

**CHRISTIAN SERVICE UNIVERSITY COLLEGE**

**FACULTY OF HUMANITY**

**PATRONAGE OF SUNDAY SCHOOL; A CASE STUDY OF SOME  
ASSEMBLIES OF GOD CHURCHES IN THE AMAKOM DISTRICT, KUMASI**

**PROJECT WORK**

**(LONG ESSAY)**

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**DEPARTMENT OF THEOLOGY**

**JUNE 2019**

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ASSEMBLIES OF GOD CHURCHES IN THE AMAKOM DISTRICT, KUMASI**

**BY**

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**A LONG ESSAY SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY  
COLLEGE IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR  
THE AWARD OF THE DEGREE OF BACHELOR OR ARTS IN  
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**DEPARTMENT OF THEOLOGY**

**JUNE 2019**

## DECLARATION

I, Charles Adomako Frimpong, do hereby declare that this long essay is the result of my own original research, except for sections for 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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Date .....

Signature .....

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Date .....

## **DEDICATION**

I humbly dedicate this project work to God Almighty.

And, to my lovely wife, Mrs. Charlotte Adomako Frimpong, my children, Charissa Birago Frimpong, Clifford Adomako Frimpong, Charity Frimpomaa Adomako and Chevelle Prempeh Frimpong for their understanding and support.

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# CHAPTER ONE

## GENERAL INTRODUCTION

The Assemblies of God (AOG) Organization is a Pentecostal church and charismatic in nature. The church wholly embraces the Sunday school concept, made it constitutionally mandatory for all its affiliated churches and it is conducted every Sunday alongside the Sunday church service. Reports from their National Pastors Biennial Meetings, however, reveals that the Sunday school is not recording the progress expected, the patronage is not encouraging and there seem to be a great concern about this situation. This is evidently captured in the reports of the 27<sup>th</sup> (2014), 28<sup>th</sup> (2016) and 29<sup>th</sup> (2018) biennial conferences' and as such has called for much more attention.<sup>1</sup>

Generally, some form apathy has been developed by members of the church towards the Sunday school. It is of this view that the researcher is taking upon himself to undertake an assessment to ascertain the level of patronage of the Sunday school by the Assemblies of God members. The researcher intends to select some churches within the Amakom District to represent the general body of the Assemblies of God, Ghana. This introductory chapter discusses the background of the study, the statement of the problem, the Aim and objectives of the study, research question, significance of the study, methodology of the research, the literature review and organization of the study.

### **1.1 Background of the Study**

Sunday school is born out of Christian education; its main objective is to equip the church through Bible Teachings to elevate its life and mission of the church.<sup>2</sup>

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<sup>1</sup> Assemblies of God, Ghana, Biennial General Council Meeting. Reports for, 2014; 2016; 2018

<sup>2</sup> Isaac Badu Danso, *Christian Education BATA 437* (Lecture Notes, CSUC, 2018) edition 4, paragraph 3.

Sunday school was first introduced by the Protestant churches and the Roman Catholic Church in the fifteenth century. The present day Sunday school movement was started in Gloucester, England, by Robert Raikes, the publisher, in 1780 when he launched his 'Ragged school' made up of the children of the poor in his community. His program was teaching them to read and to write, and the principles of Religion. The school received publicity through Raikes' Newspaper. With the great foreign missionaries work in the 1800's and 1900's, the school spread to the other parts of the world.

In America and Canada, the spread of the Sunday school occurred after the American Revolutionary war. Later the International Sunday school Association was formed by the Missionaries. In 1922, the Association became the International Council of Religious Education and in 1950, became part of the National council of churches of Christ, in the United States. The present-day Sunday school is divided into departments for students of various ages, children, youth and adult. A superintendent is appointed as director and teachers are assigned to handle the various classes. A uniformed topics and lesson outlines are prepared by a council for the Sunday school.<sup>3</sup> Assemblies of God, Ghana, is an affiliated organization to the Assemblies of God in the United States of America. Since the inception of AOG, Ghana, Sunday school has been an integral Bible study program of the church. It has been given a backing in the church's Bye Laws and Constitution; under Department, Section 32; "The Sunday School Department shall be responsible for the training in leadership and educating the entire membership of the church in matters of Bible Truths and Christian character."<sup>4</sup> Every local Assembly is supposed to hold Sunday school at their place of meeting every Sunday. Section 35.1 & 5, it states that, "Adults, Youth and Children shall be divided into classes for instruction

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<sup>3</sup> World Book Encyclopedia volume 18 , 70

<sup>4</sup> Assemblies of God, Ghana, *Constitution and Bye-Laws; Section 32.1*, Sunday School Department Manual (2009), 85.

by qualified teachers selected from the membership” and “The officers and teachers shall meet once a week for preparatory class and the entire school shall meet once a week on Sunday mornings”<sup>5</sup> The Assemblies of God Literature Center (AGLC), is set up for printing materials for the Sunday school. Lesson manuals are printed twice within the year, six months lesson outline.

