews and participant observation were the main tools for collecting the primary sources of data.

The selection of these tools is guided by the nature of the data to be collected, the time available as well as objective of the research. The main aim of the research was to identify challenges of ministering to the youth. The research was mainly concerned with knowledge, attitudes, perception, structure, programmes and involvement of youth.

1.6.1.2 Secondary Sources

Journals, books and historical records of the church were also contacted as secondary source of data for the research.

1.6.2 Sampling

The target population was youth, at the Anglican Church, Akwatia Line parish. The accessible population after sampling was 63 people as follows:-

The researcher focused on the Anglican Church, Akwatia Line parish. The researcher employed purposive and stratified sampling to select sample. The researcher used purpose sampling to select youth of age 15– 35 both male and female.

The stratified sampling technique was used to ensure that the target population was divided into different homogeneous strata and each subgroup (strata) was represented in the sample of the population.

1.6.3 Data Analysis

Data collected from the field was analyzed in order to make deductions and inferences. It involved organizing, accounting for and explaining the data; that is making sense of the situation, noting patterns, themes categories and regularities. The response to the questions in the questionnaires was reported by the descriptive narrative the result of the study was compared with literature review to examine challenges of ministering to the youth in light of research objectives.

1.7 Literature Review

Andrew focuses on practical theology and encourages people to remember that Christians do have true experiences with God. Becoming a Christian is not merely knowing the right doctrines about God; it is surely not less than that, but it is also surely more than that. Christians not only learn the right doctrines about God, but they also truly encounter God in their real lives. Andrew Root encourages us to remember that Christianity must be more than just categorizing and labeling doctrines, that there

truly must be a real relationship at the core. This relationship with God, more than just religious rituals, is what will change us and what Christianity is.⁶

Reid, a Professor of Evangelism and Student Ministry at the Southern Baptist Theological Seminary focuses on the importance of making youth ministries mission. Youth students need more than just "good" services on Sunday; they need to be connected to the importance of living missionally. This will encourage students to have a bigger perspective on Christian living. Youth ministries must provide more than just entertainment, amusement, and time fillers. We must also provide more than emotional highs and sin-management tips. Students should be encouraged to participate in the Great Commission.⁷

Root an assistant professor of Youth and Family Ministry at Luther Seminary writes about how Dietrich Bonhoeffer has focused a lot on the importance of the youth. He presents his case that youth ministry was something Bonhoeffer cared deeply about and emphasizes his pastoral heart. Bonhoeffer believed that young people should be brought close to the center of the church rather than letting them drift off as if they were unimportant. Though it is important to focus on all peoples within the church, raising the youth and bringing them into the core of the church is both wise and necessary.

Candy et al, comment on a popular youth ministry book "Sticky Faith" have written *Can I Ask That?*, a book which focused on helping students think through eight difficult questions that they may have about the faith. The surprising twist is that this is more than just an "answer" book for questions. The authors focus on providing differing views to the controversial topics and help us facilitate a dialogue to see where we stand. This helps us clarify what we actually believe and challenges why

⁶ Root Andrew, *Bonhoeffer as Youth Worker; A Theological vision for Discipleship and Life Together* (Grand Rapids, MI: Baker Academic, 2014), 34.

⁷ Alvin, L. Reid, *As You Go: Creating a Missional Culture of Gospel-centered Students*

we might believe it. Small group leaders who use this resource can use the open-endedness of the book to help start an honest discussion and after listening to everyone's thoughts help guide them to what the Bible says.⁸

Sproul remarks that theology and doctrine are usually words that can put youth groups to sleep. However, it is important to remind the students that theology is not something that is only done in the library rooms of seminaries detached from the real world, but something all people do every day whether they realize it or not.⁹

Piper and Mathis remind us that persecution and opposition is actually normal in the Christian faith. Christians are called to be different, they are called to stand Biblically even if it means standing against the tide of culture. However, Christians are also called to be winsome. We must be holy and set apart, yet intimately caring about the world.¹⁰

Hansen, focusing more on his personal encounters with the new Calvinists as he traveled across America said, perhaps in twenty more years we will have books that deeply study and help us understand what motivated this "New Calvinist" interest on a more comprehensive spiritual, historical, and cultural level! Therefore, though the book will not help us get a comprehensive understanding of the movement, it is a good start in exposing us to this fascinating conservative movement spreading among young people. It does not explain the movement like a textbook would, but it is still important in the way an eyewitness talks about what they are currently seeing.¹¹

⁸R.C. Sproul, *Everyone's A Theologian* (Sanford, FL: Reformation Trust Publishing, 2014), 98.

⁹Sproul, *Everyone's A Theologian*, 98.

