


The Accra Confession and Public Theology in African Christianity: The Ghanaian Experience

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ABSTRACT

The study examined the Accra Confession as a Public Theology document and how it provides theological resources for Christian responses to contemporary social challenges in Ghana. The faith document that was developed in Ghana invites the church to participate in Christian public witness. It affirmed the importance of the gospel in addressing contemporary social and economic challenges and recognizes the need for the church to maintain a prophetic voice in the face of oppression, exploitation and exclusion. The article argued that the Public Theology document provides the necessary resources that are needed for the public witness of the church in Ghana after its almost two decades in existence and therefore any form of disconnection and silence need to be identified and addressed. Ghana is currently confronted with developmental challenges like poverty, hunger and unemployment. The faith document contains the necessary theological perspectives that the church needs in the effort to pursue social change. It's awakening and continuous conversation in the church definitely will contribute to the Christian public witness in Ghana. The study recommended that churches must integrate the theological insights in the Accra Confession into their churches' structures and Christian education programmes. It further recommended awakening and continuous conversation of the Accra Confession in congregations. Using the qualitative research method, the author examined available materials on the Reformed church and theology to throw more highlights on the issue. Attention was further given to reports from the WARC gathering at Accra in 2004 in which the author was a participant.

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INTRODUCTION

The Accra Confession is a theological perspective and commitment that was accepted during the meeting of the World Alliance of Reformed Churches (now the World Communion of Reformed Churches) at its General Council meeting in Accra, Ghana, in 2004.¹ It was named after the location

¹ J.O.Y Mante, *The Accra Confession. 24th General Assembly of World Alliance of Reformed Churches* (Accra: Sonlife Printing Press, 2004).

where it was adopted. The faith perspectives document is an invitation to the Christian community to consider the importance of public witness, social transformation and to take seriously its responsibility to work for fairness and peace in the world. It acknowledges the importance of the Bible in addressing the social and economic challenges and recognizes the need for the church to be a prophetic voice in the face of oppression, exploitation and exclusion. The Public Theology document was in response to the economic, political and social challenges facing many countries. It has been widely influential in the global church and functions as a resource for advocacy and social change tasks by many Christian organizations.

The faith perspective document acknowledges that the Bible invites the faith community to pay attention to the challenges of health care, poverty and unemployment. It also highlights the responsibility of Christians to speak out against social and economic inequalities, the increasing poverty and to work for the transformation of society. It asserts that these issues are not only matters of personal responsibility but also of systemic abuses. It emphasizes the importance of human dignity and the promotion of human dignity. It is a faith perspective document that has a lot to offer to the development and operations of Public Theology, particularly in its emphasis on poverty, inequality, environmental degradation, religious intolerance and the responsibility of Christians to engage with the world and work for its transformation. The challenges were considered as an invitation to Christians to resist economic and political systems that oppress the poor and vulnerable as indicated by Gustavo.²

The Christian faith perspectives document affirms the Christian beliefs in the Trinity, salvation through faith in Jesus Christ, the supremacy of God, the empowering work of the Holy Spirit and the authority of Scripture in guiding the Christian faith. It further affirms the oneness of the Christian community and the need for ecumenical relationships. It acknowledges the need for contextualization in the teaching of scripture and calls on the church to take a stance against these social challenges and to work for a world where all people can live with dignity and freedom. The Public Theology material also addresses issues of power and authority within the church, calling for more participatory and democratic approaches to decision-making. It emphasizes the need for Christians to bring their faith values and perspectives to the wider society and pursue the value of interfaith dialogue and cooperation. It draws the attention of the church to be actively engaged in addressing the social and environmental challenges and to do so in a way that is faithful to Scripture.

The 400 delegates that gathered in Accra from July 30-August 12 committed themselves to worship, Bible studies and fellowshiping with congregations in the communities. The key text that engaged the reflection of the Assembly was Isaiah 58:6 'to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free.' The most moving and memorable moments of the delegates came from their visit to Elmina and Cape Coast Castles and the observation of the inhumane treatment that the slaves went through while waiting for the slave ships.³

The participants were confronted with the realities of human injustice during their visit to the Cape Coast and Elmina Castles. The Bible passage that hangs in front of the Castle has Psalm 132 which talks about the fact that God has selected Zion. Beneath the place of worship was the dungeon that kept the slaves who were shipped to Europe and North America. The sight suggested a separation of faith from the suffering of others. The delegates concluded after the visit that 'the integrity of our Christian faith is now at stake, just as it was for those worshipping in the Elmina castle. Confessing our faith and giving our lives to the Lordship of Jesus Christ requires our opposition to all that denies the fullness of life to all those in our world so loved by God.' The delegates further noted that, 'now we proclaim with passion that we will commit ourselves, our time and our energy to changing, renewing and restoring the economy and the earth, choosing life, so that we and our descendants might live' (Deut. 30.19).⁴

² Gustavo Gutierrez, *A Theology of Liberation: History, Politics, and Salvation*, (New York: Orbis Books, 1988).

