

CHRISTIAN SERVICE UNIVERSITY COLLEGE

FACULTY OF HUMANITIES

**ASSESSING THE ROLE OF LAY LEADERSHIP IN THE CHURCH OF
PENTECOST, PARKOSO LOCAL**

PROJECT WORK

(LONG ESSAY)

AGYEI TABI BOSSMAN

DEPARTMENT OF THEOLOGY

JUNE, 2019

**ASSESSING THE ROLE OF LAY LEADERSHIP IN THE CHURCH OF
PENTECOST, PARKOSO LOCAL**

BY

AGYEI TABI BOSSMAN

(10002572)

**A LONG ESSAY SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY
COLLEGE, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR
THE AWARD OF THE DEGREE OF BACHELOR OF ARTS IN THEOLOGY
WITH ADMINISTRATION.**

DEPARTMENT OF THEOLOGY

JUNE, 2019

DECLARATION

I, Agyei Tabi Bossman, do hereby declare that this project work report is the result of my own original research except for sections of which references have been duly made and to the best of my knowledge no part of it has been presented to this University College or any other institution for the award of a degree.

Sign:
Agyei Tabi Bossman
(Student)

Date:

Sign:
Dr. S. B. Adubofuor
(Supervisor)

Date:

Sign:
Dr. S. B. Adubofuor
(Head of Department Theology)

Date:

DEDICATION

I dedicate this work to my Lord and Personal Savior, Jesus Christ of Nazareth. My beautiful wife Irene Odei Boadu- Appiah and my lovely children Isaiah Asare Agyei, Stephen Boadu- Appiah Agyei and Emmanuela Awuradeye Dufie Agyei. My parents Mr. Asare Boadu and Madam Georgina Danquah and all my siblings.

ACKNOWLEDGEMENTS

I want to say a very big thank you to the Lord God Almighty, the creator and giver of life for everything He has done in my life. It is by his endless love and grace that has brought me this far. I'm grateful Lord.

Secondly, I wish to thank my supervisor Dr. Samuel Brefo Adubofour for making time to meet me anytime I needed to see him.

To my lovely wife, Irene Odei Boadu-Appiah for the immense role she played in making this work successful. Thanks so much dear, for getting my back at all times.

Many are the people who walk in and out of one's life but it is only true friends who leave behind their footprints. By this, I am grateful to all the wonderful friends I made at school especially Ebenezer Ohemeng, Nimako Kwaku, Isaac Osei Bonsu, Pastor Emmanuel Kofi Badu and Maxwell Ohemeng. May God richly bless you. To Mrs. Anastasia Boateng for allowing herself to be used by God to be there for me anytime I called on her. Mama, as I affectionately call her, God richly bless you.

Finally, I say a big thank you to my family, for all the love they keep showering on me and to everyone else who contributed in one way or the other to the success of this project work.

TABLE OF CONTENTS

Contents	Pages
DECLARATION	i
DEDICATION	ii
ACKNOWLEDGEMENT	iii
TABLE OF CONTENT	iv
CHAPTER ONE: GENERAL INTRODUCTION	1
1.1 Background to the Study... ..	2
1.2 Statement of the Problem... ..	4
1.3 Research Questions... ..	5
1.4 Aim and Objectives of the Study... ..	5
1.5 Scope and Focus of the Study	5
1.6 Research Methodology	6
<i>1.6.1 Method of Data Collection...</i>	6
<i>1.6.1.1 Primary Source</i>	7
<i>1.6.1.2 Secondary Source</i>	7
<i>1.6.2 Sample Techniques...</i>	7
<i>1.6.3 Data Analysis...</i>	7
1.7 Literature Review... ..	8
<i>1.7.1 Background History of Lay Leaders...</i>	8
<i>1.7.2 The Origin of Tent-Making Ministry...</i>	11
1.8 Significance of the Study... ..	12
1.9 Organization of the Chapters	13
1.10 Definition of Terms	13

CHAPTER TWO: THE BACKGROUND HISTORY OF PARKOSO LOCAL, CHURCH OF PENTECOST AND LAY LEADERSHIP	...	...	...	...	...	...	...	...	14
2.1 Introduction...	...	...	...	...	...	...	...	...	14
2.2 Brief History of the Church of Pentecost	...	...	...	...	...	...	...	...	14
2.3 Apostle Peter Newman Anim	...	...	...	...	...	...	...	...	18
2.4 Mrs. Christiana Obo	...	...	...	...	...	...	...	...	20
2.5 History of the Church of Pentecost, Parkoso Local	...	...	...	...	...	...	...	...	23
CHAPTER THREE: ROLE OF LAY LEADERS IN THE CHURCH OF PENTECOST PARKOSO LOCAL	...	...	...	...	...	...	...	...	25
3.1 Introduction...	...	...	...	...	...	...	...	...	25
3.2 Visitation	...	...	...	...	...	...	...	...	25
3.3 Maintenance of Church Discipline	...	...	...	...	...	...	...	...	26
3.4 Burial of Deceased Members	...	...	...	...	...	...	...	...	28
3.5 Tithes and Offerings	...	...	...	...	...	...	...	...	29
3.6 Leading the Church in Prayer	...	...	...	...	...	...	...	...	29
3.6.1 Preaching	...	...	...	...	...	...	...	...	29
CHAPTER FOUR: ASSESSING THE ROLE LAY LEADERS PLAY IN PARKOSO LOCAL	...	...	...	...	...	...	...	...	31
4.1 Introduction...	...	...	...	...	...	...	...	...	31
4.2 Visitation...	...	...	...	...	...	...	...	...	31
4.3 Maintenance of Church Discipline	...	...	...	...	...	...	...	...	32
4.4 Elders Breaking out from the Church	...	...	...	...	...	...	...	...	33
4.5 Burial of Deceased Members	...	...	...	...	...	...	...	...	33
4.6 Tithes and Offerings	...	...	...	...	...	...	...	...	33
4.7 Leading the Church in Prayer	...	...	...	...	...	...	...	...	33
4.8 Preaching	...	...	...	...	...	...	...	...	34
4.9 Conclusion...	...	...	...	...	...	...	...	...	34

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS	...	...	...	...	...	...	...	35
5.1 Summary ...	...	...	...	...	...	...	...	35
5.2 Conclusion	...	...	...	...	...	...	...	35
5.3 Recommendations...	...	...	...	...	...	...	...	36
BIBLIOGRAPHY	...	...	...	...	...	...	...	38
APPENDIX	...	...	...	...	...	...	...	41

CHAPTER ONE

GENERAL INTRODUCTION

One key purpose of Christianity is to work for the Lord by leading and winning souls for Him. It is therefore necessary to have qualified people to lead the church in doing this and this is where church leaders come in. Although every church has a pastor, it also has lay leaders who assist in doing this and more since God's church is not for Pastor's alone but for every believer.

Pastor J.K Agoba in his compilation of the duties and responsibilities of officers, procedures for their calling, review and appointment, he states:

“Elders, Deacons and deaconesses are very important leaders in The Church of Pentecost. The role of their dedicated contributions over the years to the growth and development of the church cannot be underestimated. It is therefore necessary to pay careful attention to this category of leadership in order to maximize their effectiveness in the various areas of responsibility. Officers are called to serve a need or particular purpose in God's church; in the calling of the first deacons in Acts 6, and in 1 Timothy 3 and Titus 1, there are basic qualifications which should be considered before proposing anyone for calling to serve as an officer; it is by God's unmerited favour that one is counted worthy to serve as officer, so such callings should not lead to boasting and schisms in the body of Christ.”¹

Pastor J.K Agoba was emphasizing the role and how effective lay leaders are in the Church of Pentecost and their immense contribution to the growth and development of the church. The researcher therefore wishes to assess the role of lay leaders in the church of Pentecost Parkoso local. It will also seek to indicate if the words of Pastor Agoba has a bearing on the outcome of this project.

¹ The Church of Pentecost, *Ministers and Lay Leaders* (Lay Leadership Manual, 2015), 40.

1.1 Background to the Study

According to John C. Maxwell, “Everything rises and falls on leadership. Once a leader has been directing an organization (or church) for two years or more, the personality, atmosphere, and problems of that organization are a result of his leadership. When you see him, you see the organization.”²

The biblical role of lay leaders is evident in Acts 6:1-6. In this chapter, the apostles were devoted ‘to prayer and to the ministry of the word’ since this was their primary calling. Seven men were chosen to handle more practical matters in order to allow the apostles the freedom to continue with their work. Aside these assigned roles, some were gifted and could perform other duties. As seen in the Bible, Stephen and Philip were deacons and gifted preachers. Just as in our days, pastors need helping hands to enable them perform their roles effectively.

