

CHRISTIAN SERVICE UNIVERSITY COLLEGE, KUMASI

DEPARTMENT OF THEOLOGY

**THE ROLE OF CHURCH ADMINISTRATION IN THE GROWTH OF THE
FOUNTAIN GATE CHAPEL IN THE WA MUNICIPAL**

**PROJECT WORK
(LONG ESSAY)**

AMPONSAH DANIEL DEBRAH

JUNE, 2018

**THE ROLE OF CHURCH ADMINISTRATION IN THE GROWTH OF THE
FOUNTAIN GATE CHAPEL IN THE WA MUNICIPAL**

**AMPONSAH DANIEL DEBRAH
(10003172)**

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

JUNE, 2018

DECLARATION

I, Amponsah Daniel Debrah, 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.

Signed:.....

Amponsah Daniel Debrah
(Student)

.....

Date

Signed:.....

Rev. Paul Diboro
(Supervisor)

.....

Date

Signed:.....

Dr. S. B. Adubofour
(Head of Department)

.....

Date

DEDICATION

This work is dedicated to the Glory of God for my life and strength, and to my beloved wife, Mrs. Olivia B Debrah, for her prayers, support and encouragement throughout my pursuit of this course and life as a whole.

I further dedicate this work to all the members of Flourishers Assembly Ministry International. I wish to state that your support has been immense. God richly bless you all exceedingly.

ACKNOWLEDGEMENTS

In writing this essay, I had to rely on the assistance of a number of people. To them I deem it fair and scholarly to express my most heartfelt gratitude and appreciation.

I wish to express my gratitude to God for granting me the strength, guidance and wisdom because, without Him this research work would not have been successful.

I would like to express my appreciation to my supervisor Rev. Paul Diboro for his guidance, patience, and encouragement throughout this research work. Reverend may God richly bless you.

I owe much gratitude to Rev. Ben Anchebah, Rev. Raymond K. Tuureh and the entire members of FGC Wa Municipal, for their patience and cooperation during the data collection.

Finally, this expression of gratitude will not be complete without the extension of my appreciation to my wife; Mrs. Olivia B Debrah and my lovely kids Emmanuel Amponsah Debrah, Bernice Afrah Debrah and Daniela Abena Debrah for their encouragement, love and prayer support which sustained me throughout the course.

May the Almighty God richly bless you all.

LIST OF ABBREVIATIONS

ABBREVIATIONS

| | | |
|------|---|--------------------------------|
| FGC | - | Fountain Gate Chapel |
| IP | - | International Presbytery |
| GLSS | - | Ghana Living Statistics Survey |

TABLE OF CONTENTS

| Contents | Pages |
|-----------------------|--------------|
| Title Page | i |
| Declaration | ii |
| Dedication | iii |
| Acknowledgement | iv |
| List of Abbreviations | v |
| Table of Contents | vi |

CHAPTER ONE: GENERAL INTRODUCTION

| | |
|--|----|
| 1.1 Background of the Study | 1 |
| 1.2 Statement of the Problem | 3 |
| 1.3 Research Questions | 3 |
| 1.4 Research Objectives | 4 |
| 1.5 Scope of the Study | 4 |
| 1.6 Research Methodology | 4 |
| 1.6.1 Methods of data collection | 5 |
| 1.7 Literature Review | 6 |
| 1.7.1 The Concept of Church Administration | 6 |
| 1.7.2 The Concept of Church Growth | 8 |
| 1.8 Significance of Study | 10 |
| 1.9 Organization of Chapter | 10 |

CHAPTER TWO: HISTORICAL BACKGROUND OF STUDY

| | |
|---|----|
| 2.1 Introduction | 12 |
| 2.2 Brief History of Wa in the Upper West Region | 12 |
| 2.3 History of the Fountain Gate Chapel | 13 |
| 2.4 The Genesis of the Broken Yoke Foundation in Upper West | 14 |
| 2.5 The Religious Atmosphere of Wa | 14 |
| 2.6 The Early Growth Stage of the Fountain Gate Chapel | 15 |
| 2.7 Growth of the FGC Wa Municipal in recent times | 16 |
| 2.8 The International Chain of Command | 17 |
| 2.8.1 Senior Pastor | 17 |
| 2.8.2 The Head Pastor | 17 |
| 2.8.3 Associate Minister | 17 |
| 2.8.4 Pastor-in- Charge | 17 |
| 2.8.5 Chain of Command | 18 |
| 2.9 Conclusion | 18 |

CHAPTER THREE: THE ADMINISTRATIVE MECHANISM OF THE FGC AND ITS ROLE IN THE GROWTH OF THE CHURCH IN WA MUNICIPALITY

| | |
|--------------------------------------|----|
| 3.1 Introduction | 19 |
| 3.2 Administrative Mechanism | 19 |
| 3.2.1 Decision Making | 20 |
| 3.3 Operations of the Administration | 21 |
| 3.3.1 Mobilization of Laity | 21 |
| 3.3.2 Discipleship Training | 22 |
| 3.3.3 Developing of Spiritual Gifts | 23 |
| 3.3.4 Utilization of Resources | 23 |

| | |
|---|----|
| 3.3.5 Good Demographic Settings | 24 |
| 3.4 Welfare | 24 |
| 3.5 Mimshach, Hayil and Desert Parash Groups | 25 |
| 3.6 Charismaticism of the Leadership | 26 |
| 3.7 Administrative Lapses | 26 |
| 3.7.1 Leadership Lapses | 27 |
| 3.7.2 Limited Finance | 28 |
| 3.7.3 Transfers | 29 |
| 3.8 Conclusion | 30 |
| | |
| CHAPTER FOUR: DATA ANALYSIS: AN ASSESSMENT OF THE ADMINISTRATIVE MECHANISM, LAPSES AND ITS EFFECT ON THE GROWTH OF THE FGC IN WA MUNICIPAL | |
| 4.1 Introduction | 31 |
| 4.2 General Analysis of Responses | 31 |
| 4.2.1 Assessing the Administrative Mechanism Used by FGC in Wa Municipal | 32 |
| 4.2.2 Income and Resources | 33 |
| 4.3 Assessing the Challenges of the FGC in Wa Municipal | 34 |
| 4.3.1 Leadership Positions | 34 |
| 4.3.2 Financial Constraints | 35 |
| 4.3.3 Transfers | 35 |
| 4.3.4 Islam | 36 |
| 4.4 Assessing the Breakthroughs of the Administration | 36 |
| 4.5 Welfare | 37 |
| 4.6 Ascertaining whether the FGC in Wa Municipal is Growing | 37 |
| 4.7 Conclusion | 38 |

**CHAPTER FIVE: SUMMARY, GENERAL CONCLUSION AND
RECOMMENDATIONS**

| | |
|------------------------|----|
| 5.1 Summary | 39 |
| 5.2 General Conclusion | 39 |
| 5.3 Recommendations | 40 |

| | |
|---------------------|-----------|
| BIBLIOGRAPHY | 42 |
|---------------------|-----------|

| | |
|-------------------|-----------|
| APPENDICES | 45 |
|-------------------|-----------|

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

The church as a Christian body/organization has attracted enormous interest in recent times due to its unprecedented growth especially in Africa. The growth of the church in Africa is one of the most surprising facts. For instance, in the twentieth century church history, an estimated 4 million professing Christians in 1900 increased to over 300 million in the year 2000. Again in 2006 the World Christian Database estimates that Christianity in Africa has increased to 400 million adherents amounting to 46% of the entire population of Africa.¹

The word “church” is not in the Old Testament. It is a New Testament term translated from the Greek word “ecclesia” with its meaning as an assembly called out by an authority. The usage of the word in the New Testament takes its fullest, broadest Greek meaning; “the called out ones. The church has been given the responsibility of growth via the task of the Great Commission (Matthew 28:19-20) and the church must come to the understanding with the clear call to ‘make disciples’.² In the achievement of this task, church administration towards growth is of paramount importance.

The church is an organization that exists for the work of missions as well bringing up people in the ways of God and for this to be realized effective church administration is necessarily a requirement. This will definitely lead to growth in the church which is expected of any living organization.

¹ Cdn,bakerpublishinggroup.com (accessed on 18-12-2017)

² Jerry Falwell, *Building Churches of Dynamic Faith* (Grand Rapids: World Publishing Inc 2008), 112.

