

**CHRISTIAN SERVICE UNIVERSITY COLLEGE, KUMASI**

**DEPARTMENT OF THEOLOGY**

**THE ROLE OF LEADERSHIP IN CHURCH GROWTH: A CASE STUDY OF  
INTERNATIONAL CHRISTIAN ASSEMBLY (I.C.A.)**

**PROJECT WORK  
(LONG ESSAY)**

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**JUNE, 2018**

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INTERNATIONAL CHRISTIAN ASSEMBLY (I.C.A.)**

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

**JUNE, 2018**

## DECLARATION

I, Francis Boateng, do hereby declare that this project work 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.

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## **DEDICATION**

To my beautiful wife, Mrs. Faustina Boateng, my son, Otchere Darko-Boateng, with a hope that the content and principles of this book will become the quality of your character and the story of your life.

To all people who have gone before us... people who have made all of our lives better and more abundant today.

To all leaders and members of International Christian Assembly.

## **ACKNOWLEDGMENTS**

I am deeply grateful to God for the wisdom and inspiration of the men and women, both past and present, who, through their lives, instructions, corrections, challenges, commitment, and examples, stirred gifts within me that I did not know I had.

To all friends and colleagues of the fraternity of Christendom who continue to inspire me to make a contribution to my generation and those to come, I say God bless you.

For the development and production of this project work itself, I feel a deep sense of gratitude to: Mr John Kojo Ntsiful, who shepherd this book from conception to its present form. You are a gift to any author and student. May your gift continue to make way for you in the world.

My precious wife, Faustina, and our son, Otchere, for their patience and support at all times. I love you all.

To all leaders, workers, and members of International Christian Assembly, for their unflinching support and selfless service to the body of Christ Jesus. Keep up the good work of faith. God bless you all.

## **LIST OF ABBREVIATIONS**

<b>ABBREVIATION</b>	<b>WORD</b>
I.C.A	International Christian Assembly
CinA	Christians in Action
NKJV	New King James Version
NCLS	National Church Life Survey
AGCM	Assemblies of God Campus Ministry
KNUST	Kwame Nkrumah University of Science and Technology

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## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.1 Background to the Study

Growth according to the Concise Edition Dictionary and Thesaurus “is a progressive increase, or development.”<sup>1</sup> It is an enlargement, expansion, development, or maturation.

Many authors have discussed growth in the Church setting. But almost all of them have discussed this phenomenon in a general context. The researcher under this study will want to discuss it in a specific area (International Christian Assembly) seeking to bring out the roles leaders of the above mentioned church play in relation to church growth. Some authors such as John C. Maxwell; in his *Maxwell Leadership Bible* talks about leadership as the crying need of the Church. That the most critical problem facing the Church today is the leadership vacuum that grew during the Twentieth Century. According to him (Dr Maxwell); “nothing is more important than leadership.”<sup>2</sup> Indeed leadership is very important but for Maxwell to use the word “nothing” is he trying to say that leaders are more important than followers? The researcher believes that without followers there will be no leadership, and without potential successor(s) leadership is but just an activity which needs no continuity. Maxwell contradicted himself by stating that “true success is measured by succession.”<sup>3</sup> If this is the case then there are more important things to consider as contributing factors to the success of a leader and not just leadership as an office.

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<sup>1</sup> Geddes & Grosset, *Concise Edition Dictionary and Thesaurus* (New Lanark ML11 9DJ, Scotland: David Dale House, 2002), 147.

<sup>2</sup> John C. Maxwell, *Maxwell Leadership Bible* (Nashville, Tennessee: Maxwell Motivation Inc. Thomas Nelson Publishers, 2002), VII.

<sup>3</sup> Maxwell, *Maxwell Leadership Bible*, XI.

Another equally important book is the “Shepherd’s Staff” which also talks about leadership. This book deals with various forms of leadership training: Leaders Training Guide; in the area of how to train Church Leaders, Training leaders to do nine things, the use and abuse of authority. What leaders need to know about: why God made man, the five leadership gifts and others.<sup>4</sup> All these books do not deal with specific issues of I.C.A. where all these trainings are on-going yet expected growth in terms of numbers and maturation is not seen.

The aim of this research is to answer the question why the lack of numerical growth in spite of these training of the leaders of I.C.A. Although increasing the size of the flock is just one aspect of church leadership, it could be used as a measure of leadership effectiveness. In the present study, consideration is given to I.C.A. leadership and how it can influence growth in the church.

## **1.2 Problem Statement**

The number one desire of church leaders is to see growth both in themselves, those around them, and numerically as well. This is the case of I.C.A; they want to grow, they want to lead better, they understand that if they grow, then their ministry becomes better and its influence will expand. The question is why growth is such a great leadership desire in I.C.A. and yet few results are achieved in this area? Why are people leaving the church thereby decreasing the number of the church, I.C.A.? Certainly it’s not because of a lack of resources. In fact, general materials on church growth (personally and numerically) are written out there. It’s not because they lack purpose, knowledge or education. It’s not because they lack desire.

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<sup>4</sup>Ralph Mahoney, *The Shepherd’s Staff* (No. 67, Beracah Road, Kilpuk, Chennai 600 010, India: Thomas Press, 1993), A1-A133.

Secondly, there is a lack of strategy on the part of the leadership of I.C.A. They go through life day- by –day, without a strategic focus on how to improve themselves, and the numerical strength of the church. There is the lack of inter-personal relationship. One can easily see the gap between the leadership of I.C.A. and the membership; and the selective nature (preferential treatment) of their leadership response to individual problems. And the regular changing of leadership of I.C.A. has negative effects on the church in terms of leadership inability to have their full course. This practice affects the direction of the church (I.C.A.).

The focus of this study is to unravel the causes of these problems and come out with solutions to ensure total growth in the Church.

### **1.3 Research Questions**

The main question is: what is the role of the leadership of I.C.A. in relation to the growth of the church (I.C.A.)? The following sub-questions are further employed to enquire more about this study.

- What is the understanding of church growth at I.C.A?
- What role(s) do leaders play in church growth at I.C.A?
- What are the causes of absenteeism and eventual migration of members of I.C.A.?

### **1.4 Aim and Objectives of the Study**

The main aim of this study is to investigate the role of leadership in church growth at International Christian Assembly (I.C.A.). The researcher also intends to;

- Examine the understanding of church growth at I.C.A, and

- Find out the role leadership play in relation to church growth at I.C.A.
- Investigate the causes of absenteeism and eventual migration of members of I.C.A.

### **1.5 Scope and Focus of the Study**

This research work is confined to the Ashanti region of Ghana, precisely at Afful Nkwanta where International Christian Assembly (I. C.A.) is located. Its main focus is on the leadership of I.C.A and the activities they have put in place to ensure growth of the church.

### **1.6 Research Methodology**

In looking for lessons that could be learned for church growth from a study and interview of leaders and members of I.C.A, the researcher's approach has been qualitative.

That is, the researcher has followed approaches and methods drawn from ethnography, participant observation, and practical theology's discipline of theological reflections.

#### **1.6.1 Methods of Data Collection**

The researcher resorted to the use of the following methods of collecting information: primary sources such as interview guide, questionnaires, and participant observation. The secondary sources for collecting data are written documents such as books, journals, reports, and minutes of I.C.A. as well as people who have expertise in human relations and are theologically, socially, and culturally situated to assist in the collection of the questionnaires nearest to their places of work due to time constraints.

As stated earlier, (1.6.), in an attempt to look for lessons that could be learned for the growth of I.C.A. from a personal observation and interviews, the researcher followed a number of values, such as, participation in leadership seminars, taking part in church (I.C.A.) activities, leadership meetings, constantly reflecting on my field work and methods. The researcher only heard dominant voices, met certain people, observed particular worship styles, or community practices, and then made certain choices in writing up this material. As Frances Ward notes; “writing up the notes means imposing some sort of order on that which can be confused and messy and therefore involves deleting some voices, some perspectives in favour of others.”<sup>5</sup>In this research, I present summaries of my findings in the form of themes, analysis, and critical conclusions to answer the research questions.