1 Thessalonians 2:9 helps throw more light on the fact that, Apostle Paul was a lay leader who was never a burden to anyone and the church. Paul writes: “Surely you remember, our brothers and sisters, how we worked and toiled. We worked day and night so that we would not be any trouble to you as we preached to you the good news from God.” (Good News Bible).

The Methodist Church Ghana practices lay leadership. The life and services of laity in the Methodist Church dates far back as 1st October, 1831 where some of the pioneer lay leaders like Joseph Smith, William De-Graft, Peter Brown and their companions held their first meeting at Cape Coast on 1st October, 1831. They came to an agreement that the word of God was the best rule for Christian living.³ The Constitution of the Church states; “The aim of the Methodist Diaconal Order shall be to assist the ordained minister in giving pastoral care, professional assistance and

² John C. Maxwell, *The Power of Leadership* (Nigeria: Joint Heirs Publications Ltd., 2001), 37.

³ The Lay Movement Council at 60, *Celebrating the Lives and Contributions of our Past and Present Lay Stalwarts* (The Methodist Church Ghana, 2010), 72.

spiritual encouragement to persons in need of such services. It is expected that the order would encourage the giving of such services by all members of the church.”⁴

Just as indicated above, the Presbyterian Church of Ghana also has lay leaders. The Presbyterian Church of Ghana’s Constitution states:

“The Church shall train and consecrate lay persons as catechists and assign them their charge. The catechist shall primarily be responsible to the Minister-in-charge if any, and to the District Minister in the absence of a Minister-in-charge; preside over the Congregational Session in the absence of a Minister; undertake the preparation of candidates for baptism and confirmation as assigned by the Minister; and perform any other functions that may be assigned by the Minister-in-Charge and/or the District Minister.”⁵

Here, the Presbyterian Church of Ghana also add to the churches’ that recognize and practice Lay Leadership Ministry. The church also believes in training people to hold offices. These persons are to help the pastor in charge in rendering his duties. Since catechists are to be responsible to ministers, they perform roles that are assigned to them. This goes ahead to mean that a catechist is to be in charge in the absence of a pastor.

In the Church of Pentecost, lay leaders also have assigned responsibilities as well.

“Elders are responsible for leading the Church in prayer and for teaching the Word of God. They are ‘custodians of faith’, that is, they guard jealously, the fundamental doctrines of the Church, in order that no unscriptural teachings may be passed on by others to the saints; deacons are responsible for keeping and marking the Church Register. Anyone absent for more than twice among the women is to be reported to the responsible Deaconess. Anyone absent for more than twice among the men is to be reported to the Elders; Deaconesses are responsible for visiting, especially the sisters, and taking every opportunity to visit the sick, backsliders. A Presiding Elder is the one, while being himself actively engaged in fulfilling his duties of Elder,

⁴ The Constitution and Standing Orders of the Methodist Church Ghana, “Authority of the Conference of the Methodist church Ghana” Revised edition (2000), 4.

⁵ The Constitution of the Presbyterian Church of Ghana, Revised Edition (Accra: Waterville Publishing House, 2016), 15, 16.

chair at Church services, open-air meetings, tarry meetings, and presbytery meetings in the absence of the Minister.”⁶

The above mentioned quote highlights the duties and responsibilities of elders in the church. Being custodians of faith, they are to ensure that sermons given at church are scriptural. Aside elders, the duties and responsibilities of deacons and deaconesses are also mentioned here.

It is against this background that the researcher seeks to assess the role of lay leaders in the Church of Pentecost, Parkoso local, to determine if they are doing what is expected of them.

1.2 Statement of the Problem

When roles are assigned to people, there is the need for assessment to determine if those roles are well performed or not. The Church of Pentecost has now increased their congregational members’ growth to over one million which makes the church, one of the largest growing churches in Ghana. Even though the church is growing, there are issues that are of concern and need to be addressed. Some of the issues confronting the church of Pentecost, are lay leaders who are breaking out from the church to establish their own churches; Some lay leaders steal from the church due to the fact that, they are unpaid officers. Others are bitter because the church now has age limit in the selection of ordained ministers for the church. Some changes by the Church for example, the exposure of women's hair and the wearing of trousers that were prohibited are now permitted. Although there are Pastors in the church, they are not seen doing much. The church is therefore ran by these officers.

⁶ The Church of Pentecost, *Ministers and Lay Leaders*, 41, 42.

1.3 Research Questions

The study attempts to find answers to the following main questions;

What is lay leadership ministry in the Church of Pentecost Parkoso local?

Secondary Research Questions

Aside this main question, the following questions would also be answered;

1. What is the background history of Parkoso local?
2. What is the effectiveness of lay leadership ministry in the Church of Pentecost, Parkoso local?

1.4 Aim and Objectives of the Study

The study aims at assessing the role play by lay leadership ministry in the Church of Pentecost Parkoso local by considering ways through which some issues confronting the local Church can be curbed.

Objective of the Study

In view of my research problem, this exercise will have this main objective;

To assess the role of lay leadership ministry in the Church of Pentecost Parkoso local.

Secondary Objectives

1. To know the role lay leaders played in contributing to the development in the Church of Pentecost, Parkoso local.
2. To know how effective lay leaders are in the Church of Pentecost, Parkoso local.

1.5 Scope and Focus of the Study

The researcher seeks to examine and limit himself to the role of lay leadership ministry in the Church of Pentecost, by considering what the bible also say about this

office. It will also consider the views of some scholars who have undertaken similar projects, and have bearing on this work.

1.6 Research Methodology

Research methodology relates to the general methodological approach (qualitative or quantitative) and the specific research design or paradigm adopted for the entire study.⁷

Qualitative research is a type of scientific research that consist of an investigation that seeks answers to a question, systematically uses a predefined set of procedures to answer the question, collect evidence, produces findings that were not determined in advance, and produces findings that are applicable beyond the immediate boundaries of the study.⁸

The study will use in-depth interviews, questionnaires, direct observation and document analysis. By so doing, the researcher seeks to employ qualitative research methods considering the nature of research problem.

1.6.1 Methods of Data Collection

Some of the approaches to qualitative research design that the researcher will use is phenomenological approach. ‘Phenomenological approach involves trying to understand the essence of a phenomenon by examining the views of people who have experienced that phenomenon.’⁹

Two main sources were employed in gathering data so far as this study was concerned. These are primary and secondary sources.

⁷ Christian Service University College, Kumasi; Department of Theology: Research Writing Manual for Project Work & Dissertation. Revised Edition (2019), 12.

⁸ B.G. Glaser & A.C Strauss, *The Discovery of Grounded Theory: Strategies for Qualitative Research* (New York: Aldine, 1967), 34.

⁹ G.J. Donalek, “Demystifying nursing research: Phenomenology as a Qualitative Research Method,” *Urologic Nursing* 24 (2004): 516-7.

1.6.1.1 Primary Source

The primary had to do with administering of questionnaires to gather information, interview, and participant observation. The research demanded that people were spoken to and their views collected. In view of this, questionnaires would be issued to some lay leaders and some members of the congregation as well. The researcher will also interview people.

1.6.1.2 Secondary Source

The secondary source included books, journals, and articles. The researcher believed that many scholars may have done similar studies like this. It was therefore relevant to have their views and review to give a bearing and focus of the study at hand.

1.6.2 Sample Techniques

Looking at the nature of the research question, the target group will be lay leaders. The researcher will adopt the simple random sampling by considering those leaders who are very active in the running of the church. Considering the geographical location of the local church, and the educational background of most of the congregation and for that matter officers, the researcher will read out the questions to some of the leaders, explain it to them in a local dialect, seek answers and have their answers written down. This is because most of the lay leaders are not educated. In all, six officers and sixteen members will be used for this project.

1.6.3 Data Analysis

The word data according to the Longman contemporary English Dictionary means information or facts that can be stored and used.¹⁰ It deals with careful inspection, cleaning, transforming the information collected to help the researcher arrive at a place where the research can solve a problem. Information gathered on the field will

¹⁰Pearson, *Longman: Longman Dictionary of Contemporary English* (New Edition) (Nimrod UK: GCC Press, 2005), 397.

therefore be analyzed so as to achieve the set goals. This will be done by compiling the different views of the people who administered the questionnaires. What they think about the subject matter would be considered and conclusion will be drawn on it. The findings will help the researcher make recommendations.