Church administration is a spiritual service to the body of Christ which involves the wise stewardship of God's resources for the accomplishment of the work of the ministry. Church administration or management has to do with the organization of church ministry, and with the operations that govern the organization (church). Administration is not an end in itself, but rather it is a means for serving people effectively, while making efficient use of resources in a manner that glorifies God. With regard to organization it is believed that the affairs of the church are to be guided basically by qualified elders. These are nominated by the congregation, approved and they work within the direction of the church constitution and byelaws the church adopts which should be subject to the authority of the scriptures.³

There is the assumption that the church is supposed to be theocratic due to the fact that it is one God that is being worshipped for that matter all instructions, inspiration and direction should come from God. Hence certain leaders of some ministry therefore capitalize on this and are therefore the sole decision makers in their ministry. The Bible indicates that "Two are better than one; because they have a good reward for their labour" (Eccl 4:9 KJV). This is a sure proof that one person cannot make any serious impact but a group with laid down structures (administration) can surely come out with a better input. Churches without an effective administrative mechanism will certainly be bedeviled with breakaways, confusion court cases. These are certainly not expected of Christian bodies and this will be a bane to the growth of the church. The growth and achievement of divine purpose depends on the quality of leadership through the effective use of administrative skills.

³www.bclr.org (accessed on 17-01-2018)

This work therefore seeks to probe into how church administration affects the growth of the church. The Fountain Gate Chapel in the Wa Municipal is used as an example.

1.2 Problem Statement

It is a known and established fact that although churches are growing both physically and spiritually as indicated earlier at the background of the study and also by the annual report of “2010” on church growth. Both have shown that in Ghana churches are growing both physically and spiritually.

This growth is probably due to a number of factors that contributes to it and this may include the charisma of the leader, the spiritual gifts of the leader and maybe the effectiveness of the church or ministry in question’s administration. However, it seems much is not known on the role of church administration in the growth of churches.

This study therefore seeks to explore the role of church administration using the Fountain Gate Chapel in Wa as a point of reference.

1.3 Research Questions

The main question of the study is:

What is the role of church administration in the growth of Fountain Gate Chapel?

The following are sub-questions for the study:

1. What type administrative machinery is working in the Fountain Gate Chapel?
2. What are some of the administrative challenges Fountain Gate Chapel encounters in Wa?
3. Is church administration the sole contributing factor to church growth at the Fountain Gate Chapel?

1.4 Research Objectives

The main objective of the study is to ascertain how the administration of the Fountain Gate Chapel in Wa influences the growth of the church.

The specific objectives of the study are:

1. To investigate the administrative machinery/mechanism employed by the Fountain Gate Chapel and how it operates.
2. To identify the challenges and lapses or breakthroughs in the administration of the Fountain Gate Chapel that has contributed to the growth of the church.
3. To ascertain whether the Fountain Gate Chapel is really growing as result of the work of the church administration.

1.5 Scope of the Study

The study is about the role of church administration on church growth with focus on the Fountain Gate Chapel in the Wa Municipal of the Upper West Region and this comprises of eleven communities in addition to Wa which is the regional capital. The church can be found in three other communities apart from Wa which also have three churches in different sections of the city. This study is limited to the Wa Township.

1.6 Research Methodology

Methodology is the general research strategy that outlines the way in which research is to be undertaken and, among other things, identifies the methods to be used in it. These methods, described in the methodology, define the means or modes of data collection or, sometimes, how a specific result is to be calculated.⁴ This is usually done with through

⁴ K.E. Howell, *Introduction to the Philosophy of Methodology* (London: Sage Publications, 2013), 1.

the quantitative and qualitative methods in gathering relevant information pertaining to the study.

The quantitative research deals with more logical and data led approach which provides a measure of what people think from a statistical and numerical point of view.⁵

The qualitative research is aimed at gaining a deep understanding of a specific organization or event, rather than surface description of a large sample of a population.⁶

With this study the researcher employed only the qualitative methodology approach to gather relevant data for the study.

1.6.1 Methods of Data Collection

Two types of primary mode of data collection, a questionnaire and an interview guide were designed and distributed to the section of the church members and the leadership of the church as well as some pastors. This is to know their views, opinions and comments on the role the administration of the church is playing with regards to the growth of the church. All data gathered have been carefully examined in the light of the study objective using the descriptive method of statistical analysis. The Head Pastor for the Wa Central Assembly who happens to be the officer in charge of the whole region was interviewed. The researcher also used secondary means of gathering data through consulting documentary materials such as books, journals; conference reports of Fountain Gate Chapel Wa Municipal, leaders meeting minute's books and articles that have bearings on the subject of administration and church growth.

A simple random sampling method has been used to select the Clergy, leaders and some members of the Fountain Gate churches in Wa for the interviews. The simple random

⁵ A. L. Strauss & J. M. Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* 2nd Edition, (California: Sage Publications, 1998), 10.

⁶ Strauss & Corbin, *Basics of Qualitative Research*, 10.

sampling method was again applied in the selection of one of the three churches in the communities in Wa Municipal of which some church members together with their pastor was interviewed.

1.7 Literature Review

In this section, the researcher reviewed some of the ideas of other scholars on church growth and the role church administration plays. Areas reviewed include: the concept of church administration as well as the concept of church growth

1.7.1 The Concept of Church Administration

Administration is about people in an organization (such as the church of God). It involves functions such as planning, leading, organizing and controlling. These four are the basic management functions (PLOC). “Management in God’s church or Christian circles is basically the stewardship of the talents of the persons entrusted to our care.”⁷

P. Planning – Planning involves looking at the future, establishing objectives, policies, programming for the future, developing procedures, scheduling and budgeting.

L. Leading relates to decision making, communicating, motivating, enlisting the right people, and developing people.

O. Organizing – Organizing involves organizing effectively, delegating within the organizational structure, and establishing effective interpersonal relationships that enable that structure to operate.

⁷ Olan Hendrix, *Management for the Christian Leader* (USA: Mott Media Fenton 1981), 17.

C. Controlling – Controlling relates to developing standards for performance integral to the persons operating within that management structure – performance standards, performance measuring and evaluating, and performance correcting.⁸

Administration in the church of Christ is the exercise of those powers or prerogatives with which one has been vested by the church. Administration involves the question of authority and the self-governing powers of the church. What are these powers? How are they derived? How are they bestowed? What are their limitations? These are questions of fundamental, primary principles that lead us at once to a careful study of church organization.

The exercise of administrative authority, the use of the power to direct or govern, involves the question of leadership. Strong, wise, safe leadership is built on a godly character, experience, integrity, and efficiency.⁹

Poor and inadequate use of administration is the bane of every church. One thing which is highly needed in most churches is effective administration of the church, which will in turn bring about a corresponding healthy, physical and spiritual development which is growth in the life of the church.¹⁰

⁸ Hendrix, *Management for the Christian Leader*, 16.

⁹ Oliver Montgomery, *Principles of Church Organization and Administration* (Maryland: Review and Herald, 1942), 21.

¹⁰ Manuscript received June 4, 2014; revised August 4, 2014; accepted August 25, 2014.

Helen Ishola-Esan (helenisholaesan@gmail.com) is with Nigerian Baptist Theological Seminary, Ogbomoso, Nigeria.

1.7.2 The Concept of Church Growth

Generally the concept of growth is understood to mean increase in size, number and significance.¹¹ But when it comes to the church growth the New Testament is of the view that the church is a living organism of persons developing a relationship with Jesus Christ and fulfilling the mission he gave to the church (Matthew 28:19-20). The British Church Growth Association also defines growth as having to do with the investigation of nature, function, structure, health and multiplication of Christian churches as they relate to the effective implementation of Christ's commission to go then to all people everywhere and make them his disciples. The following are some of the principles, which can be applied in growing a church.¹²

1. Mobilization of the laity: Good administration will utilize the skill of mobilizing the laity in doing the work of the church. This has been identified as the primary principles for church growth before other principles can be directed towards growth.¹³ The church administration needs to have the concern/desire for growth to be achieved and should be able to lead the church in that direction utilizing these principles effectively. The pastor is responsible for planning, sharing ministry with the laity in addition to feeding the flock with the word of God. "When leaders are involved in equipping the laity for witness and ministry, it promotes church growth."¹⁴ Mobilization of the laity as well as good organization has been identified as essential for church growth.

2. Discipleship Training: Numerical growth ought to be a primary concern for the church. Church growth focuses attention on Matthew 28:19. When disciples are made, the church needs to activate them that is, the members, making them to be functional in

¹¹ Catherine Love Collins English Dictionary (Glasgow: Harper Collins Publishers, 2005), 295.

¹² Roy Pointer, *How Do Churches Grow* (Basingstoke, Hants: Marshall Morgan and & Scott, 1984), 17.

¹³ Peter C Wagner, *Leading your Church to Growth* (Michigan: Baker Pub Group, 1984), 46-48.

