

CHRISTIAN SERVICE UNIVERSITY COLLEGE, KUMASI

Department of Theology



**LEADERSHIP CHALLENGES AND ITS IMPLICATIONS FOR THE GROWTH
OF RURAL CHILDREN MINISTRY: A CASE STUDY OF PRINCE OF PEACE
BAPTIST CHURCH ASUOFUA, ATWIMA NWABIAGYA DISTRICT, KUMASI.**

**PROJECT WORK
(LONG ESSAY)**

BY

ARTHUR APPIAGYEI FELIX

MAY, 2015.

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**A long essay submitted to Christian Service University College, in partial fulfillment
of the requirement for the award of the degree of Bachelor of Arts in Theology with
Administration.**

MAY, 2015.

DECLARATION

I hereby declare that this Long Essay has been prepared by myself, that it has not been submitted in any previous application for a degree, that the work is a record of what has been done by myself, that all quotations have been distinguished by either quotation marks or indentation and all the sources of information have specifically been acknowledged by means of footnotes.

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DEDICATION

To my sweetheart Diana Appiagyei Arthur, my beloved sons namely; David Kofi Appiagyei Arthur, Kelvin Twumasi Appiagyei Arthur and Emmanuel Asante Appiagyei Arthur. Also to all members of my family.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of the Study

Children are a blessing from the Lord. With these blessings also come responsibilities. As stewards of God's children, parents are responsible for helping children grow physically, intellectually, emotionally and spiritually. Churches have a responsibility toward children, too. We want to provide an environment in which children are safe, are taught at an age-appropriate level, and are encouraged to develop a relationship with Jesus Christ. As my children move from nursery to grade school kids' ministry, my wife and I grew increasingly wary of what they learn at church. This is prime time for impressing upon them the love of Christ, yet many of the messages they hear are, at best, unclear and, at worst, moralistic, legalistic warnings about displeasing Jesus.

We minister to the spiritual needs of our children through a children's ministry program. The need for this program is evident in that many young people reach adulthood and decide not to follow Christ. They had not been prepared to accept him as their Savior. One reason for this is that some churches do not have an effective ministry to children and also do not have a program to help them receive Jesus into their lives. If we are to have a healthy future, it is essential that we have a viable children's ministry. A healthy future is when there are no attacks and fear of being attacked. When children are trained at the tender age to know the Lord Jesus Christ and they are enlightened on the likes and dislikes and also are taught the commandments at the tender age and it stays in their heart, then we can be sure of a healthy future devoid of all source of violence and wickedness.

We are not able to have a viable children's ministry because most Christians do not emphasize leading children to Christ and disciplining them. They only believe adults are

the only ones that needs salvation and the children are too young to be introduced to Jesus Christ.

Again there is lack of resources for children's ministry. Most leaders of churches believe that the adult membership can do something beneficial for the church and do not see the need to waste resources on the children's ministry so the books and other materials needed for children service are not provided

Also lack of support by church leaders. Sometimes this non-biblical view of children leads church leaders to think of children's ministry as babysitting, so adults can get on with "real church". Some believe that children cannot be truly born again or serve God.

Most churches do not provide a place for the children to have their service, places have only been provided for adult worshippers.

1.2 Statement of the Problem

Many research works have been conducted on the challenges of leadership and its impact on associations. Many remedies have been provided to deal with such issues, despite all the research work that is done on the issue of leadership challenges a lot of children's ministry leaders still face the problems of leadership challenges

It has therefore become necessary to conduct a research on the leadership challenges and their implication on the growth of the children's ministry of Prince of Peace Baptist Church of Asuofua in the Atwima Nwabiagya District.

1.3 Research Questions

The study was guided by the following questions;

1. What is leadership?
2. What are leadership challenges, leaders of children's ministry face in their leadership?

3. What implications those challenges have on the growth of the children's ministry of the Prince of Peace Baptist Church of Asuofua?

1.4 Aim and Objectives

The aims and objectives of this research work are:

- i. To explain what leadership is.
- ii. To state the challenges children's ministry leaders face in the ministry
- iii. Outline the implications of those challenges on the growth of the children's ministry.

1.5 Scope and Focus of the study

This paper dealt with the leadership challenges and its implication for the growth of rural children's ministry of the Prince of Peace Baptist Church of Asuofua in the Atwima Nwabiagya District. The study was conducted in the Prince of Peace Baptist Church in Asuofua in the Atwima Nwabiagya District in Ashanti Region of Ghana.

1.6 Research Methodology

The researcher employed both primary and secondary sources as the methods of this research work. With the primary source of data collection the researcher interviewed the pastors, church leaders and the leaders of the children's ministry of the Prince of Peace Baptist Church of Asuofua in the Atwima Nwabiagya District.

Some secondary sources of information mainly published works of authors were also of tremendous importance to the researcher in conducting this research.

The researcher also observed the participants at their natural setting during the normal church service activities of the children's ministry on their service days on Sunday mornings and their evening service to help in gathering the required data for the project.

1.6.1 Method of Data Collection

The data for this study was gathered through questionnaire and interview administered to the pastors, church leaders and leaders of the children's ministry of the Prince of Peace Baptist Church of Asuofua in the Atwima Nwabiagya District. The researcher used open - ended questions to conduct the interview. The respondents have a two way communication where the researcher was able to observe both implicit and explicit expressions of the respondents.

1.7 Literature Review

Warren Bennis, "Leadership is a matter of intelligence, trustworthiness, humaneness, courage and discipline. Reliance on intelligence alone results in rebelliousness. Exercise of humaneness alone results in weakness. Taxation on trust results in folly. Dependence on the strength of courage results in violence. Exercise discipline and sternness in command results in cruelty. When one has all five virtues together, each appropriate to its function, then one can be a leader".¹

Leadership is the function of the mind to think, plan, the ability to see the future and knowledge to coordinate the activities of people by creating a friendly relationship with followers to achieve the co-operate desire of the group.

However the researcher sees leadership as a role of interdependence and interrelated activities directed towards the achievement of objectives with and through the effort of others. This is because for the goals to be achieved one need to depend on each other's strength of achievement for success and back each other's weakness with our strength and for others to back our weakness with their strength since the processes are connected to each other.

¹ Warren Bennis, *Concept of Leadership* (Colorado Springs, Colo.: Pinon Press, 1985), 233-254.

According to Kouzes and Posner, leadership is all about relationship.² I do agree with their stand because for someone to be known as a leader there is the need for the person to build a link in the form of relationship between himself and the people he will be in charge of who will be the followers. Leadership in the church is very crucial as it is the basis of sustaining the church to the future levels. It also contributes to the general objectives of church growth.