¹⁰John Piper and David Mathis, *Think It Not Strange; Navigating Trials in the New America* (Minneapolis, MN: Desiring God, 2016), 64.

¹¹ Collin Hensen, *Young Restless Reformed; A Journalist's with the New Calumists* (Wheaton, IL: Crossway, 2008), 36..

Begg in this short book “Crazy Lazy; A Warning against Laziness”, challenges Christians and students to take their laziness very seriously. Pastor Alistair Begg is the senior pastor at Parkside Church in Ohio.¹²

Dever and Dunlop point out that though that is still a very good thing, it does not necessarily show the Gospel's power in uniting people in Christ. When similar people only hang out with similar people, the Gospel is not necessarily displayed to its fullest power.¹³

1.8 Scope and Focus of the Study

This study is limited to Anglican Youth in Evangelism at Manhyia Parish. It covered youth between the ages of 15–35 years as stipulated by the Anglican Church. This was due to limited time. The area was easily accessible and convenient for the researcher. In addition, the sample of 63 members (youth, leaders and church members) was selected. The sample was representative of the whole Manhyia Parish one congregation parish. The researcher was able to access the respondents at Manhyia Parish.

1.9 Structure of the Work

The first chapter will form the introductory part of the study which will address issues such as the background to the study, the statement of problem, research questions, aim and objectives of the study, scope of the study, research methodology, literature review, and significance of the study and the organization of the content of the study.

¹² Alistair Begg, *Crazy; A Warning Against Laziness* (Leyland: Lancashire Publishing, 2014), 12.

¹³ Mark Dever and Jamie Dunlap, *The Compelling Community; Where God's Power Makes a Church Attractive* (Wheaton; IL: Crossway, 2015), 65.

Chapter two will examine some background issues that relate to the study. These issues will include the background to the Manhya Parish, the genesis of the Manhya Parish in the district, and the biblical perspective of church growth.

The third chapter will examine the factors which militate against the growth of the Manhya Parish in the Himan district. These factors will include, socio-economic, cultural, spiritual, leadership and infrastructural. Other issues to be addressed in this chapter will include the impact of these factors on the church as well as the Bible and church development.

The fourth chapter will attempt to evaluate and analyze' the findings of the study from a theological perspective. The issues that will be addressed include the biblical foundations of spirituality, Christianity and social action, and human resource and church growth.

Chapter five will conclude the research and will address the summary of the entire study, the conclusion of the study and some recommendations.

CHAPTER TWO
THE HISTORY OF ST. ANNES ANGLICAN CHURCH MANHYIA
ARCHDEACONRY

2.1 Introduction

There were two Protestant missionary initiatives in the 18th century. The Moravians sent nine missionaries between 1737 and 1770; they died almost at once, except for the Christian Protten. The Lord had so clearly closed up the road map to the country with thorns.

In 1752, Reverend Thomas Thompson, Africa's first Anglican missionary, went to Gold Coast. He was engaged by the Society for the Propagation of the Gospel (SPG), founded in 1701.

It has been recorded that in 1754, he selected three Cape Coast African boys and sent them to England to be educated at Islington. These boys made remarkable progress because, as reported by Groves after seven weeks one of them could say the Lord's Prayer and the Apostles Creed, and the other two answered well.¹⁴ Regrettably, one of them died of tuberculosis in 1758. The surviving two requested for baptism which was granted in 1759. Soon after that one of them lost his reasoning and died leaving only one survivor, Philip Quaake.¹⁵

When Philip Quaake finished his studies, he was ordained into the Priesthood of the English Church, the first non-European to be ordained since the Reformation, and in 1765 he was appointed by the SPG as their missionary, School Master and Catechist

¹⁴ J. Kofi Agbeti, *West African Church History: Christian Missions and Church Foundations 1482-1919* (Leiden: E.J. Brill, 1986), 8.

¹⁵ Agbeti, *West African Church History*, 256.

to the Negroes on the Gold Coast.¹⁶ In addition, he was to be the Chaplain to the Company of Merchants.

He arrived on the Coast in 1766 and worked hard for fifty years. These years did not bear any effective evangelistic results. The first problem Quaake faced was the trouble of social association. His stay in England Affected his ability to speak his mother tongue, Fanti, and this made it difficult for him to communicate with his own people. Thus, in 1769, the SPG had to advise him to make an effort to learn his own language.¹⁷

This difficulty of communication made his evangelistic work among the local people very complicated. Thus in nine years of labour he was able to baptise only fifty-two people, including Europeans and mulatto children.

Another social difficulty was that Quaake did not have any missionary colleagues with whom to share his burdens and loneliness. Consequently, from 1774, he became bored with life at the Castle that he started visiting other trading centres for several months at the time. This made the SPG consider removing him from Cape Coast to some other part of Africa where he might be more useful.

