The Historical Exodus of the Musama Disco Christo Church

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By

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Bibliography
The Musama Disco Christo Church (MDCC) is a Christian church founded in 1922 under the direction of the Holy Spirit in the Gold Coast, or what is today known as Ghana. In its early history the members of the church were confronted with skeptics, ridicule, and hardships. The initially small group that grew into a healthy congregation was forced to relocate four times before they finally found peace at their current home, Mozano via Gomoa Eshieman. This history of the Musama Disco Christor Church focuses on their exodus, starting with the founder’s first prophecy and continuing on their journey of trial and faith, until reaching their current and final home.
INTRODUCTION

The Muzano Disco Christo Church was founded in 1922 in the Gold Coast or present day Ghana. Its unique history sets it apart from other Ghanaian churches, both in the West and in Africa. It has grown from a small prayer group to one of today’s largest African founded Christian churches, with over 1,000 branches in Ghana and several branches abroad.¹

I was introduced to the Muzano Disco Christo Church (MDCC) in a Fall 2000 course at Scripps College entitled: “Religion and National Consciousness in the Gold Coast”, instructed by Professor Kathleen Wicker. This course among other things looked at the relationship between the MDCC and the National Consciousness movement in the Gold Coast. In summer 2001 I received a scholarship to study a branch of the MDCC in London, England. My initial goal was to compare the MDCC in England to that in Ghana, hoping to better understand the impact of culture on religion. In continuation of that study I came to Mozano, Ghana the headquarters of the MDCC.

Upon my arrival at Mozano I was unsure about the focus of my study. I did not want to overlook aspects of the church in Ghana by remaining too concerned with my research in London. My goal was to gain more general knowledge about the Church that could be used in future comparisons. Therefore, I came to Mozano with an open mind, knowing that through the course of being here a focus would surface.

My program started on Easter Sunday, 2002. Arrangements were made for me to stay with the Akaboha III, the head of the MDCC. In the evening we visited Gomoa Dunkwa, the town that houses one of the MDCC’s largest healing camps. Dunkwa is also the site where the founder of the MDCC had his first revelation. Along with receiving the history of this site, I was told of four other towns of importance in the MDC church’s history. The Akaboha III planned to take me to each of the five towns. I was familiar with the history of the MDCC due to my previous studies, but I soon realized the importance of seeing the history through physical evidence and primary sources. I also discovered that despite the numerous histories written, there were many stories still untold.

I began asking further questions about the MDCC’s movement from each of the five towns. Many details with which I was not familiar began to surface. Conducting further research on the church’s history would undoubtedly help me in better understanding the basis of the MDCC for future comparisons. Furthermore, although it has been mentioned, there is no written record focused on the details of the MDCC’s exodus, which has been a major factor in the church’s development. Therefore, I decided to focus on the history of the MDCC emphasizing the exodus.

¹ I have chosen not to use terms commonly used in reference to the MDCC, such as “African independent church”, “African spiritual church”, or African indigenous church” because I have heard of arguments against each of these terms when applied to the MDCC. I have therefore chosen to described the MDCC as an “African founded Christian church”, which best categories it according to my understanding.
I have taken advantage of many primary sources, including people who were with the MDCC during the exodus. I have also visited the sites as originally planned. I was exposed to other writings on the MDCC before coming to Ghana. I have not had access to those while here in Mozano, but I realized that my previous knowledge of the MDCC gained through those sources has influenced my work here. I have therefore included a secondary bibliography of materials read before my arrival in Ghana.

Much of my research is reconfirming the history with which I was already familiar, but I have also found a great deal of new information, further clarification, and different interpretations and memories of the history. My final analysis will be based on interviews and observations in combination with the brief history documented in the MDCC constitution and a draft of the “Musama Disco Christo Church, History of the Army of the Cross of Christ Church” written by the founder Prophet Jemisimiham Jehu-Appiah, Akaboha I. I have done my best to combine and compare all of these sources in order to find the most accurate history available to me.
METHODOLOGY

I chose to stay at the headquarters of the Musama Disco Christo Church in Mozano because it has the most concentrated amount of information on the church. Visiting the other branches of the church would also be beneficial, but because of time constraints and the large number of branches, it was most convenient to remain at the headquarters. I did, however, have the opportunity to visit a few of the other branches by accompanying the Akaboha III on his program. This included visits to the Kasoa Easter Sunday Celebration and the Apam Revival Weekend.

Interviews were one of my main sources of information. I found my first interviewees through suggestions from the Akaboha III. I was introduced to others while attending services, special functions, and through casual meeting within the palace and Mozano. Employees of the Akaboha also suggested further informants.

Those interviewed include:

Tupanikah Eburey, who is the current Gyeasehene (caretaker of household affairs) to the Akaboha III. Eburey has been with the MDCC since his birth in 1915 and was raised by the Akaboha I from the age of eight. He was the assistant linguist to his father, who was the chief linguist to the Akaboha I. Eburey later took over as chief linguist for the Akaboha I, Akaboha II, and Akaboha III. He has since been promoted to the role of Gyeasehene. He was with the MDCC during their time at Gomoa Fomena and played an important role in their relocation to Gomoa Eshiem. The Akaboha III had previously asked the Gyeasehene to tell me about the history of the MDCC. Therefore, Eburey initiated the interview by telling me the history, as he knows it. I interspersed most of my questions for clarification or for further elaboration. Others that I had previously prepared included inquiring about why Onyaawonsu was chosen as the third town and why they had to leave. I asked about Akaboha I’s arrest in 1932, which I had heard of briefly in the past. I also requested information about the development of Mozano at Gomoa Fomena and Gomoa Eshiem. Rev. G.E. Osei translated the interview. Gyasehene Eburey resides and can be contacted in Mozano via Gomoa Eshiem.

Prophetess Mathabinaia Jehu-Appiah (also known as Ama Segua Nyameyie), Akatitibi II, was prophesied at birth to become the second Queen Mother of the Church. She was married to the late Prophet Matapoly Moses Jehu-Appiah, Akaboha II and is the mother of the current Akaboha III, Prophet Miritaiah Jehu-Appiah. This interview consisted of two general questions: first that she narrate her personal history and role in the Church and second about the movement from
Gomoa Fomena to Gomoa Eshiem. I was unable to ask more specific questions because she chose not to have the interview translated throughout. The interview was recorded and translated later by Jemistan Joel Jehu-Appiah, who was present at the interview. The Akatitibi II resides and can be contacted in Mozano via Gomoa Eshiem.

**Madame Itonuba Ama Fatoma**, who has been awarded the title of Branch Queen Mother. Madame Fatoma’s grandfather housed the founder of the MDCC at Gomoa Oguan, the first site of the Faith Society that would later become the Musama Disco Christo Church. She has been a member of the church since and was part of the exodus from Gomoa Oguan to Gomoa Onyaawonsu. This interview was similar to that of the Akatitibi II. Madame Fatoma also chose not to have the interview translated throughout. Rev. G. E. Osei, who was not present at the interview, translated it from the recording at the request of the Akaboha III. Madame Fatoma currently resides and can be contacted at Gomoa Oguan in the Central Region.

**Biloma Kweku Ansah**, who is an MDCC Circuit Elder at Gomoa Oguan. In both of my greetings with Mr. Ansah, he spoke on behalf of the Oguan MDCC elders, many of which were also present during the interview. They first asked my mission in which I told them that I was conducting research on the history of the MDCC. Ansah then initiated the conversation by telling me a brief history about the church in Oguan. After the interview they took me to the historic sites of the church, explaining the significance of each. Mr. Ansah also directed me to Madame Fatoma. The Gomoa Oguan elders can be contacted through the MDCC headquarters or by visiting the branch in Gomoa Oguan in the Central Region.

**Prophetess Siliciana Aserado** (also known as Araba Naa) was appointed to Gomoa Dunkwa in 1967 and has since established one of the main MDC healing camps at that location. She now supervises fifteen camps and has trained over forty MDC prophets and prophetesses. She is well known for her gifts in healing and often accompanies the Akaboha III in his travels to promote MDC divine healing practices throughout the branches. The focus of this interview was on the development of the Dunkwa “MDC Power House” (healing camp). My general inquiries were: when, how and why did she become a member of the MDCC? When did she receive her first spiritual calling? Why and when was she posted to Gomoa Dunkwa? Why was Dunkwa chosen for the healing camp? How has the site developed since her arrival? I also inquired further about the general operation of the healing camp, i.e. financial stability and support, number of employees, number of patients, duration of patients’ stay, general healing process, percentage of patients who are members of the MDCC, advertisement of the healing camp, etc. I recommend Prophetess Sliciana as a contact for those interested in spiritual healing practices. She can be
contacted at the MDC Healing Camp at Gomoa Dunkwa via Gomoa Odina, Box 9, Central Region.

**Rev. C. C. Sagoe** has been a member of the Musama Disco Christo Church since 1948. He was a schoolmate of Prophet Matapoly Moses Jehu-Appiah at the Aggrey Memoriral Grammar School in Cape Coast. In 1951 Prophet M. M. Jehu-Appiah invited him to Mozano to act as his private secretary. He also joined the ministry at this time. He has worked in eight branches of the church, assisted in opening the general head office and senior prophet’s office in 1954, and assisted Prophet M.M. Jehu-Appiah in founding the Musama Pastoral Seminary in 1960. He was thereafter appointed registrar and resident tutor of the seminary until his retirement in 1987. Rev. Sagoe currently resides and can be contacted at Mozano via Gomoa Eshiem, Central Region, Ghana.

