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The avowed work of YAF is to encourage and form young adults to engage in the work of the church, whether it be helping in the local church, sharing the gospel in the community or just being a support to the church and its workers. The avowed work of YAF is to encourage and form younger members of the church to share in the joys and challenges of Christian ministry in the Diocese of Asokore-Mile 14. The main focus of the group is to have fun, share experiences, pray and celebrate the same. This official statement on the role and functions of the Board of the Corporation of the Presbyterian Church of Ghana was submitted to the General Assembly in November 1995. The Document was preceded by four Reports from the Committee on the Pastoral Ministry of the Church: Church Leadership in the EPC, Committee on Worship, Committee on Evangelism and Evangelism, and the Committee on the Mission of the Church. It is intended to replace the last two of these reports. Church Planting as a Ministry of the Presbyterian Church of

Ghana This report was released at the Twelfth Assembly of the Presbyterian Church of Ghana on 17-19 April 2003 at the Redeemer's College, Paga. It was preceded by a review of the relationship between the national, diocesan and presbyteries including the Diocese of the Western Isles of Scotland, the presbyteries in the synods of the Diocese and the selected presbyteries for the diocese. It was followed by an examination of the relationship between the PCG and other Christian groups in the country.

Encyclopaedia of the Presbyterian Church of Ghana This encyclopaedia on the Presbyterian Church is a collaborative and interdisciplinary project to create an encyclopedia of the church based on current global trends in theology and church history. The project started at the Eleventh Assembly of the Church in 1998. The final product was released at the Twelfth Assembly of the Church. For a Church of the [Non European context] this is an exemplary project.

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With regard to the nature of religious authority wielded by the perpetrators, it has been found to vary. At times, the offenders are priests (21.4%), bishops (51.2%), elders (21.4%), or the pastor/head pastor of the church (7.2%). In most instances, the offenders use their ecclesiastical positions to carry out the offence, but not always. For example, the head pastor

of the Ghana Baptist Convention demanded sexual favours from an apprentice preacher who performed a baptism ceremony, whilst the parish priest of the church at which CPSA was committed, was in the act of committing the offence himself. At the same time, the media reports relied on the victims' testimonies, which could be tenuous if they were unconvincing or unsupported by other evidence (e.g. witness testimonies, offender behavioural evidence). Victim-offender dynamics can also explain some of the discrepancies between the reported descriptions of the offences and the perpetrators' actual conduct. Victims have often first reported the offence to their immediate or extended families (and by extension, to the church); therefore, the offenders' families could have informed the police and news media. If the perpetrator was found guilty of one or more counts of sexual offences, the offenders could have been tempted to testify against their families to avoid criminal prosecution. It should be noted that the methodology of this study relies on the analysis of media accounts of CPSA (and other sexual offences) in Ghana. The reporting style of the media, the (lack of) information available on the victims, offenders, and their motives, the victims' reluctance to act, the reporting style of the police, and the presentation of the offenders in the media could be due to shortcomings in the police's investigation and reporting of CPSA in Ghana. As such, the reporting of CPSA in Ghana could have been under-documented or

misreported. Thus, further studies are needed to confirm the findings in this study. In any case, studies of a similar nature could inform the implementation of appropriate policy interventions that can reduce the prevalence of CPSA in Ghana. Moreover, increased awareness of the offences among congregants and the criminal law among the judiciary could also play a role in reducing the prevalence of CPSA in Ghana.

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