Leadership is all about relationship what a joy of heart when this relationship is better achieved to create influence. This also has a link with leadership as a relationship because for a leader to influence the activities of individuals or group to achieve an objective he must relate with them in order to direct and influence their activities.

According to Michael A. Germano, Leadership has a direct cause and effect relationship upon organizations and their success. Leaders determine values, culture, change tolerance and motivation. They shape institutional strategies including their execution and effectiveness. Leaders can appear at any level of an institution and are not exclusive to management. Successful leaders do, however, have one thing in common, they influence those around them in order to reap maximum benefit from the organization's resources, including its most vital and expensive assets that is, its people. Churches require leadership just like business, government and non-profit organizations.³

Church leadership directly affect everything from patron experience to successfully executing stated missions, including resource allocation, services offered and development of strategies and the growth of the church's children's movement which is the future of the church. In fact, the influence of leaders and their effectiveness in moving

² J.M. Kouzes, & B. Z. Posner, the leadership Challenge 3rd edition (San Francisco Lossey – Bass: John Wiley and Sons Inc, 2002), 1-3

³ Michael A. Germano, *Leadership Guide and Organizational Impact* (OH: Standard Publishing, 2010), 354 -355.

people to a shared vision can directly shape the church members, its materials, how patrons use or interact with them and whether or not that experience is beneficial.

1.7.1 Christian Leadership

According to John Ntsiful Christian leadership involves more than the ability to inspire confidence in following others.

According to him, Christian Leadership

1. is being a response to the call of the Lord Jesus Christ (1John 15:16)
2. is service
3. is willingness
4. 4. Is stewardship
5. Is shepherding
6. Is Christ centered and dependent.⁴

Leadership does not only rest on the ability to inspire others. It goes far beyond that and I agree with the definition of John Ntsiful that being able to inspire your followers alone does not qualify leadership but been able to work the extra mile by accomplishing other important duties attached to leadership which he outlines above.

1.7.2 Church Growth

Donald McGavran, in *Understanding Church Growth*, comments on three types of church growth: biological, transfer and conversion.

"Biological growth derives from those born into Christian families. The world is littered with tiny static denominations that

⁴ John K. Ntsiful, *Christian Leadership Course* (Christian service college, Kumasi, 1996)

obtain chiefly or solely this kind of growth." Biological growth is good, but it is slow.⁵

Children's ministry helps the church's biological growth because it teaches children about their Savior. It gives them both facts and experiences that help them decide to let Jesus live in them. The existence of a children's ministry helps validate the importance of children within the church. As a result, children feel welcomed and loved at church.

Christians need other Christians to help them grow. This is one reason Christ founded the church. Only in a community are humans led to and nurtured in the love of Christ. The same is true for children. Children's ministry brings adults and children together who might not otherwise get to know each other. This contributes to the building of bonds within the body of Christ. It also brings children together with others their own age, encouraging long-term friendships.

McGavran defines transfer growth "as one congregation's growth happening at the expense of another's".⁶ This may occur if Christians search for a new fellowship in their community; it may also occur if they move from one city to another. This type of growth is not negative, but it does not add anyone to the body of Christ. The "growth" may be temporary, too, because members may move again. The third source of growth is conversion, which allows Jesus to be spread further into the community. Conversion occurs when those who do not know Jesus come to know him.

In previous decades, most of our growth was biological and transfer. Many of our members came from other churches. Our young people were exhorted to continue to support the church when they became adults. "Staying in the church" was often given more emphasis than having a relationship with our Savior. We did not always see that

⁵ D. McGavran, & C. Wagner, *Understanding Church Growth* 3rd Edition (Grand Rapids Michigan: Eerdmans Publishing, 1990), 1-15.

⁶ D. McGavran, & C. Wagner, *Understanding Church Growth* 3rd Edition (Grand Rapids Michigan: Eerdmans Publishing, 1990), 1-15.

children must be nourished spiritually if we expect them to stay with us. We wanted children to stay with the church, but we did not do much to achieve that goal other than to lay the burden on the parents. An effective children's ministry will facilitate church growth through biological growth, transfer growth and conversion.

1.7.3 The rural ministry

The rural children's ministry, according to Shannon, God is calling rural churches to a new vision, a transformation of character that is evangelistic mission and deeply satisfying, fulfilling promises in his word in the rural ministry.⁷

The writer reviewed the vision of God concerning the rural church on how a leader should be equipped to move out into the rural areas to help fulfill God's purpose.

Again, Shannon wrote about the challenging things happening in the rural churches, such as lack of finance, lack of worship place, teaching and learning materials, competing with media for children's attention and leadership, which is also affecting the children ministry and its growth.

Why work with children

According to the Church of Pentecost, national training manual for children workers, the world has approximately a population of 2,600,000,000 are children.

- More than 100 million children are in slavery.
- More than 1,000 million are yet to hear the gospel of Christ.
- 100 million children are classified as street children.
- 3,168 children die every hour without knowing Christ.

⁶ Shannon J, Pegge, *Rural Ministry* (Nashville, N Abingdon press, 1998), 9.

Thinking about this, it is good to reach children for God. If they are trained when they are young they can change. A children's ministry that is active and planning ahead has a great opportunity for activities that assist the church in spreading the gospel. Children of non-Christians can be invited to activities without feeling threatened. If the activity is offered without charge or with minimal charge, parents will be more willing to take their children. This is a non-threatening introduction to the church. Children can make friends, parents can make friends, and the non-Christian friends can be invited to additional church activities, such as small group meetings and worship services.⁸

Children's ministry helps church growth by making it easier for new people to attend services. Parents will be able to listen to sermons without distractions. They will be confident that their children are loved, and that they enjoy spending time at church with their new friends. In this way, children's ministry helps evangelize parents.

1.8 Significance of Study

The study would create adequate opportunities for church leaders and pastors of the various religious denominations and other related stakeholders of Christianity to understand leadership and the challenges pertaining to leadership in churches and its implications on the church growth especially the children's movement. This would help them in organizing in-service training to equip those in charge as leaders with more knowledge and experience.

It will benefit other researchers that may conduct further research to help improve the leadership in our various churches. The findings of the study will be helpful to children's ministry leaders whose duty is to raise the standards of discipline and growth in the children's ministry at the Prince Of Peace Baptist Church and churches in general.

⁸ The Church of Pentecost, National Training for Children's Workers (2002).

Furthermore, the study provided insight into the challenges of leadership of children's ministry of the Prince of Peace Baptist Church of Asuofua in the Atwima Nwabiagya District. The issues raised in the study and the suggestions made would be beneficial in the modification of facilities and programmes to improve the existing situations in the rural children's ministry. It will also help children's ministry leaders to find better methods of handling the children's ministry in order to arouse and maintain the interest of children.