In some of the cases I preferred not to ask specific questions regarding the history because I wanted the informant to present the history that he or she considered important, rather than my questions guiding them toward certain aspects. To prepare for each interview, I looked over the history I had already collected and if possible, found information about the interviewee and their role in the church. This enabled me to direct further questions when necessary and to better understand the story they were describing. It was also beneficial to discuss in detail with my translator the information I needed before we began the interview. In each case if first introduced my mission according to tradition. I also emphasized to my translators, especially in the cases in which the interview was not translated throughout, that with each informant I needed the interviewee’s name, role in the church, basic information, and their consent.

My other major source of information was visiting the actual sites of the MDCC. Because my interest was in the exodus of the church, it was greatly beneficial to see the physical sites and area between each. I was able to visit Gomoa Dunkwa and see the Methodist Church where the founder worshipped and the site of the founder’s first prophecy. I also visited the more recent development of the MDCC Power House (Healing Camp) at that site. I was taken to the historical site of the prayer camp at Gomoa Oguan. It is no longer possible to visit Gomoa Onyaawonsu because the town is now deserted, but I did continue on to Gomoa Fomena where some of the MDCC structures are still standing and their land is still lying vacant. With my time here in Mozano I have been able to plot the town on a map that includes the historic buildings that have been put into place since their arrival. I have also seen the advantages that Gomoa Eshiem has received form selling their land to the MDCC.

I gathered a great deal of information both specifically about the memory and generally about the MDCC from informal conversations with church members. All of my information gathered from the Akaboha III was through informal conversations. I spent a great deal of time
conversing with Jemistan Joel Jehu-Appiah who is the first son of the Akaboha III. He often acted as my translator and accompanied me in interviews. Bhakta Jonah Aikins, the Akaboha III’s cousin and assistant, also gave me a great deal of direction and spend many hours conversing and translating for me. Rev. G.E. Osei, the General Secretary to the Akaboha III, assisted in translations, discussions about the history of the MDCC recorded by the founder and helped in clarifications.

After gathering information from the sources listed above, I returned to compare the information to the “Musama Disco Christo church (MDCC): history of the Army of the Cross of Christ Church”, written by the founder, Prophet Jemisimiham Jehu-Appiah, Akaboha I. I have read various histories of the MDCC but in regards to the early history of the church, none is as detailed as that of the founder. Furthermore, this is the only written history that has been recorded by someone who was actually present at the time. It has therefore been a crucial primary source in my research and has been to piece together and fill in gaps in the stories I have collected.

My largest restriction was my dependence on others for all of my research both because I needed a church member to accompany me in each of my visits to historic sites of the MDCC and because of the language barrier. I do not speak Fante and most of my informants did not speak English, making a translator necessary at all times. Many people kindly volunteered to accompany me and translate interviews; however, needing a third person present inevitably created more restraints, including lessening the available meeting times. It is also always the case that some of the information is lost in translation and the translator’s influence alters the information.

Because of time constraints I was also limited to a specific focus influence greatly by the MDCC headquarters. There were people who could have made valuable contributions to my project who were unavailable at the time of my visit. It is always beneficial to have a larger number of sources. I also realize that my not being Ghanaian or a member of the MDCC influences my perspective of the history.

The historic dates, particularly concerning the naming of the MDCC, also posed a challenge. Although different sources proposed different dates, I did my best to combine the information presented and form my own conclusion. My last interview with Rev. C.C. Sagoe was greatly helpful in making sense of the seeming contradictions. I have however, acknowledged in the footnotes that there are possible alternatives. I will also discuss this issue in more detail in the conclusion.

My data analysis had been piecing together each additional detail gained. Each of the informants narrated a story that was different yet the same. The similarities were compared and brought together to create the foundation of the story. Many of the differences were personal memories that could be added in elaboration of that foundation. Other differences required careful analysis, comparison and gathering additional information in order to make the most accurate
conclusion available to me. I hope to have presented a history of the Musama Disco Christo Church that is based on facts and enlivened by personal details and experiences. I also hope that my experiences will encourage people to look further into the fluid history of this church that can never be completely told.
Early Life of the Founder

In 1892, Ama Esoum and Kwao Odum of Abura Edumfa gave birth to a baby boy, whom they named Joseph William Appiah. Because he was born on a Friday, he was known in his childhood as Kofi. Five days after his birth, a man visited Kofi’s mother and told her that her son was ‘a messenger of God who should be diligently cared for’\(^2\). The couple was extremely poor and could not afford to send their son to school. Kofi’s elder brother, Jacob Kobina odum, tried to persuade his father to send Kofi to school at the age of six. Kwao Odum needed Kofi’s assistance in the farm and did not have the funds to send him to school, so he refused Kobina’s requests. Two years later Kobina found the funds to send his younger brother to school and sent him to Abura Dunkwa for his primary education. When he reached Standard 4, Kofi Appiah went to Cape Coast and resided with the Methodist Superintendent Minister, Rev. S.R.B. Attoh Ahuma, to continue his education\(^3\). Kobina was residing in Abura Mensakum but continued to visit his brother regularly. At this time he told his brother that it was he rather than his father who funded Kofi’s education. Kofi therefore took the name Joseph William ‘Egyanka’ Appiah, labeling himself as an orphan, and was thereafter known as J.W.E. Appiah.\(^4\)

Rev. Attoh Ahuma was greatly influential in JWE Appiah’s spiritual development. Attoh Ahuma was a member of the DeLawrance (spiritual) society founded by the American, L. Aido DeLawrence. The Methodist Church forbade involvement in ‘higher spiritual practices’, as were practiced in this society; however many continued to be involved secretly\(^5\). Rev. Attoh Ahuma introduced JWE Appiah to this society and began guiding him down a spiritual path. It was here that JWE Appiah received his first spiritual training.\(^6\)

After finishing his education, JWE Appiah took a position as a Methodist Catechist in the Abura Abakrampa Methodist Society. There he married Abena Onomaa, who was also a member of the Methodist Church. They had a son who they named Kweku Odum.\(^7\) After spending three

\(^2\) Prophet Jemisimiham Jehu-Appiah, Akaboha I. “Musama Disco Christo Church (MDCC). History of the Army of the Cross of Christ Church.” (Old Mozano: Unpublished article, 1943), 1
\(^3\) Standard 4 is generally completed at the age of fifteen. J.W.E. Appiah started school later than the average age, which is normally five, but he is said to have accelerated quickly through school. His exact age at this time is unknown, but it is approximately 1907.
\(^4\) This version of the story taken from; Rev. C.C. Sagoe, former private secretary to the Akaboha II, interview by author, 23 April 2002, Mozano (Recording in possession of author). Rev. Sagoe learned of this story from a group of Cape Coast MDCC elders. Others claim that JWE Appiah’s parents did fund his education and that he added ‘Egyanka’ to his name because of the early death of his mother.
\(^5\) I am using the term ‘higher spiritual practices’ to refer to divine healing and spiritual invocation.
\(^6\) Rev. C. C. Sagoe.
\(^7\) Ibid.
years at Abakrampa, J.W.E. Appiah decided to leave his position in the Methodist Church to go into business.

He first took a position in Assin Akuna as a clerk in a mining company, but soon after a conflict arose between a British company and the local administration. The mining operations ceased, and J.W.E. Appiah decided to enter the cocoa business. He went to Osino in the Akim District where he purchased a farm. Farming did not suit him, so he instead became a cocoa broker (today called a secretary to the agriculture department) buying and selling cocoa. This business was also not lucrative, so J.W.E. Appiah decided to return to his work in the Methodist Church.

He contacted a friend, Mr. J.E. Morgan who was a Methodist Catechist at Agona Abodom. Morgan informed him of Mr. Samuel Yankson who was performing spiritual miracles at Onyaawonsu. J.W.E. Appiah took a position as the leader of the Methodist Singing Band at Abodom, and he and Morgan began training under Yankson at the nearby Onyaawonsu. There they met Mr. John Aidoo from Gomoa Dunkwa who was also a Methodist Catechist. Aidoo was a member of the elders meeting board and knew that a Methodist catechist was needed at Dunkwa. Having witnessed J.W.E. Appiah’s spiritual abilities and having befriended him, Aidoo suggested that they appoint J.W.E. Appiah to the position. The board agreed and Rev. Ernest Bruce, then pastor in charge of the Apam Circuit of the Methodist Church invited J.W.E. Appiah, to take a catechist position at Gomoa Dunkwa, which he gladly accepted.

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8 Ibid.
**Gomoa Dunkwa:**

J.W.E. Appiah arrived at Gomoa Dunkwa in approximately 1916. There he continued fasting and prayer according to his training with Samuel Yankson. Shortly after his arrival, the Holy Spirit guided him into the nearby Forest for prayer. In that same year, he received his first prophecy after two weeks confinement at this location. An angel descended upon him and presented him a Bible with his right hand. The Bible was opened to Acts 10, which states:

> 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord.

After receiving this prophecy, J.W.E. Appiah, filled with the Holy Spirit, began dancing, prophesying and speaking in tongues. When he met his wife thereafter she did not approve of his activities and believed he was insane. She insisted on taking their son and leaving him. J. W. E. Appiah allowed her to leave but refused to grant a divorce, believing it to be against God’s will, but after her departure he was free to continue his spiritual activities.