³ Mante, *The Accra Confession. 24th General Assembly of World Alliance of Reformed Churches*.

⁴ Mante, *The Accra Confession. 24th General Assembly of World Alliance of Reformed Churches*.

The hosting of the Reformed family came with hopes, enthusiasm and deep commitment to the church in Ghana. A special cloth was designed and sold to members for the memory of the ecclesiastic historical event. After almost two decades not only has the enthusiasm waned but there is also some semblance of disconnection from the faith declaration document. A fresh dialogue on the faith document is needed as it is also expected to facilitate the renewal of the commitment to the Confession. The Accra Confession has been widely adopted by churches as a watershed statement of faith and a call to action in addressing the challenges facing the world today.

METHODOLOGY

Using the qualitative research method, the author examined available materials on the Reformed church and theology to throw more highlights on the issue. Attention was further given to reports from the WARC gathering at Accra in 2004 in which the author was a participant. Subsequent reflections on notes on proceedings, engagements and conversations with other participants provided additional insights into the outcomes of the conference which have been discussed in the subsequent sections.

Accra Confession and Christianity in Ghana

Ghana is a predominantly Christian country, with about 71% of the population identifying as Christians, according to the 2021 population census. The Accra Confession has been particularly relevant for Christians in Ghana because it addresses issues of human rights, poverty, hunger and unemployment which are major concerns in the country. The faith declaration document's emphasis on social change and the responsibility of Christians to address economic and environmental issues resonates strongly with many Ghanaian Christians, who have been working for years to address these issues in their communities.⁵

The Public Theology document developed in Ghana has made a significant contribution to shaping the social conscience of Christianity in Ghana and inspiring Christians to engage with issues of development and peace in the country and beyond. It has been an important tool for the churches and organizations in Ghana to address inequalities and to advocate for economic equality and environmental stewardship. Many Christian organizations and churches in Ghana have used the Accra Confession as a guide for their participation in public discourse, advocating for the rights of the poor and marginalized and working for social transformation.

Ghana has experienced significant economic growth in recent years, but this growth has been uneven, with many Ghanaians still living in poverty.⁶ The Ghanaian faith perspective document resonates strongly with many Christians who consider it as a call to respond to socio-economic realities. It has also been important in highlighting the importance of the environment and the need to protect it. Ghana is a country with rich natural resources, but environmental degradation is a major issue, particularly due to mining activities. The faith document calls on Christians to be responsible stewards of the environment and to work to protect it for future generations. Its focus on social development, human dignity, the common good, economic inequality and environmental sustainability has been particularly relevant in Ghana, where many people struggle with poverty and the country faces environmental challenges such as deforestation and water pollution.

In addition, the document's critique of global capitalism and the domination of Western culture have been relevant in Ghana, which has a complex relationship with Western powers. Many Ghanaians have been critical of the effects of globalization and have advocated for more equitable economic policies. The Accra Confession has been an important document for Christianity in Ghana, as it has provided a framework for Christians to address social and economic issues and to advocate for

⁵ James Anquandah, *Agenda Extraordinaire: 80 Years of the Christian Council of Ghana, 1929-2009* (Accra: Asempa Publishers, 2009).

⁶ Kwabena Opuni-Frimpong, "Doing Public Theology in African Christianity: A Reflection on Communiqués by Churches in Ghana," *E-Journal of Religious and Theological Studies* 7, no. 11 (November 15, 2021): 190–200, <https://doi.org/10.38159/erats.20217111>.

freedom, justice and equality. It has helped to bring issues of poverty and environmental justice to the forefront of the Christian mission and has provided a theological framework for advocating for the poor and marginalized.