The Sunday school concept is used by Assemblies of God as a channel for church planting in fulfilment of the Great Commission, set forth by the Lord Jesus in Matthew 28:19-20; “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.” AOG is of the view that their core mandate is to spread the gospel so for them the Sunday school is a special agency to this call. Thus, the preamble of their Constitution and Bye-laws states;

“In a spirit of friendship and peaceful relationship with other national Assemblies of God churches throughout the world; And in solemn declaration and affirmation of our commitment; To the purpose of carrying the Great Commission within Ghana and throughout the world; And to teaching and preaching the full Gospel; To be an agency for evangelizing the world. Acts 1:8, Matthew 28:19-20.”<sup>6</sup>

It is incorporated in the curriculum of the Assemblies of God Pastoral Training Schools. Student Pastors are taking through ‘How to organize Sunday school in the local.’ This is to make sure that every Pastor in the Assemblies of God church is well equipped to conduct Sunday school programs. Every local church of the Assemblies of God, is supposed to have a Sunday school Department. A strong and well established local church by the Assemblies of God standard, is measured by the strength of the Sunday school. It is the evidence that the church is committed to Bible studies and the gospel outreach.

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<sup>5</sup> Assemblies of God, Ghana, *Constitution and Bye-Laws*, 87.

<sup>6</sup> Assemblies of God, Ghana, *Constitution and Bye-Laws*, Article 3 – Objectives of the Church and its Missions.

In all the structures that Assemblies of God church has put in place to facilitate a dynamic Sunday school, reports are that, a sizeable number of the members don't participate in the Sunday school, the patronage seems to be low on the part of the members. The enthusiasm is on the low side and the Sunday school seems to have become less attractive to the members. There seems to be some challenges and if they are not addressed, they could have some serious repercussions on the growth of the church and its mission agenda. In the light of this, the researcher wants to undertake a critical look into the challenges to unravel the factors contributing to the lower patronage, and the seemingly apathy on the part of the members.

## **1.2 Statement of Problem**

Reports Pastors' Council meetings reveal that, the level of patronage of Sunday school by members of Assemblies of God is not encouraging.<sup>7</sup> Considering all that have been put in place to promote it, there is a great worry, because the church is recording higher number of church attendants, and yet recording lower attendance at the Sunday school. There is a clear indication that a lot of the members don't show up during the Sunday school period. Also, on, one-on-one interview with some of the Pastors, there was a confirmation of the assertion that, some members, mostly the young ones don't show up during Sunday school time. In this wise, the researcher has taken upon himself to assess the situation in order to ascertain the level of patronage amongst the congregants, using some selected churches in the Amakom District, as a case study. The research will lead to the discovery of the challenges, as well as strategies to help in promoting the Sunday school.

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<sup>7</sup> Assemblies of God, Ghana, *General Council Biennial Reports*; 27<sup>th</sup> (2014), 28<sup>th</sup> (2016), 29<sup>th</sup> (2018)

### **1.3 Research Questions**

This research will be guided by the following research questions:

1. What is the level of patronage of Sunday school by the Assemblies of God members?
2. What are the causes of the decline in the patronage?
3. What are the challenges that might be hindering the progress of the Sunday school?
4. What form of measures can be employed to promote the Sunday school?

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

The aim of the research is to assess the true state of patronage of Sunday School by the Assemblies of God members.

The objectives are:

1. To assess the level of patronage of Sunday school by Assemblies of God members.
2. To find out the causes of the decline in the Sunday school.
3. To identify the challenges that is hindering the progress of the Sunday school.
4. To make some forms of recommendations to promote the Sunday school.

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

The Assemblies of God, Ghana covers the entirety of Ghana; however the researcher sought to limit the scope of the research to cover some few sampled churches as a case study to represent the Assemblies of God, Ashanti East Region, and specifically from the Amakom District. The churches selected are;

1. Emmanuel Temple Assembly of God. This church can be located at Amakom near the Kumasi Sports Stadium. It has a membership of one thousand, three hundred (1,300) and the average church attendance on Sunday services is between nine hundred and one thousand (900-1000) the sample size would be ideal to represent all the big churches in the Assemblies of God.
2. El-Shaddai Assembly of God. This church can be located at Ahinsan near the Coca Cola Bottling Company. The church has a total membership of five hundred (500). The average attendance of their Sunday service is three hundred and fifty (350). This church is also ideal to represent the medium churches in the Assemblies of God, Ghana.
3. Christ The King Assembly of God. This church can be located at the Old Asokwa vicinity. It has a congregation of three hundred (300) members with an average attendance of one hundred and fifty (150). This church is rated as small church, therefore ideal to represent the smaller churches in the Assemblies of God.