¹⁴ Dan R Crawford, *Church Growth Words From The Risen Lord* (Nashville: Broadman Press, 1990), 40.

the work of the church.¹⁵ Discipleship is a key to a growing church. It helps leaders to obey the Great Commission and assist members in developing ministry skills and leadership ability.¹⁶

3. Developing spiritual gifts: The laity is individually gifted, as such when these gifts are developed and employed in the service of the church; it promotes team work and growth. Ellen White implores Spirit-led leaders to build relationships with their followers on the basis of shared purpose, values, and vision, and to facilitate a system of dialogue and dissent as authentic steps to sustainable change.¹⁷

4. Utilization of resources: Church growth involves concentrating church's resources on responsive elements in the society. This at the end of the day should surely bring development to somebody and glory to the Almighty God who has given the task. There are a lot of resources that the church can amass and utilize to assist mankind. This is due to the fact there are individuals in the church endowed with diverse giftings that can be harnessed to the greater good of the church members and humanity. Some of these gifts are hospitality, giving, intercession, discernment, deliverance, helps and administration to mention but a few.¹⁸

5. Good demographic Setting: Church growth is not an event but a process. It is not static but dynamic. Principle as a fundamental truth demands that the church grows up in a place and fashion its ministry in a setting that is natural to the community.¹⁹ This basic idea presupposes that the environment in which the church is situated interact with other

¹⁵ Helen Ishola-Esan (helenisholaesan@gmail.com) is with Nigerian Baptist Theological Seminary, Ogbomoso, Nigeria, accessed on 10th March, 2018.

¹⁶ Aubrey Malphurs, *Advanced Strategic Planning: A New Model For Church and Ministry Leaders* (Grand Rapids: Baker Publishing Group, 2009), 7.

¹⁷ Ellen G. White, *Christian Service* (Maryland: Review and Herald 1948), 238.

¹⁸ Peter C Wagner, *Your Spiritual gifts Can Help Your Church Grow* (Ventura, Ca: Regal Books), 10.

¹⁹ Charles L Chaney, *Ron S Lewis Design for Church Growth* (Nashville, Broadman Press 1977), 45.

factors to determine the extent which a church grows. A good demographic setting is necessary for healthy growth.²⁰

1.8 Significance of the Study

The work is necessary since there has not been any effort to find out the effect of church administration on the growth of the Fountain Gate Chapel in the Wa Municipality although there are several works done in this area. The research findings will help erupt certain shortcomings and lapses that are overlooked as well certain positive things in respect to the administration of the church. This study is also purposely for academic knowledge.

This work will also be of immense help to other charismatic churches like the Fountain Gate Chapel because the study can serve as a resource tool or guide to them with respect to the role of church administration to growth.

1.9 Organization of Chapters

The research is divided into five (5) chapters. The chapter one deals with the introductory aspect of the work.

The chapter two considers the background issues, thus the beginning of the Fountain Gate Chapel in the Upper West Region and Wa as well. The chapter three looks at the growth pattern of the church since it began and the role church administration has played in the growth so far. The chapter four looks at the gathered data, the primary source, secondary source, interviews, questionnaires, and participation of the researcher in

²⁰ Helen Ishola-Esan (helenisholaesan@gmail.com) is with Nigerian Baptist Theological Seminary, Ogbomoso, Nigeria, accessed on 10th March, 2018.

relation to the topic as well as its interpretation. The chapter five is the concluding part. The summary of the study and recommendations are presented.

CHAPTER TWO

HISTORICAL BACKGROUND OF THE AREA OF STUDY

2.1 Introduction

The chapter two of this study is a continuum from the chapter one which generally introduces the study. This takes into consideration a brief account of the history of Wa as well as the genesis and the growth pattern of the Fountain Gate Chapel as a whole in the Wa Municipal of the Upper West Region. It focuses on the factors that led to the formation of the ministry as well as the challenges that those who initiated it went through. This chapter will also throw light on certain individuals who made immense contribution in the establishment of the Fountain Gate Chapel. These includes notable people like Rev. Eastwood Anaba, Rev. Clement Anchebah as well as Rev. Bernard Anchebah to mention but a few. The growth pattern of the ministry over the years will also be captured in this chapter.

2.2 Brief History of Wa in the Upper West Region

The Upper West Region of Ghana can be located in the north-western corner of Ghana and is bordered by Upper East region to the east, Northern region to the south, and Burkina Fasso to the west and north.²¹ The Upper West regional capital and largest settlement is Wa. It is the seventh largest region in Ghana in total area and made up of eleven districts of which Wa Municipal is one.²² The Wa Municipal which has Wa doubling as its capital has about 73 communities under it. The 2010 Population and Housing Census show that about 80.4 percent of the people in the Municipality belong to the Mole-Dagbani group which comprises the Waalas who are the indigenous people,

²¹ [http:// en.m.wikipedia.org >wiki >Uppe.....](http://en.m.wikipedia.org/wiki/Upper_West_Region)(accessed on 20-4-18)

²² [http:// en.m.wikipedia.org >wiki>Uppe.....](http://en.m.wikipedia.org/wiki/Wa_Municipality)(accessed on 20-4-18)

Dagaabas and Sisalas. Other ethnic groups found include Frafras, Akans, Ewes, Ga, Dagombas etc who are engaged in several secular work and commercial activities.²³

2.3 History of the Fountain Gate Chapel

The Fountain Gate Chapel formerly known as the Broken Yoke Foundation began as the Northern Deliverance in Tears Ministry affectionately called NINTAM by the young and exuberant Eastwood Anaba. This was after he graduated as pharmacist from the Kwame Nkrumah University of Science and Technology (KNUST). This young man came to the north precisely Bolgatanga in the Upper East region from Kumasi where he graduated and was on fire with the passion to reach out to his folks the Frafras of the Upper East region. In 1986 he did his national service at the Bolgatanga Central Hospital, it was during this time that he gathered up to six people and shared his vision with them and these seven began to pray seeking the face of God.²⁴

In September 1987 the ministry began as NINTAM with Eastwood Anaba as the founder and notable men like Clement Anchebah, who although hailed from the Upper West region but per his association with Eastwood Anaba became one of the founding members and several others to begin the ministry. Clement Anchebah who had then completed KNUST was posted to the Upper West region by the National Service Secretariat for his national service in 1987 thought it through to also begin the branch of the NINTAM in the Upper West region.

²³ 2010 Population and Housing Census: District Analytical Report Wa Municipality.

²⁴ Interview with Rev Bernard Anchebah (Regional Coordinator UWR), 10th March 2018.

2.4 The Genesis of Broken Yoke Foundation in Upper West

Clement Anchebah upon his posting to the Upper West region was able to gather a few born again young men around him including his brother Bernard Anchebah who had just completed his sixth form and also doing his national service in the Upper West region. He shared his vision of reaching out to the Upper West with the gospel of Jesus Christ with them and they started with regular prayers for a smooth take-off of the Wa branch.

When the ground was fully prepared Rev Eastwood Anaba was invited to the Upper West region precisely to Wa for a revival program with the group and through which he officially inaugurated the Broken Yoke Foundation which later metamorphosed to Fountain Gate Chapel in Wa on the 15th May 1988 with a total number of twenty people with Rev. Clement Anchebah as the founding pastor.

The ministry at the initial stages went through a lot of difficulties and untold hardship more especially from the main churches and certain people in the region through persecution and stigmatization but as the Holy book states “ My brethren ,count it all joy when ye fall into diverse temptations; Knowing this, that the trying of your faith worketh patience.” (James 1:2-3 KJV) The ministry also went through financial difficulties at the time since most of the members were not employed at the time.²⁵ Amidst these challenges just mentioning a few the growth of the ministry was unprecedented because God was set to do His own thing with this young ministry.

2.5 The Religious Atmosphere in Wa

There are three main religious groups in the Upper West region, Christianity (35.5%), Islam (32.2%) and Traditional (29.3%). There are very marked differences among the

²⁵Interview with Rev Bernard Anchebah (Regional Coordinator UWR), 10th March 2018.

districts in relation to religious affiliation. Wa which happens to be the regional capital of the Upper West region is mainly dominated by Muslims. About 44.4% of the populace are into Islam whereby the other two religions share the remaining. Considering Christianity in the Wa Municipal Catholics constitute around 69% followed by the Pentecostal/Charismatic denomination.²⁶

2.6 Early Growth Stage of the Fountain Gate Chapel

The then Head Pastor Rev. Clement Anchebah who happened to be vibrant enthusiastic servant of God full of passion and zeal for the work of God amidst all the challenges was able to grow the church in Wa and the Upper West at large. He served the Upper West region for ten years and was able to raise the church from twenty member church to a whooping almost four hundred membership due to his zeal and unprecedented administrative skills. He was supported by able men like Bernard Anchebah, Alfred Kpieta, Cornelius Yakung and others who are all reverend ministers and serving at responsible positions with the Fountain Gate Chapel. These men headed by their head pastor worked assiduously to grow the ministry in the city of Wa and beyond. This was done through dawn broadcasting and a ruthless evangelistic approach because a place like Wa because of its Islamic dominance deserves ruggedity and ruthlessness to be able to win people to Christ and the gospel. The Fountain Gate Chapel had a home cell ministry called the Tabernacle where church services are sent to various homes in the suburbs of Wa, this contributed tremendously to the growth of the ministry in the city of Wa.