1.9 Organization of Study

The first chapter of this study dealt with the introduction which covers the background of the study, statement of the problem, research questions, aims and objectives, scope and focus of the study, research methodology, methods of data collection, literature review, significance of the study and organization of the chapters.

The second chapter is historical background of the study

The chapter three deals with the discussion of main issues

The fourth chapter deals with the interpretation and analysis of data and finally chapter five deals with the discussion of the findings, summary, conclusion and recommendations.

1.10 Delimitations

The study is delimited to the Prince of Peace Baptist Church of Asuofua in the Atwima Nwabiagya District in the Ashanti Region of Ghana and children's ministry leaders in the church.

1.11 Limitations

The primary constraints that limited the scope of the research are money and time. Hence the research was confined to the Prince of Peace Baptist Church of Asuofua in the Atwima Nwabiagya District. The limited area decreased the generalization of the findings.

CHAPTER TWO

HISTORICAL BACKGROUND OF THE STUDY

2.1 Introduction

The introductory chapter entailed an overview of the study. It addresses the background of the study, the statement of problem, the research questions, aim and objectives of the study, the significance of the study, the research methodology, the scope of the study, as well as the review of related literature and the organization of the study.

This chapter deals with the historical background of the phenomenon under study. It looks at the geographical location of Asuofua, history of the present day Asuofua, history of Baptist Convention: World, Ghana and Asuofua, Children Ministry of Prince of Peace Baptist, Leadership Structure of the Prince of Peace Baptist Children's Ministry and the Purpose of Children's Ministry.

2.2 Geographical Location of Asuofua

Atwima Nwabiagya District was carved out of the former Atwima District in 2004 by the legislative Instrument 1738. The District exists to see to improve the quality of life of every inhabitant that stays in its area of jurisdiction. This development is achievable through the formulation and implementation of realistic policies; while using locally available and outside human and material resources to jointly work with local people to ensure sustainable development.

2.2.1 Physical Characteristics

Location and Size of the District

The Atwima Nwabiagya District lies approximately on latitude 6⁰75'N and between longitude 1⁰45 and 2⁰00' west. It is one of the 21 political and administrative districts in

Ashanti Region. It is situated in the western part of the region and shares common boundaries with Ahafo Ano South and Atwima Mponua Districts (to the west), Offinso District (to the North), Amansie-West and Bosomtwe-Atwima Kwanwoma Districts (to the South), Kumasi Metropolis and Kwabre Districts (to the East). It covers an estimated area of 294.84 sq km. the District capital is Nkawie.

2.2.2 Topography and Drainage

The District has an undulating topography. The lands have average heights of about 77 meters above sea level. The high lands have gentle to steep slopes. The surface area of the district is mainly drained by the Offin, Owabi and Tano rivers. There are however, several streams in the district. These include Kobi and Dwehen. Two major Dams, Owabi and Barekese have been constructed across the Owabi and the Offin rivers respectively. These dams supply pipe borne water to the residents of Kumasi and its environs.

2.2.3 Climate and Vegetation

2.2.3.1 Climate:

The District lies within the wet semi-equatorial zone marked by double maximum rainfall ranging between 170cm and 185cm per annum. The major rainfall season is from March to July and minor season is between August and mid-November. Temperature is fairly uniform ranging between 27⁰C (August) and 31⁰C (March). A relative humidity of about 93 percent is characteristic of the district.

2.2.3.2 Vegetation

The vegetation found in the district is predominantly the semi-deciduous type. The vegetation type has largely been distributed by man's activities, thus, depriving it of its valuable tree species and other forest products. There are however, large acres of forest

reserves. These include the Gyemena, Tano, Offin, and Owabi Water Works Forest Reserves.

2.2.3.3 Soils

The predominant soils in the district are the Kumasi-Asuansi Compound Association, the Kobeda-Eshien Compound Association and the Nyanano - Opimu Simple Association. The Kumasi-Asuansi Compound Association are excessively drained whilst the Kobeda - Eshien Compound Association are poorly drained and waterlogged during the rainy season. The soils in the district are good for cultivation of a variety of crops such as Maize, rice, sugar cane, coffee, cocoa, cassava, vegetables, cocoyam, yam, citrus, ginger, oil palm and plantain.

2.2.4 Demographic Characteristics

2.2.4.1 Population Size, Growth rate and Sex Ratio

The total population of the District, according to the 2000 population and housing census was 126,183, with an annual growth rate of 3%. The Census revealed the presence of more males than females. The projected population of the district for 2006 (using the geometric method) is 150,675.

2.2.4.2 Population Density

The district has a population density of 428 persons per sq. km. The district in terms of land area, is third in the region, after Kumasi Metropolis and Kwabre District, which have 5,319 and 659 per sq. km respectively.

2.2.4.3 Rural-Urban Population

The district is predominantly urban. 34.5% of the population lives in the rural settlements while 65.5% live in the urban/peri-urban areas of the district. Major settlements in the

district include Abuakwa, Nkawie (the district capital), Toase, Asuofua, Barekese, Atwima Koforidua, Asenemaso etc.

2.2.4.4 Population Distribution by Area Councils

The Population Distribution by Area Councils is indicated in the table below.

Town/Area council	Population			%	Projected population for 2006
	Male	Female	Total		
Abuakwa	17,171	17,272	34,449	27.3	41,136
Akropong	14,056	13,987	28,043	22.23	33,486
Nkawie-Toase	9,376	8,766	18,142	14.38	21,663
Barekese	9,512	9,523	19,035	15.09	22,730
Asuofua	8,676	8,919	17,595	13.95	21,010
Afari	4,508	4,411	8,919	7.05	10,650
Total	63,299	62,884	126,183	100.00	150,675

Source: Compiled from 2010 census.

2.3 Economic Activities

The main economic activity in the district is agriculture. About 67% of the working population is engaged in it. The other major economic activities are manufacturing (3.5%), services (17.5%) and commerce (12%).

2.3.1 Agricultural Activities

Farmer Population

The district has a farmer population of about 29,700 of which 52% are females and 48% being males. Women activities in the agricultural sector in the district cut across from crop sector, livestock, processing, and marketing. The District Agricultural Development Unit (DADU), Head Office is located at Nkawie - Toase the District capital. The directorate has staff strength of 30, i.e. 9 females and 21 males.