1.7 Literature Review

The introductory part of this work dealt with background of the study, statement of the problem, research questions, aim and objectives of the study, research methodology, method of data collection and data analysis. It will be of much importance if we consider the views and opinions of other writers who have undertaken similar assignments since it may have a bearing on our study. By doing this, it will help give our study a sense of direction and focus.

In line with this, the study will assess the views of other scholars under these headings; background history of lay leaders, origin of tent ministry, and the importance of lay leaders in churches.

1.7.1 Background History of Lay Leaders

In the bible, the Old Testament to be precise, elders were men of age, of experience and authority. Sometimes great men are not always wise, and so if younger men are, they are made to serve instead. (Ecclesiastes 4:13; Ps 119:99). Elders were involved in every area of the national and spiritual life of Israel which was God's Church, God's Kingdom, and that can therefore be expected of God's appointed leaders. (Acts 14:23; 20:17, Titus 1:5)

In some churches Elders and Deacons are referred to as Officers, lay leaders, tent-makers, diaconal order, laity. In the New Testament "the word 'elder' stands for the

ministry of watching over, guiding, feeding, ruling, teaching and exercising protective care over the sheep by God's appointed leaders."¹¹

The following scriptures are very relevant in the calling of Lay Leaders: Acts 6; 1-7; 1 Tim. 3; 1; Titus 1; 5-9, 1 Cor. 1; 26-29. Elders and deacons are called to serve a need or particular purpose in God's church. In the calling of the first deacons in Acts 6, and in 1 Timothy 3 and Titus 1, there are basic qualifications which should be considered before proposing anyone for calling to serve as a lay leader.

The above mentioned quotes give the qualities that a person should possess before having the nod to serve as a lay leader in the church. A leader in a church must be a role model for members in the church to emulate. Therefore such a person must strive to have an upright character.

'Lay ministry is a new category of service in the church. It has always been the case, that ministry and service in the church belonged mainly to the clergy and the religious and that the lay people have very little part in it'.¹²

"In the Lighthouse Chapel International, the founder and leader of the church also have something to say about the importance of laity. Bishop Dag Heward-Mills said, that though he oversaw a hundred churches and several thousand people at the Lighthouse Cathedral, they currently have only seven full-time pastors on staff worldwide. He said they had over two hundred pastors and trainee pastors within the ministry. Ninety-five percent of them were unpaid lay people'. It is not possible to pay salaries and rent an unlimited number of houses for the staff of the ministry. Full-time staff are limited in the number and the amount of work that can be done. The use of lay people is the secret to unlimited expansion of the church."¹³

¹¹The Church of Pentecost, *Ministers and Lay Leaders*, 40.

¹² Rev.fr. Romeo Bouenaobra (DLC Divefor), *History and Development of the Ministry of Lay Liturgical Ministers*

¹³ D. Heward-Mills, *Lay People and the Ministry* (London: Parchment House, 2007), 1.

From Bishop Dag Heward-Mills view, it is an undeniable fact that he has endorsed and accepted the laity as an important body in church ministry. This also adds value to the research since it gives focus and direction to the work at hand.

“It is the duty of the lay leader to work with the head Pastor so as to fulfil the mission and vision of the congregation. Such a leader should be a growing Christian who understands that everyone has spiritual gifts and experiences that are vital to the body of Christ.”¹⁴

This person must possess one or more of these spiritual gifts; compassion, discernment, faith, helping, leadership and servant hood. “It is important for a lay leader to humble himself and to listen well and communicate with people of all ages. This person should show evidence of working well with both clergy and laity and with various teams and task groups.”¹⁵

The Church of Pentecost subscribes to the system of engaging a section of its congregation to hold different offices. “One key duty of the lay leader in a local church is to connect the people of the church, the leadership of the church and the local community. The lay leader represents the laity and provides crucial insight into the wider community’s needs. In the other direction, the lay leader helps to engage the people in the church’s ministries.”¹⁶

“An effective lay leader must function as role model of the Christian discipleship and faith lived out in the church and in daily lives. An effective lay leader works with pastor(s) to fulfil the mission and vision of the congregation.”¹⁷

¹⁴ R.S. Norman, *Is Polity Important? Perspective on Church Government 5 Views* (Nashville, Tennessee: Broadman & Holman Publishers, 2004), 1-23.

¹⁵ Study Guidelines for Leading your Congregation, 2017-2020; Lay Leader/Lay Member (Cokesbury, 2016)

¹⁶ The Church of Pentecost, *Ministers and Lay Leaders Manual*, 40.

¹⁷ The Central Texas Conference of the United Methodist Church, *Lay Leader Handbook*, 2017.

Christianity is an action driven adventure of faith, where each person is required to build one another up, and cooperatively do the work that Christ gives us. It is therefore not an individual organization that needs only one person to work, on the contrary, it is a team work and all hands must be on deck at all times. Since every church is manned by a Head Pastor, some Christians expect the pastors to do everything while they look on doing nothing. Although some people see it as normal, others also believe in division of labour and sees it right to have other members of the church play vital roles.

1.7.2 The Origin of Tent-Making Ministry

Tent-making is a term used to refer to Christians who have means of livelihood and at the same work at church. Such people have a career to engage in Christian Ministry. Tent makers are missionaries who work full time to support themselves instead of taking salary from the church or mission organization. Tent making has its root in the Bible. The Apostle Paul was a tent maker because he was a trader. He therefore relied on his trade to support himself in Corinth. Acts 20:33-34 states, “Although Paul worked full time planting churches, and preaching the gospel, he made it a point to support whenever possible, and he did so by his chosen trade of tent making. He later told the elders in Ephesus, ‘I have not collected anyone’s silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions.’”

In Lighthouse chapel international, “tent-making ministers are called lay ministers. Bishop Heward Mills defines a lay person or minister as someone who maintains his or her spirit.”¹⁸

¹⁸ D. Heward-Mills, *The Tent Ministry* (Ellinting: Lux Verbi BM LTD, 2008), 4.

Bishop Heward-Mills remarked that “he has many medical doctors, specialists, lecturers, architects and engineers, who are all serving the church as lay pastors.”¹⁹

Tent making is a time-proven and biblical tool, adopted by the Apostle Paul, the first missionary to integrate secular work and ministry which Lighthouse Chapel International has adopted in growing its church over the years.

In the Church of Pentecost, there are “Elders who are specialists in their chosen fields of endeavor and are of proven pastoral ability and have not attained the age of 65 years. Such people may be called into the ministry as ‘TENT-MAKING’ MINISTERS on the recommendation of the Executive Council, provided that in all such cases they be approved by the General Council.”²⁰

This goes ahead to buttress the fact that the church of Pentecost also practices tent making as well as other churches.

Although this system exists, I strongly disagree with it. This is because just as every coin has two sides, tent- making has its advantages and disadvantages. The system is advantageous because it saves cost. It doesn’t put the financial burden of leaders on the church. The disadvantage is that it doesn’t permit Pastors to concentrate fully on their calling. Working for oneself and at the same time the church is time constraining. Once a while the leader would have to make a choice to attend to personal work or to that of the church.

1.8 Significance of the Study

By this project, the researcher wishes to draw the attention of the church on the importance of these officers. Sometimes people tend to overlook very important issues due to one reason or another. The finding of this work will also alert the mother

¹⁹ Heward-Mills, *Lay People and the Ministry*, 3.

²⁰ The Church of Pentecost, *Constitution* (Accra: General Council of the Church of Pentecost, 2010), 5.

church on issues that boggle the minds of its lay leaders and some members since the voice of the people, is the voice of the Lord.

1.9 Organization of the Chapters

Chapter one will deal with the general overview of the study; Background of the study, statement of the problem, research questions, objectives of the study, scope and focus of the study, research methodology, methods of data collection, sample techniques, data analysis, literature review, significance of the study, definition of terms, and organization of the chapter or structure of the work. Chapter two will deal with lay leadership in general: the history of the Church of Pentecost in relation to lay leadership and the history of Parkoso local. Chapter three will deal with presentation of findings or data collected. Chapter four will deal with the interpretation and analysis of findings and its benefits to the church. Chapter five will deal with the summary of the study, conclusion and recommendations.

1.10 Definition of Terms

Leadership- the ability of one person to influence groups' objectives (E.A. Among Rev.).

Lay leader- someone in Christian churches who is not a priest but who has been given the authority to lead a religious service and preach.

