



Facts & figures

History & Facts of Methodism in Ghana

The Conference of the Methodist Church Ghana came into being in July 1961. It had been for years an Overseas District of the British Methodist Conference. The British Methodism system of Presidency and Secretary of Conference and Chairman of Districts. In August 1999, the Koforidua Conference adopted after years of discussions and consideration. A Service of Proclamation was held on January 23rd 2000 where a Biblical Pattern of Episcopacy or Leadership was adopted.

Consequently we have a Chief Executive of the Church, the Presiding Bishop who presides over Conference, the highest body of the Church hierarchy. The Lay President. A position adopted in 1976, it is conferred on Lay Persons. He or She assists the Presiding Bishop.

The Church's Secretariat located in the Headquarters, Wesley House, the Administrative Bishop and his Assistant head Accra. They are in charge of the Church.

Diocesan Bishops run their various Dioceses with the help of the Lay Chairmen, a position adopted in 2001.

The Crest

The Church's crest or Logo shows a cross prominently superimposed on the 'Nyamedua' symbol of the map of Ghana. This represents the pervading Christianity in Ghana. The 'Nyamedua' is an indication that the Ghanaian known God long before Rev. Joseph Dunwell and his contemporaries set foot on our shores. It symbolizes not only the Ghanaian acceptance of Christ; it also indicates his yearnings and the fulfillment of his search for the true living GOD.

The logo declares the Methodist Church Ghana's greatest prayer since its foundation on January 1st 1835: *'Thy Kingdom come'*.

Today the Methodist Church Ghana has 204 Circuits, 15 Dioceses. Total membership is about 2 million with some members living abroad.

Diocesan administration

Diocesan Bishops run their various Dioceses with the help of the Lay Chairmen, a position adopted in 2001. Each Diocese is composed of a number of Circuits, as Conference shall from time to time determine. The highest body in each Diocese is the Synod whose duties is to advise and assist Conference Bishop in the development of the work of God in and through the Circuits of the Diocese. The Synod as constituted has a Representative and Ministerial former consists of Lay Representatives elected by Quarterly Meetings, all Ministers stationed in the Diocese including Supernumeraries and Deacons, the members of each Circuit, Members of Conference and Boards of Conference stationed in the Diocese. The latter is for All Ministers as already discussed. The Representative is charged among others with reviewing the State of Work of God in each Circuit and to consider and make any necessary recommendations on the members and the Christian Community. It is also empowered to consider and make recommendations on Candidate for the Diaconal Order. It must also make recommendations for effective Lay Ministry in the Diocese. The Synod is also charged with making nominations to Conference of for office of Diocesan Executive and the Synod, elect representatives to Conference and to Conference Boards.

The Diocesan Bishop is the ex-officio Chairman of the Synod and of its Standing Committees. In co-operation with Conference and with the assistance shall be responsible for the observance of Methodist Order and Discipline in the Diocese. He also exercises oversight of the character and fidelity of the Diocese.

The Diocesan Lay Chairman is charged with assisting the Bishop in giving leadership to the Church as well as performing duties assigned him by the Synod. He shall chair the Representative Session of Synod in the absence of the Bishop AND THE Lay Sessions of Synod.

Below are the Bishops, Synod Secretaries and Lay Chairmen of our Dioceses:

Diocese	Bishop	Lay Chairman	Synod Secretary
Cape Coast	Rt. Rev Nicholas K. Asane, B.A.	Bro. Thomas Abakah	Very Rev. Ebenezer K. Abaka-Wilson B.A. M.Ed.
Accra	Rt. Rev Abraham A. Tagoe, B.A.	Bro. Tim Acquah-Hayford, BSc(Admin), QCL, B.L.	Very Rev. Alfred N.O. Aryeetey
Kumasi	Rt. Rev Prof. Safo-Kantanka, B.Sc, M.Sc. PhD	Bro. Kwame Agyapong Boafo, B.A., QCL, B.L.	Very Rev. Emmanuel Ansah B.Ed.
Sekondi	Rt. Rev John Harvey-Ewusi	Sis. Hagar Ekuia Intarmah	Very Rev. Daniel de-Graft Brace, BA.
Winneba	Rt. Rev Dr. Joseph K. Ghunney, M.Div, Msc, PhD	Bro. Ebenezer T.K. Osam, B.A.	Very Rev. Kwaku Buabeng-Odoom, BEd., M.Ed (Mn)
Koforidua	Rt. Rev Frederick Nnuroh, BA, M.Phil	Sis. Janet Frieda Bediako Asare, B.A.	Very Rev. Solomon Sobeng, B.A.
Sunyani	Rt. Rev James Barffour-Awuah, B.Ed	Bro. Emmanuel Asante-Krobea, MSc(Agric)	Very Rev. Oswald S.K. Boakyee
Tarkwa	Rt. Rev John A.Y. Adubah, B.A., Msc., M.Phil	Bro. Albert Kwansa Yorke, M.Ed (Mngt)	Very Rev. Thomas Barffo, B.A.
Northern Gh	Rt. Rev F. Maclord Afrivie	Bro. Mark Azaano Abunna MA M A (Pon Studies)	Very Rev. Amos Pohee B.A.