The Atwima Nwabiagya District Agricultural Development Unit is made up of four zones namely Abuakwa, Amanchia, Asuofua and Mfensi. The zones are supervised by District Development Officers (DOs). Each zone is made up of eight operational areas (op) which are manned by Agricultural Extension Agent (AEAs) and each operational area is made up of eight communities.

Agricultural activities in the DADU can be categorized into crops and livestock sub-sectors. On the scale of operation, the activities can be grouped into large, medium and small scale. The crop sub-sector can be grouped into tree crops and food crops. The livestock sub sector into, large ruminants, small ruminants, non ruminant and poultry. The other areas which are less known are the non-traditional sector.⁹

2.4 History of Present Day Asuofua

Asuofua is a town in the Ashanti Region of Ghana. It is located in the Atwima Nwabiagya District of Ghana which has Nkawie as the District Capital. The major occupation is Agriculture. It takes about 15km away from the Capital of Ashanti, and 10 km away from the District Capital. About 90% of the population are Christians. The remaining 10% form other religions.

⁹ www.mofa.gov.gh.district-ashanti

Asuofua is a populated place (class P - Populated Place) in Ashanti Region, Ghana with the region font code of Africa/Middle East. It is located at an elevation of 283 meters above sea level and its population amounts to 8,790. Asuofua is also known as Asuofia.

Its coordinates are 6°49'0" N and 1°37'0" W in DMS (Degrees Minutes Seconds) or 6.81667 and -1.61667(in decimal degrees).

The present residents of Asuofua comprises of four different towns, they are: Amisari, Kokoben, Asomya and Anwoma. They were formally residents of these towns which were at first located around the Offin River near the Barekese. They were asked to move from these towns to Asuofua by the then President of Ghana Dr. Kwame Nkrumah, who saw the need to convert the river to a Dam for water works in 1974. They came to settle in the present day Asuofua in 1975 – 1976. Kokoben and Asomya came in 1975, Anwoma and Amisari came in 1976. Each town came with their own king to rule. Nana Yaw Darko, king of Amisari led the negotiation with the government.¹⁰

2.5 History of Baptist Church

The first Baptist church in America was founded by Roger Williams in 1639. During the colonial and federal periods, the Baptist churches prospered and spread, while being only loosely organized as a fellowship. The first clear national organization was the General Missionary Convention of the Baptist Denomination in 1814. This was called by Luther Rice to address the need of raising funds and workers to carry out the missionary mandate in foreign countries. Some Baptist churches resisted this missionary emphasis and became known as Primitive Baptists. When the Civil War broke out, the Baptists in the North and the South broke their fellowship and formed separate denominations. Today, there are at least 65 different Baptist associations or denominations in the United States. Some retain a strict autonomy for the local church, while others have more of a

¹⁰ Interview with Nana Ama Serwaa (Obaapanin, Asuofua), 28th May, 2015.

denominational structure. Some have very conservative views of doctrine and practice, while others are quite progressive and liberal. Even within some groups there is a wide divergence of practice, so it is hard to pin down exactly what they believe.

The Southern Baptist Convention (SBC) is a denomination comprised of over 16 million members in over 42,000 churches in the United States. Individual church membership is typically a matter of accepting Jesus Christ as personal Savior and submitting to believer's baptism by immersion. The SBC is considered to be an evangelistic, mission-minded church with a generally conservative doctrine which focuses on the fact that Jesus died for our sin, was buried, and then rose from the grave and ascended to heaven. Unlike some other denominations, the churches in the SBC generally identify themselves as independent, autonomous congregations which have voluntarily joined together for mutual support.

The American Baptist Church, USA, has roughly 1.3 million members and was formerly known as the Northern Baptist Convention, which formed after the split with the Southern Baptists. A key distinctive of the American Baptists is the freedom of the individual churches to have differing beliefs. The denomination's unity is based on functional cooperation rather than doctrinal agreement. This practice led to a split in 1932, which resulted in the formation of the General Association of Regular Baptist Churches (GARBC). The GARBC holds a conservative doctrine and emphasizes evangelism and missionary work.¹¹

2.6 A Brief History of the Baptist Church - Ghana

The Ghana Baptist conference was established in 1947 at Secondi. This conference came to replace the Yoruba Baptist association which was formed in 1935. According to credential committee report (1960), 186 delegates from 59 churches in 8 associations, 28

¹¹ www.gotquestions.org/Baptists.html#ixzz3bIH3UBSG, 28th May, 2015.

trained pastors and 16 missionaries attended the annual session that year. Rev. M. O Oyarinde who was a field worker was the President of the Conference. At this time, the Ghana Baptist conference was under the Nigeria Baptist Convention. The Conference churches annually sent delegates to attend committee meetings and the convention session. Ghana Baptist conference churches also sent a percentage of their income (tithe and offering) to the Nigeria Baptist Convention.

Later on there was a need for separation and the formation of Ghana Baptist Convention. The question of separation brought about bitter controversy and struggle among some of the Baptist churches in Ghana because of nationalism. Some of the Yoruba Baptists were not in support of the separation because of the following reasons:

1. The Yoruba Pastors felt that when they go back home, they will not receive a call to pastor.
2. The pastors also felt that they may lose their salary.
3. Some of the Yoruba Baptist members felt that it was unwise to lose their membership from Nigeria to Ghana because when they later returned to Nigeria, they may not gain respect and acceptance from their fellow Baptist in Nigeria. Others were in favour of the separation.

This resulted in a split in Kumasi First Baptist Church. One group who favoured the separation from Nigeria Convention left the church to establish their own church known as the Ebenezer Baptist Church at Amakom, Kumasi. First Baptist Church remained at Akwatia line – Kumasi. Ebenezer Baptist church premises is now occupied by Grace Baptist Church.

In 1963, at the Nigeria Baptist church convention annual session, the Ghana Baptist Conference was granted independence. In January 1964, the name Ghana Baptist

Conference was changed to Ghana Baptist Convention. Rev. J. A. Imosum became the President of independent Ghana Baptist Convention. The General Secretary of the Convention was Rev. D.C Cather.

Until the enforcement of the Aliens compliance order, most of the Baptist churches in the Convention were Yoruba Baptist Churches. The Convention established a home mission field at Zuarungu in Northern Ghana in 1969. Pastor John Azongo became the first Ghanaian to be appointed a missionary to the Zuarungu mission field, he died in 1970 because of sickness.

The Ghana Baptist Convention has their tradition and beliefs that distinguished them from others and they believe in the autonomy of the local church which means every member under the authority of the Holy Spirit has the right to express his or her view during the church business meeting or any church council meeting. One of their doctrinal belief is “once saved, forever saved” (John 3:7). This means that believers who have been saved by Christ cannot be lost. They believe the Trinity thus God the father, God the Son and God the Holy Spirit. Ghana Baptist convention practices the congregational policy which is seen in their church governance or Church structure. In the structure the congregational is at the top, then the Minister or Pastor and then the Deacon Board comes with other committees to form the government of the church. Individual churches appoint their minister, propagate itself, draw her programs and activities. The church is on its own.