Ministry- to serve God and humanity of faith and believers.

Phenomenological Approach- involves trying to understand the essence of a phenomenon by examining the views of people who have experienced that phenomenon. It examines human experience through the descriptions provided by the people involved. Dr. Peter White.

CHAPTER TWO

THE BACKGROUND HISTORY OF PARKOSO LOCAL, CHURCH OF PENTECOST AND LAY LEADERSHIP

2.1 Introduction

This chapter will consider the history of the Church of Pentecost and the role played by Apostle Peter N. Anim, and Mrs. Christiana Obo in its establishment. Additionally, the history of the Church of Pentecost, Parkoso Local will also be considered as well as its geographical location.

2.2 Brief History of the Church of Pentecost

The Church of Pentecost had very humble beginnings dating back to the ministry of Rev. James Mckeown which started in 1937 and which led to the establishment of the Gold Coast Apostolic Church in 1953.²¹ The founder of the church is an Irish missionary named Rev. James Mckeown from the UK Apostolic church.

Mckeown was exposed to Pentecostalism at a very tender age when his parents, who used to be Presbyterians joined Elim Pentecostal Church. He got converted at age nineteen and was baptized by one George Jeffery in Ballymena.²²

He got married and the couple decided to settle in Glasgow where they worshipped with the Apostolic Church since there was no branch of the Elim Pentecostal Church there and they also found that the two churches had common characteristics.²³

A prophesy came forth in 1935 at a General Convention of the Apostolic Church that the Mckeowns should go as missionaries to West Africa. The Mckeowns responded to

²¹The Church of Pentecost, *Ministers and Lay Leaders*, 12.

²² The Church of Pentecost, *Ministers and Lay Leaders*, 12.

²³ The Church of Pentecost, *Ministers and Lay Leaders*, 12.

this call and arrived in the Gold Coast at Asamankese to be precise in the Eastern Region.²⁴

On his arrival at Gold Coast in Asamankese, he nurtured a group of believers of the Apostolic Faith at Asamankese who were led by one Peter Newman Anim, who were yearning and praying for the power and fruit of the Holy Spirit.²⁵

In May 1937, two months after his arrival, James Mckeown went down with Malaria and was taken to the European Hospital (now Ridge Hospital) in Accra.²⁶

After his recovery in ten (10) days, he went back to Asamankese where the leadership of the church had strong disagreement with him over his use of medication that by the end of 1937 at Christmas Convention held at Asamankese, the issue was discussed at a special presbytery meeting which led to a division.²⁷

This amounted to a fracas within the elders of the church since a section of them saw it as abominable to be cured through an orthodox way.²⁸

All told, he was dismissed from the church, and was left with nothing. Being a foreign missionary, he needed help from the indigenes of the community to be able to stay and to continue with his missionary work.²⁹

The church has always recognized lay leadership since it forms the bed rock of it. On receiving the news of James Mckeown's dismissal, the council of the Gold Coast

²⁴ The Church of Pentecost, *Ministers and Lay Leaders*, 12.

²⁵ The Church of Pentecost, *Ministers and Lay Leaders*, 13.

²⁶ The Church of Pentecost, *Ministers and Lay Leaders*, 13.

²⁷ The Church of Pentecost, *Ministers and Lay Leaders*, 13.

²⁸ The Church of Pentecost, *Ministers and Lay Leaders*, 13.

²⁹ The Church of Pentecost, *Constitution*, 5.

Church went into immediate action and convened an emergency meeting of Pastors and general deacons of the church, to discuss the issue.³⁰

According to a resolution passed after the meeting, the stand of Mckeown revealed him to be a man without faith and consequently the church could not work as partners with him. Some of the delegates, mostly from the Akroso group, refused to sign, but that led to a split in the church.³¹ This split led to Mckeown's becoming Apostolic Church, Gold Coast and the Anim group became Christ Apostolic Church.

Again, another split hit the Mckeown's Apostolic Church, Gold Coast where he was dismissed in Quadrennial General Council Meeting of the Apostolic Church in May, 1953, in UK, for inviting Dr. Thomas Wyatt (Latter Rain team) to the Gold Coast without prior approval of the UK Apostolic Church Executive, and eventually for refusing to affirm the church's constitutional amendment enacted during the council meeting which created separate Apostleship's for blacks and whites, considering them as discriminatory.³²

On receiving the news of James Mckeown's dismissal, the Council of the Gold Coast Church went into immediate action and convened an emergency meeting of pastors and general deacons of the Church, chaired by Ps. J.A.C. Anaman, then Acting Superintendent, to discuss the issue.³³

They gave their support to the stand taken by James Mckeown and invited him to return to the Gold Coast on the ticket of the Apostolic Church, Gold Coast.³⁴

³⁰ The Church of Pentecost, *Constitution*, 5.

³¹ The Church of Pentecost, *Constitution*, 5.

³² The Church of Pentecost, *Ministers and Lay Leaders*, 14.

³³ The Church of Pentecost, *Ministers and Lay Leaders*, 15.

³⁴ The Church of Pentecost, *Ministers and Lay Leaders*, 14.

The faction that refused to identify with Mckeown's secession continued to operate under the auspices of the UK body as the Apostolic Church of the Gold Coast (Ghana).³⁵

That is, in the year 1953, "the fallout in the relationships among Mckeown, Anim and the UK Apostolic Church had produced three main Apostolic churches in the Gold Coast: Apostle Anim's Christ Apostolic church; Pastor Mckeown's Gold Coast Apostolic Church; and the UK-related Apostolic Church of the Gold Coast."³⁶

After independence, the Gold Coast Apostolic Church changed its name to Ghana Apostolic Church, to reflect the change in the status of the country. In 1960, another crisis and conflict developed within Mckeown's Ghana Apostolic Church concerning the issue of African Chairmanship, and the unity of the two Apostolic Churches in the country.³⁷

The lawsuit between Mckeown and his former employers continued over the use of the name "Apostolic", custody of properties and related issues. "After a series of intractable conflicts and court cases, leading to interventions by the Ghana government, Mckeown's group finally adopted the name Church of Pentecost in August 1962."³⁸

The name of the church came into being after President Nkrumah had ruled that Mckeown should adopt a new name for his church, since two factions had a function on who to keep the mother name.³⁹

³⁵ The UK-affiliated Apostolic Church of the Gold Coast was granted limited autonomy by Britain in 1965, and full autonomy in 1985.

³⁶ The UK-affiliated Apostolic Church of the Gold Coast.

³⁷ The Church of Pentecost, *Ministers and Lay Leaders*, 16.

³⁸ Kwabena J. Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Africa Christian Press, 2005), 26.

³⁹ The Church of Pentecost, *Constitution*, 5.

The name “The Church of Pentecost” was adopted to replace Ghana Apostolic Church in August, 1962, after an extra-ordinary Church Council Meeting held in Kaneshie, Accra on 28th July, 1962.⁴⁰

“One thing that helped the church to gain root in the country was the role played by some members who were lay leaders. Sophia, the wife of Mckeown organized women, shared the word and prayed with them. It therefore took charity from these members to sustain the church.”⁴¹

2.3 Apostle Peter Newman Anim

The church of Pentecost is one of the churches that came into being with the help of Apostle Peter N. Anim through a collaboration with the British Apostolic missionaries James and Sophia McKeown.

Apostle Anim began a prayer group at Asamankese, a town located in the Eastern Region of Ghana. Apostle Anim was a Presbyterian at that time and had come to believe in healing of diseases through the sword of the spirit.⁴²

Being part of the faith tabernacle church, they were of the belief that God had the power to heal those who had faith in Him without resorting to medicine to get cured.

In 1921, Apostle Anim got healed from a chronic stomach ulcer and guinea worm disease. After Anim’s divine healing, the prayer group under him adopted the name Faith Tabernacle group and got affiliated to the USA based movement in the year 1992.⁴³

⁴⁰ The Church of Pentecost, *Constitution*, 5.

⁴¹ The Church of Pentecost, *Constitution*, 5.

⁴² Asamoah-Gyadu, *African Charismatics*, 24.

⁴³ Asamoah-Gyadu, *African Charismatics*, 24.