The other major problem was moral and religious. When Thomas Thompson arrived on the Coast, the chief of Cape Coast complained about the immoral lives of the Europeans who professed the Christian faith. The problem was still there during the time of Philip Quaake. The lives of most of the European traders on the Coast were unworthy examples of the Christian ideal that they preached. It has been even reported that one Governor openly ridiculed religion, public worship was sometimes suspended for nearly a year, and in general the effect to offer the Negro the white

¹⁶ C.P. Groves, *The Planting of Christianity in Africa*, Vol.I and P. Jenkins, 'The Anglican Church in Ghana 1905-1924' (I) in *Transactions of the Historical Society of Ghana* XV, 2134.

¹⁷ Agbeti, *West African Church History*, 9.

man's vices rather than his religion.¹⁸ Even in 1791 the Governor ordered Philip Quaake to report at Anomabu to take up arms in defence of the fort.¹⁹ When Quaake refused to obey the order, because it was contrary to his Christian conviction, he was suspended as chaplain; "but on appeal to the African Company he was reinstated with an increased salary."²⁰

2.2 The Anglican Church in Ghana

The entry of Anglicanism in Ghana is connected to the work of the Society for the Propagation of the Gospel in Foreign Parts (SPG). This society was founded in 1701 in London and was originally meant solely to bring the Gospel to the American colonies. In 1720, the Royal African Company, (RAC) an English merchant company requested the SPG to send chaplains to their other trading posts, apart from the USA. But although Cape Coast was one of such trading post, the request remained dormant for 30 years. In 1751, Thomas Thompson offered himself to be sent to Cape Coast and became the first SPG missionary in Ghana and therefore the first Anglican missionary.²¹

2.2.1 Next

The next we hear of the Anglican Church was in 1859 when the colonial chaplain in Cape Coast, Rev. A.S. Hassels (who had arrived in 1854), started building a cathedral (Christ Church). The Society for the Propagation of Christian Knowledge (SPCK) provided much money for this project but there were also contributions from a few Ghanaians.

¹⁸ Agbeti, *West African Church History*, 9.

¹⁹ Agbeti, *West African Church History*, 9.

²⁰ Agbeti, *West African Church History*, 9.

²¹H.W. Debrunner, *A History of Christianity in Ghana* (Accra: Waterville Press, 1967), 32. See also J.S. Pobe, *Invitation to be African Anglican* (Accra: Asempa Publishers, 2000).

In 1874, the Church Missionary Society (CMS) an Anglican mission society, proposed to come to Ghana and work in Ashanti but were not allowed by the colonial government because Basel and Wesleyan Missions were already at work there. The Church of England however, restarted full evangelism work in Ghana at the beginning of the 20th century when Bishop Hamlyn who was based in Nigeria, was transferred to Cape Coast and appointed Assistant Bishop of Western Equatorial Africa in 1904. He opened congregations in Cape Coast, Accra, Tarkwa and Sekondi with membership made up of mainly of Europeans in government service. The channel through which the message was being communicated in the services was sole English. In 1907, Hamlyn established a congregation for Yorubas congregation in Sekondi and another for Fantes in Essikado.

At the same time, the Rev. Ernest Bruce who had left the Methodist Church and joined the Anglicans, helped to set up St. Mary's Church in Accra for Ga indigenes. The Anglican Church in the Northern part of Ghana was started by Chief Commissioner Watherston who started a congregation for Southerners in Tamale during his period of service there.²² It was however, in 1957 that the first Anglican priest was posted to Tamale. One remarkable achievement of Hamlyn was the founding of the SPG Grammar School at Cape Coast in 1910 which later became Adisadel College. He was the first to begin a programme to train Ghanaians for the priesthood and became first bishop of the Accra Diocese when it was inaugurated in 1909. With Holy Trinity Cathedral as his base he had supervisory role over all the Anglican parishes in Ghana until his death in 1912.

Father Mowbray S. O'Rorke became Bishop of Accra in 1913, he continued to expand the Anglican mission with a station at Marteh-Akwapim which later produced

²² Paul Jenkins, *The Anglican Church in Ghana 1905-1924* (I), 28.

the Rev. E. D. Martinson who, in 1917 became the first Ghanaian (after Philip Quarcoo) to be ordained priest of the Anglican Church. O'Rorke also established a mission in Kumasi with Benedictine monks who distinguished themselves and developed very good relations with the Ashanti Royal family and won them to Christianity. Mission in Ashanti was further enhanced in 1953 when the Anglican Church started medical work in Ashanti Mampong with the establishment of the maternity and Child Welfare Centre. Another effort resulted in the founding of the Agona Kwanyarko station in 1922 where a rift in the Methodist Church created fertile ground for the Anglicans.