J.W.E. Appiah, with John Aidoo’s assistance, began holding regular prayer meetings in the forest after each Methodist service. A small prayer group was formed and the Holy Spirit directed J.W.E. Appiah, and Aidoo to make two wands over which they prayed. These wands were used to heal many and perform other miracles. Some of the people who sent to witness the meetings became frightened by the occurrences, thinking them to be magicians. They reported the events to Rev. Ernest Bruce at Apam, however, the people did not know that Rev. Bruce was also secretly involved and supportive of higher spiritual activities. He therefore sent J.W.E. Appiah, to Gomoa Oguan, where there was a pool known to have powers similar to the Pool of Bethesda, described in the Bible as “a spring fed pool in Jerusalem, thought to have healing powers. Here Jesus healed a man lame thirty-eight years (John 5:2-9)”

Rev. Bruce satisfied the people by claiming that he was transferring J.W.E. Appiah, to Gomoa Oguan because it was the residence of the Omanhene (paramount chief), Nana Kwadjo Nkum. He argued that Nana Nkum would have the ability to control the activities of J.W.E.

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10 See Appendix A.
11 Because documentation of specific dates was not taken, some of the dates of the early history are controversial. The dates I am using are approximate suppositions taken from comparing sources, but it is possible that J.W.E. Appiah arrived at Gomoa Dunkwa and received his first prophecy in 1919.
13 Rev. C. C. Sagoe
14 The Holy Bible, 25
Appiah, preventing any further spiritualism. However, Rev. Bruce secretly knew that Nana Nkum supported such spiritual activities.\textsuperscript{15}

\textsuperscript{15} Itonuba Ama Fatoma & Rev. C. C. Sagoe
In 1919 J.W.E. Appiah was transferred to Gomoa Oguan. He received a warm welcome. A friendly group from the Oguan Methodist Church came to Dunkwa to assist him in relocating, and another member offered him residence upon his arrival. J.W.E. Appiah quickly befriended Mr. M.M. Ankumah, who was also a Methodist Catechist who possessed prophetic powers. J.W.E. Appiah began making improvements in the Methodist Church but continued to hold prayer meetings in the nearby bush, accompanied by Ankumah and Aidoo. The aforementioned holy pool found in a bed of rocks never dried, even in the driest season. It proved to be spiritually powerful and became their main meeting site. In the same year of their arrival, the group named themselves the Faith Society. They began meeting every first Thursday of the month for prayer and healing.

When J.W.E. Appiah arrived at Oguan, he heard of a local girl who had been displaying spiritual abilities. Miss Abena Baawa was known to uncover witches in the community. On one occasion she accused a market woman of selling human blood disguised as palm oil. She discarded all of the woman’s produce, for which her parents had to pay. Baawa also communicated prophecies that materialized. J.W.E. Appiah immediately became interested in involving Baawa in the Faith Society. She was not a member of any church, so J.W.E. Appiah enrolled her in the Methodist Church under the name Hannah Barnes. Barnes was a dancer in an osikyi or singing band, which was prohibited by the Church. Even after enrolled she refused to attend services but rather continued to go to farm each Sunday. J.W.E. Appiah approached her aunt, Abena Nyame, and asked that she encourage Barnes to attend one of the Faith Society meetings. One Sunday Barnes took her cutlass as if going to farm, but she instead hid it in the bush and went to spy on the prayer meeting. J.W.E. Appiah spotted her and called her over. The Holy Spirit came upon him, and he began directing the people to cleanse their minds and pray. Barnes was taken by the Spirit and was as if in a coma for five hours. J.W.E. Appiah and the people present continued to pray for her until she finally awoke. She told them that she had visited heaven where she saw a large tree with names from all over the world written on it, and God told

17 See Appendix B
18 ibid. (Possible alternative date: 1922)
19 Rev. C. C. Sagoe
20 Ibid, & Itonuba Ama Fatorma
her that she should join J.W.E. Appiah, as his partner. The Faith Society laughed at her bold claim to be J.W.E. Appiah’s partner when it was merely her first visit to the camp, but Barnes began prophesying things that came true. She spoke the Word of God although she was illiterate. Barnes was so filled with the Spirit that she was able to hit her chest and cough up a white substance called *nkwansu* (life water), which was used to heal many. After performing these things the people believed in her, and her spiritual power led many more to follow J.W.E. Appiah, hoping to gain the same abilities.

Shortly after, J.W.E. Appiah went to Barnes’ parents and asked for her hand in marriage. Barnes had been promised in marriage to a man in Oguan, but this man had since left Oguan and had shown little interest for some time. Therefore, due to her prophesy and their desire to find a suitable husband for their daughter, Barnes’ parent agreed, and Hannah Barnes and J.W.E. Appiah were married. The man to which Barnes as promised heard of the marriage and returned angered. The Faith Society directed another woman to marry the man, but this woman refused. Because placing cataracts on one of her eyes. They finally found another woman who willingly agreed to marry the man. However, some of the young townspeople were embittered with J.W.E. Appiah, believing that he had come and stolen one of their promised women. This initiated tension between the prayer group and some of the people of Oguan.

There were also townspeople who were thankful for the healing activities of the Faith Society, but others were frightened, including some of the children who J.W.E. Appiah had invited to witness the prayer meetings. In 1922, people reported to the Methodist Church that the group was practicing juju. This was the first conflict between the Faith Society and the Methodist Church. Furthermore, Rev. Ernest Bruce had left his position at Apam and was succeeded by Rev. G. R. Acquaah, who did not support the Faith Society’s activities. Under pressure from the Methodist community, Rev. Acquaah asked J.W.E. Appiah to end the activities. J.W.E. Appiah prayed for guidance and was directed to remain with the Faith Society and was in turn dismissed from his post in the Methodist Church.

From this time the prayer group became independent from the Methodist Church and the Lord began directing major developments. In September 1922, the Lord spoke through Hannah Barnes and proclaimed that she would be the queen among all women and would be called “Queen Nathalomoa”. Then in October 1922, the Lord informed the prayer group through J.W.E. Appiah that He was establishing the group as His church and that it would be named the “Musama Disco

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21 Itonuba Ama Fatoma (There are slight variations in the description of the prophecy, primarily that it may not have been a tree but rather a ladder with seven angels at the top. All sources agree that Hannah Barnes returned from a trance prophesying with the same basic message)


23 Rev. C. C. Sagoe & Constitution, 3
Christo Church (MDCC) meaning the “Army of the Cross of Christ Church”\textsuperscript{24} In their first official meeting the Lord once again overtook Nathalomoa and directed:

`Neither the thought or advice of any, have you formed this society, but I, God have summoned you together with this man and this lass for a concord to commune with Me for their embassy in announcing the second coming of Christ to all Nations. They are the ‘Ayemidi Kusidi’, ‘One but Dual Sword’ or the ‘Two Dignitaries on One Course’\textsuperscript{25}

At this time the group was nine in number, with five prophets, including Samuel Dankwa, David Ankuma, and Joana Ankumah of Gomoa Oguan, along with Nathalomoa and J.W.E. Appiah. Their focus at this time was on divine healing and many miracles continued to take place at Oguan; however, the tension between the prayer group and both the townspeople and Methodist Church remained.

Nana Nkum, the chief of Oguan, had become a close friend of J.W.E. Appiah and encouraged the spiritual group. However, one day in 1923, while Nana Nkum had traveled to Winneba, some of the townspeople went to a man called Police Dunko, who was a leader in the Asafo Company\textsuperscript{26}. They asked this man to lead them in sending the MDCC away. One of the young men sounded the Asafo drum used to call the townspeople to war. The young people came prepared and were told that juju was taking place in the bush. The people went to the site of the prayer camp and drove the people out, burning the place thereafter.\textsuperscript{27} The men began firing guns to scare the people out of the town. One shot almost hit one of the hidden prayer group members who called out “Jesus!”\textsuperscript{28} The people then knew that the prayer group had not left as suspected but were still within the town. The group retreated to J.W.E. Appiah’s house where they prayed for direction.

These events occurred on a Monday. The people remained in hiding until Wednesday, when J.W.E. Appiah decided that he would go alone because it was he who the townspeople disliked. However, the prayer group said that they would not let him go. One member took hold of his garment and each other member followed in suit. Those who could not get a hold of his clothing held onto those who were holding him. They went to each corner of the town and took leave at 8.00 pm on Wednesday, 26\textsuperscript{th} December 1923.\textsuperscript{29}

\textsuperscript{24} Rev. C. C. Sagoe, Constitution, 3; Prophet Miritaiah Jehu-Appiah, Akaboha III, April 13, 2002. (it is possible that the Holy Spirit revealed to the group that they would be called the Faith Society at this time and that the name “MDCC” was not revealed until 1925).
\textsuperscript{25} Prophet J. Jehu-Appiah, Akaboha I, 4
\textsuperscript{26} An “Asafo Company” is a local military unit that comes together to protect the town in times of need. It is normally the chief who heads the army, but in times of his absence, others are appointed in charge.
\textsuperscript{27} Prophet J. Jehu-Appiah, Akaboha I, 5. & Itonuba Ama fatoma.
\textsuperscript{28} Itonuba Ama Fatoma.
\textsuperscript{29} Biloma Kweku Ansah, Prophet J. Jehu-Appiah, Akaboha I, 5; & Ibid.
When Nana Nkum returned to Oguan he was sorry to find the group departed. He found that two of his own children had been with the group when they were sent out of the camp. He went to the site and prayed for the group, remorseful after the passing events.
Gomoa Onyaawonsu:

The group was unsure as to where they should go. They left most of their belongings in Oguan and began walking away from the town. They passed through Adonku, Daman, Denkyira, and Panonko. At each of these towns the people hooted and jeered at them, but the group knew that they were suffering according to God’s plan. They kept calm and hopeful and continued on their journey. Only in Kromen did the townspeople act kindly, surprised to see a long line of people passing. The group finally reached Gomoa Onyaawonsu, where J.W.E. Appiah asked his old friend and teacher, Samuel Yankson, for support and accommodations. Yankson welcomed them and provided them with housing, which as meager with palm branch roofing but was greatly appreciated. Only J.W.E. Appiah and Nathalomoa were given a house with iron sheet roofing. Rev. Dasi of Onyaawonsu offered them his farm. The people had no cutlasses so they used snail shells to weed the land. They were left very poor, but the people of Onyaawonsu were kind and they survived as the Musama Disco Christo Church.\textsuperscript{30}

The group found a site to continue their spiritual practices. One day in 1923, J.W.E. Appiah called a group of children together for which the MDCC as praying. He called one eight-year old boy out of the group, put white clothe on his head, and placed him on a stool. He asked the elders to pray for him seven times and proclaimed that this child would be the leader of all the children present. This child, Tupanikah Eburey, was given by his father to be raised by J.W.E. Appiah. His father who had been with the group since Gomoa Oguan, later became the chief linguist to J.W.E. Appiah.\textsuperscript{31}

One day Nathalomoa received a vision that told of the birth of her son at noon on 24 August 1924. The child would have a broad forehead and would be a great prophet and true leader of the MDCC. He would succeed his father and was therefore called the “Akasibeena” meaning prince. The Lord directed J.W.E. Appiah to fast for three months and seven days before the birth. According to Ghanaian tradition, a baby should be born in the private and kept inside for eight days after his or her birth. Only then should the outdooring take place in which the baby is brought out, shown to the community and given a name. However, there was much suspense due to the prophecy made by Nathalomoa and many in opposition were skeptical. They therefore decided it would be best to have the birth in the open where witnesses could confirm that the baby was born according to prophecy. The group gathered and began worshipping, singing and dancing as usual. Nathalomoa was in full participation and nobody believed that she could labour and at

\textsuperscript{30} Itonuba Ama Fatoma.
\textsuperscript{31} Tupanikah Eburey.
exactly noon a boy was born as prophesied. The skeptics present were so moved they also joined
the MDCC.  

J.W.E. Appiah first named his son Kwesi Nyamekyi, meaning God’s gift. Then on 31st August 1924 the Lord spoke through J.W.E. Appiah and named the baby Matapoly Moses Jehu-Appiah and changed J.W.E. Appiah’s name to Jemisimiham Jehu-Appiah. The Lord acknowledged the peace that has been bestowed into humankind through the resurrection of Jesus Christ and ordered that every 24th August should be therefore an occasion for celebration that should be carried out for seventeen days. On each of these occasions, God would send His angels down onto the people and many miracles would be performed. The next Sunday after the naming, the Lord directed the MDCC to conduct the Lord’s Supper (also called sacrament or communion). They were directed from that day forward to conduct sacrament on the first Sunday of each month. The MDCC has also since established their annual Peace Festival that commences on the Sunday before August 24th the each year.

The next year, in May 1925, the Lord directed Prophet Jemisimiham Jehu-Appiah to bring the elders of the MDCC together for seven days of fasting and prayer. The group convened in what they called the “Seven Days Assembly before the Lord”. At this meeting the Lord spoke to the people.

‘I am willingly creating a Church which will be for all nations but with your positions as converts from other churches, I would embrace your desire to the sort severally acceptable. The whole world is corrupt with over-mark civilization and wisdom of Satan, wherewith the thoughts of all have resigned the path of God the Creator.’

The elders quickly responded that they would follow God’s will, requesting His guidance to keep them Holy rather than allow them to fall to Satan’s worship. God responded with acceptance, “Peace be unto you”. God continued by confirming that Prophet Jemisimiham Jehu-Appiah and Prophet Nathalomoa Jehu-Appiah were to lead the church. He also provided them with a covenant of twenty-one directives that would act as the basis of the church doctrine. One month later, the Lord descended upon them once again and stated, ‘In my power I have ordained this man the

32 Biloma Kweku Ansah
33 Rev. C. C. Sagoe
34 Prophet J. Jehu-Appiah, Akaboha I, 6
36 The focus of this paper is not in comparing the exodus of the MDCC to that of the Israelites out of Egypt. However, many MDCC members consider their exodus to be a ‘prototype’ to that of the Israelis. I have therefore mentioned a few versions that can be compared to the MDCC’s story. This is intended to assist the reader in further explorations and conclusions.

Exodus 15:25-26, “...There the Lord gave them laws to live by, and there he also tested them. 26 He said, “If you will obey me completely by doing what I consider right and by keeping my commands, I will not punish you with any of the diseases that I brought on the Egyptians. I am the Lord, the one who heals you” Good News Bible (African Inter-Regional Services: United Bible Societies, 1994).
'Akaboha’ and this woman the ‘Akatitibi’ meaning ‘King Addity’ and ‘Queen Addity’ over my church which will be their credentials. After this point the titles Akaboha and Akatitibi were known to indicate the King and Queen of the church and Prophet Jemisimiham Jehu-Appiah and Prophet Nathalomoa Jehu-Appiah are known as the Akaboha I and Akatitibi I. The members at this time renewed their faith through prayer and began endeavouring to continue the expansion of the Lord’s church.

The MDCC was becoming well known for their Divine Healing. Meanwhile Yankson was still leading his own, separate spiritual group at Onyaawonsu. The MDCC’s success was beginning to overshadow the works of Yankson and tension began to grow between the two spiritual groups. Furthermore, in 1925, Samuel Yankson’s brother returned to Onyaawonsu. His brother was a Methodist and did not approve the MDCC. Samuel Yankson’s brother encouraged him to send the MDCC away. At this time J. Jehu-Appiah and Samuel Yankson also got into a disagreement as to which of the two prophets was more powerful. In rage, the Akaboha decided that he and his group would leave Onyaawonsu, but before leaving he told Yankson that two weeks after his departure Yankson would fall ill. Yankson’s people would bring him to J. Jehu-Appiah for healing, where Yankson would die in his arms.

The MDCC was informed that Mr. R. H. Adams of Gomoa Fomena, a town approximately six miles from Onyaawonsu, had land available for sale. They went to him and negotiated a price of thirty-seven pounds and seven shillings for a plot of land large enough for the entire group to settle. Before leaving, God directed the members to resolve all disputes with the people of Onyaawonsu. The church elders therefore met with the elders of Onyaawonsu to discuss all past problems and make peace. J. Jehu-Appiah and Yankson resolved their conflict and regained their friendship. The group then cleaned themselves and their things as directed by the Holy Spirit and left Onyaawonsu for Gomoa Fomena on October 17, 1925.

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37 Prophet J. Jehu-Appiah, Akaboha I, 10
38 Tupanikah Eburey
39 Tupanikah Eburey & Prophet J. Jehu-Appiah Akaboha I, 10
Old Mozano, Gomoa Fomena

The MDCC arrived at Gomoa Fomena in the late afternoon and erected tents for their temporary settlement. The founder recalls, “The day brought them the best of joy as the Israelites maintained after crossing the Red Sea”[^40] The townspeople of Fomena came to get a view of the new inhabitants. They praised them and cried out, “Well done God!”[^41] The MDCC finally owned land on which to settle.

Three days after the arrival at Fomena, the Lord came upon them and spoke through the Akaboha I. God gave the town the name “Mozano”, meaning “My Town”, named the followers of Jehu-Appiah “Jehunano”, and God reconfirmed His church as the “Mosama Disco Christo Church”. At this time the Lord also laid three divisions; “a group of seven, a group of five, and the soldiers group with their respective heads”. He confirmed the positions of Akaboha and Akatitibi and further created positions of “High Priest, Senior Prophet, Presiding Prophet, Presiding Priest, General Secretary, Senior Treasurer, Senior Healer, etc. to distinguish His kingdom and means by which He lead the Israelites of old and how He is establishing the church”[^42]

The group was delighted to settle in their new home, but this did not signify the end of their trials. Shortly after arriving at Gomoa Fomena, one of the prophets, Samuel Dankwa, convinced a group of MDCC members to form a new group under his leadership. This group broke away, leaving the remaining group grieved. They prayed for the Lord’s guidance, and He responded that they should remain strong under the leadership of the ‘Ayemidi Kusidi’. The group continued to develop their new town and Prophet J. Jehu-Appiah continued to fast and pray for further direction.

The MDCC immediately began building permanent settlements. They cleared part of the land for housing and left a section of natural bush for their prayer site. In seclusion within the natural forest, yet only a few yards from their residence, the MDCC was able to continue their prayer meetings.[^43] They built a simple temple for worship and placed a small round foundation to represent the establishment of their town.[^44] The MDCC continued their practices in spiritual healing and building their reputation. Shortly after their arrival in Mozano, a couple from Manford came to Prophet J. Jehu-Appiah asking for spiritual healing. They had given birth to a number of children, each of which died shortly after his or her birth. Prophet J. Jehu-Appiah agreed to help them, and also prophesied that this couple would give birth to a girl who would become the next

[^40]: Prophet J. Jehu-Appiah, Akaboha I, 11
[^41]: Ibid.
[^42]: Ibid.
[^43]: See Appendix C.
[^44]: Tupanikah Eburey.
Akatitibi. A baby girl was born and lived. The couple had a successful cocoa farm at Manford, but they were so moved that they gave up their farm and relocated to Mozano. Their child, known by her family as Ama Segua Nyameyie, was raised as any other child, but both her and M.M Jehu-Appiah always knew that their marriage was prophesied.