Evangelism and church planting is the bigger vision of the church. The current officials as well as leadership are Rev. Adu Gyamfi as President, Rev. David Occancy as the General Secretary, Rev. Asante Agyei as the deputy General Secretary.¹²

2.7 A Brief History of Prince of Peace Baptist Church - Asuofua

According to Pastor Charles Domfeh, Prince of Peace Baptist Church (POPBC) Asuofua was established or planted by St James Baptist Church, Bantama Kumasi under the distinguish leadership of Rev. Mark Nti Frimpong, who was the then Head Pastor of the church. Following two months of preparations: house – to – house evangelism; prayer and constant visitation by Rev. Charles K. Domfeh (now the Head Pastor of POPBC). Rev. Kwamina Peters (now Pastor in charge of Christian Education, St James Baptist Church). Deacon Adu Gyamfi Kaakyire and Brother Samuel Marfo of St James Baptist Church, Bantama assisted for the first Church Service to be held eventually in one of the classrooms at Asuofua J S S on 12th March, 2000

A total of 47 adult members (made up of 23 converts and two visitors from the Church Of Pentecost) were present during the first church service. This maiden service was also attended by 22 church members including the Pastor and Deacons of St James Baptist Church. Pastor Mark Nti Frimpong the then Head Pastor of James Baptist Church introduced to the members Pastor Charles Domfeh (who is currently a Reverend Minister) as the leader of the Church and prayed for him accordingly.

In effect, a total of 47 people attended the maiden service. Pastor Charles Domfeh was the worship leader for the maiden service while Rev. Mark Nti Frimpong delivered the sermon which was extracted from Luke 19:10. The service was interspersed with colourful music: worship and praises, as well as song ministrations from the Youth

¹² Kwadwo Amo, *Ghana Baptist Convention: Leadership Training Program* (Accra: Asempa Press, 1998), 80.

Singers of St. James Baptist Church. One significant achievement worthy of note was the dedicated service rendered by three (3) brothers from Kwame Nkrumah University of Science and technology, who were members of St James Baptist Church Amakom – Kumasi. These brethren were inspired by Rev. Mark Nti Frimpong to assist the Outreach team in witnessing and following up on members in outreach pursuit. They were Albert Sam, Allan Tender Quarshie, Sandra Osei Bonsu. Their contributions in terms of outreach helped immensely to bring the Church this far.

At the first service of the church, there were a total of 25 children who attended the service with their parents. The leaders saw that the church has a future because the children will be the main pillars of the church some time to come. It became necessary to plan for service for the children the following Sunday. It was started as planned but due to lack of proper leaders, it was not as interesting as it should have been.

After two years of service, the number of children increased from the previous 25 to 35 children then it became necessary for the church to train and have effective leaders to handle the Children's ministry of the church. Five members were selected for the training to make them the people who will always handle the Children's ministry service of the church; they were 2 males and 3 females. After their training they were very effective and efficient and they were able to raise the interest of the children during their services and the children were always happy during their services. Fresh from the training made them good at their duties. With time the service became boring since they were using one style of teaching and the children started losing interest in the service. The leaders starting making a lot of complains and demanded a lot of things to make their duties and activities

successful but deaf ears were given to their demands and complains and it affected the growth of the children's ministry in the church.¹³

2.7.1 Children Ministry of Prince of Peace Baptist Church

The Prince of Peace Baptist Church children movement meets every Sunday at 8:00am in the morning and closes at 10:00am. The children's ministry of the church is divided into four groups with a leader for each group. The first group is made up of children between the ages of 1 – 5. The second group is made up of children between the ages of 6 – 12. The third group comprises the group who are mature and preparing for baptism. The last group is made up of the children who have been Baptized and needs extra teachings. Every morning each leader gathers his/her children at the meeting place and teach them what they have practiced the previous day. The leaders of the class of Children between 1 – 5years teach their children basic bible knowledge like story of creation and story about the birth of Jesus Christ. They are also taught basic quotations and short memory verses. The leaders of children between the ages of 6 – 12 teach them about the life of Christ and how to live a life that will be pleasing to God. They are taught God's love and obedience. Children who are near their baptism are taught the steps and the requirements to achieve before baptism. They are taught the consequences of sin after baptism. They are also taken through what they have to know as Christians and the importance of baptism.

The leader of those who have been baptized, teaches them the consequence of sin after Baptism and also they are taught on the procedure of worship at the adult service. They are encouraged to lead an exemplary life and stay out of sin since God will record all sins after baptism.

¹³ Interview with Pastor Charles Domfeh, (Prince of Peace Baptist Church) 17th May, 2015.

2.7.2 Leadership Structure of the Prince of Peace Baptist Children's Ministry

The Prince of Peace Baptist Church Asuofua was established on 12th March, 2000. During its initial stage the children's service was well organized and it was decided that the ministry need proper curriculum to make it vibrant, it started with 25 children at the start of the church which increased to 35 after 2 years. Two people were selected to handle the children's ministry of the church. At that time there was not proper leadership since that was the starting point. After the two years 5 people were trained to take up the leadership of the children's movement. The leaders are divided into 5 with the main leader who oversees the activities of the other four (4). The main leader meets with the four who actually teach the children on Saturday around 5:00pm to discuss the topic they are to treat on Sunday and how they are to teach.

He sets the objectives with them and gives them guidelines on how to teach and the main point to teach. He makes the children leaders demonstrate on how to teach after he has discussed with them to make the necessary correction where they fail. They demonstrate about three (3) times each before they close to go home and prepare for the next day's work.

2.7.3 The Purpose of Children's Ministry

The church has a purpose for the children, it is to develop their missionary zeal, to motivate them to become committed Christians, to be involved in evangelism for Christ. It is also to develop in them the fear of God and nurture them to become committed Christians and live by Christian standards, to help them to know the condition of this world in order to guard their lives against evil and to make sure that they keep their bodies clean which is acceptable unto God, to put selfishness out of their heart to make Jesus Christ known.

2.8 Conclusion

The discussion focused on the historical background of the phenomenon under study. It looks at the geographical location of Asuofua, history of the present day Asuofua, history of Baptist Convention: World, Ghana and Asuofua, Children Ministry of Prince of Peace Baptist, Leadership Structure of the Prince of Peace Baptist Children's Ministry and The Purpose of Children's Ministry.