²⁶www.ghana.gov.gh/index.php>regions (accessed on 20-4-18)

2.7 Growth of the FGC Wa Municipal in Recent Times

The FGC over the years have grown steadily until recently can account for over eight hundred people only in the Wa township not to talk of its environs and all the districts in the Upper West region. After a ten year period in the Upper West precisely 1998 Rev. Clement Anchebah left to pioneer another work in Accra and handed over the baton to his younger brother Rev Bernard Anchebah who happened to be his running mate. This servant of God was on fire for the Lord that it earned him the name “Spiritual Policeman”, it is under his jurisdiction that the church has grown to this level. In the year 2015 the FGC which happened to be one assembly in Wa was faced with congestion and its related problems and this led to two divisions adding up to be three assemblies. These are the Sanctuary Pastures, which is the main assembly in the centre of the town, Dunamis pastures and Rest Pastures at the western and northern part of the town respectively.²⁷

These other two branches has led to the growth of the ministry because in fulfilling the divine mandate of the church universal which is to preach the gospel for people to be saved, and these usually remain in the church after their conversion. This definitely is compelled by the various administrations of the various assemblies which is headed by their Pastor in Charge. But all these pastors submit to the Head Pastor who happens to be the senior pastor of the region and for that matter the regional coordinator. Aside these churches in Wa the ministry has other branches in 5 Dagaare communities in the Municipality and these are Ase, Charia, Charialee, Piisi and Tandaboro

²⁷Interview with Rev Bernard Anchebah (Regional Coordinator UWR), 10th March 2018.

2.8 The International Chain of Command

The FGC has the following chain of command and anything that concerns administration therefore must follow due order and process. The ministry has given definitions as well to the ministers so that all ministers will be known and defined accordingly. The following are therefore utilized in the ministry.

2.8.1 Senior Pastor

The title Senior Pastor shall be the exclusive designation of the Spiritual Father of the church.²⁸ This position is therefore reserved for Rev. Eastwood Anaba.

2.8.2 The Head Pastor

Unless otherwise stated the title head pastor shall apply to the leader of a team of Pastors where there are more than one recognized minister in a local assembly. The International Presbytery shall approve the Head Pastor.²⁹

2.8.3 Associate Minister

Unless otherwise stated the designation of an associate minister shall apply to all recognized ministers in a local assembly, other than the Head Pastor.³⁰

2.8.4 Pastor In-Charge

Unless otherwise stated the designation of the Pastor in-charge shall refer to the sole Pastor in a local assembly who has no Associate minister(s).³¹

²⁸Fountain Gate Chapel Church Constitution, 97.

²⁹Fountain Gate Chapel Church Constitution, 97.

³⁰Fountain Gate Chapel Church Constitution, 97.

³¹Fountain Gate Chapel Church Constitution, 98.

2.8.5 Chain of Command

For the purpose of clarity and the avoidance of any doubts the organogram of the entire ministry and the chain of command is among the appendices.

2.9 Conclusion

The FGC did not just dropped from space, it was a vision that a man of God had and through the grace of God has been built right from Bolgatanga through Wa and has gone to all the regions of Ghana. This is therefore the chapter that considers all the historical aspect of the study so as to give a bearing and a point of reference to the study. It is obvious that through certain key personalities the FGC in the Wa Municipality has grown to this level. All these people and their various contributions to the growth of the ministry are captured in this chapter. In addition a brief profile of the Upper West region, Wa Municipality and the city of Wa can also be found in this chapter.

CHAPTER THREE

THE ADMINISTRATIVE MECHANISM OF THE FGC AND ITS ROLE IN THE GROWTH OF THE CHURCH IN WA MUNICIPALITY

3.1 Introduction

This chapter precedes the chapter two which dealt with the historical background of the FGC and takes the study a step further. This chapter as a matter of fact considers the administrative mechanism of the ministry and the role it has played in the growth of the church in the Wa Municipality. It was through this chapter that all relevant information gathered in relation to the topic under research is captured. The administrative successes that were chalked and failures as well as the challenges the administration face whiles executing the work of the ministry can also be found in this chapter.

3.2 Administrative Mechanism

The main organogram or chain of command of the Fountain Gate Chapel is applicable in this setting and wherever FGC happens to be found. At the regional level the hierarchy of the chain of command begins with the Regional Coordinator Rev. Ben Anchebah, he presides over the region and for that matter all the Head Pastors/Pastors-in-charge of various churches are answerable to him. For instance in the case of Wa the head pastors of the three churches answers to him. And as the chain climbs up regional coordinator answers to the national coordinator who in turn does to the International Coordinator who happens to be the liaison between the national coordinators and the International Presbytery (IP).³²

³² Interview with Rev Bernard Anchebah (Regional Coordinator UWR), 10th March 2018.

3.2.1 Decision Making

The entire ministry operates a semi-autonomous system where individual churches takes certain decisions although must conform to general decisions made at the general council. The General Council comprises of the IP and all pastors and it is at this level that decisions are made and the Regional coordinators carries it from there and ensures that all assemblies under his jurisdiction becomes responsible with regards to a certain decision. Apart from that each church can take certain decision that binds the particular assembly but should not go against the constitution of the FGC. The decision making body of the region is the Regional Council which comprises of Regional Coordinator and all pastors of the region when regional based decisions are made but should not go contrary to the decisions made at the general council. At the local assembly level the decision making body is the Church Board which comprises of the Head Pastor and his deacons of minimum five and maximum of nine in number,³³ these bodies have been very instrumental in the growth of the ministry and this is applicable to the growth in the church in Wa municipal.

With respect to financial obligation each assembly pays a total of 15% of total income per month through their region to the entire ministry or for that matter international treasury. The remaining 85% is under the jurisdiction of the local assembly. The ministry finances itself mainly from tithes and offerings, donations and what have you. In the researchers investigation majority of churches use this administrative chain of command whiles other ministries for example the Church of Pentecost has it that all income of every church should be sent to a central fund so that all pastors in the same rank are paid the same salary unlike FGC where every pastor is paid from his local church.

³³Fountain Gate Chapel Church Constitution.

3.3 Operations of the Administration

It came to bear during interactions through the interviews conducted that the administrative tools that are already discussed were also used at FGC in the process of growing the church in the Wa Municipal. This is due to the fact that the principles that brings about growth to a ministry or for that matter a church is universal and cuts across all ministry of which FGC happens to be one of them. Hence the interviews were done per the principles enumerated in chapter one and it fitted into the very administrative principles for growth used by the FGC Wa Municipal.

3.3.1 Mobilization of Laity

The FGC formerly Broken Yoke Foundation used this principle of mobilizing people for the purpose of the task right from the beginning. The Head Pastor of the Wa churches Rev. Bernard Anchebah and Regional coordinator who happened to be one of the founding members in the Upper West in an interview narrated how they were mobilized by Rev. Clement Anchebah to aggressively share the gospel with the unsaved. This really helped and for a church that began with six people and had grown to almost one thousand five hundred people only in Wa Municipal not to talk about the other districts in Upper West is something that is related to success. According to him they were inspired by the quality leadership of Rev. Clement Anchebah and they worked as if Jesus Christ was coming that same year, because to win a soul in Wa because of its Islamic and paganist background is not an easy task. Several programmes were instituted to mobilize the people for the word of God and this included ‘seminars’ as it was termed where people were invited to hear the word of God. One other programme that attracted many Christians also from other denominations was the annual Christian conference that was organized in the Wa Secondary School during the tenure of this same man of God.

During this programme a lot of converts were won to Christ and this definitely brought about an increase in their tally. In my candid opinion this administrative principle of gathering people was a success.

3.3.2 Discipleship Training

Discipleship Training was not ignored at all by the leadership of the Broken Yoke Foundation because it has been one of the assets of the church universal. The young and exuberant born again people that were mobilized were taught and groomed by Rev. Clement Anchebah so that they will in turn be able to teach others. The entire ministry at that time began a home cell programme called the Tabernacle where the gospel was sent to individual homes. These young men of the ministry who had gone through discipleship were those that were in charge of the cells and the name that was given them was Tab Shepherds. The Pastoral leadership have it in mind that good and quality leaders can only be bred through investment of time and effort in instilling a vision for souls, setting goals and developing ministry gifts. Positive leadership is a dynamic ability to see and plan ahead without becoming bogged down by the present circumstance.³⁴ Hence the entire ministry had an annual conference dubbed Holy Ghost Action Campaign which has continued till date and all pastors and leaders always travel to Bolgatanga the then national Headquarters for a retreat. Resource persons are always invited to teach the pastors and leaders for the work of the ministry.³⁵ This has led to great number pastorate emanating from their own source that is to say pastors bred from FGC. It also made them spiritually active and sensitive a necessary ingredient for the work of the ministry.

³⁴ Elmer Towns, *Form Church Growth: Spiritual Foundation of Church Growth* (Fall, 2004), 1.

³⁵ Interview with Rev. Raymond Tuureh (Head Pastor Rest Pastures Wa), 11th March, 2018.