#### **1.6.2 Sample/ Sampling Procedure or Technique**

This study employed purposive sampling technique to select respondents. This technique has been employed in order to retrieve the right information from the right and targeted respondents. Purposive sampling is the method where a researcher specifies the characteristics of the population of interest and then locates individuals who have these characteristics. A number of study units from a defined study population were selected. Due to the larger population and the space available, the researcher sampled qualified representatives of the population. Representatives such as Pastors, Elders, Deacons and Deaconesses, Church workers and Administrators, and some selected members and people in various departments of International Christian Assembly (I.C.A).

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<sup>5</sup> Frances Ward, *A Merciness of Studying Congregation Using Ethnographic Method* in Eds, M Guest, K. Tusting, and Woodhead, *Congregational Studies in the U.K.* (Aldershot: Ashgate, 2004), 134.

## **1.7 Literature Review**

In an attempt to answer the questions in 1.3 above, a critical review of related literature on “The Role of Leadership on Church Growth” shall be done under the following sub-headings;

- Christian Leadership
- Spirituality of church Leaders.
- Leadership characteristics required.

### **1.7.1 Christian Leadership**

The gospel according to John chapter 1:8 states that “in this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.” (NKJV)

From the above text, it can be interpreted that the true nature of God to us ward can be seen through His Son. The researcher can safely say here that true and quality Christian leadership can be learned from nowhere but through the life of the only begotten Son of God. He (Jesus Christ) came not to be served but to serve and to lay down His life for many. This implies that Christian leaders are not to be bossy, but to serve.

John C. Maxwell stated that; “nothing is more important than leadership.”<sup>6</sup> This, the researcher partly agree with him because everything rises and falls on leadership. But on the other hand, the disagreement here is that there can be no leadership without follower(s). Both are equally important. There can be no leadership success unless there is a succession. Jesus treated young and adult, great and small equally. Christian

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<sup>6</sup> Maxwell, *The Maxwell Leadership Bible*, VII.

leadership is service to God and to His people (the church). It is not to lord it on the people but to lay down their lives for the flock of God.

### **1.7.2 Spirituality of Church Leaders**

According to Fry, spirituality includes two essential elements in a person's life: (a) transcendence of self, manifesting in a sense of calling or destiny, and (b) belief that one's activities have meaning and value beyond economic benefits or self-gratification. He continued that, a sense of calling and higher meaning fosters the development of certain values, including vision (i.e. defining the destination, reflecting high ideals, and encouraging hope/faith), altruistic love (i.e. forgiveness, kindness, integrity, empathy, honesty, patience, courage, trust, and humility), and endurance, perseverance, and expectation of reward/victory.<sup>7</sup>

However, Fry did not propose potential source(s) of these spiritual values. Spirituality is having faith and hope in a personal and loving God, desiring to be close to Him, and having a higher calling to serve Him. But faith alone cannot prove how close one is to God without action. It therefore demands service to God is crucial for Christian spirituality.

### **1.7.3 Christian Leadership Characteristics Required**

Under this topic, the researcher's focus is on the situational, transactional, and transformational leadership abilities of I.C.A. Leaders of the above church are expected to handle situations, transact through situations and transform that situation to achieve a set target.

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<sup>7</sup>L.W. Fry, "Toward a Theory of Spiritual Leadership", *The leadership Quarterly* 14(6), 727.

Lockett and Boyd state; “as with all developmental processes, individual volunteers in a given program will be at various points developmentally in the process of becoming leaders and finding their leadership identity. They stressed that; this has the potential to cause conflict due to a lack of understanding and perspective regarding other people, their thoughts, and actions.”<sup>8</sup> This means that leaders of I.C.A. should be able to teach and also be teachable. They must be good listeners as well as be able to engineer cooperation among members and ministries apart from the biblical prescription of church leadership qualities in 1 Timothy chapter 3:1-13.

#### **1.7.3.1 Church Growth and Leadership Roles**

According to Australian National Church Life Survey (NCSL), findings revealed that a key characteristic of vitality of church life is inspiring and empowering leadership. This means, to inspire the involvement of the whole people of God in ministry and mission; encouraging and giving permission for innovation; inviting participation through identifying, utilizing and supporting people’s gifts; welcoming the contribution of different cultures and abilities; and fostering transformation in the direction of the Kingdom of God.<sup>9</sup> There is room for improvement in all these areas, and especially for I. C. A. in encouraging the gifts and contributions of members who are younger and newer to church. But where leadership inspires people to action and empowers and mobilizes people’s gifts is present, churches especially, I.C.A. are more likely to show health and vitality in a range of areas.

Leadership according (NCSL) is critical to church life. It is important for problem solving, promoting visionary goals, encouraging individuals to work together and

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<sup>8</sup>L.L. Lockett & B. Boyd, “Enhancing Leadership Skills.” *Journal of Leadership Education*, (2012): 233-244, 240.

<sup>9</sup> Darren Cronshaw, et-al, “Churches that inspire and Empower” *Australian ejournal of Theology*, (2014): 63-81.

responding to new opportunities. It is important to resolving conflicts, and for maintaining standards of behaviour and best practices in church life. It is a primary catalyst for change and for churches to move forward. It is also a critical element in both church health and church growth.<sup>10</sup> Leadership of I.C.A. must build trust and confidence by recognizing the inherent value of every member and the contribution they have to make if they want to see growth spiritually and numerically.

### **1.8 Significance of the Study**

This work is designed to be a useful tool in the hands of every leader of I.C.A to open up the treasures of truth that often lie buried in the original purpose of God blessing His people with leaders. The idea is to give a lively, picturesque nature of church growth. It will introduce readers to a new world of understanding church growth.

### **1.9 Organization of Chapters**

Chapter one deals with the general introduction, background of the project work, problem statement, research questions, aims and objectives of the study, research methodology, significance of the study, literature review. Chapter two also deal with the historical background of International Christian Assembly (I.C.A), vision and mission of I.C.A., growth and development of I.C.A, leadership of I.C.A, and leadership impact of I.C.A congregation.

Chapter three is discussion of main issues emanating from the research. Chapter four treats the interpretation and analysis of data, with a critical analysis of issues that emerges out of the previous chapter (especially chapter three). Finally, chapter five is the summary of research findings, conclusion, and recommendations of the study.

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<sup>10</sup>Cronshaw, et-al, "Churches that inspire and Empower," 63-81.

## **CHAPTER TWO**

### **HISTORICAL BACKGROUND OF INTERNATIONAL CHRISTIAN**

#### **ASSEMBLY (I.C.A) KUMASI, AFFUL NKWANTA**

##### **2.1 Introduction**

The first chapter was the general introduction of the study. This chapter introduces the historical background of the church, how it came to be established in Kumasi, the vision and mission of I.C.A, the type of leaders, and leadership impact of the church's congregation and also the structure of leadership in I.C.A.

##### **2.2 Historical Background of I.C.A**

This church was initially located at children's park under the summer hut at Amakom, a suburb of Kumasi in Ashanti Region with a membership of 76 people including three Pastors (i.e. Pastor Kwame Amoateng Kankam-Boadu; Presiding Bishop, Pastor Kwame Boahen and Pastor Blessed Aduako as two deputies of the church). Eventually, the place of service was changed to the current location (Afful Nkwanta-Kumasi) due to some inconveniences caused by theft especially during the night church meetings. Some members at some point were robbed of their personal belongings while inflicting cutlass wounds on the victims. This made evening services very difficult. Hence the need to find a new and a safe place of worship. Before moving to this new location, the membership had reduced to 48 because of this very inconvenience being the cause.