The faith declaration document has also been used as a tool for interfaith dialogue and collaboration, as it emphasizes the importance of respecting and learning from other religious traditions while affirming the unique claims of Christianity. In this way, it has helped to promote a more holistic and inclusive approach to the Christian mission. The Accra Confession has had a significant impact by challenging Christians to provide responses to social challenges in a more intentional and holistic way and by providing a theological framework for Christian advocacy.

The document has also been used as a tool for advocacy by Christian organizations, which have used its principles to call for policy changes and to hold governments and corporations accountable for their actions. Its emphasis on the human dignity and rights of the citizens in spite of their ethnic, educational or economic position has been particularly important. The Accra Confession has helped to shape a more socially engaged and justice-oriented Christianity, one that is actively working to respond to the challenges of the citizens.

Accra Confession as Public Theology

Public Theology is the application of Christian faith values and principles to public life, including political, social and economic issues according to Sebastian Kim.⁷ It pays attention to the study of how Christian beliefs and practices intersect with issues of public concern. The Accra Confession has had a significant impact on Public Theology in Ghana. It has provided a framework for Christians to engage in Public Theology and to advocate for the common good. It has also sparked important conversations within the church about the role of Christians in public life and has encouraged Christians to think critically about how their faith informs their engagement with the wider world as reflected in the public statements by the various ecumenical bodies.⁸

The confession's emphasis on the dignity and rights of all people, particularly the poor and marginalized, has been particularly important in a country where income inequality and poverty are major issues. This has had a significant impact on Public Theology in Ghana, as Christians have been inspired to take an active role in addressing these issues. It has helped to give Christians a stronger voice in public discourse and has encouraged greater collaboration between Christians and other stakeholders in addressing social issues.

Theological Insights in the Accra Confession

The Christian organization that developed the Accra Confession belongs to the Reformed tradition. It is characterized by its desire for living for the glory of God to remain the chief motive in human existence (Ps. 96:3; John 17:1). The purpose of human existence is the glorification of God at all times as indicated by John Leith.⁹ The Reformed tradition is a branch of Protestant Christianity that emerged in the 16th century as part of the wider Protestant Reformation. The Reformed Churches share a common theological heritage, which is based on the teachings of theologians such as John Calvin, Ulrich Zwingli and John Knox.

The Public Theology document that came out from the Ghana meeting addresses important theological issues that are relevant to Christians. It challenges Christians to think critically about their faith and its implications for their lives and the world around them. These theological insights have been important in shaping social harmony. They include the supremacy of God, the sinfulness of

⁷ Sebastian Kim, *Theology in the Public Sphere: Public Theology as a Catalyst for Open Debate* (London: SCM Press Ltd, 2013).

⁸ Joint Press Statement by the Christian Council of Ghana and the Ghana Catholic Bishops' Conference Issued in Accra on May 18, 2016.

⁹ John H Leith, *An Introduction to the Reformed Tradition: A Way of Being the Christian Community* (Westminster John Knox Press, 1981), 72.

humanity, Christian spirituality, ecumenical relations, the sovereignty of God, the authority of the Bible and the mission of the church.

Christian Spirituality

Christian spirituality is a dynamic and deeply rooted aspect of Ghanaian society, providing a framework for faith, community and personal growth. It is a vibrant and integral part of the country's religious landscape. Christian leaders, such as pastors and church elders, hold influential positions in Christian spirituality. They are regarded as shepherds who guide and nurture their congregations. Pastoral counseling and deliverance ministries are common, addressing the spiritual, emotional and physical needs of individuals seeking guidance and healing. Christian spirituality emphasizes a relationship with God, the power of prayer and the work of the Holy Spirit.

Church services are characterized by lively and expressive forms of worship. Prayer is an essential aspect of Christian spirituality. Church members engage in personal and corporate prayers, seeking divine guidance, healing and intervention. Intercessory prayer on behalf of others is also prevalent. Church services often feature passionate preaching, vibrant singing and energetic dancing. Praise and worship music, both traditional hymns and contemporary gospel songs, play a central role in Christian worship. The study of the Bible is essential in Christian spirituality. Many churches organize Bible study groups and programmes to deepen believers' understanding of Scripture. Believers often engage in various church activities beyond regular services. Pastors and teachers play a crucial role in interpreting and applying biblical principles to everyday life.

The vibrant Christian spirituality has also had a significant social impact. Christian values and teachings have influenced the social, ethical and moral dimensions of public life. Churches play an active role in community development, education, healthcare and social welfare programmes. Church members derive deep devotion to God, vibrant forms of worship, and an emphasis on spiritual experiences and community service.