CHAPTER THREE

DISCUSSION OF MAIN ISSUES

3.1 Introduction

The previous chapter dealt with the geographical location of Asuofua, history of present day Asuofua, and history of the Baptist Church: world, Ghana and Asuofua, the Children's Ministry of the Prince of Peace Baptist Church and Leadership of the Children's Ministry of the Prince of Peace Baptist Church- Asuofua

This chapter deals with the discussion of the main issues of this project work which are background of the respondents, qualification of children's ministry leaders, why the respondents serve in Children's Ministry, challenges that confront the rural ministry of the Prince of Peace Baptist Church and implications of leadership challenges on the growth of rural children's ministry.

Children are a blessing from the Lord. With these blessings also come responsibilities. As stewards of God's children, parents are responsible for helping children grow physically, intellectually, emotionally and spiritually. Churches have a responsibility toward children, too. We want to provide an environment in which children are safe, taught at an age-appropriate level, and are encouraged to develop a relationship with Jesus Christ.

3.2 Background of the Respondents

The study is made up of two (2) females and three (3) males. This is because the total numbers of leaders in the children's ministry of the Prince of Peace Baptist church is five. There is a male overall leader and under him are four (4) other leaders who directly deal with the children.

3.3 Qualification of Children’s Ministry Leaders

Of all the five leaders of the children’s ministry leaders of the Prince of Peace Baptist Church, one is a diploma certificate holder and the remaining four are senior high school certificate holders.

3.4 Reasons Why the Leaders Serve In Children’s Ministry

3.4.1 Children are Important to God.

Deacon Shadrack Osei the leader of the children’s ministry of the church during an interview said “I don’t know about you, but I want to serve in ways that matter most to God. There is no question about God’s attitude toward children. The Bible tells us that kids are a blessing from God. While Jesus was on earth, he made a point to welcome children and to affirm their value. He even talked about punishment for anyone who would abuse a child. Make no mistake, kids matter to God. If God’s priorities matter to you, then you should serve in Children’s Ministry.” To him children are a heritage and are to be prepared towards the inheritance of the kingdom of God. He cited Matthew 18:10 to support his assertion. “See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven”.¹⁴

3.4.2 Serving in Children’s Ministry multiplies your efforts long-term.

Abigail Nsafoah one of the leaders in the church’s children’s ministry when asked why she serves on the children’s ministry said she wishes to change the next generation and turn their hearts towards God and the only way she could do that was to serve in the children’s ministry. According to her, there are few ministry opportunities that allow you to impact the future in such a direct way. When you love and teach kids each Sunday, you are also influencing generations to come. These children will one day become

¹⁴ Interview with Shadrack Osei, (Prince of Peace Baptist Church) 17th May, 2015.

parents and church leaders themselves. If you want to change the world long-term, then you should serve in Children's Ministry. Proverbs 22:6 "Train up a child in the way he should go; even when he is old he will not depart from it".¹⁵

3.4.3 Reaching children should be a top priority for the church

Pastor Charles Domfeh is of the view that, "it has been proven that most people who will come to Christ do so when they are young. The childhood years are the years of greatest opportunity for the Gospel".¹⁶ Unfortunately, many churches do not make the most of what God has given them. If you want to see people come to Christ, then you should serve in Children's Ministry.

3.4.4 Serving children will build humility into your character

Francis Yeboah also commented that, "too often, those who work hard in the church nursery or Sunday school are not given credit for their service. "Out of sight out of mind," is the way most churches operate. While this can be discouraging, I think it's a blessing in disguise. Like so many other acts of service done quietly, the rewards come in heaven. But in the here-and-now, I am glad for a humble place to serve".¹⁷

3.4.5 Serving kids will make you a more patient person

Children's Ministry is unpredictable and even the best plans can be torpedoed by a disruptive child. This is another blessing in disguise, working with kids will teach you patience. I have been able to adapt to all situations since I started working in the children's ministry and have built within me the spirit of patience, says Roland Ohemeng.¹⁸

¹⁵ Interview with Abigail Nsafoah, (Prince of Peace Baptist Church), 24th May, 2015.

¹⁶ Interview with Pastor Charles Domfe, (Prince of Peace Baptist Church), 24th May, 2015.

¹⁷ Interview with Francis Yeboah, (Prince of Peace Baptist Church), 17th May, 2015.

¹⁸ Interview with Roland Ohemeng, (Prince of Peace Baptist Church), 17th May, 2015.

3.4.6 The number 1 qualification is love

As a young Christian, “I discovered that many avenues of church service were beyond my abilities. You may never sing a solo or preach a sermon in church, but God wants you to find a place of ministry. Serving in the Children’s Ministry is open to almost all Christians. If you love God and his children, then there are many different ways for you to help”, according to Mary Owusu.¹⁹

3.5 Leadership Challenges of Children’s Ministry Leaders

Being a leader is in itself a challenge. The challenges of leadership are really obvious in the rural ministry. Among them are;

3.5.1 Lack of education

Most of the leaders of the rural ministry are not well educated and they are therefore not able to explain and understand well the outline and contents of the issues in the ministry. Because of their low level of education they are not able to teach well for the members to understand. And often they are promoted to the level of leaders because there are no educated people to be selected and again some people are made leaders because of the money they have, says Pastor Charles Domfeh, the head pastor.²⁰

3.5.2 Lack of motivation

Most of the leaders who work in the rural churches are not well motivated to carry out their work effectively. There are no opportunities for them to develop themselves and they do not receive any form of assistance in the care of their children. All the attention and motivations like opportunities to embark on further studies, money as gift and other materials as gift from people, better educational opportunities and scholarship packages

¹⁹ Interview with Mary Owusu, (Prince of Peace Baptist Church), 7th June, 2015.

²⁰ Interview with Pastor Charles Domfe, (Prince of Peace Baptist Church), 7th June, 2015.

available for children leaders are centered in the urban areas but the leaders in the rural areas are not given such benefits to motivate them.

3.5.3 Poor leadership

Since most of the people who are appointed as leaders are not well educated, they lack leadership skills and are not able to and exhibit good leadership qualities. They act and do things as they feel it should be done and not as it should be done. Again, they are not able to interpret well the principles of the church.

3.5.4 Lack of support by church leaders

Interview with the leaders reveals that there is lack of support by the church leaders since they see the children's ministry as a place where the children are kept from disturbing the adults during the church service and so they do not see the need to give them any support. They sometimes request for support from the leaders but they have never given a hearing ears to their request. They also lamented that: Sometimes this non-biblical view of children leads church leaders to think of children's ministry as 'babysitting', so adults can get on with "real church". Some believe that children cannot be truly born again or serve God.