Even at the new place of worship, the church faced a lot of challenges. The natives of this place are a mixed multitude. They are made up of Muslims and non-Muslims with few Christians. The Muslims in the area outnumber the Christians and traditional

community therefore establishing a church here was not an easy task. Although this place as compared to the previous location is safer in terms of theft but since it was close to an unapproved playing field, the youth mostly played soccer on Sunday mornings which made it difficult for the congregation to concentrate during church services. Church services were held under a rented canopy. This made it easy for the football to run through the congregation and the youth did not bother. They (the youth) will without fear or respect for the church service, walk through for the ball. Sometimes coupled with insults and shouting on top of their voices disturbing the delivery of sermon. This practice reduced the number of the membership further to 19 people. This was before the migration of the resident pastor to the United States of America in 2004.

International Christian Assembly (ICA) was established with the aim of breaking barriers and building God's Kingdom. Formerly called Action Chapel was born out of a vision by a group of American missionaries led by Rev Eigen Taylor in the year 2000. Planning to come to Ghana, the vision was communicated to one Rev. Dickson Amoateng who was then in Germany to lead these missionaries into the country (Ghana). Upon hearing this good news, Rev Amoateng agreed to bring these missionaries (Christians in Action) to Ghana to Akomadan to be precise and then to Techiman in the Brong Ahafo Region of Ghana. Since he (Rev. Amoateng) was a native of that region. Reaching Ghana, Rev. Amoateng introduced his son Pastor Kwame Amoateng Kankam-Boadu who was then living in Accra, the Capital of Ghana to the missionaries. Both parties reached agreement that Pastor Kwame Amoateng will take care of the missionaries by arranging for accommodation, transport etc. whenever they visited Ghana. Even though, they (Christians in Action) will cater for their own bills. Along the line, there was a conflict of interest as the

vision of the missionaries was not properly communicated to Rev. Dickson Amoateng in the beginning.

The missionaries focused on the rural communities and never had intention for the urban cities but Rev. Amoateng was thinking in favour of both. A part of the minutes of the meeting held at Techiman was stated by the then President thus: “we are not by any means against the propagation of the gospel in the urban areas. However, we believe that our calling is to focus on the rural areas where the gospel is under developed in terms of infrastructure and proper understanding of scriptures.”<sup>11</sup> This misunderstanding led to the introduction of one Pastor Kudom from Techiman as the national President by the missionaries in 2001. This decision caused Rev. Dickson Amoateng parting ways with the missionaries, but his son, Pastor Kwame Kankam-Boadu, remained as the resident Pastor of the then established Kumasi branch. Even though he (Pastor Kankam-Boadu) was the one who was clearing all goods landing on the shores of Ghana, he never benefited from them since the missionaries still maintained their vision. The Kumasi branch was less considered as part of Christian In-Action-Missions (as they were called). The researcher was introduced into this mission in 2002 as the worship and adoration leader by a friend, Edward Quacoopome, who together with the researcher was members of the Assemblies of God Campus Ministry (A.G.C.M.). During this same period, the researcher was included into the leadership of the Kumasi branch because of my former leadership role as the assistant prayer secretary in A.G.C.M.

In the year 2003, the Kumasi branch received a letter from Rev. Eigen Taylor, President of Christians In-Action worldwide, that we should write to the President of Christians-In-Action worldwide, and copy the national president (Pastor Kudom) to

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<sup>11</sup> Christians in Action Ghana (Minutes of the second meeting held at Techiman, 2001), 3.

formally inform them about our intentions to part with them. This was because, according to Rev. Eigen Taylor, a letter had been received from the national President about our actions only known to him (Pastor Kudom) to form our own church. This misunderstanding called for a meeting at Techiman, Ayerede to be precise, in 2003 to deliberate more on the issue. Unknown to us, upon reaching the place of the meeting, a decision had already been reached to exclude the Kumasi branch since it interferes with their (missionaries) core vision. The global President stated: “our program has been much impeded by these struggles of the local offices’ misunderstanding of Christians-In-Action vision. We are stating it categorically that the Kumasi branch from hence forth shall be recognized as a friend of Christians in Action.”<sup>12</sup> This compelled the Kumasi branch (I.C.A) after failing to achieve their aim to be re-united using all means, to change the name of the church from Action Chapel, since it was registered in their (Christians-In-Action) name to ‘International Christian Assembly’, through much prayers and consultations. Hence:the name International Christian Assembly (I.C.A).<sup>13</sup>

Most of the members upon hearing this news left the church. This was because most of them were depending upon the white missionaries for their daily needs. The congregational size was reduced drastically from 84 at that time to 19 members with three pastors namely; Pastor Kwame Amoateng Kankam-Boadu, Pastor Kwame Boahen and Pastor Blessed Aduako. Pastor Kwame Boahen, who had all his family in Germany had to return to Germany, Pastor Blessed Aduako had admission to further his education in London. All took place in 2004.

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<sup>12</sup> Christians in Action, (Eighth minute held at Ayerede, 2003), 13.

<sup>13</sup> International Christian Assembly, (First crunch meeting held at Breman Nkontwoma- Kumasi, 2003). 22.

During this same year, Pastor Kwame Amoateng also got married to Yvonne an African-American and later joined her in the States. This deepened the woes of the church, reducing the size of the congregation further to 8 people. Church meeting became boring and mostly attended by different set of people at all times. Preachers were mostly hired from Christian Service College (Now Christian Service University College) to preach at the church services. Pastors such as, Blay Robert, Ackon Mensah, Simon Danso, Emmanuel Adu were those who were mostly available to help.

In 2005, even though the researcher had the strong urge of the high calling, he never stepped forward until a final decision by the then leadership through divine working encouraged him to shepherd the flock. Things became more difficult because the church was struggling with a permanent place of worship. Faced with regular ejections, new members also lost interest and left. In 2008, the church had an allocation of a plot of land at Afful-Nkwanta, a suburb of Kumasi on the KNUST road. This land was used as a refuse dump by the surrounding people. All things seemed impossible with no help coming from any of the church bred Pastors who had travelled outside the country.

The church through the able leadership of the Holy Spirit now has a permanent place of worship with congregation size of 261 members. Indeed, with God all things are possible. It can be seen from the above narration that the Church, now International Christian Assembly has had leadership problems in the area of vision and constant changing of leaders especially in the pulpit which has resulted in the slow rate of growth.

- The mission of the church (I.C.A) is to build a body of burning believers, breaking barriers, building God's Kingdom.<sup>14</sup>
- The vision of the church is that people everywhere will be reconciled to God through Christ Jesus.<sup>15</sup>

### **2.2.1 Church Officers/Structure of Leadership at I.C.A.**

Below is the structure of leadership at International Christian Assembly in ascending order. Apart from the pastors of the church who are selected based on their competencies, all other offices shall be by consensus voting or election by the members of I.C.A. The head Pastor and/or other pastors for example are selected by the Selection Committee elected by the church to seek out suitable pastor(s), and the selection committee's recommendations constitute a nomination. The committee present to the church for consideration only one name at a time. The pastor, thus selected shall serve until his request or the church's request terminates the relationship.

- The Head Pastor is responsible to lead the church to function as a New Testament church. He is the leader of the pastoral ministries.
- The associate pastors are to head various ministries of the church, leading the various ministries to achieve the church goals.
- The Presiding elder(s) shall hold in trust the property of the church.
- In accordance with the meaning of the work and practices in the New Testament, deacons and deaconesses shall be servants of the church.<sup>16</sup>

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<sup>14</sup>International Christian Assembly Constitution, 2.

<sup>15</sup>Constitution, 1.

<sup>16</sup>Constitution, 9-11.

### **2.3 Conclusion**

This study will help to foster greater works in the church if wholly followed by the leadership.

## **CHAPTER THREE**

### **THE NATURE OF LEADERSHIP AT I.C.A**

#### **3.1 Introduction**

Chapter two was the historical background to the study. This chapter reviews existing related Leadership roles in relation to the growth of the church. This seeks to assess the leadership style at I.C.A and their contribution towards the achievement of the goals of the church. The review was done under the following sub-headings: International Christian Assembly Leadership, Spirituality of International Christian Assembly Leaders, Characteristics of International Christian Leadership, and Situational, Transformational and Transactional Leadership.