3.3.3 Developing Spiritual Gifts

Ellen White implores Spirit-led leaders to build relationships with their followers on the basis of shared purpose, values, and vision, and to facilitate a system of dialogue and dissent as authentic steps to sustainable change.³⁶ According to Rev. Ben Anchebah who was among the pastors that granted me the interview charismaticism and developing of individual gift were thought into them. The wind of charismaticism was on top gear during the time FGC as a ministry began and as such there were deliberate attempts of the Head Pastor Rev Clement Anchebah to help build the people. He began through teaching and enlightening them on their individual gifts.³⁷ This administrative principle in my opinion was very resourceful, the fact is spiritual things are done with the eye of the spirit. It therefore does not really matter the great methods of administration employed if spiritual guidance does not exist, in the sight of God it cannot be pleasant.

3.3.4 Utilization of Resources

Resources that were available to the ministry were the human resource and the financial resource that was accrued from the offerings and tithes. According to Rev Ben Anchebah the only money that they received from the headquarters Bolgatanga was thirty cedis and that was able to help them acquire ten benches. Every other money for other developments were internally generated and during the ten years under the first Head Pastor Rev. Clement a five hundred capacity church auditorium was built and school project from primary to JHS was commenced. All these projects were done with internally generated funds and it as a result of optimal maximization of limited resources under prudent leadership and administration. There are still major infrastructure works

³⁶ Ellen G. White, *Christian Service* (Review and Herald 1948), 238.

³⁷ Interview with Rev Bernard Anchebah (Regional Coordinator UWR), 10th March 2018.

that has gone on after Rev Bernard Anchebah and this includes the gravelling of about a two hundred metres road from the main road to the church auditorium. Church office is under construction as well as a three thousand capacity church building also under construction.

3.3.5 Good Demographic Settings

One important thing that also brings growth to a ministry is a good demographic setting. The school that was started alongside the church also utilized its centrality of location and gained a lot of admissions into it. The FGC in Wa right from the inception of the ministry because of its able leadership had their location in perspective and for that matter acquired a one acre plot of land at the centre of the town so as to help the members by way of proximity. This area the church acquired for the church is called Tendamba and has since contributed in the rapid growth of the church. The people in the perimeter of the church were converted for Christ and the location of the church made it easy for people to access it for worship.³⁸ This is one leadership or administrative plus that has contributed extensively in the growth of the church.

3.4 Welfare

The FGC has a good welfare system that has been instituted over the years to help meet the needs of the people in times of challenges of life which includes hospitalization, accidents and deaths as these are the inevitable of life. Once the church operates a semi-autonomous style of administration though the rule is there but as to how the funds are generated for the welfare is solely the responsibility of the individual pastor and the church he pastors. According to Rev. Ben Anchebah during the interview he granted said

³⁸ Interview with Rev Bernard Anchebah (Regional Coordinator UWR), 10th March 2018.

the style that was used in the Sanctuary Pastures chalked some successes in the sense of increasing the numerical growth of the church. He said they used the style whereby at the end of each month they took a welfare offering of which everybody present is expected to give in support and the amount given by members ranges between 1/One gh cedi to 200/Two Hundred ghcedis per individuals. This therefore helped in building a solid welfare foundation and the benefits to members as a result of an unforeseen contingency was the same for all members. According to him these increased the number of the old folks that came into the church because it gave them a lot of relief in times of challenges and of course the church as an institution is meant to help solve the problems of the members.³⁹

3.5 Mimshach, Hayil and Desert Parash Groups

These groups are the men, women and the youth wing ministries of the church and they are therefore established in every church of the FGC. These ministries have helped in growing the church in the Wa Township due to their programmes that causes them to invite their peers whom on many occasions have become members of the church. These groups also have their leaders who draw their programmes but must be scrutinized by the Pastor-In-Charge as to whether it will benefit the overall vision of the church and ministry at large. These groups served as one of the platforms that always brought in new members because of the peer effect. More also their programmes are modeled in a way by their leadership assisted by the Pastor to be attractive so as to be able to draw others of their like and this contributes to the numerical growth of the churches.⁴⁰

³⁹Interview with Rev Bernard Anchebah (Regional Coordinator UWR), 10th March 2018.

⁴⁰ Interview with Rev. Raymond Tuureh (Head Pastor Rest Pastures Wa), 11th March, 2018.

3.6 Charismaticism of the Leadership

Charismaticism is movement of Christianity within the mainstream protestant and catholic that emphasizes on the extraordinary power of the Holy Spirit. In Ghana the charismatic movement began in 1950s with the emergence of neo- Pentecostalism when Rev. Anim and Rev. James Mckeon left the Apostolic Church of the Gold Coast to form their own churches which is the Christ Apostolic Church and the church of Pentecost. This trickled alongside the work of the Scriptural Union to Nicholas Duncan Williams who was great influence to a number of young born again men on fire for God and this included Eastwood Anaba who happened to be the founder of the FGC.⁴¹ At that time the charismatic churches emerged, the old mission churches for their long existence in the nation had not fully met the needs of the people especially in the area of spiritual or power encounter. Spiritual things were given little or no attention at all. Individual gifts and talents were also not given full expression.⁴² According to Rev. Ben Anchebah also a pioneer in the work of God at Wa, one of the things that contributed to the growth of the FGC Wa is the charisma of the leader Rev. Clement. To him this was a new wave in the city of Wa. The Assemblies of God church together with the Apostolic Church as well as the Deeper Life Bible Church and the Church of Pentecost were the existing Pentecostal churches aside the orthodox churches that were found in Wa and all these churches sprang up together and as it is it therefore attracted a lot of people.⁴³

3.7 Administrative Lapses of the FGC

Administration as the core of leadership simply has an effect of the growth of the FGC. One important thing that this study seeks to unravel so as to be a guide to the

⁴¹ Justin Kojok (Feature Article of Tue, 2 Jan 2007), Ghanaweb.

⁴² Emmanuel K. Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity* (Accra: Blessed Publication, 2001), 290.

⁴³ Interview with Rev Bernard Anchebah (Regional Coordinator UWR), 10th March 2018.

administrative machinery of new churches springing up is the challenges that the churches that have thrived over the years have gone through. Challenges and problems arise in every church but just like Jesus Christ said ...be of good cheer I have overcome the world (John 16:33). The fact that the church is composed of fallen people seeking to serve a fallen world where Satan and his cohorts are seeking to destroy the church. It means that the church for that matter the administration will encounter all type of difficulties and challenge. In the interviews with the pastors of the three churches in Wa the challenges below came out.

3.7.1 Leadership Lapses

As already captured above the administration of a FGC church at the local church level consist of a church board of nine members including the Head Pastor or Pastor –in-Charge. According to Rev. Ben Anchebah there is always the challenge of getting a formidable team to take and make decisions especially in cases of urgency and emergency. This was due to the fact that most of these deacons are workers whom from time to time are sent on official errands. This therefore leads to certain decisions that are taken which in many cases had adverse effects on the church. These adverse effects include non-technical people taking decisions on matters that are technical and also the fact that some of the deacons becoming disgruntled because they think they are not involved in certain decisions that are being taken. Thus according to him some of them always put their various carriers above the work of the ministry because they feel they are dependent on their work hence take certain meetings which usually takes place aside church services. There is also a challenge of diversity of opinions in respect to decision making which often bring out certain carnal attitudes from some of the deacons and this

does not auger well for the body of Christ. The above notwithstanding issues like lateness to meetings and overall attitude to meetings are most times appalling.⁴⁴

3.7.2 Limited Finance

According to Thom S Rainer when it comes to the finance of the church “You can sum up our challenge in four simple words: We need more money”.⁴⁵ Finance has certainly been one of the constraints that have plagued the church over the years. This is certainly the work of Satan because he understands that with money the church universal will take over the world for Christ. God has been faithful by proving himself over the years with his divine provision for his work to go on. The FGC in Wa has been a victim of financial troubles. According to Rev. Raymond Tuureh the Head Pastor of Rest Pastures the indigenes of the Upper West are not givers due to the fact that the region is the poorest region in the country and this has a ripple effect on the income of the people. The Ghana Living Statistic Survey (GLSS) showed that 88% of households in the region are poor.⁴⁶ He also said the Roman Catholic Church which is the first church when they came into the region of Upper West did not teach their members the art of giving for the progress of the work of God. Some of these joined the then Broken Yoke Church due to the charismatic nature of the church and as such mobilization of funds for projects have not been easy.⁴⁷ He further emphasized that with time through the able leadership of Rev. Clement Anchebah much teaching was done with regard to that area. This had a tremendous impact on the people and has changed drastically the mindset of the people

⁴⁴ Interview with Rev Bernard Anchebah (Regional Coordinator UWR), 10th March 2018.

⁴⁵ <https://thomrainer.com/2013/06/the-twelve-biggest-challenges-pastors-and-church-staff-face/> Accessed on the 15th March 2018.