Community and fellowship are significant aspects of Christian spirituality. Churches serve as social hubs, providing a sense of belonging and support to their members. Christians often participate in various church activities and programmes, such as Bible studies, youth groups, women's groups and outreach initiatives, which promote unity, personal growth and service to others. Christian spirituality includes social engagement and community development. It often extends beyond the confines of the church. Many Christian organizations and individuals engage in social and community development initiatives, including education, healthcare, poverty alleviation and advocacy for social justice as part of the demonstration of their Christian spirituality.

Ecumenical Relationship

Ecumenical relationship refers to the efforts made by various Christian denominations to promote unity, cooperation and dialogue among themselves. Ghana is known for its religious diversity, with Christianity being the dominant religion, comprising various denominations. The Christian Council of Ghana (CCG), the Ghana Catholic Bishops' Conference (GCBC) and the Ghana Pentecostal and Charismatic Councils are the prominent bodies that foster ecumenical relationships in the country. These organizations serve as platforms for interdenominational collaboration, dialogue and joint initiatives. They work towards enhancing mutual understanding, addressing common challenges and promoting unity among different Christian traditions according to Anquandah.¹⁰ Through these organizations and various ecumenical initiatives, Ghanaian churches from different denominations come together for joint worship services, prayer meetings and collaborative community projects.

They also engage in theological dialogues and among Christian leaders and work towards addressing common challenges and promoting a shared Christian witness in the society. These dialogues seek to address theological differences, promote understanding and find common ground on important issues of faith and practice. By engaging in constructive dialogue, Christian denominations

¹⁰ Anquandah, *Agenda Extraordinaire: 80 years of the Christian Council of Ghana 1929-2009*.

in Ghana strive to overcome divisions and work towards a more unified and inclusive Christian community. The CCG for instance engages in theological discussions, social justice advocacy and joint initiatives addressing national concerns.¹¹

Ecumenical relationship in Ghana extends beyond theological discussions and worship services. Churches collaborate on social action programmes, such as poverty alleviation, education, healthcare, environmental stewardship and advocacy for human rights. By working together, churches pool resources and make a more significant impact in addressing societal challenges. While the primary focus of ecumenical relationships is on Christian unity, efforts are also made to engage in interfaith dialogue. Christian denominations actively participate in conversations with members of other religious traditions, such as Islam and traditional African religions, to promote understanding, peaceful coexistence and cooperation on common social issues. The ecumenical relationship aims to foster unity, cooperation and joint action among Christian denominations, transcending theological differences for the greater good of society and the advancement of the Christian faith.

It is worth noting that while the focus of ecumenical relationships in Ghana primarily revolves around Christian denominations, there are also efforts to foster national cohesion, peaceful and credible elections and consolidated democracy. The Accra Confession provides the necessary theological resources that facilitate ecumenical bodies' participation in national issues.

The Sovereignty of God

The faith perspective material provides an understanding of God. It affirms the sovereignty of God and emphasizes that God is the ultimate source of all power and authority. The confession affirms the supremacy of God over all aspects of life, including economic and political systems as observed by John Stott.¹² The Confession emphasizes further the ultimate power of God over all of creation and affirms that human beings were created in his image and therefore deserve love and recognition. This theological stance has important implications for relationships. It also stresses the need for Christians to acknowledge the limits of human power and recognize the importance of humility and compassion.¹³

Authority of Scripture

The authority of the Bible is a central concept within Christianity. Christians generally regard the Bible as the inspired and authoritative Word of God. Christians believe that the Bible was inspired by God, meaning that God guided and influenced human authors in the writing of the Scriptures. This belief holds that the Bible is not simply a human product but contains the revelation of God's truth and will.

The principle of 'Sola Scriptura,' which emerged during the Protestant Reformation, according to Leith asserts that the Bible alone is the ultimate authority for Christian faith and practice.¹⁴ It emphasizes that the Bible is sufficient for guiding believers in matters of doctrine, worship and Christian living, without the need for additional sources of authority. It serves as the ultimate authority for determining beliefs, moral values and ethical principles. Christians often turn to the Bible for guidance on issues related to personal conduct, relationships, worship and theological doctrines. Christian public witness takes its inspiration and guidance from Scripture. The Accra Confession that seeks integrity of the faith guides the church in its public witness path.