Through Anim's healing, the group had patronage from people. It therefore became eminent that the group established branches outside Asamankese. Since the Faith Tabernacle was not Pentecostal, it disregarded the speaking of tongues but believed in holiness and prayers to heal diseases.⁴⁴

Apostle Paul came under the influence of Pentecostalism after reading a magazine from the Apostolic Faith, a Pentecostal movement based in Portland, Oregon, USA. In 1930, the Anim led group established relationship with the USA based group and began using the name Apostolic Faith.⁴⁵

The Anim's group began using tongues in prayer after a woman gave a testimony that she received the gift of "speaking in tongues" while praying in the bush for her twin babies. After her testimony, the process of praying through tongues speaking came to stay, by becoming part of their regular prayer sessions and evangelistic campaigns.⁴⁶

As time went by, Apostle Anim established contacts with a Nigerian Pastor by name Odubanjo. Pastor Odubanjo was someone who had withdrawn from the Faith Tabernacle USA, and was looking forward to associate with the UK Apostolic church.⁴⁷

In September 1931, Anim and two members of his group had the chance to visit friends in Nigeria by joining some missionaries who were visiting Nigeria through Accra. By 1932, the UK based Apostolic Church had brought two of its missionaries to stay in Nigeria. One of them by name Pastor George Perfect visited the Anim group in Ghana and had left a legacy through healing.⁴⁸

⁴⁴ Asamoah-Gyadu, *African Charismatics*, 24.

⁴⁵ Asamoah-Gyadu, *African Charismatics*, 24.

⁴⁶ Asamoah-Gyadu, *African Charismatics*, 24.

⁴⁷ Asamoah-Gyadu, *African Charismatics*, 24.

⁴⁸ Asamoah-Gyadu, *African Charismatics*, 25.

Before pastor Perfect left England for Nigeria, a decision had been made to affiliate Anim's group with the UK Apostolic church in Bradford. The missionary's secretary of the apostolic church visited Ghana, precisely Asamankese to assess the Anim led group. This was in October 1936.⁴⁹

Based on his visit and as promised, James McKeown arrived in the then Gold Coast as the first missionary in the year 1937.⁵⁰

When McKeown arrived, the Anim group still held on to their belief of holding on to prayers as a way of healing. They believed that Christians should only look up to God for healing or else risk the chance of burning in hell fire. The group therefore felt betrayed when McKeown resorted to hospital treatment when he went down with severe malaria.⁵¹

After a series of never ending misunderstanding between the Anim group and McKeown, the two parted ways. This happened two years after McKeown had arrived in the country. Both parties went with a faction of the members. Those who stayed with Anim became a group known as Christ Apostolic Church.⁵²

2.4 Mrs. Christiana Obo

As history has it, James McKeown began evangelism in towns and the country side. It was during one of such meetings at Saltpond, (a small fishing community along the coast of Winneba) where he met an educated woman by name Mrs. Christiana Obo. Being into buying and selling of goods, she was a wealthy woman.⁵³

⁴⁹ Asamoah-Gyadu, *African Charismatics*, 25.

⁵⁰ Asamoah-Gyadu, *African Charismatics*, 25.

⁵¹ Asamoah-Gyadu, *African Charismatics*, 25.

⁵² Asamoah-Gyadu, *African Charismatics*, 25.

⁵³ Christine Leonard, *A Giant in Ghana* (London: Hodder & Stoughton, 1989), 42.

Mrs Obo was a UTC agent, which meant she was entitled to collect goods from this powerful trading company and sell them again, so she was quite wealthy.⁵⁴

On that fateful day of the fellowship, as she sat at the extreme back, she saw a very tall young man preaching. On hearing him, she felt happy since what she heard was quite different from anything she had ever heard. The next day, she closed her shop to attend so as not to miss it for anything in the world.⁵⁵

She arrived very early and sat in front where she was noticed by McKeown. While preaching, he felt God was working through some people even though he didn't know them. Mrs. Obo kept her gaze on McKeown as he preached. After the sermon, she walked up to James and told him that he had what she wanted. James therefore took her through the bible and she became convinced.⁵⁶

Being a member of the Methodist church and a leader, Mrs. Obo Wanted to leave and her pastor didn't know why. Since she attended McKeown's rally with him, she told him that being her Pastor, she had never heard him preach about the Holy Spirit as that man did about the Holy Spirit and that was the main reason why she was leaving.⁵⁷

Mrs. Obo had a daughter who was seventeen years old and was in school at Cape Coast when her mother wrote to her about her decision to leave the Methodist church with all their beautiful buildings to join a new group who did not have a place of fellowship. Eunice her daughter was amazed by the quick transformation in her life in

⁵⁴ Leonard, *A Giant in Ghana*, 42.

⁵⁵ Leonard, *A Giant in Ghana*, 42.

⁵⁶ Leonard, *A Giant in Ghana*, 42.

⁵⁷ Leonard, *A Giant in Ghana*, 43.

joining her mother in her small church and began speaking in tongues even before her mother did.⁵⁸

“Obo” means rock, and as time went by Mrs. Obo indeed became a solid rock in the church. In those days, wealthy women wore gold ear rings and other things made of gold with pride. To help, Mrs. Obo gave out all her jewelry to McKeown to sell so as to use the money to finance their penniless church.⁵⁹

Additionally, she conducted bible studies with the women in Saltpond and taught women all over Ghana how to pray and evangelize. She was the leader of the women’s movement when it was set up in 1938 until 1974.⁶⁰

This was due to the fact that the church was began with women. There were few men who were not prepared to lead.⁶¹

Mrs. Obo’s husband left her and remarried. Still at post, she travelled with McKeown everywhere she went as a translator. She later realized that people might have a wrong perception of her if she continued moving with McKeown. She then decided to get an interpreter for McKeown.⁶²

She travelled to Abura Dunkwa to talk to a Methodist school master to pick up that mantle but the Methodist church wouldn’t let go of the school master. She later heard of one J.A.C. Anaman and promised him that she would give all proceeds from her store to him, and so he agreed to work with McKeown as an interpreter.⁶³

The tiny church dedicated most of their meetings to prayer and there were lots of prophecies. Mrs. Obo welcomed women into her house to pray for several hours. This

⁵⁸ Leonard, *A Giant in Ghana*, 43.

⁵⁹ Leonard, *A Giant in Ghana*, 43.

⁶⁰ Leonard, *A Giant in Ghana*, 43.

⁶¹ Leonard, *A Giant in Ghana*, 43.

⁶² Leonard, *A Giant in Ghana*, 44.

⁶³ Leonard, *A Giant in Ghana*, 44.

practiced was continued for long period of time. The reason was to ask God to bring people to join them in fellowship. This she did with one Prudence Anaman on several occasions and in bushes.⁶⁴

These effort by these lay leaders, go ahead to confirm the fact that, the lay leadership ministry is a treasure in the church since they are always willing to go the extra mile to get things done in the church to the glory of God.”⁶⁵

2.5 History of the Church of Pentecost, Parkoso Local

Parkoso is a town in the Ashanti Region that falls under the Asokore Mampong Municipal. Travelling on the Accra Kumasi highway, there's a town called Aprade with its junction on the right hand side when travelling from Accra to Kumasi. Parkoso is the town next to Aprade. Indigenes of this town are mainly petty traders and farmers. The town is dominated by both Christians and Muslims and has a mosque and different churches as well.

The Church of Pentecost, Parkoso Assembly was established from Okyerekrom Assembly in 1993.

It all started by God's leading church when one Elder Poku came to the town and found that there was no church of Pentecost, so he therefore informed the then district Pastor, Achim Gyimah who is now an Apostle and a rally was held. The souls which were won became the nucleus of the church.⁶⁶

⁶⁴ Leonard, *A Giant in Ghana*, 44.

⁶⁵ The Church of Pentecost, *Vision 2018: Five-Year Vision for the Church* (2013), 20.

⁶⁶The Church of Pentecost, Parkoso Assembly: Commission of Church Building (2015) Brochure

Elder Poku led the Assembly for some time and left. After his departure, Elder Osei Hyeaman also came and led the assembly. He was assisted by Elder Arthur.⁶⁷

Elder Arkoful also came and led the Assembly for four (4) years, Elder Eckow Sam also came in after Elder Arkoful and led the Assembly for one (1) year. After his departure, Elder Philip Oppong also took the presiding ship seat and led the assembly from the year 2000 to 2007. During the reign of Elder Philip Oppong, the church was able to put up a temporal building but couldn't roof it.⁶⁸

Elder Bennet Adjei also took the presiding ship seat after Elder Philip Oppong and led the assembly from 2007 till now. During the time of Elder Bennet Adjei, the temporal structure was roofed.⁶⁹

Also, in the year 2015, somewhere in September, the church received an amount of thirty thousand Ghana Cedis (GH30, 000) as National Grant which was used to reconstruct the temporal building which is now a permanent building.”⁷⁰

Currently, the church has a total population of one hundred and ninety two (192) people, four elders, three deacons and three deaconesses as at the time this project was undertaken.⁷¹

From the history of the local in question, it's evident that the church was “built” by presiding elders. One elder leaves, and another takes over the mantle. That is what has sustained the church up till date.⁷²

⁶⁷ The Church of Pentecost, Parkoso Assembly.