A year later, Prophet J. Jehu-Appiah received God’s message directing him down a path of evangelisation. The group was to wait until 1930, at which time they set out with God’s message. On September 9, 1930, the Akaboha, Akatitibi and the Jehunano family began touring and preaching, visiting Gomoa Anyanfudu, Ajumako, Enyan, Ekumfi, Breman, Abura, Assin, Akim Kotoku, Akim Abuakwa, Adansi, Agona and Ashanti. God directed them to relay the following message to all nations:

‘A day is coming, when the whole world will be greatly alarmed by this phenomenon. On one sunset, the whole atmosphere will turn awfully red till mid-night. This will be followed by a new which will drizzle like the rain till six o’clock in the evening.

‘Then a great flashing light will appear in the skies in the form of a circle, and this will immediately be followed by a total eclipse. This dreadful darkness will last for twelve hours. Seven days after these signs, there will be a stormy and thunderous rain and earthquake which will last for three days, day and night. Then there will come a piercing cold which will kill many sinners – especially murderers, witches, thieves, robbers, sorcerers, drunkards, fornicators, litigants, idolaters and others.

‘When the first three signs are observed, the Chief or the Ruler of every town or village should order all kinds of talismans, fetishes, and occult shrines to be gathered at the outskirts of the town or village and be burnt. Then the whole townsfolk should gather at an open space and pray for forgiveness of sins and deliverance. There is no medicine or any precaution to this ravaging cold other than prayers to God.’

This message still appears in “The constitution of the Musama Disco Christo Church”, compiled by Prophet M. Moses Jehu-Appiah, Akaboha II.

In many areas, the preaching led to further ridicule, with accusations of false prophecies and harsh words used against them. However, the group believed in their mission and continued to work in peace. Despite the negative response they received from some, they also received a welcoming response from many others. At Abura Edumfa, the hometown of Prophet J. Jehu-Appiah, thirty-seven people joined their group. In Ajumako Afransi another fifty joined, including

46 Constitution, 4-5.
the chief. Various other individuals also joined along the way. The new converts were called the members of the Musama Disco Christo Church. These members started MDCC missions in their hometowns, opening up branches of the church in various areas in the Gold Coast. The first temple to be built outside of Mozano was in Abura Edumfa where the chief gladly sold the members a parcel of land. There the group cleared the land, pitched tents, and began constructing the MDCC temple.\(^{47}\)

In that same year, God directed Prophet Jehu-Appiah and his elder brother, Jacob Kobina Odum, to go into the Akaboha’s private prayer camp to perform certain rituals. The Holy Spirit came upon them and directed them to build a frame using acacia wood, the same wood that God had directed Moses to use, according to the Book of Exodus in the Bible\(^{48}\). They imported this special wood from Sudan and used it to build the box, according to God’s direction. The Holy Spirit informed them that after building the box, He would send His angels to bring the power of the Covenant from Israel and place it in this box. God explained through Prophet J. Jehu-Appiah that the members of the MDCC were remnants of the Israelites and that because of the Jewish Diaspora, the power of the Covenant would be better kept at Mozano. This Covenant Box would represent the power of the Musama Disco Christo Church.\(^{49}\)

After completing the construction of the box, Prophet J. Jehu-Appiah and Mr. Odum placed the box at the center of the prayer camp. They then continued prayer and fasting. At dawn, they called Mr. Odum’s daughter who was a clairvoyant girl of six years. They sent her to look into the box where she saw a golden stool, or what is now called the ‘Mercy Seat’. Prophet J. Jehu-Appiah and Mr. Odum performed certain rituals directed by the Holy Spirit, which allowed the Ark of the Covenant to materialize. The Covenant Box is now kept at Mozano where it is deemed the sacred power of the MDCC.\(^{50}\)

Despite their spiritual successes, the MDCC was still facing trials in the physical world. In 1932, a man named Appiah received a revelation to ‘free the captives’. He interpreted this to mean that he should free the government prisoners from their cells, which he set out to do with a small group of people from Bensu. The Agona Swedru Government Police arrived to arrest the group. They struggled and a few deaths occurred. Because the police knew that this was a spiritual group being led by a man named Appiah, they assumed that Prophet J. Jehu-Appiah was a relative involved. Three days after the incident, the Swedru Commissioner and police arrived at Mozano and arrested Prophet J. Jehu-Appiah and eight of the church elders.\(^{51}\)


\(^{48}\) Good News Bible, 85

\(^{49}\) Exodus 37:1-9 & 40 (direction for Covenant Box). (Good News Bible)

\(^{50}\) Story of the MDCC Covenant Box taken from: Rev. C.C. Sagoe

\(^{51}\) Prophet J. Jehu-Appiah, Akaboha I, 17 & Tupanikah Eburey
The police took Prophet J. Jehu-Appiah to the prison yard where they brought out the imprisoned Mr. Appiah and his group. It was obvious that the men did not recognize each other and that there was no relation. The police realized their mistake and Prophet J. Jehu-Appiah and the church elders were soon released. However, the news of their arrest traveled quickly, and Omanhene Nana Otu XII at Abura Abakrampa had ordered the arrest of the Musama members at Abura Edumfa. An Edumfa messengers brought the news to the now freed Prophet J. Jehu-Appiah who immediately sent a letter to the Omanhene explaining the case and pleading for the Church members’ release. After receiving no response, Prophet J. Jehu-Appiah took the case to Mr. W. Essuman Twira Sekyi who was a barrister-at law. An affidavit signed by Prophet J. Jehu-Appiah, swearing the innocence of the church members, was taken to the court. The members were taken to trial at the Cape Coast Court under Justice Sir John Yates, who found them not guilty and released them. Omanhene Nana Otu XII was charged with the cost of transporting them from Cape Coast back to Abura Edumfa. The church members at Winneba has also been charged with the same case, but after the release of the Edumfa members, they were freed of accusations.\(^{52}\)

This period encouraged further scorn against the church members, but they remained strong and saw the incident as positive. They were grateful that God remained with them and assisted them in gaining their freedom. After their release Prophet J. Jehu-Appiah joined his father, Kwao Odom, who had also been arrested. They along with the other members of the church, rejoiced and returned to Edumfa where they cleared the area around the temple and repaired it with the same energy that they used to build it.\(^{53}\)

After returning to Mozano, the MDCC petitioned to the governor for approval and protection, hoping to avoid future, similar incidents. The district commissioner replied in January 1934, recognizing the church and assuring them that they would receive no further opposition from the government\(^{54}\). With the support, the members continued developing the MDCC. In their annual 1934 conference, they broke the church into circuits with supervising ministers. The church had expanded to over fifteen branches, each of which continued to gain new membership\(^{55}\). The church had moved far beyond Mozano and was establishing itself as a major Church in Ghana.

As development continued, it became clear that the church structure could be compared to that of an Akan oman or state, with the Akaboha as chief and the Akatitibi as Queen Mother. Elders in the church act as advisors to the Akaboha and Akatitibi. The Akaboha also took a chief linguist (Okyeame) and assistants. Tupanikah Eburey’s father was the Akaboha I’s first chief linguist. In 1943, Tupanikah Eburey took his position of leadership as assistant linguist to his

\(^{52}\) Ibid.
\(^{53}\) Ibid.
\(^{54}\) Prophet J. Jehu-Appiah, Akaboha I, 18
\(^{55}\) Ibid, 18-19
father. Eburey’s father died in 1945 and Eburey took over as the Akaboha I’s chief linguist. He remained the chief linguist to the Prophet J. Jehu-Appiah until the Akaboha I’s death, at which time he continued as chief linguist for the Akaboha II.\footnote{Tupanikah Eburey}

Meanwhile, Mr. Bresi-Andoh, whose father was an MDCC minister at Mozano, built the first Mozano primary school in the name of the Musama Church to serve the community. The Akasibeena, Matapoly Moses Jehu-Appiah, started his education at this school but was soon sent to Krobo Odumasi to continue his primary education. When he reached secondary school, he went to the Aggrey Memorial Grammar School at Cape Coast. The founder of this school was Mr. A. W.E. Appiah, nephew to Dr. James Emmanuel Kwegyir Aggrey, also known as Aggrey of Africa. Dr. Aggrey, along with Rev. Attoh Ahuma, was one of the founders of the Aborigines Rights Projectionist Society (ARPS). A.W.E. Appiah and Prophet J. Jehu-Appiah were both friends and members of the ARPS, which led to the decision to send M.M. Jehu-Appiah to the Aggrey Memorial Grammar School.\footnote{Rev. C.C.Sagoe} While away at school in 1945, M.M. Jehu-Appiah’s promised wife, Ama Segua Nyameyie gave birth to their first son. The baby was named Miritaiah Jonah Jehu-Appiah. In 1948, M.M. Jehu-Appiah completed his secondary education and returned to Mozano. He was shortly after married to Ama Segua Nyameyie who thereafter became known as Mathabinaia Jehu-Appiah.\footnote{Ibid.}