The Confession affirms the authority of Scripture for Christian living. It places emphasis on Scripture for Christian guidance and actions. It also recognizes the importance of interpreting Scripture in light of contemporary social and cultural realities. According to Leith, the authority of Scripture must be upheld for Christian understanding, spirituality, decision making and discipline. Reformed theology has always been intensely Biblical.¹⁵

¹¹ Opuni-Frimpong, "Doing Public Theology in African Christianity": 190-200.

¹² John Stott, *Issues Facing Christianity Today*, (London: Marshall Pickering, 1984).

¹³ Stott, *Issues Facing Christianity Today*.

¹⁴ Leith, *Introduction to the Reformed Tradition*, 100.

¹⁵ Leith, *Introduction to the Reformed Tradition*, 100.

Sinfulness of Humanity

Christian mission in the world considers the social dimensions of sin, arguing that sin is not only an individual failing but also a structural problem that affects entire societies. It highlights the importance of repentance and the need for Christians to acknowledge their complicity in systemic injustices. It acknowledges that human sinfulness is at the root of many of the economic and environmental problems facing the world.

The concept of the sinfulness of humanity is central to Christian understanding and theological framework. Sin entered the world through the disobedience of Adam and Eve in the Garden of Eden. This act of disobedience is often referred to as the original sin and it is believed to have marred the nature of humanity, leading to a state of separation from God. Christians believe that all humans inherit this sinful nature from Adam and Eve and as a result, every person is prone to sin and falls short of the perfect standards set by God. The Bible states in Romans 3:23, 'for all have sinned and fall short of the glory of God.' The consequence of sin is spiritual death and eternal separation from God. However, Christianity also holds the belief in redemption and salvation. Christians believe that Jesus Christ, through his life, death and resurrection, offers forgiveness and salvation to humanity. The belief in the sinfulness of humanity in Christianity emphasizes the need for repentance, seeking forgiveness and striving to live according to God's moral principles. It is seen as a recognition of human fallibility and dependence on God's grace for salvation a key theological insight in the Accra Confession.

Christian Education

Christianity plays a significant role in the formation of Christian identity and public morality in the social fabric through its Christian education ministry. Christian teaching places the importance of living a life that reflects godly principles and values. Christian education and teaching pay attention to the core beliefs of Christianity, such as the belief in one God, the Trinity, the divinity of Jesus Christ, the Holy Spirit and salvation through faith in Jesus Christ out of which its values, principles and perspectives are identified and developed.

Love, compassion, honesty, integrity and righteousness are encouraged as part of a Christian's lifestyle. The church further places a strong emphasis on community and fellowship. These beliefs are often taught through the reading and studying of the Bible, prayer, attending church services and participating in various Christian activities and events. The Christian teaching also places a strong emphasis on morality and ethics. Christians are taught to live according to God's moral principles, such as honesty, love, forgiveness, humility and respect for others.

Churches serve not only as places of worship but also as social hubs where believers come together for support, encouragement and communal activities. Many Ghanaian Christians are passionate about sharing their faith and engaging in evangelistic efforts. They believe in spreading the message of the Gospel both locally and globally and therefore actively participate in missionary work.

The church often plays a significant role in promoting social responsibility and providing support to the less fortunate through various social programmes in its educational ministry. Christian teaching provides a framework for spiritual growth, moral development and social responsibility based on the teachings of the Bible and the life of Jesus Christ. The framework of Christian education subsequently provides a framework for the conversation and education in the Accra Confession at the seminaries, conferences and congregations when identify as a core subject for Christian education.

The Mission of the Church

The faith perspective document addresses relationships between faith and social issues. John Stott affirms that faith in Jesus Christ is essential for salvation, but it also emphasizes that Christians have a responsibility to work for social change.¹⁶ It sees faith and social issues as intertwined and complementary, rather than separate or opposing concepts. The confession stresses the importance of

¹⁶ Stott, *Issues Facing Christianity Today*.

the church's public witness and responsibility in speaking out against social and economic injustices. It calls for a more just and equitable global economic system that respects the dignity and rights of all people, the importance of diverse cultural perspectives and the need to listen to minority groups. It expects the church's participation in social and political discourse issues in order to advocate for unheard voices.

The church's mission includes both evangelism and social action.¹⁷ Christian mission affirms the traditional Christian belief in salvation through faith in Jesus Christ, but it also emphasizes the responsibility of Christians to work for the economic well-being of citizens. This highlights the connection between faith and social action. Christians are to take seriously their call to be agents of change in the world.