The selection of Bishop, J. Orfew Aglionby in 1924 made a great impact in Anglican Church as the church witnessed so many heights than ever before. When he assumed office, the Anglican Church could boast of only six priests in the whole church (3 whites, 3 Africans) with one African deacon.

He therefore set about to get support for the training of more ministers and revived the old St. Augustine's College for use in the ministerial training. The seminary closed down in 1940 due to shortage of staff but reopened in 1945 for a few years before folding up finally. Bishop Anglioby also set out to increase church membership and influence through an elaborate system of publicity. He founded a newspaper, the 'Golden Shore' to propagate Anglicanism and Christianity generally and also founded the first public library in Accra which was later upgraded by government into the present Accra Central library. In his time, the bishop of Accra became the unofficial chaplain of the Governor, Gordon Guggisberg and other subsequent governors. In that capacity, Anglioby, officiated at the opening of the Takoradi harbour and also accompanied the Prince of Wales in touring the country during his visit to Ghana in 1927. In addition to all these, he was bishop who was best known for his efforts in

establishing good relations with other churches. Significantly therefore he was a key figure in the formation of the Christian Council of Ghana and became its first chairman. In 1968, ISM Lemaire became the first Ghanaian Bishop of the Anglican Church and continued in office till 1982. With the creation of Kumasi Diocese in 1973, the way was opened for others to emerge in the following years. The Anglican Church in Ghana has retained “high church” credentials since its founding with a high attachment to ecclesiastical tradition and rites and ceremonies as necessary means of grace. The church has broken away from its predominance in the urban areas and is currently also focusing attention on rural evangelism.

2.3 Thompson First Address

Thompson first addressed the indigenous inhabitants of Cape Coast at Cudjo’s house preaching to them on ‘The Nature and Attributes of God; His Providence, and of a Future State, before specifically mentioning Christianity.

The reaction of the local people to Christianity was mixed. Some did not really want to hear about it, others suggested that it appeared to have little impact on the lives of those Europeans who professed it. Moreover, the local people opposed any suggestion that might allow the preaching and teaching of Christianity on Sundays. This would interfere with their business activities, and if Thompson wanted to instruct them in the Christian faith he should attempt to do so on Tuesdays which was the local holy day and day of rest. Thompson’s approach was characteristic of that any missionaries until recent times. He began by saying very little directly about Christianity, but sought instead to strike their false worship, and endeavour to convince them of their false notions, and expose the folly of their idolatrous and superstitious rites’ so that if

possible, I might disengage their minds from these, for the reception and entertainment of Divine Truths.

According to Thompson, many Africans saw Christianity as the religion of the white man and this made his task difficult. He also found his lack of knowledge of Fante and of other local languages a great handicap, not fully overcome even with the help of an interpreter. By the time he left Cape Coast in 1756, Thompson had converted only a handful of Africans to Christianity.

2.4 Protestant Missionary Efforts

Frederick Svane, like Christian Protten was born of a Danish father and African mother, and after studying in Copenhagen returned to Accra as a missionary in 1735. And like Protten he concentrated his attention and activities on the Danish fort, claiming that he could not express Christian ideas and teachings well enough in his own language, Ga. Philip Quaque, one of many West Africans studying in England at the time, was ordained a priest of the Anglican Church and went to work as a missionary in Cape Coast (Ghana) in 1766. No longer able to speak Fante with any degree of fluency Quaque decided to devote most of his time to school teaching and to the needs of the English and mulatto people at Cape Coast.

It was the English man Thomas Thompson of The Society for the Propagation of the Gospel (SPG) who sent Philip Quaque to London for training as a missionary in the first place. Thompson himself arrived in Cape Coast in 1751 and remained until 1756 when he resigned on grounds of poor health.

CHAPTER THREE

THE ORIGIN OF THE YOUTH MINISTRY AND DEVELOPMENT

3.1 Introduction

This chapter seeks to look at the development in the St. Anne's Anglican Church at Manhyia parish in relation to the involvement of the youth in evangelism. Anglican Young People's Association (AYPA), was founded in Canada in 1902 by Rev. Canon Brown, Rector of St. James Church, Ontario. He saw within the Church the need for a youth organization which breaks down parochial boundaries without losing parochial loyalties.²³

“Unity of aim and of effort among young people is desirable, and what can be accomplished by such union for the church and for themselves cannot if wisely directed and guided, be overestimated isolated efforts along this line have not been wanting in the Church of England and many parochial societies have been organized in this and other Dioceses and to no doubt have accomplished much good, but they have lacked an important essential.²⁴

3.1.1 Evangelism

Evangelism must be one of the main activities of the Youth Ministry. The evangelistic team must be made up of both male and female members of the ministry. These outreaches did not yield much result positively to impact on the community. The youth are not interested in going out for evangelism even though it is the core mandate of the youth to evangelize within the community in which they live.