The researcher would seek to have one-on-one interview with some key personalities who are in authority, to learn from them their perspectives on the topic. The researcher will seek audience with the following;

1. The Regional Superintendent in-charge of the Ashanti East Regional Council
2. The regional Director in-charge of the Sunday school of the Ashanti East.
3. The District Pastor-in-charge of the Amakom District.
4. The District Representative for Sunday school in the Amakom District.
5. The Pastors in-charge of the aforementioned churches.

## **1.6 Research Methodology / Methods of Data Collection**

For the purpose of this research, the researcher applied the Methods of data collection. This research employs the Phenomenological Research Method. This method is a combination of conducting interviews; giving out questionnaires reading of documents and reports; watching documentaries; visiting places and events to get first-hand information.<sup>8</sup> By this method, the researcher will get more insight into the subject being examined. A database would be built to validate the findings.

This research methodology is appropriate for this study because it focuses on behavioral science. The method employs Interview of persons, and questionnaires are used. Questions are structured to guide the interview toward the research objectives. The intent of this research is to establish, to confirm, to validate the attitude, and to develop the overview that has contributed to this assumption. (Reviewed).<sup>9</sup>

The researcher did also explored the programs of the church that were already in place to examine if they were effective to produce the desired impact, and to see if there should be some top ups or some modifications to meet current challenges that might help bring some change or positive impacts.

## **1.7 Literature Review**

Contributing to the subject ‘What Makes a Sunday School Successful’, Lowel E. Brown, in his manual submitted to International Center for Leadership (ICL), titled, Sunday school Standards, stated that, “the expanding of today’s technology and new discoveries about how people learn best, have presented the Sunday school with

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<sup>8</sup> [www.measuringu.com](http://www.measuringu.com)

<sup>9</sup> D. F. Azumah, *Research Methods* (Kumasi: Institute of Distance Learning KNUST).

<sup>10</sup> Lowel E. Brown, International Center for Learning – Leadership Resource, Sunday School Standard, *What Makes A Sunday school Successful?* (1981): 5.

opportunities never dreamed of earlier in these centuries”<sup>10</sup> I do agree with him that technology has become a great help in teaching, researching and passing information quickly and at ease, but I also see a danger that this technology poses. The challenge is that, people are exposed to all kinds of information, and we cannot control the way people consume them. Some people are feeding on false information and this is making the true teaching difficult because of the brainwashing of the minds. The researcher will try to find out how the Sunday school can maximize the positive effects of technology to the advantage of its aims and objectives.

Wayne Cordeiro in his Book “The Divine Mentor” under the topic, ‘*Growing Your Faith As You Sit at the Feet of the Savior*’ emphasized on the importance of knowing the word of God. He made reference to Ephesians 6:18, where the believer’s weapons for spiritual warfare are listed. Almost they were all defensive armor; the only weapon for offensive is the sword of the spirit, which represents the word of God. He wrote “if we are going to be leaders in our churches and in our communities, we must become people who know how to use the word.”<sup>11</sup> I agree with him on that, but I think it should not be limited to people who are leaders or want to become leaders, but it should be for every Christian. For all are engaged in the spiritual warfare. This proves the importance of having effective Sunday school.

In ‘The Christian Education of Adults’; a book edited by Gilbert Peterson, it emphasizes under the topic, ‘Adults in The Sunday School’, that, more adults are involved in the Sunday school today than any other time in church history. It continues to stipulate that, “the adults, need to study the Bible for their own personal growth and

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<sup>10</sup> Wayne Cordeiro, *The Divine Mentor: Growing your Faith as you sit at the Feet of the Savior* (South Bloomington, Minnesota, 2007), 77.

guidance”. Just as Paul praised the Jews in Berea for their seriousness towards the word of God, after listening, made an effort to search which meant studying to get the truth of it. The Book however, hold a different view to a point raised in the book that the Bible is a book penned by adult human writers to mostly adult readers. This is to say that adult writers purposely wrote the Bible for the adult. This, however is totally not what it is, the Bible is for all ages- young and old.<sup>12</sup>

Findley B. Edge in his Book titled ‘Helping The Teacher’ stated that the aim of Teaching ministry should be for effective teaching. He emphasized that the teacher should be made to study theology in order to teach the proper doctrines.<sup>13</sup> Studying theology is good, it does help to be a good Bible teacher, but I don’t think Sunday school needs only theologians to teach. Spirit- filled mature Christians who are filled with the word of God can be trained and motivated to teach at the Sunday school.