After returning to Mozano, M.M. Jehu-Appiah decided to study architecture and medicine in the United States. With these two degrees, he believed he could further develop Mozano as a building contractor and teach the community to diagnose the afflicted who came for treatment. However, his father disapproved of the idea, believing that once in the US, M.M. Jehu-Appiah would unwilling to return. He therefore encouraged his son to remain in Mozano to continue his missionary and prophetic works.\footnote{Ibid.}

That same year, a group traveling to the Peace Festival was involved in an accident. The bus was crossing a bridge that broke and they fell into a river. Nine people died. When the bodies were brought to Mozano, the Akaboha I was extremely disturbed. He prayed for guidance from the Lord who informed him that evil spirits were trying to disrupt the church practices. He further guided the church to perform a special ritual before each Peace Festival in order to prevent such an incident from reoccurring.\footnote{Ibid. & Rev. G.E. Osei, General Secretary of Akaboha III. informal conversation with author, 10 April 2002, Mozano, Central Region, Ghana (notes in possession of author)} The members of the MDCC were to kill two rams in July, before the commencement of the Peace Festival. One of the rams should be burnt in offering to bring the people safely to the festival. The MDCC members should use the second for a love feast. The first ram’s blood should be used to mark the doorposts of all those planning to attend the festival,
as was done by the Israelites before leaving Egypt. This would direct the angels sent by God to accompany the travellers.\textsuperscript{61} The ritual was named the Peaceful Ram Offering, but in 1970 the Akaboha II changed the name to the Feast of Peace Offering after six and a half months of confinement.\textsuperscript{62}

During that year’s Peace Festival, the Akaboha I called the members of the ARPS together and told them that would be their last meeting.\textsuperscript{63} On September 23, 1948, the Akabohai died in Mozano. In his last words he advised his children and people: “Those things, which ye have both learned, and received and heard, and seen in me, do; and the God of Peace shall be with you”, which is a quotation from Philippians 4:9\textsuperscript{64} He was buried in Mozano near Gomoa Fomena where a tomb was erected in his name. On 9 December 1948, Prophet M.M. Jehu-Appiah succeeded his father as had been prophesied. The Akaboha II remained silent for three months after his enstoolment. Many believed his silence was for spiritual cultivation; however, in a private conversation with his secretary and friend, Rev. C. C. Sagoe, the Akaboha II explained that his father, the Akaboha I, had asked to leave the earth, leading to his death. Prophet J. Jehu-Appiah believed his son’s departure to the US would be detrimental to the future of the MDCC. Therefore, in order to prevent his son from going he prayed for God’s heavenly call, forcing his son to remain in Mozano to continue as the leader of the church.\textsuperscript{65}

Shortly before his death, Prophet J. Jehu-Appiah prophesied that the church would leave Fomena. The members were aware of this prophecy but unsure as to how the Lord would carry it out. Shortly after the founder’s death, the Akaboha II came into conflict with the chief of Fomena. The chief was breeding pigs on the land, upstream from Mozano. The MDCC considers pigs to be spiritually unclean animals and does not support the consumption of pork. The pigs were bathing and drinking from the same stream that provided the members with water. The members attempted to find alternatives by digging a well. The Akaboha II continued to request that the chief stop breeding the animals, but the chief continued to refuse.

The members of the MDCC were also unhappy with the chief because he had refused to sell them one large plot of land that would accommodate all of their members but was rather selling them land plot by plot. He was therefore able to charge escalating prices, knowing that the church demanded the land. This, combined with the limited surrounding land, was restricting the

\textsuperscript{61} Exodus 12:21-28, description of the Passover Ritual. Exodus 12:25, “When you enter the land that the Lord has promised to give you, you must perform this ritual” (Good News Bible).
\textsuperscript{62} Rev. C.C. Sagoe
\textsuperscript{63} Ibid.
\textsuperscript{64} Constitution, 6 & Rev. C. C. Sagoe
\textsuperscript{65} Rev. C. C. Sagoe.
church’s ability to grow. These spiritual and physical conflicts combined with the founder’s prophecy led the MDCC to search for a new location.66

The people began searching for available land. Many wanted to move to Gomoa Abodom, which was on the main road from Accra to Takoradi, believing this would promote the awareness and growth of the Church. It would also be more convenient for those seeking spiritual healing to visit the town. The Akaboha II proposed three other locations: Ajumako Afransi, Gomoa Brofoyedur, and Gomoa Eshiem. Prophet M. M. Jehu-Appiah prayed for guidance. A group of church members set on Abodom went to the chief there to negotiate for land. However, the Akaboha II received a prophecy in which he saw a village that had a barn storing corn at its center. Under the barn pineapples were growing. The land was covered with smooth sand. At one end he saw coconut trees in a cocoa farm and at the other end lay a thick forest. He knew this was a sign from the Lord and called Tupanikah Eburey, his chief linguist, to investigate this dream by visiting Gomoa Eshiem. The people left that day for Abodom to meet with the chief’, but Eburey followed the directives of the Akaboha II and traveled to Eshiem.

Eburey found Eshiem to be exactly as the Akaboha II had described it, despite the Akaboha having never visited the site. He knew that this was a sign from the Lord and quickly returned to give the message to Prophet M.M. Jehu-Appiah. Meanwhile, the people at Abodom had negotiated a price with the chief, but were unable to confirm the deal without the presence of Eburey or the Akaboha II. They returned to find the news that the Lord had directed them to Eshiem rather than Abodom.67

Many strongly objected to relocating at Eshiem. Eshiem was a small village, not on the main road with few amenities. They argued that the church would not flourish there. Prophet M.M. Jehu-Appiah and his elders returned to prayer for guidance. The Lord spoke through Prophet M. M. Jehu-Appiah, assuring them that if they followed His will, He would bring people to them rather than them going to people. The Lord asked, “Do they want to outdoor themselves or do they want Him, the Lord to outdoor them?”68 The people responded that God’s will must be done” and they decide on Gomoa Eshiem.69

Eburey returned to Eshiem to negotiate with Chief Nana Kwaw Donkoh I, Chief of Gomoa Eshiem. Nana Donkoh welcomed him and the church but did not have land available for sale. He therefore assisted the church by applying to his Tufuhene and Obatan, Nana Adumadze and Nana

67 Tupanikah Eburey
68 Rev. Martin Luther King Jehu-Appiah. Private letter to Professor Kofi Asare Opoku in response to request for information about the MDCC. (Mozano via Gomoa Eshiem, 4 July 2001).
69 This story confirmed both by Rev. M.L.K. Jehu-Appiah & Tupanikah Eburey.
Kwadjo Nyarkoh, for the land. They agreed and the church acquired 144.64 acres of land at Gomoa Eshiem for the price of forty-four pounds.\textsuperscript{70}

When the members notified the Fomena chief of their departure, the Fomena townspeople did not believe them. The MDCC members prepared for their departure by deconstructing their houses and transporting the building materials. They removed the foundation of a stone circle that had been erected as a marker of their established town. For three weeks, the women and youth carried roofing sheets and bricks on their heads to Kokofu, a friendly town on the path to Eshiem. They used walking sticks for additional support on the six-mile journey. These sticks are still used during prayer to remind them of their prior hardships. They also have spiritual significance, as did those of the Israelites in the Bible\textsuperscript{71} Madame Mathabinaia Jehu-Appiah, also commonly known as Ama Segua Nyameyie, recalls that after removing their roofing, despite it being the rainy season, it never rained during that time. Once the Fomena townspeople saw that they were deconstructing their homes, they realised that the MDCC was serious about leaving.\textsuperscript{72}

Many of the Fomena townspeople did not want the MDCC to leave, realizing that the church’s presence brought benefits to the community by attracting visitors. Others were angry because the MDCC had taken many members from their main Methodist Church. Some of the townspeople decided that they would riot against the MDCC. Some believed this would hinder their ability to leave, while other wanted to mark their departure with bloodshed to slander the name of the church. The MDCC had decided to take the body of the founder with them to their new location. The chief of Fomena objected, but the church applied for and received the proper government documentation that permitted the exhumation. The townspeople saw the exhumation of the corpse as an opportunity to riot, knowing that the process would be sacred to the MDCC members.

At 3 pm on the day of their planned departure, the members exhumed the body of the Akaboha I. The Holy Spirit assisted them in the exhumation process, making it swift and unnoticed. They removed the body so quickly that the Fomena townspeople and many of the church members didn’t even realize that the process had taken place.\textsuperscript{73} That midnight, the members offered a burnt sacrifice and marked the sign of a cross on their foreheads with the ash, as directed by God. The Lord put the Fomena townspeople in a deep sleep, and the MDCC members took leave for Gomoa Eshiem. They left with singing, drumming and playing bells.

\begin{itemize}
\item \textsuperscript{70}Rev. M.L.K. Jehu-Appiah
\item \textsuperscript{71}Exodus 4-17, miraculous powers bestowed on Moses and Aaron through their walking sticks (Good News Bible).
\item \textsuperscript{72}Prophetess Mathabinaia Jehu-Appiah, Akatitibi II.
\item \textsuperscript{73}Exodus 13:19, “Moses took the body of Joseph with him, as Joseph had made the Israelites solemnly promise to do…” (Good News Bible)
\end{itemize}
according to God’s order; however, the townspeople still did not wake at their removal.⁷⁴ soundly
until seven the next morning, allowing for the MDCC’s safe removal.⁷⁵

Along the way, God directed the people not to look back but continue walking in solemn prayer. Madame Mathabinaia Jehu-Appiah’s father, while in prayer, was taken by the Holy Spirit and fell into a trance. During this trance he fell into the river near their path. Nobody turned back, and he did not cry out.⁷⁶ He awoke, struggled to his rescue and simply continued on the journey.⁷⁷ Only the man turned back, a man who arrived at Gomoa Eshiem and realized that he had left a child behind. He returned to Fomena that night and took his child while the townspeople continued to soundly sleep.⁷⁸ The Holy Spirit remained with the people throughout the journey and assisted them in arriving safely at their new home.