⁴⁶ Ghana News Agency Report on February 3, 2015.

⁴⁷ Interview with Rev. Raymond Tuureh (Head Pastor Rest Pastures Wa), 11th March, 2018.

concerning giving to support God's work. This has led to the commensurate results of giving is realized in the lives of the members.

Rev. Ben Anchebah was grateful to God for what He has done thirty years down the lane. He recounted the thirty cedis that was given them from the national headquarters when the ministry began in the Upper West region and how far they have reached even to the construction of a three thousand capacity church building. One area he saw as critical and needs attention is the employment of well qualified people to handle certain administrative and technical but considering the kind of payment they will demand the ministry could not afford hence the church have to make do with the church board whom most of the time are not experts in certain areas to come out with what is better with regards to the situation at hand.⁴⁸

3.7.3 Transfer

One strong impediment to the growth of the church at a faster rate is transfers of workers from Wa to other places because of their careers. According to Rev Ben Anchebah the size of the church should have been triple the size it is today but certainly because of transfers, migration and rural – urban drift. He lamented that there are many people that the Wa church had groomed in the things of God but after completion of school definitely because of the high level of unemployment in the region they have to move to the cities like Accra, Kumasi and Takoradi in pursuit of employment. He said he had been visiting the Accra main church where his senior brother Rev. Clement Anchebah is the Head Pastor and it is unprecedented the number of people that has passed through his hands that he could find there. To him the poverty level in the Upper West also causes a

⁴⁸ Interview with Rev Bernard Anchebah (Regional Coordinator UWR), 10th March 2018.

lot of people to migrate to places of greener pastures and some of the members have moved as a result of this condition.

3.8 Conclusion

In a whole this chapter has considered the various factors that have led to the FGC from evolving from a church of twenty people to over a thousand five hundred members in the Wa Municipal. This certainly involves the administrative mechanism and principles that have been used over the years to achieve this feat. The challenges and administrative lapses of the ministry were also looked into in this chapter. Since the topic under review is the role of church administration on the growth of the FGC in the Wa Municipal this chapter has captured all the main issues regarding the topic. The issues addressed here will serve as a point of analysis in the next chapter.

CHAPTER FOUR

DATA ANALYSIS: AN ASSESSMENT OF THE ADMINISTRATIVE MECHANISM, LAPSES AND ITS EFFECT ON THE GROWTH OF THE FGC IN WA MUNICIPAL

4.1 Introduction

This chapter analyse all the information gathered from the interviews and questionnaire that was used for the data collection as found in the previous chapters. This is to ascertain whether there is growth in the first place in the FGC in the Wa Municipal and whether the administration of the church is the sole contributor to this growth. This chapter will further unveil whether the work of the administration of the FGC, Wa Municipal has yielded a positive result as far as the growth of the church is concerned. Also all the lapse and the challenges of the administration will equally be analysed.

4.2 General Analysis of Responses

In order to find out whether the administration of the FGC in the Wa Municipality is playing an active role in the growth of the ministry, 50 questionnaires were sent out to some of the deacons and members. This was to solicit their views as to whether the church administration is responsible for the level of growth the ministry has reached. Out of the 50, 49 were retrieved that is 8 pastors, 8 deacons and 33 members from all the churches. All of them attributed the growth of the ministry to the firm leadership and administration of the church. Only about a third of the respondents apart from applauding the administration still said there was more room for improvement. Responses from interviews with the three pastors in the city of Wa was equally analysed. The analysis from the responses is discussed below.

4.2.1 Assessing the Administrative Mechanism Used by FGC in Wa Municipal

As already indicated in the chapter three the FGC operates a semi-autonomous style of administration as per the organogram structure in the chapter two. Hence major decisions that involve governance are done at the central level and are supposed to be implemented downwards by the individual churches. According to the interviews granted the researcher and also through the questionnaires Rev. Ben Anchebah and some of the members were of the view that though this type of administration seems to be effective it does not give much room for exploration. For instance since the inception of the ministry there have not been major crusades and for that matter they started with Seminars and with this people are invited for an indoor programme. Outdoor crusade has been one of the programme through which churches and ministry utilizes to win souls for the numerical growth of the church but this is rather not the case with the FGC. According to Rev. Ben Anchebah this has been a decision that was taken by the founding fathers of the ministry and it has come to stay with the ministry.

Supposing outdoor crusades were part of the yearly itinerary of programmes for the church maybe the numerical strength of the church would have grown more than what it is now or not. However one cannot tell why this decision has come to stay with the church since its inception. According to “On The Go Ministries” which is a crusade evangelism ministry the goal of a crusade is to mobilize the Christian community to assemble as many people possible to hear a message that Jesus Christ “is the Way the Truth and the Life”. To give opportunity for personal commitment and to refer the inquirers to churches for follow up and nurture.⁴⁹ This therefore brings to bear the fact that crusades are necessary if it comes to the growth of a church but this seems to be absent with the FGC. This is as a result of decisions that were taken from the onset by the founding

⁴⁹www.onthego.org>minis>crusadeevan (accessed on 09-04-18)

fathers and still held strongly till date ministry. Although the FGC utilizes the Tabernacle home fellowships as explained in chapter three as one of the main evangelistic tool of the ministry. This process of evangelism has been very effective for the FGC as a ministry per the observation made during the interaction with Rev. Ben Ben Anchebah. It is therefore a plus to the administration of the ministry as a whole. This notwithstanding outdoor crusade could also be an addendum.

4.2.2 Income and Resources

Financially with the researchers observation most churches requires their individual churches to pay a tithe that varies between 10% and 20% to their central administration. The response that came as a result of an interview with Rev. Raymond Tuureh had it that with the FGC 15% of their monthly income is paid to the central administration and the rest is under the supervision of the Pastor-In-Charge for other project, expenses and expenditure of the church. Hence in the instance of the Wa Municipal, all the churches mobilizes their income and hand it over to the Regional Coordinator who happens to be the pastor to the Central church who in turn send it over to the IP.

In analyzing the above based on the questionnaire that was given to all the eight pastors of the Municipality, five were of the view that it had more disadvantages than advantages. They were of the view that some pastors can seize the opportunity of having access to the funds of the church and for that matter can utilize the money at their disposal anyhow. To curb this unfortunate situation of misuse of church money during the interview with Rev. Tuureh he indicated that it was not until last year that an audit team was set up by the International Presbytery to see to it that funds under the supervision of individual Pastors are utilized appropriately. From the 33 questionnaires that were administered to church members about 19 of them apparently were not happy

with the way church funds were utilized in their churches. It can therefore be said that it is on very good grounds that the ministry has introduced the idea of auditing to curtail church funds from being misappropriated. This will prevent rancour and confusion by aggrieved members that can easily affect the growth of the church. On the other hand according to Rev. Raymond Tuureh many of the pastors of the ministry had a challenge with the 15% that was always sent to the IP. The reason being that the funds were not utilized appropriately and this has being a matter of concern to the ministry. In my opinion if pastors have this kind of thought in their mind it can affect their output in terms of service to God.

4.3 Assessing the Challenges of the FGC in Wa

Interviews with the pastors of the ministry indicated that there were some challenges that confronted the ministry in the Wa Municipal and these were analysed in relation to remarks from the members of the ministry.

4.3.1 Leadership Positions

During the interviews with the pastors especially the Regional Coordinator Rev. Ben Anchebah the ministry in the Wa Municipal is faced with some challenges that include getting the right people for leadership positions. Apparently according to him most of the leaders are workers and in many instances when they are needed for certain responsibilities, may be on assignments by their offices or workplace and this usually conflict with the church activities. This usually exerts much pressure on the few that are always available and this therefore does not lead to diversity. According to the interview and questionnaires administered to the pastors they complained that this particular issue has plagued the church over the years and had definitely affected the growth of the ministry in Wa Municipal.

4.3.2 Financial Constraints

Financial constraint was identified as one of the challenges that the FGC in Wa is bedeviled with and it looks like it is not only the FGC in the Wa Township but ministry in general has a problem with that. As indicated earlier according to Thom S Rainer on the finances of the church universal “You can sum up our challenge in four simple words: We need more money.”⁵⁰ The issue is gradually being dealt with because a lot of ministries are breaking forth out of the clutches of poverty mainly through insights that are gotten from the word of God and its propagation. All the interviewees and questionnaires that were sent out had financial constraint as challenge to ministry in the Wa Municipal and according to them things do not get done within the stipulated time. One contributory factor to this challenge through observation is because Upper West is a poor region.

4.3.3 Transfers

During the interview granted by Rev. Ben Anchebah he seriously lamented about transfers as another big challenge to the growth of the church as explained in Wa. The issue at stake is Wa the capital of the Upper West region happens to be the youngest region. It was created in Ghana by the then Head of State Flight-Lieutenant J J Rawlings in 1983 under the Provisional National Defence Council (PNDC).⁵¹ Due to this the region lacks a lot of amenities that makes people opt for transfer. All the eight pastors in the Municipality attested to the same challenge of transfer and seriously see it as a setback to the growth of the ministry.

