

EDITORIAL

There is no scholarly agreement over what really constitutes religion. Thus religion can be explained rather than defined. Religion can be explained as a socio-cultural system of designated behaviours and practices morals, beliefs, worldviews, texts, sanctified places, prophecies, ethics, or organizations that generally relate humanity to supernatural, transcendental, and spiritual elements. Religious belief systems articulate responses to questions relating to human nature, identity and purpose, and urge adherents to embrace the imperative to live ethical lives. Religion therefore, provides a framework of reference for understanding the world and for guiding personal and communal action. In this vein, religion is a powerful and controversial force that performs several functions in the contemporary world, even in supposedly secular societies. Almost all societies seek to promote religions and faith communities as sources of social stability, physical and psychological well-being. In faith communities, religions act as engine of positive social progress.

NOESIS: African Journal of Contemporary Trends in Religion and Society, is a collaborative effort of the Departments of Religious Studies, Kwame Nkrumah University of Science and Technology, Kumasi-GHANA, Bowen University, Iwo-NIGERIA and the African Studies Institute of the University of Georgia, Athens - USA. In this first volume are ten articles from varied disciplines in Religious, Ecclesiastical and Theological Studies.

Caleb Oladipo evaluates the COVID-19 pandemic and says that, it has given the world an opportunity to have a more comprehensive and positive image of every faith tradition; creating the best of a possible world for future generations. Sandy Martin examines the missionary enterprise among Black Baptists and other Christians during the 1815-1915 years and opines that the period saw the participation of Black Americas in the spread of Christianity to Africans as a means to save souls and to uplift politically and economically the Black race globally. Francis Appiah-Kubi & Robert Yeboah articulates the paradox of a holy church and a sinful church from the perspective of the Second Vatican Council. Matthew Ojo evaluates the Pentecostal-Charismatic organizations in Nigeria and concludes that they have set the pace for Protestant churches in Africa to become missionary, making Nigeria initially considered by the West a mission field now becoming a mission-base. Ignie Hovland discusses the study of religion and society and says that these which initially took place in archives, in the field, in libraries and many other places of research, is now taking place also in the classroom. Olubiyi Adewale uses the conservative reader-response theory to give additional interpretations of the Parable of the Two Builders in Matthew 7:24-27 and concludes that the parable has implications for building contractors and house owners in the era when the collapse of buildings has become rampant due to structural effects. Yaw Adu-Gyamfi examines Jewish Apocalyptic writings and says that they also function as a tool to encourage, exhort and inform the suffering Africans to cope with their present situation. Benson Igboin argues that the disciplinary rhetoric associated with corruption within the Nigerian society, has not significantly helped in reducing corruption. Ernestina Afriyie examines the Akan understanding of life after death and concludes that it has implications for the Christian concept of life after death because it affirms the Christian concept and may be a “stepping stone” for the Akan into faith in Christ. Ezekiel Ajani & Isaac Ayegboyan studies the Mountain of Fire Miracle Ministry in Nigeria and paints pictures of the African worldview of evil to contextualize the reality of the concept of evil in the minds of church members.

Enjoy your reading.

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