⁷⁴ Exodus 12:42. “it was a night when the Lord kept watch to bring them out of Egypt’ (Good News Bible)
⁷⁵ Prophetess Mathabinia Jehu-Appiah, Akatitibi II, & Tupanikah Eburey.
⁷⁶ Exodus 14:15, “The Lord said to Moses, why are you crying out for help? Tell the people to move forward” (Good News Bible).
⁷⁷ Prophetess Mathabinia Jehu-Appiah, Akatitibi II
New Mozano, Gomoa Eshiem

The people arrived at Gomoa Eshiem on 26 January 1951. The people of Eshiem welcomed them into their homes. Many sacrificed their rooms to accommodate the MDCC members. Because their new land was covered in dense vegetation, the morning after their arrival, all of the able-bodied people set out to start clearing their land. They worked from the time they woke through the evening, returning home only to sleep and return the next morning. In about a month’s time, they had cleared the land and put up temporary settlements. The Akaboha’s palace was the first building to be erected on 26th February 1951, exactly one month after their arrival. It was the only structure in the town to be constructed with concrete bricks brought from Old Mozano, and it was named Bonasaidom (cottage), according to the Lord’s direction. All other houses were made with clay bricks awaiting funds to construct more permanent settlements. The church members were extremely poor. The Prophetess Mathabinaia Jehu-Appiah, Akatitibi II, recalls having to use one salted fish to flavour her soup and then passing it to her neighbour to be re-boiled. Some were not even able to have that luxury. They spent many days eating only palm nut soup with mangoes, unable to afford anything more. However, the members remained strong in their faith and survived.

Rev. J. K. Acquaye, who had been trained in architecture at Asuansi Technical School near Abura Abakrampa, was put in charge of designing the town’s layout. One of the first structures was the Royal Mausoleum where the Akaboha I is buried. They also brought the foundation of the town’s marker from Old Mozano and put it into place. By the end of their first year in New Mozano, the foundation had been laid and a tall, straight structure had been placed in the center, representing the Ayemidi-Kusidi, or power of the double-edged sword that represents the leaders of the MDCC. Members of the community also placed stones under the foundation to mark the town as their own. They named the structure Mazpiola, meaning spiritual castle.

In 1952, the church build a structure in honour of the first followers of the Akaboha I, the jehunano Temple. This temple was first built with clay bricks but later re-erected in concrete. The temple was to be opened each morning and evening for prayer to serve not only the Church but also all individuals and the nation. In that year, the Holy Place where the Covenant Box is kept was built behind the Jehunano Temple. Prophet M. M. Jehu-Appiah and Rev. Acquaye designed the structure according to the Holy Spirit’s direction. MDCC members still meet there on the first Thursday of each month in honour of God’s Covenant.

79 Constitution, 7
80 Rev. C. S. Sagoe
81 Prophetess Mathabinaia Jehu-Appiah, Akatitibi II
82 See Appendix D.
In 1925, while still at Fomena, a special band or lodge was formed within the Church called the Seenim Band. This band erected a temple at Eshiem using communal labour and funds. The temple was named Maju-Bu-Baa. In front of the building is a representation of the coat of arms of the church. The overall structure is encircle, symbolizing the orbit of the sun. Two pillars stand in the center representing the left and right hand of God with a quarter sun between those, signifying the power of the sun at the horizon. Around these pillar are seven plates for the seven planets of the universe. On each plate is a symbol that represents the seven groups within the Seenim Band.

1958, the MDCC erected three buildings that make up Mozano healing camp, which they named after the Akatitibi I, Nathalomoa. The healing camp includes an asylum for those with mental illnesses. There are facilities to contain those who are deemed dangerous, and members of the church come each day to pray for the patients. There is also a general clinic where people come to treat physical ailments. All workers at this clinic are volunteers, mainly ministers of the church who are also medical physicians or nurses. The third building is a healing center for those with spiritual ailments seeking prayer and divine healing. Both this building and the clinic have facilities to house those in need.

In the 1960’s the Akaboha II established a Jehu-Appiah Memorial Secondary school at Agona Swedru. Swedru was chosen because it is a commercial town where the Akaboha II believed the school would be successful, however, after two years the school failed. Prophet M. M. Jehu-Appiah moved the school to Winneba where it was once again dissolved after two years. It was re-founded at Akomadan near Kumasi, but it only succeeded there for four years. Nevertheless, the Akaboha II continued to support education in Ghana and the MDCC has since established many schools throughout the nation. A primary, junior secondary and senior secondary schools have been since stabilised at Mozano. The government has now taken over care of these schools, but the MDCC continues to support a private music school, which is one of few in the nation. This school runs a three years course in various types of musical training, including traditional forms.

In 1962, the Akaboha II erected the Stone of Courtesy in commemoration of the prophecies fulfilled by the Lord, particularly concerning the prophecy that the MDCC would become a universal church. The prophecy was fulfilled when the church was establishment in several countries in West Africa, England, the US and Jamaica. ‘Mozano’ is written on the foundation around the stone, marking the division between the town and the Gomoa Eshiem. Around this time, Mozano’s man temple was also built. The Jubilee Temple is a large, open-air temple used for Sunday services and major festivities.83

83 For Mozano structure, see Appendix D and E
Gomoa Eshiem has received benefits in repayment for their kindness to the MDCC. The MDCC has been influential in bringing a communication center, a post office, and a bank to Eshiem. The town also has electricity unlike many of the surrounding villages. God has also since fulfilled His promise by establishing good roads and transportation to and from Mozano/Eshiem. Mozano now rests between several of Ghana’s major cities, with Accra to the southeast, Cape Coast and Takoradi to the southwest and Kumasi to the North. People come from all over Africa and the world each year for the MDCC Peace Festival, which is internationally famous for healing and spirituality.

In July 1972, Prophet Matapoly Moses Jehu-Appiah fell ill. On 24 August he was taken to the regional hospital at Accra where he died on 28 August 1972. He was given full ceremonial recognition as is done for an Akan chief and was buried on 3rd September 1972. Colonel Bernasco, representing the national regime, laid a wreath on his tomb. Prophet M. M. Jehu-Appiah’s son, Prophet Miritaiah Jonah Jehu-Appiah succeeded him as the Akaboha III.84

Four years later, in 1076, Prophetess Nathalomoa Jehu-Appiah, Akatitibi I had her heavenly call. After her death, there was a ten-year court battle over the title of Akatitibi between a niece who the Akatitibi had taken as a daughter and the wife of the Akaboha II. In 1987, Prophetess Mathabinaia Jehu-Appiah was enstooled as the Akatitibi II, according to the prophecy made at her birth.85

**Updates of Villages Left Behind:**

**Gomoa Dunkwa:**

The Muzano Disco Christo Church has since returned to Gomoa Dunkwa. In 1962, Madame Araba Naa, now known by her spiritual name, Siliciana Aserado, had been barren for ten years. A lifetime member of the MDCC, she went to the church for assistance. She was blessed with a child, and after giving birth, the Lord told her that she would be used for His work. She began training as an MDCC prophetess, and in 1966 was posted to her first prayer camp at Esiam. She was shortly after transferred to Gomoa Dunkwa where she met five MDCC members. An MDCC branch had been operating in Dunkwa for some time, and Prophetess Siliciana was the fourth prophet9ess) to be assigned to the location. Each of her predecessors was ineffective and was transferred after a short time there.

Prophetess Siliciana arrived at Dunkwa on September 15, 1967. On the 17th September a cripple was brought to her for healing. That day she performed her first miracle. By noon on the

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84 Rev. C. C. Sagoe
85 Ibid.
18th September the man was able to walk. The following day the Prophetess awoke early in the morning. She had a vision of a man, dressed in white with a white beard and short hair. This man called her deep into the bush. They arrived at a circle of stones where the man sat and placed her in his lap. He then put her down and sat on her lap. She suddenly awoke from the vision to find herself in bush with a man sitting on her lap. A search team was sent for her after discovering her missing in the morning. A small boy saw her enter the bush with a man and directed them to her location. When they arrived the man immediately vanished. The MDCC elders told her she was at the spot of the founder’s first prophecy.

The Dunkwa community, grateful for the cripple’s healing, gave Prophetess Siliciana Aserado a plot of land on which to establish a healing camp. They soon brought eighteen cripples, all of whom she healed, some instantly, others gradually. They were astounded with her abilities and continued to bring her many gifts, which she used to further develop the healing camp.