The Disconnections and Silence

The commitments and prayers that were made at the Accra meeting sought to maintain enthusiasm beyond Ghana. The delegates committed themselves to work for their individual nations and in the global space. They declared "by confessing our faith together, we covenant in obedience to God's will as an act of faithfulness in mutual solidarity and in accountable relationships. This binds us together to work for justice in the economy and the earth both in our common global context as well as our various regional and local settings."¹⁸ The faith document must therefore be revisited and put back on the table for continuous conversation. It must be integrated into the very fabric of the Christian mission especially its role in facilitating Public Theology in African Christianity.

The Author had just ended his term of office as the General Youth Secretary at the Head Office of the Presbyterian Church of Ghana and was pursuing his Doctoral studies during the WARC delegates meeting in Accra. He happened to participate in the meetings and attended the final Thanksgiving church service at the Independence Squire. As a research student then, he sought a deeper understanding of the issues by seeking explanations from the organizers, church leaders and delegates. The enthusiasm at the Accra meeting was just amazing.

The Future of the Accra Confession in Ghanaian Christianity

Christian public witness is a mark of integrity in Christian mission and ministry. The delegates of the Accra meeting insisted that "the integrity of our faith is at stake if we remain silent or refuse to act in the face of the current system."¹⁹ Christian public witness was identified as an urgent Christian mission that demands a Christian missionary response. The outcome of the delegates' conference has been influential in shaping the theology and social witness. It has been used as a framework for reflection, dialogue and action on issues of poverty, economic injustice, human rights and ecological crisis as earlier on noted. It has emphasized the need for social justice and economic transformation and has called for a greater engagement with the political and economic structures that perpetuate poverty and inequality.

The future of the Accra Confession will depend on various factors, such as the commitment of the churches to its principles, the ability to adapt to changing circumstances and the engagement with other theological and social perspectives. It can continue to be a relevant and transformative tool for the church if it is integrated into a holistic and contextualized approach to mission and ministry and if it continues to inspire and challenge the church to be faithful to its calling in the world. The future of the Accra Confession will depend on the extent to which it continues to inspire and guide the actions of Reformed Christians in Ghana. There is a need for a renewed emphasis on the themes of poverty, hunger, unemployment, wealth creation and social transformation. As the world continues to grapple with the effects of climate change, economic inequality and social injustice, the Confession may serve

¹⁷ Kwabena Opuni-Frimpong, "An Exploration into the Public Theology of the Basel Missionary Society in Ghana," *E-Journal of Religious and Theological Studies*, 9 no.4 (2023): 145–56, <https://doi.org/10.38159/erats.2023941>.

¹⁸Mante, *The Accra Confession. 24th General Assembly of World Alliance of Reformed Churches*, 8.

¹⁹Mante, *The Accra Confession. 24th General Assembly of World Alliance of Reformed Churches*, 8.

as a prophetic voice calling for systemic change and advocating for the rights of the marginalized and vulnerable.

The insights from the document must help the church to commit to a deeper engagement with interfaith dialogue and cooperation. The church must acknowledge the diversity of religious traditions and call for respect and dialogue among them. In a world where religious conflicts and intolerance are all too common, the faith document's commitment to interfaith cooperation may become even more important in the years to come. As long as these principles remain central to the faith and practice of Christians, they must continue to inspire and guide Christian actions in the world.

The Accra Confession is based on the premise that the Christian faith is a living tradition that is constantly evolving and responding to emerging challenges. Its future will depend on the ability of the churches to adapt to changing circumstances and address new challenges. It was adopted in a specific historical context and new challenges are likely to arise that will require new theological reflections and social engagements for Public theologians.

CONCLUSION

The study examined the Accra Confession as a Public Theology document and how it provides theological resources for Christian responses to contemporary social challenges in Ghana. The discussion has proven that the Accra Confession provides faith values and perspectives for Christian responses to social issues. As a Public Theology document it provides a theological framework and resources for the Christian public witness. The dynamic nature of the Ghanaian society however suggests that the church must be prepared to consider continuous conversation and reactivation of the Accra Conference in the congregations. The integration of the principles of the Accra Confession into church structures, Christian education, and ecumenical and interfaith programmes will position the faith document to unearth theological resources for Christian public witness in Ghana.

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