⁶⁸ The Church of Pentecost, Parkoso Assembly.

⁶⁹ The Church of Pentecost, Parkoso Assembly.

⁷⁰ The Church of Pentecost, Parkoso Assembly.

⁷¹ The Church of Pentecost, Parkoso Assembly.

⁷² The Church of Pentecost, Parkoso Assembly.

CHAPTER THREE

ROLE OF LAY LEADERS IN THE CHURCH OF PENTECOST PARKOSO

LOCAL

3.1 Introduction

In this chapter, the researcher attempts to state the roles of lay leaders in the local by using questionnaires and interviews. Twenty questionnaires were issued to people. Out of this, sixteen responded representing eighty percent. Twenty people were also interviewed. Based on the outcome, the researcher tells the role of these officers under the following headings; visitation, maintenance of church discipline, burial of deceased members, tithes and offerings, leading the church in prayer, and preaching.

3.2 Visitation

Visitation is very key in the church of Pentecost. Lay leaders in the church are mandated to visit the sick and those members who are distressed and going through pain. They are to visit backsliders as well. This they are to do by knowing the names of all the members, know where they stay so as to be able to visit them from time to time.⁷³ One informer said he was excommunicated from the church for giving birth out of wedlock and so he stopped coming to church. The presiding elder called him, asked for where he stayed, and visited him at home. After the visit, he saw the need to start going back to church. After counselling, he has now married the lady and they are now active in the church.⁷⁴

⁷³ The Church of Pentecost, *Ministers and Lay Leaders*, 14.

⁷⁴ Respondent by an Informer, 12th May, 2019.

During the interview, a man, Richmond Atakorah said he had neither being called nor visited by any officer before. According to him, he nearly stopped going to church because he fell sick and no one from the church came by to visit him.⁷⁵

Another woman, Irene Boadu- A. said so far as she was concerned, officers in the church only visit when a member is on a sick bed and if a person loses a loved one. Aside these two scenarios, she doesn't see officers visiting members for whatever reason. She again added that the pastor rarely comes to the local. For a whole year, the pastor is seen about twice. If the boss himself isn't visiting members at church, then the leaders cannot be blamed that much for not visiting members.⁷⁶

One Asamoah Bediako said that so far as he was concerned, two elders are performing while the others are not doing anything. He mentioned that he knows of two women who were in hospitals, pregnant and had encountered complications. They, at different times in the hospitals were visited by elder Benneth who prayed for them and were able to deliver safely without going through caesarean sessions.⁷⁷

Although deacons are supposed to visit as well, according to Opanin Kwarteng Yiadom, an interviewee, none of them had ever visited him. He absented himself from church for some time when he lost his job.⁷⁸

3.3 Maintenance of Church Discipline

Lay leaders in the church are also entrusted with maintaining discipline in the church just as written in 1 Corinthians 6; 1-3, Titus 1; 3. They are to see to it that spiritual and moral discipline is kept in the Church. They help settle differences among the

⁷⁵ Interview with Richmond Atakorah, 9th June, 2019.

⁷⁶ Interview with Irene Boadu-Appiah, 9th June, 2019.

⁷⁷ Interview with Asamoah Bediako, 8th June, 2019.

⁷⁸ Interview with Opanin Kwarteng Yiadom, 9th June, 2019.

saints. They report the misconduct of sinning members to the minister, who then suspends unrepentant sinning members from membership as appropriate.⁷⁹

Grace, a church member, said a colleague Sunday school teacher became pregnant even though she was not married. The presiding elder called and suspended her at church one Sunday in the full glare of the congregation. She was asked not to set foot at Sunday school and she did just that. Grace added that she knows the elder did that as a way of cautioning the youth on illicit sexual affairs.⁸⁰

The church has set days in which they address grievances from people. There's a marriage committee which meet to address marital issues and so such dates are announced for members to avail themselves with whatever issues they may have. The committee also make time for pre-marital counselling and this takes six months. This account was given by an elderly woman by name Aunty Akosua Manu who attested to the fact that the elders in the church do their best at all times to ensure that members have peace and live problem free lives.⁸¹

A member, Michael Asante said the church had failed because to him, the youth in the church are indisciplined when it comes to dressing. He claimed that the ladies could wear anything, sometimes very tight and revealing. He added that he expected the deaconesses to call these ladies to order but no one cares.⁸²

An interviewee, Agya Kwabena said the church had lost its morality because he knows a married man who sleeps around with different women. This person in question sometimes leads activities in the church like fund raising. To him, he

⁷⁹The Church of Pentecost, *Ministers and Lay Leaders*, 42.

⁸⁰ Response to Questionnaire by Grace Oteng, 12th May, 2019.

⁸¹ Response to Questionnaire by Aunty Akosua Manu, 12th May, 2019.

⁸² Response to Questionnaire by Micheal Asante, 12th May 2019.

believes the church calls upon any one at all to stand before the congregation to perform and that is not right.⁸³

Another issue raised by Madam Emelia Asante from her answered questionnaire, she stated that,

“The youth come to church, drop their bags then go and stand outside and talk. While service is ongoing, you will see the youth outside, both boys and girls talking and laughing as if they are at a recreational centre. Meanwhile, there are always officers around and they say nothing to them. I know as members we can also add our voice but most of them listen only to the officers and since we are not, they listen to you and still stay outside while the service goes on.”⁸⁴

3.4 Burial of Deceased Members

Per the doctrine of the church, the pastor in charge is the one supposed to bury the dead in the church. In his absence, it is the duty of elders to bury deceased members.⁸⁵

Although no member has passed out for some time now, all sixteen members mentioned it was the Pastors duty to bury the dead and in the absence of the pastor, the elders do, precisely the presiding elder. That notwithstanding, there has been some few instances where the presiding elder has officiated and buried members who died in the local.

During the interview, a focused group indicated that aside the burial, the elders play key roles even in funerals. Members are made to contribute some amount of money for transport to convey well-wishers to funeral grounds and back.⁸⁶

⁸³ Interview with Stephen Kwabena (Agya Kwabena), 9th June, 2019.

⁸⁴ Response to Questionnaire by Madam Emelia Asante, 19th May, 2019.

⁸⁵ The Church of Pentecost, *Ministers and Lay Leaders*, 42.

⁸⁶ Interview with a focus group, 9th June, 2019.

3.5 Tithes and Offerings

Elders in the church and for that matter the local are to see to it that tithes, offerings and designated funds are paid to the right quarters on time.⁸⁷

One Akwasi Boakye said he only goes to church when he has money. He said “the local always has a way of collecting money from its members, today this, tomorrow that” and so if he doesn’t have money, he prefers to stay home. He said he feels shy if he doesn’t get up and walk to the offertory bowl.⁸⁸

3.6 Leading the Church in Prayer

Elders in the church have the responsibility of leading the church in prayer and preaching. Just as elders do, deacons and deaconesses may also be asked to lead prayer sessions. The officers ought to be proactive here.⁸⁹

“If there is one thing I like about this local, is its prayers. I don’t attend all night because my children are very young and I won’t be able to carry all three to the church but when it comes to Tuesday morning prayers, I try my best to attend. There, deacon Kumah is always there with presiding and the session is always wonderful. As for the other elders, I don’t remember seeing any of them there’, Mrs. Ofosuhene said.⁹⁰

3.6.1 Preaching

Lay leaders are also mandated to teach the word of God. The presiding elder has to ensure that messages preached at church are based on the doctrine of the church.⁹¹

On preaching, Asiamah Denteh administered a questionnaire and said he only sees the presiding elder preaching mostly. He was therefore wondering if he was the only one

⁸⁷The Church of Pentecost, *Ministers and Lay Leaders*, 42.

⁸⁸ Response to Questionnaire by Akwasi Boakye, 12th May, 2019.

⁸⁹The Church of Pentecost, *Ministers and Lay Leaders*, 41, 44.

⁹⁰ Response to Questionnaire by Mrs. Ofosuhene Janet, 12th May, 2019.