The Dunkwa MDCC Power Camp has since become one of the MDCC’s largest healing camps. The Prophetess now supervises fifteen other camps that have since been opened in the area. She has trained over forty prophets and prophetesses in all aspects of church doctrine, healing and worship. Since 1967, the camp had healed 1,900 people suffering from insanity; 1,250 barren women, 610 with fits, 290 who were mute, and 317 who were blind. 1,700 women have been assisted in child delivery; 900 in marriage, 750 in obtaining visas for travel, and the camp has assisted an uncountable number of people in finding employment. Most of the patients are not members of the Musama Disco Christo Church before arriving at the healing camp, but many convert to the MDCC after being healed. The camp is advertised through word of mouth, and they charge no fees for their services. The camp is sustained financially through donations. Several buildings have been erected since 1967 to house patients and the employees of the camp. A cross had been established at the site of the founder’s first prophecy, which is now used for prayer, healing and special ceremonies of the Church.86

Gomoa Oguan:

After the Musama Disco Christo Church left Gomoa Oguan, the town’s economy suffered. The people’s crops were poor, the government paid them little attention, and the townspeople were immersed in financial hardships. After over sixty years of absence, the MDCC returned to Oguan

86 Gomoa Dunkwa, MDC Power House information from: Prophetess Siliciana Aserado, interview by author, trans, Bhakta Jonah Aikins, 21 April 2002, MDCC Power House, Gomoa Dunkwa, Central Region, Ghana (recording in possession of author) See Appendix A.
in the early 1970s. They built a cross at the former site of the prayer camp and at the holy pool. The church has since been well established and the town has become prosperous once again.\textsuperscript{87}

\textit{Gomoa Onyaawonsu:}

Gomoa Onyaawonsu, at the time of the MDCC’s residence there, had a population of about 200 people. While the MDCC was present, many of the Onyaawonsu townspeople experienced the miracles and converted to the church. When the MDCC left the town, many of the original inhabitants left with them. After that time the population continued to dwindle, and eventually the town was left deserted. Today the land on which the town once existed has been overgrown with vegetation and there is no longer evidence of what once was Onyaawonsu. There are MDCC elders who can still locate the spot of the Akaboha II’s birth. The church hopes to purchase that plot of land in the future to erect a monument in the name of Prophet Matapoly Moses Jehu-Appiah, Akaboha II.\textsuperscript{88}

\textit{Gomoa Fomena:}

The Musama Disco Christo Church still owns land at Gomoa Fomena, although they have no plans to reclaim the land. A few of their structures still stand and the routes to their prayer sites are still clear. The well they once used still holds water although it is not in use. A new religious group has discovered the site’s spirituality and has since built some new structures.

In 1999 the Akaboha II established a peace walk from Gomoa Fomena to Gomoa Eshiem. During the annual Peace Festival, members of the church walk the path to remind them of the historical exodus. However, tension still exists between the people of Gomoa Fomena and the MDCC, so the walk was changed in 2000 to stem from Abodom junction outside of Fomena to New Mozano.\textsuperscript{89}

\textsuperscript{87} Prophet Miritaiah Jehu-Appiah, 13 April 2002.
\textsuperscript{88} Ibid.
\textsuperscript{89} Ibid, & Visit to Gomoa Fomena, Site of Old Mozano, 8 April 2002.
CONCLUSION AND SUGGESTIONS FOR FURTHER STUDIES.

As mentioned in my methodology and footnotes, there was a conflict regarding the date on which the church was named. Some of the sources claimed that the group was first named the Faith Society in 1919, while other claimed it was in 1922, some also argue that the church was named the Musama Disco Christo Church in 1922, while others believed it occurred in 1925. Rev. C. C. Sagoe claims that the Holy Spirit first revealed the name, Musama Disco Christo Church, to the group in 1922 and later reconfirmed the name in 1925. I used his version of the story because it seemed to be the best compromise between the conflicting claims. I have no way to positively determine the accurate date and am not claiming that those that I have presented are necessarily correct. I acknowledge that the alternative claims may be more accurate.

I believe despite the controversy over the dates, the general history remains the same. It is known and agreed that the MDCC was founded in 1922. The name may have been revealed at that time, or it may have come later. Even if it was not given until 1925, I believe that in 1922 the founder was leading a strong, independent, spiritual group that would be considered a church. Furthermore, if it was not named the “Musama Disco Christo Church” in 1922, prophecies recorded by the founder show that God was referring to the group as “My Church”. In any of the timelines presented, I would still argue that the Musama Disco Christo Church, as it is known today, was officially founded in 1922. It is agreed that by that time, God had established leaders and prophets, regular meeting times, specific celebrations, and various other directions that would characterize this body as a church.

I hope that this historical record of the Musama Disco Christo Church can be used alongside others to better understand the numerous facts and experiences that form the foundation of this church. I plan to continue my studies with the MDCC, particularly in recording the history of the church moving abroad. However, I have in no way completed my research on the history of the MDCC in Ghana, which still has many aspects untold. I hope that my work can help inform those who are unfamiliar with the basis of not only the MDCC, but African founded Christian churches in general.
APPENDIX A:

PICTURES OF GOMOA DUNKWA

Methodist Church at Gomoa Dunkwa where J.W.E. Appiah, founder of the Musama Disco Christo Church originally worshipped as a Methodist catechist in 1916.

Site of J.W.E. Appiah’s first prophecy which has since been commemorated with a white pole and flag that is used in divine healing. Standing next to the site are the Akaboha III, Prophet Miritaiah Jonah Jehu-Appiah and Prophetess Siliciiana Aserado, head of the Dunkwa MDC Power House.

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90 Gomoa Dunkwa, Site of founder’s first prophecy. Visit by author, 31 March 2002 (All photographs taken by author)
Structures established to commemorate the site of the founder’s first prophecy at Gomoa Dunkwa.
MDCC Friends of the Thorns Ceremony, held at the site of JWE Appiah’s first prophecy at Gomoa Dunkwa.

APPENDIX B

PICTURES OF GOMOA OGUAN

Current Musama Disco Christo Temple at Gomoa Oguan. Standing in front is the MDCC elders of the Oguan branch.

Original prayer site of the Faith Society in 1919 at Gomoa Oguan.

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Cross established to mark the holy pool at which the Faith society originally met. (This site is only a few yards from the site shown on the previous page). Around the cross are the MDCC elders. A man can also be seen washing in the healing waters of the pool.

This small pool within the rocks never dries. Its spiritual powers are compared to the Pool of Bethesda as described in the Bible. Here the elders of the church are assisting a member to collect some of the water used in healing practices and worship.
Site of Old Mozano next to Gomoa Fomena. This land is still owned by the MDCC and is currently lying vacant. The MDCC structures were removed when the MDCC left for Gomoa Eshiem but another church has since discovered the spiritual powers of the site and has erected some new structures.

This cross marks the entrance to the MDCC’s former prayer sites, hidden in the surrounding forest.

92 Visit to Gomoa Fomena. (All photographs taken by author)
This structure was erected for worship by the MDCC while at Old Mozano.

This white cross marks the site used for prayer and healing by the MDCC while at Old Mozano near Fomena.
This map is a rough sketch of the Mozano township. Map made by author with assistance from Jemistan Joel Jehu-Appiah.
Above is the rear view of the Stone of Courtesy (sometimes called the Holy Stone) that marks the division between Mozano and Gomoa Eshiem (Site 1).

To the right is the front view of the Stone of Courtesy that welcome one into Mozano.

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94 All photographs taken by author during month stay in Mozano
Mazpiola, representing the power of the Ayemidi- Kusidi (double edged sword representing the Akaboha and Akatitibi, leaders of the MDCC. Original foundation was brought from Old Mozano at Gomoa Fomena

MDCC Royal Mausoleum where the Akaboha I, Akaboha II, and Akaboha III and Akatitibi I are all buried (Site 5)
Jubilee Temple where MDCC Sunday services and special functions are held. Although this structure holds thousands, during the annual Peace Festival, people must be separated into bands and groups in order to visit the temple (Site 6).
The Jehunano Temple was built in recognition of the original followers of Prophet J. Jehu-Appiah, founder of the MDCC. This temple is used for prayer each morning and evening for those praying for the Church, individuals and for the nation (Site 7).

The Holy Place, which sits directly behind the Jehunano Temple, houses the Covenant Box given to the Musama Disco Christo Church in 1930 by the Holy Spirit. Special meetings are held at this location on the first Thursday of each month to remember the covenant made between God and the MDCC. (Site 8).
The Seenim Band of the MDCC erected the Seenim Band Temple, also called the Maju-Bu-Baa. Shortly after arriving at New Mozano in 1951 (site 9).

This structure directly in front of the Seenim Band Temple represents the coat of arms of the MDCC. The structure is within a circle, symbolizing the orbit of the sun. The two pillars at the center present the left and right hand of God and the quarter sun at the lop signifies the power of the sun at the horizon. The seven plates around these pillar represent the seven planets of the universe. On each plate is a symbol that represents the seven within the Seenim Band.
This picture shows the view from the entrance of the Akaboha III’s palace in Mozano (Site 12).

This structure stands in front of the palace and is often used for healing ceremonies and special prayers.
These three signs represent the schools established by MDDCC found at Mozano. There is a primary school not represented, the Senior Secondary and the Junior Secondary Schools, which have all since been taken over by the Ghanaian government. The Musama School of Music remains private and is well known in the nation for its unique program and its musical scholars.
These three pictures represent the Nathalomoa healing camp at Mozano. Upper right is a photograph taken at the altar of the spiritual healing center. Upper left is the MDCC asylum. Below is from outside the clinic. The three buildings make up the healing camp that treats mental, physical and spiritual ailments. (Site 15, 13 & 14)
Prophet Miritaiah Jonah Jehu-Appiah, Akaboha III
Current head of the Musama Disco Christor Church
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