⁵⁰<https://thomrainer.com/2013/06/the-twelve-biggest-challenges-pastors-and-church-staff-face/>
Accessed on the 15th March 2018.

⁵¹ Upper West Region – Wikipedia.

4.3.4 Islam

In the interview with Rev. Alfred Kpieta Islam has been one of the challenges to Christianity in the Upper West Region of Ghana especially in Wa. The people of Wa are predominantly Waalas with the language called Waale and these people are Muslims. Wa is the largest predominantly Islamic city in Ghana.⁵² This has been a definite impediment to the growth of church in the Wa Municipal of which the FGC cannot be excluded. The Muslims are difficult to convert because the belief is that their worship is to the same God and as such the few converted ones are through miracles and are not from the Wa Town but the environs. This is because the stigmatization that a convert will receive from family and friends does not encourage them to convert although some of them accept the truth.⁵³

4.4 Assessing the Breakthroughs of the Administration

In a Muslim dominated city if a church has grown numerically to about one thousand people with the central church raising a three thousand capacity church structure this indeed can be termed as a success or breakthrough. This was done by Rev. Ben Anchebah and his lieutenants solidly backed by the church board of their churches. One other success that the ministry in Wa has chalked is the creation of two other branches in addition to the main branch as indicated earlier. The church that was having a population of about five hundred is almost doubling in the space of only three years after the decongesting is startling and can be said to be very promising. One can therefore deduce that in the next three years all things being equal another five hundred or more members could be added to the congregation.

⁵² www.ghana.gov.gh/index.php?regions accessed 12 -04 -18.

⁵³ Interview with Rev Bernard Anchebah (Regional Coordinator UWR), 10th March 2018.

4.5 Welfare

The welfare system strategy that is used in the Wa churches is great and has contributed extensively to the growth of the church in the sense that most churches equally have a welfare system but most of them usually have a fixed amount that is always paid it really doesn't matter the financial condition of the individual. But according to Rev. Ben Anchebah, and the other pastors the FGC in Wa adopted a pattern that is conducive to all members in the form of a general offering whereby people give according to their strength. But at the end of the day entitlements and benefits are the same for everybody as explained earlier. This has led to numerical growth of the aged in the church.

4.6 Ascertaining whether the FGC, Wa Municipal is Growing

Numerically the ministry in Wa has grown over the years. A church that began with twenty people and now about a thousand people in the space of about thirty years though has not grown astronomically, due to the challenges described above especially the domination of Islam and Catholicism in the city of Wa and the Upper West Region at large. Amidst the charismatic churches in the city of Wa FGC seems to be ranking first in terms of numbers or members. The administration both from the central structures coupled with that of the local assemblies in Wa is seriously a major contributory factor for such a numerical growth. The churches in the Wa Township have also grown with respect to infrastructure. At the moment the Sanctuary Pastures which is the central church apart from its five hundred capacity church is constructing a three thousand capacity church auditorium and of course for a place like Wa it is a massive infrastructure and apparently will be the biggest church auditorium in the whole region. An office complex is also being constructed at the current church premises to the other two assemblies that is the Rest Pastures and Dunamis Pastures have all acquired the land

property and plans are underway to construct church auditoriums. These notwithstanding the church own a school from primary to Junior High level of education.

Spiritually the membership can be said to have grown exceedingly in terms of the knowledge of the word of God and sensitivity to the Holy Spirit which inadvertently means majority of the members are having a closer walk with God. In the interview with the Regional Coordinator most of the young men in the ministry who have a calling are groomed to become pastors of the ministry and to him several people have passed through his hands like that.⁵⁴

4.7 Conclusion

Taking cognizance of the views expressed by the respondents, it could be said that, the administration of the FGC Wa Municipal has played a great role in the growth of the ministry. The good administrative principles that have been utilized which include good leadership skills and charisma, good welfare system, programmes as well as good management of resources have led to the growth of the ministry to this level. These notwithstanding there were few lapses and challenges which the researcher will recommend some remedies in the next chapter.

⁵⁴Interview with Rev Bernard Anchebah (Regional Coordinator UWR), 10th March 2018.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

The study has looked at the role of the administration in growth of the FGC Wa Municipal. The study was conducted by employing the historical approach of research methodology and used the primary and secondary sources as a method of data collection. The first part of the study considers the background issues which include the research questions, objectives, methodology. The work also presented a historical background of the Upper West where Wa Municipal can be located and also the Wa Municipal as the municipality of our focus. It also looked into the history of the genesis of the FGC as a whole and also of the Wa Municipal

As the main focus of the study the work considered the administrative mechanism that has been employed over the years by the administration of the ministry in the Wa Municipal that led to the growth of the ministry. The study also brought out the administrative challenges and lapses that have been a plague to the growth of the ministry and upon the analysis that were made recommendations were made to curb those challenges.

5.2 Conclusion

The study set out to examine the role of the administration in the growth of the FGC in the Wa Municipality. The study firmly affirmed that indeed the administration of the FGC ministry in Wa Municipal has played a vital role in its growth. The growth of the ministry from 20 members to about 1500 in a Muslim dominated municipality is remarkable and had been as a result of prudent administrative mechanism that has been

utilized over the years. Though there were strenuous time that the beginners or founders went through but one can boldly say all has been good because it has definitely paid.

However there have been a few challenges with respect to the administration but upon a general consideration the FGC in the Wa Municipality has made progress.

5.3 Recommendations

This study has brought to the lime light some administrative challenges and lapses that the ministry is going through. To improve on these the researcher has ensured that, the following measures are recommended:

- **Leadership**

With the issue of leadership the researcher is of the view that when it comes to Christian activities it is mainly benevolence and voluntarism and for that matter church leaders should be concientized before certain responsibilities are handed over to them. Furthermore, key positions and certain responsibilities like eldership position should not be given to amateurs maybe because of their influence or deep pockets but should be given to people who have been in the ministry for a long time and have grown spiritually over the years and as a matter of fact have gained experience not to downplay the things of God. The churches in the city of Wa and its environs under their regional coordinator can team up and organize leadership seminars or forums for their leaders to curtail for these leadership lapses.

- **Programmes**

The researcher's opinion concerning growth of the ministry is that outdoor crusade should be given a second thought by the FGC since it is one of the ways to increase the numerical growth of the ministry as well fulfilling the mandate of the church. Modern

technology such as power point presentation and the internet must be exploited to enhance church programmes to make it appealing to all. Bible readings, hymns, choruses, sermon points and announcements could be projected through power point. The Church would need to acquire a computer and LCD projector for the purpose. This will bring in more of the elite and also increase growth. It is recommended on the issue of Islam that the church should emphasize more on programmes that involves witnessing and evangelism and leave the rest to God.

- **Finance**

With regards to financial constraints that the ministry faces the many ministries today are involved in related business apart from schools which the Central church of the FGC in Wa also has up to JHS level. This should have been leverage for the church but the turnover there is not much due to lack of focus or proper management. Attention therefore should be given to the school and a lot of income can be generated from that place to aid development in other areas or projects. There are other noble ventures like the transport business that a lot of ministries have ventured and has therefore increased the income base, the FGC in Wa can equally venture into this area to increase their income level.

- **Migration and Transfers**

Upper West being the poorest region has necessitated migration to the more developed regions. The church can therefore create business awareness to the members that are capable to set up businesses so that those businesses can employ some of the members to prevent them from migrating. On the other hand transfers are definitely bound to come because once some members are government employees, transfers will definitely affect them. Hence the church must intensify the work of discipleship and soul winning so that those who are going on transfer can be replaced with new capable members.

BIBLIOGRAPHY

PUBLICATIONS

BOOKS

Chaney, L Charles. *Lewis S Ron Design for Church Growth*. Nashville: Broadman Press
1977.

Collins, Love Catherine. *English Dictionary*. Glasgow: Harper Collins Publishers, 2005.

Crawford, R. Dan. *Church Growth Words from the Risen Lord*. Nashville: Broadman
Press, 1990.

Falwell, Jerry. *Building Churches of Dynamic Faith*. Grand Rapids Michigan: World
Publishing Inc., 2008.

Hendrix, Olan. *Management for the Christian Leader*. Fenton USA: Mott Media, 1981.

Howell, K.E. *Introduction to the Philosophy of Methodology*. London: Sage
Publications, 2013.

Larbi, K. Emmanuel. *Pentecostalism: The Eddies of Ghanaian Christianity*. Accra:
Blessed Publications, 2001.

Malphurs, Aubrey. *Advanced Strategic Planning: A New Model for Church and Ministry
Leaders*. Grand Rapids Michigan: Baker Publishing Group, 2009.

Montgomery, Oliver. *Principles of Church Organization and Administration*. Maryland:
Review and Herald, 1942.