#### **3.2 Leadership Style at International Christian Assembly**

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” (John 1:8 NKJV) again “In this was manifested the love (nature) of God toward us, because that God sent His only begotten Son into the world that we might live (learn from) through Him” (1 John 4:9 NKJV).

These two scriptures are quoted because of the important lessons it has for every Christian leader, especially leaders of I.C.A. Just as our Lord lived His earthly life was lived exhibiting humility, not boastful, modest, self-effacing, submissive, and obedient to the Word and through that he exhibited exemplary leadership skills. Even though they must possess these qualities, they must also seek to have other important qualities such as; the ability to control, direct, lead, communicate, coordinate, exhibit an in-depth knowledge of scriptures, prayerful, problem solving skills, and also, visionary.

The leadership of ICA as mentioned earlier in chapter two is made up of the Head Pastor who is in charge of the overall administration of the ministry. He oversees also the spiritual activities of the church that includes the programmes of the church as well as the overall welfare of all the members. He is assisted by the Presiding Elder who takes full responsibility of the Head Pastor in his absence. ICA has two associate Pastors who assist in the spiritual activities of the church and finally the deacon and deaconesses board which consist of nine members who are also responsible for the welfare of the ministers.

### **3.2.1 Decision Making Process of ICA**

The Head Pastor presides over all meetings of the church together with all the above mentioned leaders. It is at this point that all decision involving the church is taken once the church operates an autonomous system of the administration. The ministry has it that there is a periodic monthly meeting of Pastors and elder(s) of the ministry on the first Friday where major resolutions involving all the members are made. This is followed by another meeting on the second Friday of every month where decisions that are made trickles down to the church workers and vice versa. The ministry also had an annual general review meeting dubbed the “Coconut Meeting” it is on this platform that individual grievances are expressed.

### **3.3 Spirituality of the International Christian Assembly Leader**

“This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh.” (Galatians 5:16 NKJV). The leaders of I.C.A., by extension, are called to feed the sheep, watch over them, and fight with them in their spiritual battles. The Head Pastor

because of the awareness of the nature of the spiritual battles has developed programmes like periodic prayers with them so as to boost their spirituality.

Since the office of a Christian leader goes beyond the physical realm, they (I.C.A leadership) must develop a healthy sense of discernment. Lack of discernment almost got Balaam killed by an angel of God (Numbers 22:33-34). The Lord said, the Prophet would have been killed had it not been for his discerning donkey. The leadership are therefore trained on many occasions on how to sharpen their sense of discernment. This notwithstanding much effort should be put in by individual leaders which is lacking.

According to Fry, spirituality includes two essential elements in a person's life: (a) transcendence of self; manifesting in a sense of calling or destiny, and (b) belief that one's activities have meaning and value beyond economic benefits or self-gratification.<sup>17</sup>

A sense of calling and higher meaning fosters the development of certain values, including vision (i.e. defining the destination, reflecting high ideals, and, encouraging hope/faith), altruistic love (i.e. forgiveness, kindness, integrity, empathy, honesty, patience, courage, trust, and, humility), and hope/faith (i.e. endurance, perseverance, and expectation of reward/victory).

However, Fry did not propose potential source(s) of these spiritual values. I strongly believe and accept that the source of a Christian leader's spirituality is the Holy Spirit. Spirituality is having faith and hope in a personal and loving God, desiring to be close to God, and having a higher calling to serve God. Nothing can be done unless leaders of I.C.A. make it their duty to consult in every case the Holy Spirit for direction and

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<sup>17</sup>Fry, "Toward a Theory of Spiritual Leadership", 727.

avoid over reliance on revival programs which in most cases results in loss of financial resources with little or no addition of souls into the church.

### **3.4 Leadership Qualities as Portrayed by ICA Leaders**

Dr Willis M. Watt, professor of speech, communication director of the organizational Communication and Leadership program, Methodist University, Fayetteville; in his book; “Leadership”, stated that; “The call to be a church leader may take the form of preacher, pastor, teacher, counsellor, missionary, small group leader, or other church related ministry, but no matter what the call, the church needs to identify and provide leaders with the knowledge, skills, and, abilities necessary to reach today’s culture.” He continued that; “current church leaders need to prepare others for effective leadership by educating, equipping, enriching, and empowering them for the work of the Church in general, and life in the world at large.”<sup>18</sup> The researcher who is involved actively in the ministry can relay the information below about the leaders and their involvement in various activities in the ministry.

#### **3.4.1 Leaders and their Relationship**

Leaders of the above church have relational challenges. The Church made up of many people, though one body, most of whom are volunteers, serving God and His people. Lockett and Boyd states; “As with all developmental processes, individual volunteers in a given program will be at various points developmentally in the process of becoming leaders and finding their leadership identity.”<sup>19</sup> They stress that; “This has the potential to cause conflict due to a lack of understanding and perspective

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<sup>18</sup> Willis M. Watt, *Journal of Leadership Educ.* DOT.10.112806/V13/12/TI. 125. 16<sup>th</sup> February, 2018

<sup>19</sup> Lockett & Boyd, “Enhancing leadership skills,” 240.

regarding other people, their thoughts, and their actions.”<sup>20</sup> Leaders of International Christian Assembly are to set the pace for creating an environment of security, trust, and acceptance by their words. However this attitude of building a warm relationship with membership is missing.

### **3.4.2 Leadership and the Mission of the Ministry**

Leaders of I.C.A. though have been tutored on the mission of the ministry but the researcher thinks they are not utilising it effectively and as such there is much room for improvement. Fulenwider indicates one of God’s spiritual gifts given to His people is the gift of leadership. He defined this gift as; “the God-empowered ability to set goals in accordance with God’s purpose and to motivate others in the body of Christ to voluntarily and harmoniously work together to accomplish those goals for the glory of God.”<sup>21</sup> I.C.A. leaders instead of communicating as part of their daily business, the vision and goals clearly to complete the Church’s mission, they most at times are adamant. They must be willing to use their training and skills to provide for the needs of others and success of the Church.

### **3.4.3 Leadership and Conflict Management**

Leadership is tasked with the responsibility of conflict management. A common saying says; “Put any two people in a locked room for two minutes and you will have conflict.” As its true in any situation, in Church relationships, conflict is natural. It is inevitable and on-going because when people have either real or perceived incompatible goals, conflict is likely to occur. One method of conflict resolution that the researcher has observed with the leadership of I.C.A is the ‘compromising’

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<sup>20</sup>Lockett & Boyd, “Enhancing leadership skills”, 233-244.

<sup>21</sup>R. Fulenwider, *The Servant-driven Church: Releasing every Member for Ministry* (Joplin MD: College Press, 1997), 23.

method of approach (Lose/lose proposition). In this approach, each party gives up to get some of what they want, (i.e. ½ loaf of bread to each party). This approach always results in no satisfaction at the long run to any of the victims.

Batten, Batten, and Howard stated that; “When conflict arises in the Church, it is most likely the parties have known each other for quite a while. They believe they know the other person. The individual believe the situation will be dealt with in a fair manner. However, while they may know the person, opinions and inferences about the individual are founded upon personal biases. Therefore, in as much as God wants us to help save the people of our culture, not fight them ... we must work hard at understanding those in our circle of influence.”<sup>22</sup>

#### **3.4.4 Leadership and Power Management**

Power typically takes on three forms; “Designated power” that comes from one’s position, Distributive power that comes from one’s ability to achieve his/her objective, and, integrated power which is as a result of one’s interaction with others. According to Wilmot and Hocker “Interpersonal power is the ability to influence a relational partner in any context because you control, or at least the partner perceives that you control resources that the partner needs, values, desires, or fears.”<sup>23</sup>

Legitimate power is determined by the role one holds or plays. Genuine power is always given to a leader by those he/she leads. Power is the ability to influence others. In the church setting, when the leader is a servant first, real power happens. Leaders of I.C.A according to the researcher utilize the power at their disposal in creating factions in the church to the detriment of the growth and unity of the church. Instead of

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<sup>22</sup>J. Batten, G. Batten, & W. Howard, *The leadership principles of Jesus: Modern Parables of Achievements and Motivation* (Joplin MD: College Press, 1997), 43.