²³ Anglican Diocese of Kumasi, 45th Anniversary Celebration Handbook, 23-26.

²⁴ Anglican Diocese of Kumasi, 45th Anniversary Celebration Handbook, 23.

There are no additional members to the ministry brought in through the effort of evangelism team.²⁵

Planning of programs like open air enhances the leadership of Anglican Youth in Evangelism at Manhyia Parish to monitor and direct the youth for effective ministry, so that members are fully occupied said by Rev Father Duah.²⁶

The challenging aspect of their evangelistic activities is that, every bit of the programmers' are handled by the youth committees that have been set up and the inconsistencies have raided the program of its fruitfulness.

3.2 Lack of Organized Follow-Up Team

As a result of evangelism some people were won for Christ but there is no proper follow up team to visit the new converts regularly so some of the converts have backslidden. The unavailability of the youth and lack of committed members within the youth has given rise to inefficiency in evangelism.²⁷

3.3 The Youth's Social Activities

These are activities organized for the members of the youth ministry in Anglican Youth in Evangelism at Manhyia Parish. There are programs through which members have the opportunity to socialize with other people within the community, such as development projects, engagement in the clearing of weeds, filling potholes in the streets, distilling of drainages, fun games, excursions, visitation but majority of the youth do not participate. According to an interview granted with Rev. Fr. Duah, the fast clean-up exercise that was organized recently recorded 40 youth who attended out of 160 membership, indicating 25% of the youth attending while 75% did not attend.

²⁵ Interview with Mr. George Kumi A Leader at St. Annes.

²⁶ Interviewed with Rev Father Duah.

²⁷ Interviewed with Rev Father Brobe Mensah.

Even though all these programs have being put in place for the youth, they do not attend in their numbers to be benefited fully.

On other occasions, sporting activities such as friendly football matches are organized with other groups in the community. The most interesting thing to note is that during these activities other young people are attracted to the group and are won for Christ.

Excursions are organized to places of interest such as the Kumasi Zoo, Bonwire, and other notable places. Through such programmes, the members are helped to widen their scope of knowledge of the world in which they live but fail to use the occasions to evangelize to the people within the catchment areas.

On their return, assessment made through the reports given by the youth, show that they had gained a lot of knowledge. The Anglican Youth in Evangelism at Manhyia Parish visit the Central Hospital-Kumasi, to pray for the sick as well familiarize as themselves with the various areas such as the casualty ward and laboratory departments.

3.4 Findings on their Bible based Teachings

During the field work it was discovered that youth meetings are done based on some social issues mostly. The findings proves that Teachers do teach only from the youth hand book and also from the Church's youth syllabi which contains information on pertinent issues affecting the youth such as alcoholism, drug addiction, pre-marital sex, abortion and other important issues. Members organize themselves into groups and share the experiences they have been going through both home and in school.

During the youth week, the youth organizes activities with the adults participating. Discipline is another area where the Youth Ministry is lagging far behind that needs to

be worked on hard. There is no disciplining of disobedient members of the Youth Ministry by the Local Church Council.²⁸

3.5 Spiritual Impact

The spiritual Impact of the youth in the Anglican Church in Evangelism at Manhya Parish is manifested on a low standard of their moral life, purity and behavior in the community in which they live. The youth continually spend time interceding for the church. All-night programs are organized during which the youth are encouraged to fast and pray for themselves, their families and nation but they do not see any reason why that should be done.

Spiritual maturity among the youth in this church is steadily declining at a faster rate. The church has not designed any reformation Programs to instill spiritual discipline among the youth.

There is no counseling of individual members of the youth provided by some leaders in the ministry. Some leaders are the main engineers and are even involved in such activities. Leaders who should have been the counselors rather promote arguments that are not bible based and their lifestyle do not challenge the youth to live a holy life.²⁹

3.6 The Challenges of the Youth

The researcher found that the youth have some challenges that resulted to the inefficiency of doing evangelism.

²⁸ Interview with Opayin Kwabena Manu.

²⁹ Interview with Opayin Diana, Formal Priest Warden, St Anne's.

- The adult in the communities and some church elder's abuse and ridicule them when they go to evangelism.
- The rationale is that the Anglican Church is a royal church and royals do not evangelize.
- There is no budgetary allocation apportion to the youth for evangelism.
- They fear of witnessing because they lack confidence.
- How to live a holy life and it benefits

3.7 Conclusion

In conclusion this chapter deals with the findings from the field on the reasons for re-organizing the Anglican youth to evangelize. The re-organizing of the youth will help the youth for a moral discipline within the community in which they live. The next chapter deals with the interpretation of the findings from the field interviews.