3.5.5 There is often a Lack of Resources for Children's Ministry

According to the leaders since they were assigned the responsibility for children's ministry and they started working, they have been serving on the children's ministry as leaders for the past five years and are still working with the old materials that they were given at the start of their work. They also stated that, the technological equipments that make the children's ministry interesting are not provided and current books are not also provided so they lack the necessary resources and this makes their work difficult.

3.5.6 Lack of training.

Leaders who have outstanding gifts and a real aptitude for children's ministry needs training and retraining and even "natural-born" workers benefit from training and encouragement. "But such activities are not organized for us and we are always working with our old ideas which to us do not promote the interest of the children."²¹

3.5.7 Lack of motivation

Most of the children's ministry leaders are not motivated and their efforts are not commended. Leaders of the children's ministry are not given any form of motivation either verbal or material. It always becomes a challenge when one's effort is not appreciated and the person needs to be motivated and that motivation is not forthcoming.

3.6 Implications of the Leadership Challenges on the Growth of the Rural Children's Ministry

The children are not able to understand well what they are supposed to and are not able to rehearse or practice what is entailed in the content they are to practice since the leaders they are not educated enough to teach them well for them to understand.

In most churches, after people have been entrusted with children ministry responsibilities are not giving the needed support to carry on with their work. When this happens, the children ministry leaders feel that even the church executives do not care about the children's ministry and hence they will also do the work anyhow. When this happens, the children's ministry does not grow well or its progress is retarded.

The material needed to build a strong children's ministry are sometimes not available. When this happens the leaders are not able to teach the children a lot because the materials available are limited and only the same lessons are taught over and over again

²¹ F. S. Mead, *Handbook of Denominations* (United States: Abingdon Press, 1965), 33.

and this makes the children narrow minded and they are not able to advance in terms of ideas and new knowledge.

The absence of training limits the children's ministry leaders to one way of teaching. When this happens children are taught only with the method that they are taught with over and over again and the leaders also lack the skills and knowledge needed in training the children with the new methods and curriculum that are available. This makes the children's ministry unattractive and does not make it grow well.

This chapter looked at the discussion of the main issues of the project work. It looked at: Background of the respondents qualification of children's ministry leaders, why the respondents serve on children's ministry, leadership challenges of children's ministry leaders and implications of leadership challenges on the growth of rural children's ministry.

CHAPTER FOUR

DATA ANALYSIS

4.1 Introduction

This study sought to ascertain leadership challenges and its implication on the growth of the children's ministry of the Prince of Peace Baptist Church, Asuofua in the Atwima Nwabiagya District in the Ashanti Region of Ghana. This chapter shows the analysis of the data collected as well as the discussion of the data based on the responses to the questionnaire distributed to respondents. The respondents are the children's ministry leaders of the Prince of Peace Baptist Church Asuofua.

Table 1: Gender of Respondents

Responses	Frequency	Percentage
Male	3	60.0
Female	2	40.0
Total	5	100.0

The gender of respondents is revealed in table1, that a majority of the respondents constituting 60% were males whereas the least number of the respondents constituting 40.0% were females.

Table 2: Age Range of Respondents

Responses	Frequency	Percentage
19-20years	2	40
Over 20 years	3	60
Total	5	100.0

From table 2 above the age group of respondents shows that a least number of the respondents constituting 40% were between 19-20 years whereas the mass number amongst the respondents were over 20years of age. This shows that the leaders of the children's are adults and also matured to know what they are suppose to do and how to handle them.

4.2 Leadership Challenges of Children's Ministry of Prince of Peace Baptist Church

Table 3: What is your highest qualification as a Children's ministry leader?

Responses	Frequency	Percentage
Degree	----	----
Diploma	1	20
Certificate	4	80
Total	5	100.0

From table 3 the highest qualification from the respondents as Children's ministry leaders reveals that, a large number of respondents representing 80.0% are WACE holders. One of the respondents is a diploma certificate holder.

Table 4: How often do you make requisitions for Children's ministry materials?

Responses	Frequency	Percentage
Weekly	4	80.0
Monthly	1	20.0
Once a year	-	---
Total	5	100.0

From Table 4 the responses to the question relating to how often the respondents make requisitions for funds for children’s ministry materials divulges that 80.0% of the respondents indicated weekly and 20.0% signified monthly whereas none indicated once a year. This means that, they make request for material to enable them work effectively every week.

Table 5: How often do you acquire Materials for Children’s ministry?

Responses	Frequency	Percentage
Daily	0	0.0
Weekly	0	0.0
Monthly	0	0.0
Once a year	5	100.0
Never	0	0.0
Total	5	100.0

From table 5, the intension was to find out the number of times the respondents acquire materials for the children’s ministry. All the five (5) respondents representing 100% indicated that they were able to acquire materials only once in every year for teaching the children.

Table 6: The time between requisition and the release of funds for acquiring Children’s ministry materials takes too long

Responses	Frequency	Percentage
Strongly agree	5	100.0
Agree	---	---
Disagree	---	---
Strongly disagree	---	---
Total	5	100.0

From table 6 above, the questionnaire sought to find out whether the time between requisition and the release of funds for acquiring children’s ministry materials for teaching is too long, and all the respondents constituting 100.0% indicated strongly agree, meaning it takes a long time before funds are released for the leaders of the children’s ministry to acquire the needed materials for their activities.

Table 7: Do the church leaders give financial and material support to the children’s ministry?

Responses	Frequency	Percentage
No	5	100.0
Yes	--	---
Total	5	100.0

From Table 7 the questionnaire sought to discover whether the church leaders give support to the children’s ministry. The responses were that all the five respondents representing 100.0% indicated that the church leaders do not give support in terms of money and materials to support the activities of the children’s ministry. Because of this they have been using the old materials and they are not able to take the children for excursions and field trips and this has negatively affected the growth of the children’s ministry and has made it unattractive.

Table 8: Which of the following methods do you use in teaching in the children’s ministry?

Responses	Frequency	Percentage
Demonstration	2	40.0
Lecture	2	40.0
Discussion	1	20.0
Total	5	100.0

In Table 8 the question relating to the methods used by respondents in teaching children reveals that 40.0% indicated that they use the demonstration and 40.0% use the lecture method. 20% indicated that they use Discussion method. Dotse suggests that it is not always easy to define good teaching practice. Teachers may appear to be well organized and efficient but this in itself will not guarantee that children learn. Because the materials are not available they are not able to use the discussion method which to them would have been the best method since with the available of the materials the children will be able to see what they are discussing and practice effectively.