<sup>23</sup> W. Wilmot & J. Hocker, *Interpersonal Conflict* (8th ed.) (New York: McGraw-Hill, 2012), 14.

looking for revenge or retaliation, they should not just forgive but must also be reconciliatory, in order to renew trust so that people can work cooperatively for the betterment of the church.

Lastly; leaders of I.C.A. must exhibit love to their members. The golden rule is ‘agape love.’ In order to gain admiration and respect from the Church, they must learn to respect and admire their members. If they want the future leaders to respect them and adore them, they must be ready to do same. The right attitude of the heart is where this begins; to desire the best for others, and toward all kinds of people. The foundation of every effective church leader lies in this statement by Christ Jesus; “And whosoever of you will be the chiefest, shall be servant of all.” (Mark 10:44 NKJV).

### **3.5 Prayerful Leader**

I begin this topic with a quote from the constitution of the church’s (I.C.A.)and it states; “I commit to have a daily time with God. A time of Bible reading and prayer.”<sup>24</sup> For leaders of I.C.A. to achieve an expected end in ministry are taught the hard way of prayer. No one has monopoly of leadership; it can be for a moment, season or period. However, what one achieve at the end matters. It behoves of the leaders to cease the moment and make the best out it. Success is not natural; it is a product of hard work coupled with the able hand of God.

Apostle Paul in his first letter to the Corinthian Church (Corinthian B) stated that; “flesh and blood cannot inherit the Kingdom of God neither do corruption inherit in corruption.” (1 Corinthians 15:50 NKJV). David was a man of prayer, therefore all his

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<sup>24</sup> International Christian Assembly, Constitution, 5.

life, he never tasted defeat. Knowing the nature of the task, he said; “for my love, they are my adversaries: but I give myself unto prayer.” (Psalm 109:4 NKJV).

Jesus Christ, the God man, saviour, the perfect example of Leadership, was a man of prayer. He started His ministry with prayer, walked in prayer, and ended in prayer. “And it came to pass, as he was praying in a certain place when he ceased, one of his disciples said unto him, Lord, teach us to pray as John also taught his disciples...” (Luke 11:1-13 NKJV). He, (Jesus), commands all to ‘pray without ceasing.’ (Luke 18:1). Effective leaders pray for themselves, for their seasons, and for their members. It must flow from a deep centeredness of loving union with the Father.

Mr. John Kojo Ntsiful said; “Jesus prayed early, He prayed all night, He prayed alone, He prayed with others, He prayed with confidence, He prayed in deep agony, He prayed for His disciples, He even prayed for His enemies. And He teaches us to pray.”<sup>25</sup> As leaders, they are charged to pray for protection, for those they supports. Not only for their physical needs, but also against the evil one who seeks to destroy them. Other qualities such as; humility, discipline, and integrity, of I.C.A. leaders shall contribute to their effectiveness in the body of Christ.

### **3.6 Situational, Transformational and Transactional Leadership**

Christian leaders are changed to change. This part analyses three leadership theories; Situational Leadership, Transformational Leadership and Transactional Leadership. In line with the vision and mission of the church, I.C.A adopts the following theories and the researcher seeks to expound on them. Beginning with Situational Leadership, this theory proposes that, effective leadership requires a rational understanding of the situation and an appropriate response. Situational leadership theory in particular

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<sup>25</sup> John K. Ntsiful, Leadership, Unpublished Manuscript, 7.

evolved from a task-oriented versus people-oriented leadership continuum. The continuum represented the extent that the leader focuses on the required tasks or focuses on their relations with their followers. In contrast, I.C.A. leaders are trained to have concern for others, attempt to reduce emotional conflicts, seek harmonious relations and regulate equal participation. They are trained to resort to the use of democratic approach to handling situations instead of autocratic or laissez-faire which is a laziest approach with little or no positive result.

To this I conclude that the Christian leader, whose followers or members are more of a voluntary nature must learn to depend more on the Holy Spirit for directions in an attempt to approach every situation. “Wisdom is a principal thing, therefore in all your getting, get understanding.” (Proverbs 4:7 NKJV). And “if any man lacks wisdom, let him ask God...” (James 1:5 NKJV).

The next theory to be discussed is Transformational Leadership (TL). Over the past 30 years, TL has been “the single most studied and debated idea with the field of leadership.”<sup>26</sup> Charisma is an element of transformational leadership. Burns defined transformational leader as “one who raises the level of follower’s consciousness about the importance and value of desired outcomes and the methods of reaching those outcomes.”<sup>27</sup> Leaders of I.C.A. should convince their followers to transcend their self-interest for the sake of the church, while elevating “the followers level of need on Maslow’s (1954) hierarchy from lower-level concerns for safety and security to higher –level need for achievement and self-actualization.”<sup>28</sup>

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<sup>26</sup>H.R. Diaz- Saenz, *Transformational Leadership* (CA. Sage: Thor’s and Oaks, 2011), 299-310.

<sup>27</sup>J.M. Burns, *Leadership* (New York: Harper Collins, 2006), 12.

<sup>28</sup>B.M. Bass, *The Bass Handbook of Leadership* (New York: Free Press, 2008), 24.

There are about four components of transformational leadership. They are to ideally influence, inspire motivation, and intellectually stimulate their followers to achieve the set goal of the church. Followers attribute the leader with certain qualities that they wish to emulate. Second, leaders impress followers through their behaviours. Inspirational motivation involves behaviour to motivate and inspire followers by providing a shared meaning and a challenge to those followers. Enthusiasm and optimism are key characteristics of inspirational motivation. Intellectual stimulation allows leaders to increase their followers' efforts at innovation by questioning assumptions, reframing known problems and applying new framework and perspective to old and established situations and challenges. This requires openness on the part of the leader. Openness without fear of criticism and increased levels of confidence in problem solving situation combine to increase the self-efficacy of followers.

According to Bandura, he said, "Increased self-efficacy leads to increased effectiveness."<sup>29</sup> The last is individualized consideration. This involves acting as a coach or mentor in order to assist followers with reaching their full potential. This can be done by providing learning opportunity and a supportive climate. These four combine to make the Christian leader a transformational figure. Leaders of I.C.A. are tasked with the work of selflessly transforming lives and properties of the church to the glory of God and the benefit of the people. They should not seek to transform their own lives by coveting the unrighteous mammon.

Again transactional leadership focuses on the exchanges that occur between the leaders of I.C.A. and their followers. These exchanges allow them (I.C.A. leadership) to accomplish their performance objectives; complete required tasks, maintain the

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<sup>29</sup>A. Bandura, *Social learning Theory* (NJ. Prentice Hall: Upper saddle River, 1977), 32.

current situation of the church and motivate followers through contractual agreement. By the contractual agreement, I mean monitory and voluntary or self-dedicated engagement through negotiations. Transactional leaders in terms allows followers not only to fulfil their God-given assignments by minimizing anxiety and concentrate on clear church objectives such as increased membership, relational services (i.e.; bridging gaps and meeting the needs of the poor and needy). The church is hungry for leaders who can have rational understanding of situation in which she finds herself in the face of the fast growing route of evil, and respond accordingly by raising the level of consciousness of followers about the importance of soul winning thereby transforming the world through sharing the message of the cross. International Christian Assembly leaders must understand that they are called to save souls and not to save money.

### **3.6.1 The Roles Leadership of I.C.A Play in Church Growth**

The researcher's focus is to assess the role leaders at International Christian Assembly play in relation to church growth in terms of numbers.

Looking at the current numerical position of the church (I.C.A.), that is 261, as stated in chapter two above, one will say that leadership impact in the area of multiplying membership is on the ascendancy. Although this is good but the rate at which this growth is taking place is slow. This is because the regular changing of leaders of the church, especially Pastors have informed this slows pace of numerical growth. It is worth also to consider the misunderstanding between the leadership of Christians in Action and the then leadership of I.C.A. which led to the separation and eventual members (not all members) as another cause of slow rate of growth in terms of numbers.