Pointer, Roy. *How Do Churches Grow*. Basingstoke, Hants: Marshall Morgan & Scott,
1984.

Strauss, A.L. & Corbin, J.M. *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. 2ND Edition, California: Sage Publication 1998.

Towns, Elmer. *Form Church Growth: Spiritual Foundation of Church Growth Fall*. 2004.

Wagner, C. Peter. *Leading Your Church to Growth*. Michigan: Baker Publishing Group, 1984.

Wagner, C. Peter. *Your Spiritual Gifts Can Help Your Church Grow*. Ventura, Ca: Regal Books, 1979.

White, G. Ellen. *Christian Service*. Maryland: Review and Herald, 1948.

BROCHURES

2010 Population and Housing Census: District Analytical Report Wa Municipality.

INTERNET SOURCES

Cdn, bakerpublishinggroup.com Accessed on 18th December 2017

Ghana News Agency Report on 3rd February, 2015, Accessed on 15th march, 2018.

[http:// en.m.wikipedia.org > wiki >Uppe....](http://en.m.wikipedia.org/wiki/Uppe....) Accessed on 20th April, 2018

<http://thomrainer.com/2013/06/the-the-twelve-biggest-challenges-pastors-and-church-staff-face>, Accessed on 15th March, 2018.

Ishola-Esan, Helen. (helenisholaesan@gmail.com) Manuscript received June 4, 2014:
revised August 2014: accepted August 25, 2014.(Accessed on 18th December
2017.

Justin Kojok Feature Article of Tuesday, 2nd January 2007, accessed on 18th March
2018.

Upper West Region- Wikipedia, Accessed on 15th March, 2018.

www.bclr.org accessed on 17th January 2018

[www.ghana.gov.gh>index.php> regions](http://www.ghana.gov.gh/index.php/regions), Accessed on 20th April, 2018.

[www.onthego.org> minis>crusadeevan](http://www.onthego.org/minis/crusadeevan), Accessed on 9th April, 2018.

PERSONALITIES INTERVIEWED

Rev. Ben Anchebah Regional Coordinator FGC Upper West Region, 10-03-18.

Pastor Peter Zormal Associate Pastor Dunamis Pastures, 15-03-18.

Rev. Joseph Dassah Head Pastor FGC Charia Wa Municipal, 20-03-18.

Rev. Raymond K Tuureh Head Pastor Rest Pastures Wa, 11-03-18.

Rev. Alfred Kpietta Head Pastor Dunamis Pastures Wa, 12-03-18.

APPENDIX I

INTERVIEW GUIDE

Name

Responsibility in the Church

1. How did the FGC begin?
2. Which town or city did FGC begin in the Upper West Region?
3. Which year did the ministry begin in the Wa Municipal?
4. Who are the founding fathers in the Upper West Region?
5. How many branches does the FGC have in the Wa Municipal?
6. What constitutes the administration of the FGC?
7. What kind of administration does the FGC as a whole operate?
8. How does the administration of the ministry trickle down to the local church?
9. What are some of the administrative breakthroughs that you have observed over the years?
10. What are some of the administrative challenges that you have observed?
11. How will you classify the growth of the ministry?
12. Will you attribute the growth of the ministry to work of the ministry in the Wa? Municipal
13. What other income generating activities is your church involve in?
14. What are some of the programs adopted by the administration that has led to the growth of the church?
15. In your opinion has the ministry grown over the years?

**ROLE OF THE CHURCH ADMINISTRATION IN THE GROWTH OF THE
FGC IN WA MUNICIPALITY**

**QUESTIONNAIRE FOR PASTORS AND MEMBERS SAMPLE FROM SOME
OF THE CHURCHES**

Sex: Male:

Female:

1. How long have you been in the ministry

[] less than 1yr [] 1yr – 5 yrs [] 5 – 10 yrs [] 10 – 20

2. How do you see the administrative operations in your church

Bad [] Good [] Fairly Good [] Excellent [] Somehow []

3. Do you see the growth in general in your church

Yes [] No [] Somehow []

4. Is the administrative responsible for the growth of the ministry in Wa Municipal

Yes [] No [] Partly []

5. Does the church have outreach programmes

Yes [] No []

6. Is the church having an evangelism team

Yes [] No []

7. Do you have a lot of transfers of people out of town from your church

Yes [] No [] Few [] Many []

8. What language is used in church programmes and does it benefit all

Yes [] No []

9. Do you have a welfare scheme

Yes [] No []

10. Is the welfare beneficial to everybody

Yes [] No []

11. Do you see Islam as a threat is the growth of the church

Yes [] No []

12. Is the administration of your church doing something about Islam

Yes [] No []

13. Are the programmes in your church attractive to outsiders

Yes [] No []

14. Does your church has an income generating business

Yes [] No []

15. List the problem and challenges you see with the administrative of your church

.....
.....

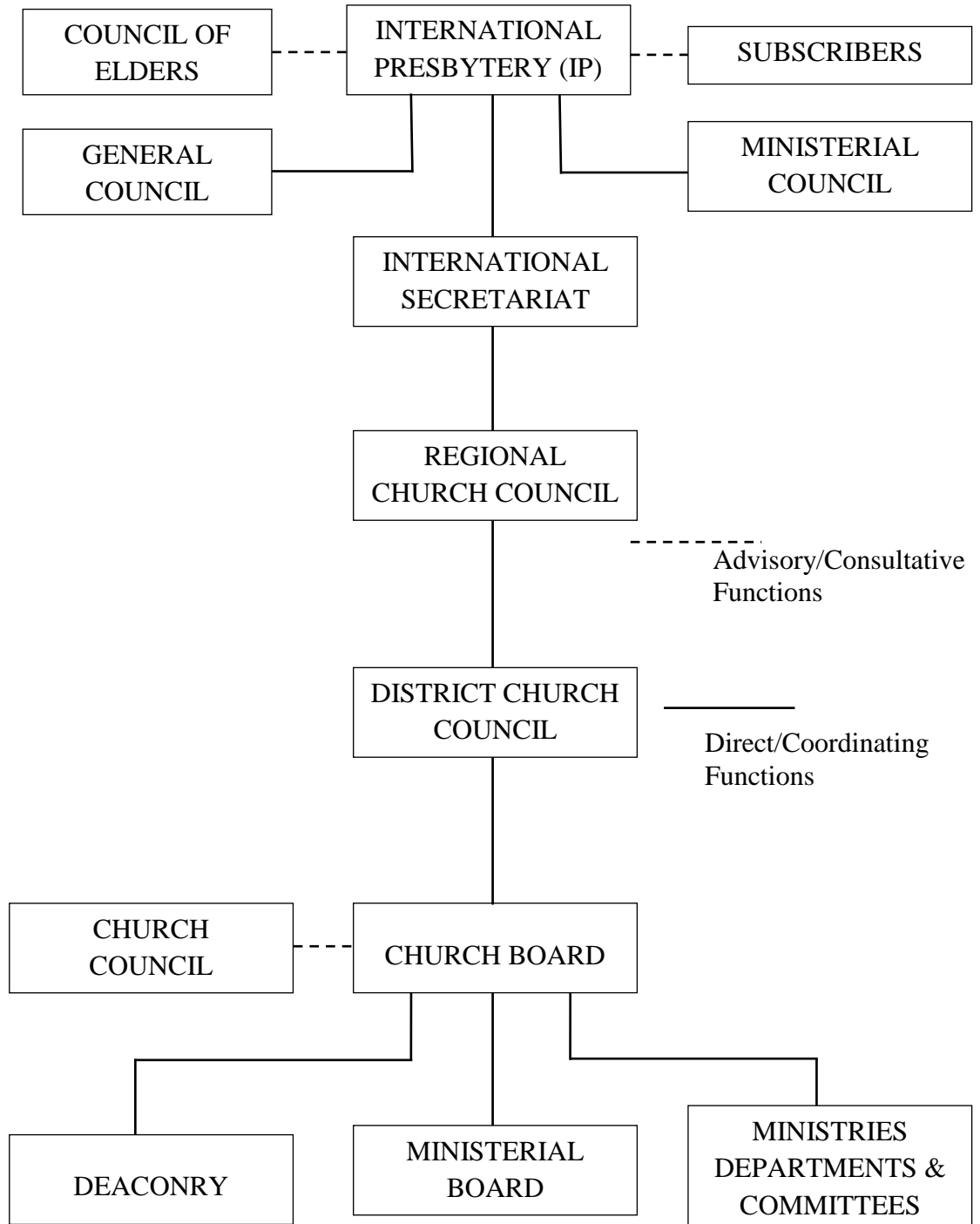
16. In rating the administration of your church towards the growth of the church what
rate will you give

Excellent [] Good [] Average [] Bad []

APPENDIX II

ORGANOGRAM OF THE FGC

FIRST SCHEDULE



SECOND SCHEDULE