- Very Rev. James T. Osei, B.A.
- Akyem Oda Rt. Rev Paul A. Brewu, BD, M.Phil. (Col. Rtd.) Bro. Kwadwo Ahenkora-Bediako Very Rev. Samuel K. Opoku, B.A.
- Effiduase Rt. Rev Moses Quayson B.A. Bro. John Frederick Nimoh Very Rev. Kenneth Oteng-Dapaah, B.A., M.Ed.
- Obuasi Rt. Rev Stephen R. Bosomtwi-Ayensu B.A. Bro. Emmanuel Owusu-Afriyie, CA (GH) Very Rev. Robert O. Eshun, B.A..
- Tema Rt. Rev Winfred H. Y. Ametefe B.A.,M.A. Bro. Samuel Kobina Nyarko Abakah, APR (GH) Very Rev. Thomas B. Forson B.A.
- Wenchi Rt. Rev Samson Yamoah Bro. Isaac K. S. Boahin B.A, M.A Very Rev. Kwabena Osei-Wusu B.Ed.
- Somanya Rt. Rev Albert Ofoe Wright Bro. Alexander Mensah Teinor Very Rev. Aaron Gaisie Amoah B. Ed.

**THE REV. JOHN WESLEY
FOUNDER OF METHODISM**

John Wesley was born on June 17, 1703, to Samuel and Susannah Annesley Wesley. Samuel Wesley was a descendant of an old English aristocratic line at Epworth. It was from him that John inherited a strong and independent character. It was his mother, Susannah, who instilled in him a strong faith and a love for God. John and his brother Charles both entered into the ministry to follow in their father's footsteps. They were both at Oxford together in 1729 where Charles was the founder of Oxford Methodism. He was the more outgoing of the brothers, so, when they started regular meditation, Charles gathered friends to join them regularly each Sunday and later twice a week, studying Greek and the New Testament together. They were regular and methodical in their program of study and soon were nicknamed *Methodists*.

This Holy Club, or Methodists, fasted Wednesdays and Fridays. The money they saved was used for their good works, which covered a variety of things like visiting the prisoners and freeing some from debtor's jail, teaching prisoners, furnishing books on Christianity, caring for the sick and needy in the town, and giving to poor children, who otherwise had no education.

After the death of his father in 1735, John traveled to London. There he met James Oglethorpe, governor of the Georgia colony in North America. Plans for the Wesley brothers to travel to Georgia as missionaries to the Indians for the Anglican church. On the journey the ship was in a great storm. Wesley expected death was his custom, and found that he was afraid of dying. He thought that if he was right with God there should be no reason to be afraid of death, but that he would welcome the chance of going to heaven. As he walked the deck, he noticed a group of Moravians and was impressed by the fact that they were so calm in the face of the storm. In America the missionary work was mainly with the colonists rather than the Indians, as intended. However, during this time Wesley became more acquainted with the Moravians. He also began studying German hymns, translating them and trying them out in the Society, thus starting a whole new feature in the Anglican church. It is interesting that although Charles Wesley was to become Methodism's great hymnist, it was John who introduced the revolution in British hymnology.

Many things didn't go right in America and John returned to England discouraged and intending to give up preaching. However, he met Peter Böhler, a German Moravian Brethren, who encourage him to "*Preach faith 'til you have it, and then because you have it, you will preach faith.*"

John's true conversion occurred in 1738. He attended the Fetter Lane Society, which was neither Methodist nor Moravian, but had elements of both. The rules requiring the members to confess their sins to one another and to pray for one another. From Wesley's Journal of May 24, 1738:

In the evening I went very unwillingly to a society on Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.

This conversion opened a new world for him. John visited among the Pietists and United Brethren in Germany, returning to England in September, 1738 with an eagerness to serve God. After the Aldersgate experience, Wesley's eyes were open to "the multitude that knows not the law." The Anglican Church was in a state of decline. On April 2, 1739, John Wesley preached before approximately three thousand people on a small hill outside Bristol, proclaiming the glad tidings of the Gospel. This era in the religious history of England started on this date. Wesley's preaching had a deep influence on the hearts of the people. He spoke so simply that the people were able to understand him. Wesley traveled back and forth between Bristol and London, the centers of the Methodist Revival. Crowds of people gathered through his work.

Then followed a period of doctrinal questioning and breaks from the Fetter Lane Society. Some eighteen or nineteen of this group followed Wesley and formed the Methodist Society in 1740. By 1743, they had 1,950 members and, in spite of controversies, Wesley's work continued and grew. By 1744, Methodist Societies were growing up throughout England. Wesley had some fifty lay assistants who traveled around the circuits, preaching and building the societies.

Wesley's energy was amazing. He traveled about 5,000 miles a year, preaching about 15 sermons a week. Thousands attended the meetings. He organized bands and church societies and appointed leaders to act as lay pastors.

Much more could be said of John Wesley but it cannot all be fully recounted. John Wesley died a few minutes before ten o'clock in the morning, March 2, 1791. It is estimated that some 10,000 people viewed his peaceful body with its celestial smile. His gravestone bears these words:

*This great light arose
(by the singular providence of God)
to enlighten these nations.
Reader, if thou art constrained
to bless the instrument,
give God the glory.*

[CULLED FROM THE INTERNET]