Another cause of this crawling rate of numerical growth is the kind of programs put in place and the laxity on the part of leaders of I.C.A towards evangelism. They believe that regular revival programs coupled with long fasting and prayers will attract more souls into the church. Not to write this practice off, but I can say that it has yielded little or no much needed result. There is the need for I.C.A. leaders to understand that numerical growth of the church is not only dependent on revival program (which is good) but other important factors such as good interpersonal relations, investing in themselves and their members. By investment, I mean, diligence, commitment, consistency and so on. As stated by Cullen Hardy, the founder of The Hardy Group, “When you invest in your team, you’re raising the bar. You’re making your key leaders better. When you make your key leaders better, you’re expanding their capacity to lead. And when their capacity to lead increases, the ministry’s ability to grow expands.”<sup>30</sup> There is more room for improvement.

### **3.6.2 Leadership and Financial Growth of I.C.A.**

Money as they say is the wheel of the gospel. Money is used to purchase instruments and other important equipment for the church. The scripture employ Christians to give. In the gospel according to Luke the 6<sup>th</sup> chapter and the 38 verse; Jesus said give, with a promise, “and it shall be given unto you.” Also in the book of Acts of the Apostles, (4:34-37) the early church was financially supported by its own members. There was none amongst them that lacked because of the willingness on the part of members who sold their properties in support of the work of Christ. An example of such people is Joses, who by the Apostles was surnamed Barnabas.

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<sup>30</sup> Dr Cullen Hardy, The Hardy Group. [www.thehardygroup.com](http://www.thehardygroup.com), 16<sup>th</sup> February, 2018.

Finances and its sustainability are keys to church growth. Initially, members of I.C.A. felt very reluctant to give because of the kind of teachings and the purporting support from the then white missionaries (Christian in Action) which had sunk into their minds but never materialised. They were made to believe that financial support for the church (I.C.A.) shall be borne by 'CinA' headquarters in the States. This is when church offerings totalled Gh¢3.00 after a Sunday's meeting in the year 2004. Members held the notion that leadership was not somewhat truthful when they (leaders of I.C.A.) appeal for support financially in aid of a given project or purposes. They (members of I.C.A.) thought the white money was coming in. Some were even bold enough to tell it in the face of leadership that they (leaders) were using the monies for their own personal interests. At a point, annual harvest amounted to Gh¢341.00 (three hundred and forty one Ghana cedis) in 2010. Teaching on the subject of giving became annoying to the churchmembers. This affected the welfare of pastors and other church workers. Therefore a lot of them resorted to other secular jobs which also had a huge negative impact on evening church services as the pastor(s) were tired after hard day's work. There was no enough time for pastor(s) to prepare for church duties since they had to rush for their daily needs.

One would say they are not the only leaders working in secular fields. This is true to some extent, but how can they (leaders of I.C.A.) be motivated if they are receiving nothing in terms of financial support from the church? As Apostle Paul quoted from the Law of Moses; "do not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen or saith He it altogether for our sakes?" (1 Corinthians 9:9-10 NKJV).

Now there has been an improvement in the financial standing of the church. The understanding to give has tremendously improved unlike some few years back. I.C.A.

can now record three hundred Ghana cedis (Gh¢300.00) and above on Sunday services. Annual harvest for the previous years also attests to the fact that the willingness of members to support the church with their substances has been gaining grounds gradually. The method of conducting annual harvest at I.C.A. has been the 'levy' type where members contribute their bits till the end of the year. At the end of the year, individual contributions are totalled but only the sum total is announced to the church. I think at this point, leaders of I.C.A. need to be acknowledged because monies meant for a particular project are always used as such unlike the past. This can be a contributing factor to the change in attitude of members in terms of giving.

### **3.6.3 Spiritual Growth of Members of I.C.A.**

The spiritual growth of the church shall be looked at from two areas; prayer and Bible studies and the desire to grow into leadership responsibilities. The first two rituals were more or less a lapse in the lives of the members of I.C.A. Hardly would one see about 70 per cent of the population of the church attending during Bible studies and prayer meetings. Such meetings mostly attracted about 15 per cent of the church's membership. This was not only members but leaders as well. The regular ones would always complain of such attitudes placing particular concern over the leaders' absenteeism. But as if they were not bothered, things kept on worsening until the year 2013 where the introduction of new leaders influenced about 54 per cent of response to Bible studies and prayer meetings by members of the church.

On the issue of their desire to grow and handle leadership responsibilities, potential members were always reluctant. Some complained of afraid of being insulted while others were afraid to fail. Some parents were even discouraging their wards from taking leadership roles in the church due to either one of the above stated reasons or

any other reason(s) only known to them. The researcher being part of the leadership at the time recall vividly when a member (name withheld) who was academically positioned, was asked to preside over a committee to oversee an anniversary program activities left the church uninformed. All efforts to get him back failed. There has been a tremendous change in this regard, although there is more to do. A lot of members are now willing to be used. Typical example to buttress this point is members' attendance to leadership seminars organized by the church and the beauty of individual volunteering initiatives in the church.

Bible studies, for instance has become a very interesting encounter nowadays as this can be seen in members' contributions and questioning. Sometimes studies becomes so interesting that if care is not taken closing time may be overlooked. The problem now is the lateness in commencing such meetings. I think leaders must cease from the attitude of waiting for the rest of the people which ends up punishing the obedient ones. Another problem that is impeding members' fast rate of growth is their failure to delegate some of the activities to some members of the church. It is critical and must be intentional for leaders of I.C.A. to develop strategies for involving members in ways that are meaningful and compelling enough for the church members' further spiritual growth.

### **3.7 Conclusion**

In a whole, this chapter has looked at various theories of church growth and the researcher proposes that the vitality of the I.C.A church is dependent on these three areas (i.e. numerical, spiritual and financial growths) for the perfecting of the saints, for the work of ministry, for edifying of the body of Christ. Leaders of I.C.A therefore should focus on these areas of growth of themselves as well as the members by

getting them involved in soul winning, encouraging them in their areas of gifting, teaching them to support the church with their substances and also hold the leadership to be accountable to the church at all times. Decline to give needed attention to these areas as stated above will lead to malfunctioning of the church.

## **CHAPTERFOUR**

### **INTERPRETATION AND ANALYSIS OF DATA**

#### **4.1 Introduction**

Chapter three was the review of the existing related leadership roles in relation to the growth of I.C.A. In this chapter, the researcher presents summaries of his findings in the form of themes, analysis, and critical conclusions to answer the research questions.

#### **4.2 Data Findings**

Most of the members the researcher interviewed were either those encouraged to my direction by their leaders or those the researcher interviewed opportunistically. In all, 5 Pastors were interviewed from different departments in I.C.A., which involved head Pastor, Worship Pastor, Prayer and Deliverance Pastor, Welfare Pastor, and Follow-up Pastor. 13 Elders and 10 Deacons and Deaconesses were also given questionnaires. Accidental/ Convenience sampling was adopted for both members and some people in the various local ministries of I.C.A. These totalled 50 interviewees. However, most of the questionnaires were given to the leadership of various departments in the Church. 65 questionnaires were printed in all but 36 copies were sent out of which 28 persons responded. The interviews were arranged for the researcher by the leader(s) or their delegate at the researcher's request after he had specified the kinds of people he would like to interview.

#### **4.3 Discussion of Data from the Respondents**

In evaluating the data that was collected during fieldwork, qualitative analysis was employed in discussing the data as stated in 1.6 above. This visits and interviews

produced a series of documents. The documents included notes of interviews with people in the church (I.C.A.) and the range of senior church leaders, workers, and church growth experts as described in this work, and events witnessed in same church. Other documents included papers on church growth reports and policies. I also obtained membership attendance and annual church reports. My focus in the reports was the numerical attendance from the beginning of the year as at the time of the report. However, it was difficult to make comparisons and analyses over the whole set of growths as the information I gathered was of variable quality.