CHAPTER FOUR

INTERPRETATION AND ANALYSIS OF FINDINGS

4.1 Introduction

This chapter deals with analysis of the findings which has caused St. Anne's Anglican youth not to involve themselves in evangelism. It also looks at the various factors that can help the youth of St. Anne's to be involved in evangelism to win souls for Christ and increase the membership of both the youth and the entire Church at large. If a child is born today, that child does not remain the same in a decade's time but rather grows and influences other people around him/her. The youth ministry in St. Anne's must grow to influence the people within Ashante new town and Manhyia sub metro police.

4.2 The Biblical basis of Youth Work-in the St. Anne's Anglican Church

According to Kenneth O. Gangel, scripture brings out the truth about God, the truth about man, and the truth about the relationship between the two'. The truth about God' of course, is that He is holy, infinite, eternal and loving. The truth about man is that he is sinful, finite, temporal and very much distant from real love in his natural state. The glorious crown of biblical truth is the story of redemption, telling us how the holy God can sustain a relationship with sinful man. Of course the whole plan of salvation with all of its wonderful aspects and eternal glories is God's pattern for this correspondence. But what does this have to do with working with young people? Our whole teaching and guiding ministry must be based on truth and must seek to lead teens into right interaction with God and others.³⁰

³⁰ Kenneth O. Gangel, *The Biblical Basis of Faith Work* 2-27-40

Therefore the Bible is the only Source book of truth about God and about relation to Him, a solid foundation in God's written Word provides the proper framework for any Christian approach to working with young people.

The leader's purpose should be to help people lead lives that are in proper relationship to God, His Son Jesus Christ and the Holy Spirit.

4.3 The Youth and Evangelism

The youth probably are not much involved in evangelism because there is no budgetary allocation for the youth to embark on evangelism. Evangelism have various dimension especially materialistic evangelism is one of the methods that are used in recent times to win people for Christ through provision of people's needs.

In other churches where there is no budgetary allocation, some members take it upon them to donate some money towards evangelism but in the case of St. Anne's nothing like that is available.

The area where St. Anne's is located is noted with notorious drug addicts who would need rehabilitation so without a proper planning and budgetary allocation their work will be in vain so in other not to work for nothing, they rather preferred not to be involved.

Secondly, the Bible provides the basis of a Christian perspective or frame of reference which to view these other disciplines. In other words, the Scripture enables one to see psychology, sociology, education from a Christian point of view.

The knowledge of the Scriptures helps the leader know his young people. Many of the desires and actions of young people strike adults as strange and unnatural. But actually many of those desires and actions fit perfectly into the pattern of natural or carnal, living described in the Word of God. The Bible teaches what an unregenerate

person is like and why he thinks and acts as he does. His condition is described as “lost”, “blind,” “ungodly,” and “dead.” A proper understanding of the biblical doctrines of anthropology (the doctrine of man) and hematology (the doctrine of sin) will enable the youth leader to understand and even anticipate behavior on the part of both Christian and non-Christian young people.

Thirdly, the knowledge of God's Word equips youth leader to help their young people. The process of guiding young people is not a ministry of solving their problems as much as it is giving them the tools and the techniques whereby they may solve their own problems through God's word. If the youth leader has a growing knowledge of the Bible, he is better equipped to direct his young people to read passages of Scripture which are needed in their lives. And he will be able to teach them principles of Bible study which they can then use in feeding themselves spiritually.

Fourthly, the Scriptures give motivation to the youth leader. Working with young people can be discouraging at time, but the worker who is acquainted with the Scriptures will find encouragement. He will see that God rewards faithfulness (Matt. 25:20-23; 1 Cor. 4:2).

4.4 Follow up Team

Probably the youth do not involve themselves in follow up because they lack knowledge in the word of God. Most of the youth themselves are involved in worldly activities and due to that cannot follow up on others to bring their attention on the word of God. Part of the youth are not coachable and are not ready to be trained by the elders and the Rev. Fathers within the church. According to James Kennedy follow ups are not complete until the convert study the gospel, knows how to pray and

become committed.³¹ He said again that the responsibility rest on the person who led the convert to Christ.³²

4.4.1 The Bible Teachings and the Young Person

The youth leader is responsible to help the young person to understand the Word of God and how to relate it to him/her. But the young person is responsible to act on that understanding and bring his life into conformity with eternal truth. In a real sense, the Christian life is the process of coming into growth to see all of life in divine perspective. Christian learning and learning includes seeing relationships. The youth ministry's basis for teaching must be the Bible and must be used as a source of measure against the standard of life being lived.