⁹¹ The Church of Pentecost, *Ministers and Lay Leaders*, 42.

mandated to do so. In view of this, he wonders what the local church would do in his absence.⁹²

Stephen Kwarteng also said he sometimes observe deacons and deacons preach only at evening service and never on Sundays. He had a problem with this because he believes the other elders are equally good and so why don't they involve themselves in the church's activity.⁹³

⁹² Response to Questionnaire by Asiamah Denteh, 12th May, 2019.

⁹³ Response to Questionnaire by Stephen Kwarteng, 12th May, 2019.

CHAPTER FOUR

ASSESSING THE ROLE LAY LEADERS PLAY IN PARKOSO LOCAL

4.1 Introduction

In the previous chapter, the researcher presented the data collected from both lay leaders in the church and some members through the use of interview and questionnaires. In this chapter, the researcher attempts to assess the roles of these lay leaders through visitation, maintenance of church discipline, burial of deceased members, tithe and offering, leading the church in prayer, preaching and conclusion.

4.2 Visitation

Research conducted indicate that elders in the church don't visit members as they should. Only two elders visit members, the presiding elder and another.

During a group focus of elders and deacons, an elder attributed their inability to visit members to the number of church members to that of the officers. He said the church has only four elders and since they are not enough, they are unable to perform every task to the core.⁹⁴

Deaconesses also do visit once a while when a member is sick or loses a loved one. For the deacons, they don't visit at all.

The researcher believes that the number of officers should not be an excuse for officers not to visit members because the church has home cells to ensure that members meet and study as well as identifying and finding solutions to pertinent problems that members go through. Unfortunately, leaders don't run home cells in the local as of the time the research was conducted. Therefore, the number of lay leaders

⁹⁴ Interview with Focus Grouped (Elder), 12th June, 2019.

in the local shouldn't be a yardstick for leaders not to perform such an important responsibility.

4.3 Maintenance of Church Discipline

Discipline is eminent in in all spheres of life. With the church being the body of Christ, discipline ought to be predominant. Findings from the research prove that although some issues of indiscipline are tackled in the church, others are left unattended to. An example of an issue dealt with was a member who was excommunicated for giving birth out of wedlock.

The research conducted indicate that the deacons and deaconesses are not doing their work and that's why the youth prefer to stay out and chat. It isn't the duty of the elders to ensure discipline in this instance. Deacons and deaconesses are to ensure that each member has a place to sit while church service is on -going.

One Michael Asante lamented on the bad dressing of the youth in the church and blamed the deaconesses for not calling these persons to order. One deaconess was of the view that their inability to check these things was due to a directive issued by the church some years back which stipulated that members could wear trouser, this she believed is the cause of members dressing anyhow to church.⁹⁵

Although the communicate says they could wear trousers to church, it emphasized that "members shouldn't wear seductive clothes and expose their cleavages"⁹⁶ and so if some members are not adhering to this, then it means the deaconesses have failed.

⁹⁵ Interview with a Focused Group (Deaconess), 5th June, 2019.

⁹⁶ The church of Pentecost, General Headquarters Communique Issued by Apostles, Prophets and Evangelists of the Church of Pentecost at the end of the Annual Prayer Meetings Held at the Pentecost Pension Guest House, Gbawe Accra, from January 19-21, 2010.

4.4 Elders Breaking out from the Church

This is also an issue that was brought up by a deacon. He attributed this issue to the fact that pastors in the church are not seen in the local. He was of the view that members easily followed these break out elders since they are familiar with them.

Well, one thing the church seem to have forgotten is the fact that the church doesn't belong to pastors. By this, members should be able to deliver diligently with or without the availability of pastors.

4.5 Burial of Deceased Members

Findings from the field indicate that the elders bury the dead in the absence of the pastor, help organize members to attend funerals of deceased members. Funerals are vital since the bible entrusts believers to mourn with the bereaved family at all times. If this isn't done, members will feel unloved and cared for.

4.6 Tithes and Offerings

As captured in the questionnaire, one Akwasi Boakye cited that he only goes to church only when he had money. This he said was because he realized that the church always devise ways of taking money from its members. A lot of the members also share the same view that the rate at which the leaders of the church extract money from them is too much.

Although offering and tithing is key in the Christian faith, the church shouldn't make it predominant considering the current economic hardship. The leaders should understand its members and do something about it because it deters members from coming to church.

4.7 Leading the Church in Prayer

One elder said the church did not specify what it meant by fairly large and medium assemblies. The local has one hundred and ninety two people with four elders. This makes the work very difficult because “we are few as against the whole membership of the church.” This they mentioned is a big challenge since they are unable to perform as they wish.⁹⁷

Based on the respondent questionnaire by a church member, only two officers out of the ten are seen during the Tuesday morning prayers. The presiding elder and a deacon. The question then is, why don't the rest of the officers come?⁹⁸ Since they all don't show up, it affects attendance because as leaders, they are to set examples for the members to emulate. The church upholds prayers in high esteem that is why it's a duty on the part of officers to lead the church in it.

4.8 Preaching

One elder said due to their number and the numerous activities that they are to undertake, they believe in tackling the other roles while the presiding elder handles the preaching. It is the duty of all officers that is elders, deacons and deaconesses to teach the word of God. If the leaders leave preaching to only the presiding elder, then what will happen in his absence? This question was asked by a respondent on the field of finding. That will mean no presiding, no preaching which is very bad. It therefore behooves on all leaders to inculcate the habit of preaching as well.

⁹⁷ Interview with a Focused Group (Elder), 9th June, 2019.

⁹⁸ Response to Questionnaire by a member, 12th May, 2019.

4.9 Conclusion

This chapter saw the researcher assessing the role of lay leaders in Parkoso by considering the views of some leaders in the local.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The issue at stake so far as this research is concerned is to assess the roles that lay leaders in the local play and to determine if they are doing well or not. In doing this, the researcher sought to find answers to these questions; the procedures and training these lay persons were taken through before being designated the various offices, their importance to the growth and development of the church, and the challenges that they face. The goal of the research is to try to address some pertinent problems in the church and try to suggest ways of solving them. To be able to achieve the set goal, the researcher adopted the use of questionnaire and interview. By so doing, the researcher succeeded in getting the desired feedback from the interviewees and even more.

5.2 Conclusion

So far as this research is concerned, it is clear that the church doesn't always nominate its lay leaders per what is stipulated in the constitution. The church says its lay leaders are nominated through calling.

During focused group interview with members, some members believe that since the officers are unpaid, the church sometimes select the affluent in the church to man those offices. Since they are well to do, they can sometimes inject their monies into the church willingly.⁹⁹ An elder whose name was mentioned by a member as not committed to his duty in the church said

“He doesn't feel happy not availing himself often to his duties at church. As a family man, and driving someone's taxi, he needs to make daily sales to his master so as not to lose his job. He therefore spends time

⁹⁹ Interview with a focused group, 5th May, 2019.

working instead of coming to church. He added that to make a phone call to check on a member, elders use their own money for credit, if visiting members they use their own money for transport when need be and sometimes you cannot visit the sick with empty hands.”

This as a result and so many roles elders played, should make the church reconsider in giving elders monthly allowance to help them ease financial burden in performing their roles.

5.3 Recommendations

The researcher after conducting this research wishes to make the following recommendations.

First of all, the researcher wishes to recommend that the local church should embrace the home cell system since it is a tool to meet members and interact with them outside the church. The local should also delegate other members by forming a follow up team just as Asokore Mmpong local has. A team is set up in the local to visit absentees on Sundays after church.

On church discipline, considering the number of deaconesses to that of the members, the church should appoint more deacons and deaconesses since they need more hands to perform. They should take it up and educate, especially the youth on dressing and explain the communicate very well to them since it is against the ethics of the church to dress seductively. During the focused group discussion, it became evident that the lay leaders are too loaded. Throughout the week, they run different errands for the church and sometimes to the detriment of their own works. The church should therefore consider paying the elders monthly salaries.¹⁰⁰

¹⁰⁰ Interview of focused group, 5th June, 2019.

The researcher therefore recommends that the church should give officers allowances since they use their own monies to buy credit and run other important errands for the church.

The presiding elder in the local seem to be a jack of all trade. He should therefore make his other colleagues feel part and parcel of the church's activities. This he can do by delegating most of the duties to them. If care isn't taken in the local, it might so happen that the church will come to a standstill in the absence of the presiding elder.