Comparisons were also rare because I chose to look at growths that varied widely in size and age. I used frequencies, percentages and tables developed out of them as and when necessary. In all, sixty five (65) copies of questionnaires were printed, 36 copies were sent out, and twenty eight (28) persons responded. This was good for the researcher because the respondents were the set target of my study.

The presentation of data collected is based on the aim of the study. The respondents are cross-section of former and current leadership of I. C. A. and some members of the same church, Afful Nkwanta. Most of the people I interviewed were very friendly and open to the best of my knowledge to give a fair view on various issues presented to them. But for few of the respondents who were hesitant to volunteer information. Almost all of them agreed about the importance of leadership and the roles they play in relation to the growth (both spiritually and physically) of the church (I.C.A). Below are their views in an attempt to answer the research questions presented to them.

#### **4.3.1 Understanding of Church Growth at I.C.A**

The researcher's aim was to examine the people's understanding of church growth at I.C.A.

The respondents' understanding of church growth was limited to a number of memberships at I.C.A. This was clearly seen in their various answers given during the interview. Out of the fifty interviewees, which represents hundred per cent of the respondents, forty two of them said the church (I.C.A) is growing making reference to few years back when they were very few in number. Mr. Kwaku Owusu, one of the pioneers of the church said that, and I quote; "comparing the number of attendance due to the challenges of frequent leadership changes especially Pastors, coupled with the misunderstandings between past leadership of the church and the missionaries from Christians in Action Missions which resulted in the eventual migration of most of the members, to the present membership, there has been a major growth."<sup>31</sup> This was agreed by Mary Antwi and most of the respondents adding that the current leadership of the church has performed creditably well in terms of numerical attendance of members in the church.<sup>32</sup>

However, it was not encouraging when they were asked about the financial and spiritual growth of the church. Their response to these showed that their understanding of church growth were limited to numbers only. Some of them stated that they were not aware of the state of the church's finances. From the study I realized that this was due to the lack of proper teaching on the subject matter and the absence of a good financial accountability to the church by leadership. Some of the respondents even seemed unconcern. A quote by Mr. Osei Kwaku clearly attest to this fact; "I gave it to God, what they (leadership) do with it is between them and God. My

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<sup>31</sup>Interview with Owusu Kwaku, Member I.C.A., 12<sup>th</sup> February, 2018.

<sup>32</sup>Interview with Antwi Mary, Member I.C.A., 12<sup>th</sup> February, 2018.

duty is to give in fulfilment of the Word of God which I did. The rest is over to them (i.e. leadership of I.C.A).<sup>33</sup> The leaders of I.C.A should teach the members about the other areas of church growth (i.e. spiritual and financial) and also show them the need to know the financial position of the church by rendering proper accounts to the church. This will encourage the members to give wholeheartedly to support the church and be more blessed.

#### **4.3.2 Strength and Weakness in Terms of Growth at I.C.A**

This particular part was directed to the leadership of I.C.A. Below are some of the responses. Mr. Kwaku Asare who is the Presiding Elder of I.C.A reiterated that his findings indicate that some leaders including him are lazy in that their frequent absenting of themselves from most major weekly activities of the church has had negative effect on the members. He continued, members are learning from the leaders for good or bad therefore this attitude of truancy among the leaders has and will always result in abysmal church attendance. He concluded blatantly that although he cannot speak on behalf of all the leaders, personally, he thinks that God is rather building His church (I.C.A) but for some of the leaders, the church would have collapsed by now.<sup>34</sup>

On the other hand, it seemed Mrs Owusu Georgina disagreed with him (Kwaku Asare) using herself as an example. She said formally, she was unable to go for soul winning thereby drawing people into the church but now she has been able to win eleven souls who are now part of the strong members of the church and still counting. Nevertheless she did not hide on the leaders' inability to evangelize the lost into the

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<sup>33</sup>Interview with Osei Kwaku, Member I.C.A., 17<sup>th</sup> February, 2018.

<sup>34</sup>Interview with Asare Kwaku, Presiding Elder, I.C.A., 17<sup>th</sup> February, 2018.

church.<sup>35</sup> These and many more responses from the various leaders indicated that there is no unity of purpose among leadership of I.C.A and lack of direction for the church. From the researcher's personal observation, leaders' reception to new converts and/or visitors is very bad. This has led to most of such people never coming back either to visit or to be part of the church. As one sees church attendance as a major responsibility of I.C.A leadership another on the other hand talks of soul winning as a measurement of performance. These are good though, but there should be a clear cut target for the leadership of the church instead of this each man for himself attitude. Their personal or corporate evaluation of themselves too was not impressive.

#### **4.3.3 An Assessment of Leadership Performance at I.C.A in Church Growth**

The researcher's focus was to find out from the members of I.C.A in their own view, the roles leadership play in relation to church growth in three areas, namely; numerical, financial, and spiritual growth.

Responding to this, majority of the respondents emphasized on visitation, prayer, good interpersonal relationship, and accountability on the part of leadership as key roles they should play to ensure growth in these three areas of the church. I asked them whether these were being practiced by the leaders. Their response was that these expected roles are rare. The number of respondents who were of the view that these leadership practices were not going on in the church was forty three (43) out of the fifty (50), representing ninety three per cent (93%) of the total interviewees. The remaining seven per cent (7%) of the respondents were lenient to the leadership stating that the leaders are also human beings and that they can be fallible. The

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<sup>35</sup>Interview with Owusu Georgina, Member I.C.A., 17<sup>th</sup> February, 2018.

leadership of I.C.A need to work relentlessly on these areas to live up to the members' expectations.

#### **4.3.4 Causes of Absenteeism and Eventual Migration of Members of I.C.A**

At this point my aim was to investigate the causes of absenteeism and members' migration from the church. It was also to investigate actions and in-actions of leadership in relation to this problem. The following are some responses from the targeted members of I.C.A. Thirty four (34) persons of the respondents representing seventy four per cent (74%) of the population blamed some of the leaders for the members' absenteeism and even departure from the church. They accused the leaders of poor human relations, their unguarded statements, their bossy attitudes, too much fund raisings, bad conflict resolution methods, and so on. Nine (9) people representing eighteen per cent (18%) of the respondents said there is too much teaching without demonstration of signs and wonders performed by the pastors of the church. They were of the view that today's Christians follow signs and wonders so they will leave and join themselves to churches where these are seen. The remaining seven (7) persons representing eight per cent of the respondents blamed it on the devil's attack on the church. Leadership of I.C.A need to build better human relations, should be mindful of their speech, and pray for the manifestation of the power of God in the church.

#### **4.4 Challenges of I.C.A Leadership**

In responding to a question on the challenges facing I.C.A Leadership, the respondents stated among others;

- Lack of cooperation among members in their various ministries

- Less resources (financial) and adequate logistics result in their under achievement of set goals
- Lacks of adequate inter-ministerial cooperation and support. They fail to work together as one body. There is too much concentration on individual ministries without connecting to other ministries as if they are competing with each other.
- Lack of adequate training and leadership seminars. This has resulted in rusty and contempt leadership in the church (I.C.A).
- Lack of discipline amongst some leaders, citing some deacons and deaconesses as well as some elders as an example. Their view was that the frequent absenteeism from church activities amongst some of the Elders, Deaconess and Deaconesses constitute some factors which have led to the loss of confidence and respect for the majority of leaders in I.C.A.

#### **4.5 The Need of Leadership in the Church (I.C.A)**

All the respondents agreed on the importance of leadership in the church. Their view was that leadership is necessary to restore order, ensure growth and multiplication of church membership. In view of this, church leadership can be seen as the bedrock for church growth and should be taken seriously.

#### **4.6 Conduct of I.C.A. Leadership**

In an attempt to answer the question about the conduct of the leaders, in their own view, how they (leaders) should conduct themselves in discharge of their duties; fifty eight (58) of the respondents which represent seventy four point four per cent (74.4%) are of the view that leaders of should be God fearing by showing high moral

standards. Also they should lead by example showing the way in church attendance. The other twenty (20) respondents representing twenty five point six per cent (25.6%) stated that the leaders should show more concern for the poor and the needy than to always identify with the well to do members. They also said the leaders should avoid preferential treatment and treat all members equally. This response indicates that members of I.C.A's expectation of their leaders are that they (leaders) should be of no questionable character.