4.4.2 The Young Person's Relationship with the Lord must be based on the Word

The life of Peter presents a checkered but very informative lesson in relationships between disciples and the Lord. John 6 records Christ's sermon on the bread of life and the results which followed many so-called disciples left Him at that time. Jesus turned to the twelve and said, "Will ye also go away?" Simon Peter answered Him, "Lord, to whom shall we go?"

Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God (John 6:61-69). The youth must be re-organized to have interest in sharing the word of God to others and the eternal benefit derived out of that act of sharing.

³¹ D. James Kennedy, *Evangelism Explosion* (America: Gospel Light Publication, 1973), 102.

³² Kennedy, *Evangelism Explosion*, 102.

4.5 Program Standards must be set for the Youth

General standards underlying the program include the following. Maintain a good balance between preparing young people to serve Christ in the future and meeting present needs and problems. Develop a program which will lead youth to conform to Christian ideals, and to reject unchristian standards. Help them remain open to the Holy Spirit. Emphasize throughout the program the indispensability of God's grace and power to do anything which will please Him, and encourage youth to submit their wills to God.

4.5.1 Socialization Programs

The must be part of the yearly program outline. Fun games is a strong tool of which the youth can use to evangelize, since fun games are usually participated by the youth it will coin the interest of the youth into the St. Anne's Anglican Church.

4.5.2 Charity

The youth must use charity as a tool for evangelism where people who are less privileged will be given arms in support of their living conditions. There should identify people who need help and inform the authorities in charge to release funds in support of such project.

4.5.3 Execution

Regular and interesting places that people would like to visit should be used as a unique proposition for organizing evangelism in order to bring both new and old members in to the evangelism work.

The major task of the church is to help its youth in the process of becoming spiritually independent and responsible Christian persons.

4.6 Spiritual Impact

The Anglican Church leaders at St. Anne's need to impact on the youth the spirituality of Christianity, Anglican Church and the diocese of Kumasi. The leadership of the Anglican church have to let the youth know the importance of fasting and reading and application of the word of God. They need to be involved in every program to make them be heaven conscious so that they will live worth emulating.

4.7 Challenges

Ministry among the youth involves many challenges. The reasons vary from stage to stage during the process of growth. The following are areas of concern for the Youth Ministry of the Church,³³

In the first instance, the members are challenged to demonstrate a holy life, in spite of the appalling ungodly lifestyle of many young people of today. Yet the Christian youth can be strengthened to live a godly life by the indwelling of the Holy Spirit. They are confronted with the fact that, it is God's desire that a young Christian person should be able to overcome the desires of the flesh.

They must be challenged to have a better understanding of the person and work of the Holy Spirit in order to yield their lives to His total control. Relationships between teenagers (boys and girls) pose a big challenge to the Ministry, Hence the need to

³³ Ted W. Engstrom, *Has Said the Challenges of the Today's Youth* (), 1-23.

take a closer look at this problem and find possible solutions to them' The youth are faced with the task of leading a life of "absolute purity" among themselves.

A research conducted by the Centre For Disease Control in the USA on adolescent pre-marital sex in 1992, showed 40% of 9th graders (JSS 3), 48% of 10th graders (SSS 1), 57% for 11th graders (SSS 2), and 72% of 12th graders (SSS 3) have had sex. These findings though foreign, may not be different from what pertains in our own country.

Peer pressure is the next factor that affects the youth. There are positive and negative peer pressures. A lot of young people in one way or the other have been led astray into outlandish peer influence. They do this by emulating the wrong lifestyles of some Pop stars whose life has affected them in a negative way.

In addition to that, the youth have the responsibility to avoid the most dreadful disease, AIDS and other related sexually transmitted diseases. In an attempt to overcome these challenges, some practical tips are being suggested: the youth must know that it is a blatant lie that when a youth abstains from sex, he or she becomes sick or foolish. They should determine in their hearts to remain undefiled till they are married.

Members of the Youth Ministry at Manhyia Parish are advised to be selective in what they read. Material that excites them sexually like pornographic magazines and X-rated films must be avoided. A good suggestion is that when a youth is tensed up, the wise thing to do is to play a game. Students should concentrate on their school work.

It is not uncommon to see young people drinking alcohol in these modern times, despite the fact that it brings disastrous effects. According to the experts, a lot of alcohol intake irritates the lining wall of the stomach and develop into sores and

bleeding ulcers. It breeds poverty and destroys healthy relationships once moral inhibitions are broken down.