Table 9: How often does the church organize leadership training for you?

Responses	Frequency	Percentage
Daily	0	0.0
Weekly	0	0.0
Monthly	0	0.0
Once a year	5	100.0
Never	0	0.0
Total	5	100.0

From Table 9, the question sought to determine whether the leadership of the church organizes training sessions for the leaders of the children’s ministry. The responses indicated that all the respondents answered once a year which means that leadership do not organize training for the leaders of the children’s ministry for them to be abreast with currents methods of handling the children’s ministry and this affects its growth because when the children are taught with one style they become bored over time and this do not help it to grow.

This chapter dealt with the presentation and analysis of preliminary and main data.

CHAPTER FIVE

SUMMARY, GENERAL CONCLUSION AND RECOMMENDATIONS

5.1 Summary of the Study

The purpose of this study is to assess the leadership challenges on the growth of the rural children's ministry of the Prince of Peace Baptist Church Asuofua in the Atwima Nwabiagya District. The study is also to examine the implication of such challenges on the rural children's ministry. The study was guided by research questions such as;

1. What is leadership?
2. What are leadership challenges leaders of children's ministry face in their leadership?
3. What are the implications of those challenges on the growth of the children's ministry of the Prince of Peace Baptist Church of Asuofua?

The literature reviewed touched on issues such as; Leadership, Church Growth, The rural ministry, Why work with children and Christian Leadership

Descriptive survey was the research design that was used for the study. The population for the study was made up of Children's ministry leaders of the Prince of Peace Baptist Church. In all, 6 respondents were used as a sample for the study. A questionnaire was used to gather data from the respondents. Interview schedule was also used to support the questionnaire

5.2 Summary of Major Findings

The study showed that when the leaders of the children's ministry make requisition for funds to purchase the needed materials to teach the children, it takes a long time before the funds are released for the purchase of those materials to teach the children.

Due to this, materials and equipments are acquired once in a year and not as and when they are needed. The time that it takes requested materials to be delivered does not auger well for the teaching and learning in the children's ministry. The availability of funds but difficulty in releasing it to acquire the needed materials makes it difficult to use some methods in teaching the children, like field trips, demonstration and hands-on experience. Therefore most of the teachers resort to the demonstration and lecture methods.

The study revealed that, the church leadership do not organize training for the children ministry leaders so they resort to the use of the ideas they get from their main leader who has also not under gone any training to abreast himself with the new approaches in teaching in the children's ministry. The implication is that, the children do not receive proper form of teaching and are made to undergo the old methods of teaching and doing things which affects their interest and makes them feel that even when they rush for their service, they will be taught the same thing and it kills their interest.

The study also reveals that, the leadership of the church does not support the activities of the children's ministry. The church leaders are interested in the activities of the adult membership and they do not show and give support to the leaders of the children's ministry since they see it as a way of keeping the children for the adults to have enough time for their services.

5.3 General Conclusion

The support from the church leadership is not encouraging. The attention given to children's ministry is also not encouraging. The church leadership, most of the times, feel reluctant in supporting the children's ministry in terms of provision of funds and materials.

Leadership of the children's ministry in the church is facing challenges. These include organization of leadership training for the leaders, funds and materials for children's ministry. The late release of funds makes it difficult to use some methods in teaching, like field trips, discussion and hands-on experience. Therefore most of the teachers resort to the demonstration and lecture methods of teaching.

5.4 Recommendations

The study therefore makes the following recommendations;

- i. Church leaders should be made to understand the importance of children's ministry to the church, community and to the nation at large
- ii. Church leaders should set aside funds purposely for acquiring materials for the children's ministry.
- iii. Church leaders should organize leadership training for the children's ministry leaders to make them keep up with current issues.
- iv. Funds should be released on time to enable the children's ministry leaders to acquire the needed materials for their activities.

5.5 Suggestions for Further Studies

The study was to assess the leadership challenges and its implication on the growth of rural children's ministry. A study could be organized to look at the impact of failed children's ministry on the growth of the church.

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Mary Owusu, (Prince of Peace Baptist Church), 7th June, 2015.

Nana AmaSerwaa (Obaapanin, Asuofua), 28thMay, 2015.

Pastor Charles Domfeh, (Prince of Peace Baptist Church), 17th May, 2015

Pastor Charles Domfeh, (Prince of Peace Baptist Church), 7th June, 2015.

APPENDIX I

QUESTIONNAIRE FOR CHILDREN'S MINISTRY LEADERS

This study is being conducted on “Leadership Challenges and its Implications for the Growth of Rural Children Ministry: A Case Study of Prince of Peace Baptist Church Asuofua, Atwima Nwabiagya District”. Kindly complete this questionnaire as frankly as possible. You are assured that your identity and responses will be treated confidentially.

Thank you.

Please, kindly read the following questionnaire and respond to each and every item honestly.

A: Personal Data

Put a tick (✓) against your answer.

1. Sex:

Male

Female

2. Age?

a) 16 years

b) 16 - 18 years

c) 19 - 20 years

d) Over 20 years

Leadership Challenges

1. What is your highest qualification as a leader of the Children's ministry?

- a) Degree []
- b) Diploma []
- c) Certificate []
- d) Others specify)

3. How often do you make requisitions for funds for materials for the Children's ministry?

- a) Daily []
- b) Weekly []
- c) Monthly []
- d) Once a year []
- e) Never []

4. How often do you acquire materials you requisition for Children's ministry?

- a) Daily []
- b) Weekly []
- c) Once a monthly []
- d) Once a year []
- e) Never []

5. The Church leadership give maximum support to the leaders of the children's ministry.

- a) Strongly agree []
- b) Agree []
- c) Disagree []
- d) Strongly disagree []

7. Which of the following methods do you use in teaching Children?

a) Field trips []

b) Demonstration []

c) Hands-on experience []

d) Discussion []

8. How often does the church organize leadership training for you?

a) Daily []

b) Weekly []

c) Once a monthly []

d) Once a year []

APPENDIX II

INTERVIEW SCHEDULE FOR PRINCE OF PEACE BAPTIST CHURCH

CHILDREN'S MINISTRY LEADERS

This study is being conducted on “Leadership Challenges and its Implications for the Growth of Rural Children Ministry: A Case Study of Prince of Peace Baptist Church Asuofua, Atwima Nwabiagya District.” Kindly answer these questions as frankly as possible. You are assured that your identity and responses will be treated confidentially.

1. What are the challenges of the prince of peace Baptist church?
2. What are the reasons why you serve in children's ministry?
3. What Leadership challenges do you face as children's ministry leaders?
4. What are the implications of the leadership challenges on the growth of your children's ministry?