#### **4.7 Respondents' Suggestions to I.C.A. Leadership**

In responding to a question on the advice to leaders of respondents suggested as follows;

- Leaders should desist from individual preferences or preferential treatments.
- Leaders should be accountable to the church
- Leaders should be prayerful
- Leaders should lead by example
- Leaders should learn to encourage members instead of frequent discouraging
- Leaders should make effort to attend most of the church's organized programs if not all
- Leaders should not be bossy but servants of the flock
- Leaders should be teachable and be able to teach as well
- Leaders should be spirit filled, and
- Leaders should love each other.

#### **4.8 Conclusion**

The conduct of I.C.A leadership can have either positive or negative effect on the congregation and even on the unconverted souls in general. Therefore they must understand the nature of their calling (servant leadership) and the need to live accordingly. They should exhibit positive attitudes and endeavour to raise the name of Christ Jesus higher above their individual egos. In order to ensure growth numerically and spiritually, they must show great concern to the Great Commission of our Lord Christ Jesus as enshrined in Mathew chapter 28 verses 19ff. they should also place much importance on the needs of the members and not on their personal interests.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Summary**

This study has looked at the role of leadership in church growth at International Christian Assembly (I.C.A) at Afful Nkwanta, Kumasi. The research work was carried out in a form of a survey designed to seek various views from a cross-section of the people of International Christian Assembly (I.C.A) on the role of leadership on church growth. The Afful Nkwanta branch of I.C.A was a case study. The study was conducted by employing interviews, participant observation, questionnaires, and written documents such as books, journals, reports and minutes of I.C.A. as both primary and secondary sources of data collection for the research work.

The first part of this study looked at the background issues which included research questions, aims and objectives of the study, methodology and other related literature of the subject under study. The work also presented a historical background of International Christian Assembly touching on various factors that led to the change of name from Action chapel to its current name, (I.C.A). All these historical facts were needed to assist the researcher determine the actual factors that accounted for or against growth at I.C.A

The data collected from respondents in the study were presented, analysed, and discussed as seen in the previous chapter. An overview of the whole study, a summary of discoveries, conclusion derived from the study, and recommendations to equip leadership of I.C.A to achieve growth is discussed in this chapter. Taking the twenty eight (28) respondents to the questionnaire and the fifty (50) respondents of the oral interviews equals seventy eight (78) as total respondents as hundred per cent (100%),

males and females account for sixty point five (60.4%) per cent and thirty nine point six (39.6%) per cent respectively.

## **5.2 Conclusion**

The following are drawn in reference to the objective of this research work:

This study has focused on the roles leaders of I.C.A play to ensure growth. The work showed that International Christian Assembly in its initial stages encountered a dramatic decline due to certain challenges the leadership faced which include the misinterpretation of vision between Christians in Action missionaries and the then Action Chapel (now I.C.A) leadership. However the church (I.C.A) seems to have experienced some growth in numbers which can be attributed to the stability of key leadership especially pastors, and also an upward trend of the church's finances which is as a result of members' growing confidence and their understanding to giving. This is due to leadership involvement in evangelism, right teachings, motivating and encouraging of members to give in support of the church, visitation, and exhibiting a sense of belonging among members.

The researcher also found out that migration of some part of members from the church (I.C.A) cannot only be attributed to leadership behaviour but also some of the members' quest for miracles, signs and wonders.

## **5.3 Recommendations**

Based on the discoveries emanated from this study, the researcher wishes to make the following recommendations:

- That although church business is a form of voluntary work, some unpatriotic leaders of I.C.A should be checked as well as those who constantly use unguarded statements to ensure sanity in leadership.
- To ensure growth and multiplication, leadership of I.C.A should exhibit Christ-like nature of servant leadership.
- I.C.A leadership should exhibit credibility by giving proper accounts of their offices entrusted to them.
- Frequent changing of leadership especially pastors has had negative impact on growth of I.C.A in the areas of numbers of membership, spiritually and financially. This also has affected the direction of the church as every leader of the church seems to have his/her priority. This can go a long way to affect the belief of the church if not checked immediately. Leadership of I.C.A should have a common purpose and a sense of direction and also avoid the frequent changing of leadership especially pastors on the pulpit.
- The church of Christ in this end times needs transformational, transactional, and situational leadership not just positional leaders. Leaders that know the times and can redeem the time. Such must be the leadership of I.C.A to ensure proper growth and vitality of the church.
- Raising funds in support of the work of the church is laudable; leadership of I.C.A should not go the trickery and manipulative way as some do. It must be done the God way.
- Leadership of I.C.A should constantly equip themselves as well as members in their various ministries through further studies and appropriate seminars.

- The researcher recommends that further studies can be conducted to identify how the church (I.C.A) can expand to form branches throughout the nation and the world at large.
- Finally, the study revealed that regular skills training are scarce and members are little informed about the direction of the Church. I am by this suggesting to them to focus on the regular training of potential leaders of the church and make the Great Commission of our Lord Christ Jesus and soul winning a priority.

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## **PERSONALITIES INTERVIEWED**

Ahmed Tampore; Former Church Planning Committee Chairperson (I.C.A),

Edward Quakoopom; Former Music Director (I.C.A),

Frank Awuah; Member (I.C.A)

George Nsiah; Member (I.C.A)

Mary Antwi; Member(I.C.A),

Peace Boamah; Former Financial Secretary (I.C.A),

Victoria Boakye; Member (I.C.A),

Yaw Sasu; Organist (I.C.A),

Kwaku Owusu; member (I.C.A)

Kwaku Osei; Member (I.C.A)

Georgina Owusu; Member (I.C.A)

Mary Antwi; Member (I.C.A)

Kwaku Asare; Presiding Elder (I.C.A)

## APPENDIX I

### QUESTIONNAIRE

I am a student of the above mentioned school offering an undergraduate course reading B.A. Theology with Administration. I am researching on the topic: “The Role of Leadership in Church Growth” using International Christian Assembly (I.C.A) as a case study. The purpose of carrying out this study is to find out the roles leadership play in relation to church growth at I.C.A and investigate the causes of members’ absenteeism and eventual migration of members from I.C.A. at Afful Nkwanta-Kumasi.

Kindly take some time off your busy schedules and answer the questions below to assist me in this work. I pledge to keep all information provided will be treated as confidential and will be used for academic purpose only.

#### INSTRUCTIONS:

- Attempt all questions and tick this way [√] where necessary.
- Do not write your name on the questionnaire.
- Indicate your age as between (a) 18-25 [ ], (b) 26-35 [ ], (c) 36-45 [ ], (d) 46-55+ [ ]
- You can use extra sheet of paper where necessary.

#### Questions:

1. What is the role of the leadership of I.C.A in relation to growth of the church?

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2. What is your understanding of church growth at I.C.A?

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3. What roles do leaders at I.C.A play in church growth?  
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4. What are the causes of absenteeism and eventual migration of members of I.C.A?  
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5. What are some of the challenges I.C.A leadership face??  
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6. In your own opinion, what is the conduct of some and/or all the leadership of I.C.A?  
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.....
7. What advice do you give to the leadership at I.C.A? Remember you are one of them.  
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.....

Thank you for your time and candid response.

## **APPENDIX II**

### **INTERVIEW GUIDE**

1. When did you join this church, I.C.A?
2. What was the reason for joining I.C.A and no other denomination?
3. Do you enjoy church services at I.C.A?
4. How do you see the leadership at I.C.A in their contribution to growth of the church?
5. How will you assess the conduct of I.C.A leadership?
6. Do you think their conduct contribute to members' absenteeism and eventual migration?
7. Do you think the church (I.C.A) has grown in number significantly?
8. How will you assess the policies put in place by leadership at I.C.A in relation to growth?
9. What is your understanding of church growth in the following areas: numerical, financial and spiritual growths?
10. What advice do you give to the leadership at I.C.A?