Presiding elders are to be reviewed every two years by the District Pastor and the local presbytery for further terms or charge, in consultation with the Area Head.¹⁰¹

The presiding elder of the Parkoso local has been at post since 2007 up till the date of this project. The question therefore is, has the church been reviewing his appointment or the church doesn't see any qualified candidate to take over the mantle from him? Could his presence in the local for so long be a reason as to why the other elders are not performing since they see him as not making way for them to serve on the same platform?

Finally, the writer sees this work as an eye opener and a wakeup call not to only the church in question, but to all churches.

¹⁰¹ The Church of Pentecost, *Constitution*, 5.

BIBLIOGRAPHY

BOOKS

- Asamoah-Gyadu, J. Kwabena. *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*. Leiden: Africa Christian Press, 2005.
- Christian Service University College, Kumasi; Department of Theology: Research Writing Manual for Project Work & Dissertation. Revised Edition, 2019.
- Dayton, E. & D. Fraser. *Planning Strategies for World Evangelization*. San Francisco, CA: Eerdmans Publishing Company, 1990.
- Glaser, B.G. & A.C. Strauss. *The Discovery of Grounded Theory: Strategies for Qualitative Research*. New York: Aldine, 1967.
- Harvestime International Institute, *Biblical Management Principles*. Colorado: Springs Company, 2001.
- Heward-Mills, D. *Lay People and the Ministry*. Parchment House, 2007.
- Heward-Mills, D. *The Tent Ministry*. Ellinting: Lux Verbi BM LTD, 2008.
- Leonard, Christine. *A Giant in Ghana*. London: Hodder & Stoughton, 1989.
- Maxwell, C. John. *The Power of Leadership*. Nigeria: Joint Heirs Publications Ltd., 2001.
- Mensah, V.P.K. *Church/Ministry Leadership and Management*. Cape Coast: University of Cape Coast, 2005.
- Mulphurs, A. *Strategy 200: Churches Making Disciples for the Next Millennium*. Grand Rapids, MI: Kragel Resources, 1996.
- Norman, R.S. *Is Polity Important? Perspective on Church Government 5 Views*. Nashville, Tennessee: Broadman & Holman Publishers, 2004.

Pearson, *Longman: Longman Dictionary of Contemporary English* (New Edition).

Nimrod UK: GCC Press, 2005.

Study Guidelines for Leading your Congregation, 2017-2020; Lay Leader/Lay Member. Cokesbury, 2016.

The Church of Pentecost, *Constitution*. Accra: General Council of the Church of Pentecost, 2010.

The Lay Movement Council at 60, *Celebrating the Lives and Contributions of our Past and Present Lay Stalwarts*. The Methodist Church Ghana, 2010.

Willis, A.T. *The Bible Basis of Missions*. Mishawaka, IN: Convention Press, 1988.

JOURNAL ARTICLES

Donalek, G.J. “Demystifying nursing research: Phenomenology as a Qualitative Research Method,” *Urologic Nursing* 24 (2004): 516-7.

CHURCH MANUALS / BROCHURES

The Central Texas Conference of the United Methodist Church, *Lay Leader Handbook*, 2017.

The Church of Pentecost, General Headquarters Communique Issued by Apostles, Prophets and Evangelists of the Church of Pentecost at the end of their Annual Prayer Meetings Held at the Pentecost Pension Guest House, Gbawe, Accra, from January 19-21, 2010.

The Church of Pentecost, *Governance, Administration and Leadership, Lay Leadership Manual*, 2016.

The Church of Pentecost, *Ministers and Lay Leaders*. Lay Leadership Manual, 2015.

The Church of Pentecost, Parkoso Assembly: Commission of Church Building (2015)
Brochure.

The Church of Pentecost, Vision 2018: Five-Year Vision for the Church, 2013.

The Constitution and Standing Orders of the Methodist Church Ghana, “Authority of
the Conference of the Methodist church Ghana” Revised edition, 2000.

The Constitution of the Presbyterian Church of Ghana, Revised Edition. Accra:
Waterville Publishing House, 2016.

INTERVIEW PERSONALITIES

Grace Oteng, 12th May, 2019.

Aunty Akosua Manu, 12th May, 2019.

Micheal Asante, 12th May 2019.

Madam Emelia Asante, 19th May, 2019.

Akwasi Boakye, 12th May, 2019.

Mrs. Ofosuhene Janet, 12th May, 2019.

Asiamah Denteh, 12th May, 2019.

Stephen Kwarteng, 12th May, 2019.

Richmond Atakorah, 9th June, 2019.

Irene Boadu-Appiah, 9th June, 2019.

Asamoah Bediako, 8th June, 2019.

Opanin Kwarteng Yiadom, 9th June, 2019.

Stephen Kwabena (Agya Kwabena), 9th June, 2019.

Focused Group (Elder), 9th June, 2019.

Focused Group (Deacon), 9th June, 2019.

APPENDIX I

LAY LEADERS QUESTOINNAIRE

This questionnaire seeks to find out more about the lay leaders in the church of Pentecost Parkoso local, and issues concerning their duties in the church.

1. Name
2. Gender
3. Office held at church
4. Occupation.....
5. How did you become an officer in the church of Pentecost?
.....
.....
.....
6. Where and how long did this training take? (If any)
.....
.....
.....
7. Has there ever being any training apart from the first one you attended on your appointment that is if there was a training for you?
.....
8. How long have you being at post?
.....
9. Were you given your job description? Were you told of your duties?
.....
.....
.....
10. Can you please take me through your duties in the church?
.....
.....
.....

11. From the doctrine of the church, visitation of members is very key. How often do you visit members?

.....
.....
.....

12. Has there ever been an instance where an officer has left the church to establish his own church?

.....
.....

13. Can you tell me what led to that move?

.....
.....

14. There has been issues of pilfering among some church elders. Could you tell me if this local has ever encountered such an incident here?

.....
.....

15. Some people are of the view that the church has lost some level of discipline especially when it comes to dressing. How true or false is this view?

.....
.....

16. If lost then it means discipline existed previously and isn't there anymore or reduced. What do you think called for this if the perception out there is true?

.....
.....

17. Is there a way by which you are monitored by the local to ensure that you are doing your work well?

18. Are you motivated in your line of duty? Yes /no?

19. Give reason to the answer above

.....

20. Does the church/local have a way of motivating you for your work?

.....
.....

21. What is appreciation week?

.....
.....

22. How much do you receive during that time on the church's calendar?

.....

23. Is there something the church isn't doing right about its officers? Yes/no?

.....

24. State and explain

.....
.....
.....

25. Do you think you should be paid by the church as an officer or given monthly allowances by the local? Yes/no?

26. Kindly give reason(s) for your answer

.....
.....

27. Do you regret taking up this office? Yes/no?

28. Give reason to your answer above?

.....

29. Is there any message you would want to send across to the mother church?
(Optional)

.....
.....

GENERAL QUESTIONNAIRE TO THE CONGREGATION

The essence of this questionnaire is to assess the lay leaders in the church of Pentecost, Parkoso local through a cross of the congregation.

1. Name
2. Gender
3. Who is a lay leader in the church of Pentecost? (Researcher will explain it if the person does not know)
.....
4. Do you know the duties of these officers? (the researcher will explain if the person does not know)
.....
.....
.....
5. How do you see these officers in general?
.....
.....
6. Do you see these officers doing their work well in the local?
.....
.....
7. Can you be specific as to who is doing well and vise versa?
.....
.....
8. Why did you give such answer in the previous question?
.....2.....
.....
.....
9. Have you ever been visited by an officer? Yes/No
10. What called for the visit? (If any)
.....
.....
11. Do you know that visit was sponsored by the officer himself/ herself?
.....

12. Have you any idea as to whether the officers are motivated or not?

13. If you do how are they motivated? (In case of motivation, how often?).....
14. Have you any idea what these officers receive being in cash or kind?

15. Are you aware some officers' get as low as five Ghana cedis during appreciation week? Yes/No?
16. Is such an amount okay considering the role they play in the church?

17. In your view what do you think the church can do for these lay leaders?

18. Considering their duties and responsibilities, do you think that lay leaders in the church should be paid by the mother church or they should be given allowance by their respective local?

19. What is your general assessment on the role your lay leaders (Presiding Elder, Elders, Deacons, Deaconess) play?

20. If we were Christian farmers, we would not ignore the laws of nature and simply hope for a good harvest. We would not think the more ignorant and backwards we are the more room God has to bring in harvest.¹⁰²

¹⁰² E. Dayton, & D. Fraser, *Planning Strategies for World Evangelization* (San Francisco, CA: Eerdmans Publishing Company, 1990), 27.