Another identified area which poses a threat to their lives, is the use of narcotic drugs such as marijuana, cocaine, opium, pills, pep pills and sedative drugs, just to mention a few.

The extent to which drug pushers are damaged is devastating. Even though drug addicts advocate that drugs gives extra power to study. Whatever these drugs are said to do to those using them must be dismissed entirely. Should any drug be used at all, it must be under the prescription of a qualified doctor.

It has been observed that most young people are coerced into doing things they know are wrong, but because their friends are doing them they cannot resist being a part. The Christian youth is being challenged to say "no" to drugs, bearing in mind that their bodies are the temple of the Holy Spirit. They could do this, by avoiding the company of drug pushers, but then relate more to friends who love God.

Career guidance is another area of concern to the youth. Many young people have hazy ideas about what they want to be in future. It is the responsibility of the youth leaders and parents to lead them to a proper understanding of what a career is and acknowledge the need to be guided in making their choices.

Helping young people to identify their talents is one aspect; the other aspect is to help develop their talents through training. It may take the form of formal school, trade learning apprenticeship and other areas. Since professional careers such as computing, accountancy, fashion designing, social work (NGO) are highly competitive. It is a challenge on the part of the young Christians to put in their maximum effort to achieve their aim.

4.8 Conclusion

In conclusion the involvement of the youth of the Anglican Church in Kumasi diocese will position the church among the evangelistic ministry and make the youth become more active in doing the work of God without shame or fear. The next chapter deals with the summary, general conclusion and recommendations.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The assessment which has been critically considered has revealed that the necessity of the creation of this Ministry in the local church cannot be over emphasized. The fact that without the youth, the church has no future is inevitably evident.

The members of the Youth Ministry are not very much experienced in life difficulties; therefore, the need to give much attention to the youth, in order to rescue them from degenerating. It is recommended that, the leaders of the Patasi Church support the youth Ministry by providing qualified leaders and teachers to help bring up the youth properly.

It is suggested that the youth must be involved in the church's programs in order that they would be prevented from migrating to other denominations where they may feel catered for.

5.2 Conclusion

Older people should be prepared to respect the views of the youth and give them the opportunity to express themselves. They should be accepted, despite the fact that they are vulnerable and suspicious. Any attempt to incapacitate or failure to regard them as an important group of young people for the future of the Church can have adverse effects on the Church.

5.3 Recommendations

From the information gathered by the researcher through the interviews, observations and questionnaires brings to the attention of the youth of St. Anne's Anglican

Church, Ashanti New Town what they should do to make the church youth become very attractive that:

- The educated youth must bring on board various innovative ways to make the church attractive to people outside the church such as their peers. St. John's gospel exhorts us that God chose and commissioned us to serve Him and in our service to Him and the world, we will be successful in bearing fruits that lasts (John 15:16). The secret of successful life and ministry is hard work, and again intensifying your hard work. However, one must note that whatever a person does without God he must fail miserably. So, Anglican youth must back up and work tirelessly to evangelize the youth for Christ.
- The entire Church must embark on Evangelism, this will enhance holistic growth of the St. Anne's Anglican Church of Manhyia and impact on the growth of the youth in the church and Bible study and should be backed by victorious holy Christian living, this is a positive sign of a growing and fruitful church.
- Another thought is that the involvement of the Anglican youth in our Diocese for effective Holistic Ministry will enhance church growth. The youth departmental decision making must be accepted because, we may leave out our own passion and vision for the church, but we have to note that the church is not individualistic in nature, but the church is communal and corporate in nature.
- The involvement of the youth in Evangelism literally does not mean to change position but rather changing ideas or direction for new results.

This implies that we have done some self-analysis of our recent position as church how the church is deciding. That means, the church need to bring our individualistic

together so that we can share a common vision, objectives and strategies we can also share a common destination to the glory of God and to win soul for Christ.

- Budgetary allocations must be made in aid of missions and evangelism in order to attain the vision of involving the youth in to the churches program.
- Both the St. Anne's Anglican Church and the youth must re-design a new program in positioning the church and her programs, since most of the youth no longer stay within the catchment area. Instead of doing late evening revivals, it rather can be re-adjusted to early evening like 5pm.
- New service should be introduced to meet the dynamism of the ministry like introduction of a Sunday English divine service.
- Finally, we should also create an external ministerial network. This network will connect us to ministries and persons who can add value to our existing style and standard.

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Mr. George Kumi a leader at St Anne's Anglican Church

Opayin Diana Formal priest warden, St Anne's Anglican Church

Opayin Kwabena Manu, St Anne's Anglican Church

Brother Isaac Barfour, Wesley Cathedral Adum.

RT. Rev Brew Riverson

Rev Father Brobe Mensah.

Rev Father Duah.