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

Hudson Maxim, a famous researcher emphasizes on the significance of research, by saying “All progress are born out of inquiry; Doubt is often better than over confidence for it leads to inquiry, and inquiry leads to invention.”<sup>14</sup> Since research is a pragmatic way of sourcing out information about a situations or problems, this study will enable the researcher to find out the true state of the Sunday school and to unravel the causes that may be contributing to the low and apathy in patronage of the Sunday school. Since observations are fundamental to the scientific approach in analysis of facts; this study will also help the researcher to become better informed to be able to present an

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<sup>12</sup> Gilbert Peterson, *The Christian Education of Adult* (Chicago: Moody Press, 1984), 23.

<sup>13</sup> Findley B. Edge, *Helping The Teacher: Toward Teacher Improvement* (Nashville, Tennessee: Baptist Sunday School Board, 1959), 30.

<sup>14</sup> *Extract from Research Proposal Guide* (University of the Western Cape), 42-43.

orderly and logical conclusion of the situation thus, the researcher would be rich with information to propose better solutions to remedy the situation.

This research will also add to knowledge, because the information obtained would serve as a referencing material for all who would want to seek information on the state of the Sunday school of the Assemblies of God, Ghana. This study will also become a guide or a tool for churches and organizations who would want to organize effective Sunday school programs in their churches. This research material can also be used as a teaching material for churches that might embark on Discipleship Training, because, the essence of Sunday school is discipleship development.

### **1.9 Organization of the Study**

The Study has been organized into five chapters. The chapter one which is the general introduction comprises background of the study, the statement of the problem, aims and objectives, research methodology, scope of the research, literature review, significance of the research and the organization of the research. The chapter two gives the historical background of the study; while the chapter three discusses the key findings of the research. Chapter four interprets and analyzes the findings. The chapter five, which is the concluding chapter, gives the summary, conclusion, and recommendations.

## **CHAPTER TWO**

### **HISTORICAL BACKGROUND OF THE STUDY**

#### **2.1 Introduction**

Sunday school was introduced into the Christian church in the eighteenth century in Britain, during the Industrial Revolution. It was started as a school meeting on Sundays for the children who were doing nothing than playing all around. Assemblies of God in the United States in its early development also adopted the Sunday school and since then it has become an integral part of its propagation of the gospel.

#### **2.2 History of Assemblies of God Organization**

Assemblies of God Organization, was born out of the dispensational out pouring of the Holy Spirit in the Azusa Street in Los Angeles California, in the United State of America in the early twentieth century. The Azusa Street Revival which occurred in 1900, brought revival across the United States and in 1914, some of the leaders came together to become the founding members of the Assemblies of God, notably among them were, E. N. Bell, Howard Goss, Daniel Opperman and Archibald P. Collins.

The Church started as a small group of people who were enthused with the gifts of the Holy Spirit, grew in number rapidly and has spread into over 212 countries of the world including Ghana.<sup>15</sup>

#### **2.3 Assemblies of God in Ghana**

The Assemblies of God in Ghana is a church is backed by instruments and constitutions. “The name of the organization shall be Assemblies of God, Ghana,

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<sup>15</sup> 75<sup>th</sup> Anniversary of Assemblies of God, Ghana – [www.gensec.ag.org](http://www.gensec.ag.org)

hereafter referred to as the church.”<sup>16</sup> “The territory of this church shall be the territory of Ghana as defined by the 1992 constitution of Ghana, and any other place outside Ghana where the church may establish a branch, permitted by law.”<sup>17</sup>

The Assemblies of God, Ghana, was established in this manner. In the early year of, 1931, Rev. Lloyd and Margaret Shirer, missionaries from the US, then working in the Mosiland – Ouagadugu, now Burkina Faso, crossed over to the Northern Region of Ghana, then Gold Coast, with missionary intention. They visited Yendi to survey the land for missionary work and went back.

In September, 1931, they returned to Yendi with some newly recruited missionaries, Miss Beula Buchwalter and Guy Hickok to start the first Assemblies of God church. They were warmly welcome by the Ya-Naa, the chief of Dagbon. The first Assemblies of God church in Ghana was established late 1931 at Yendi.

Four more missionaries, Florence Blossom, Henry Garlock, Eric Johnson and Thelma Godwin, were brought from the US to come and join in the mission work in the Northern part of the Gold Coast. By 1948, the church has spread to Tamale, Walewale and Bawku. For some time the Missionaries confined their work in the North. The church spread to the southern part of Ghana through the people who descended from the south but are domiciled in the North, who have become members of the church, brought the gospel to the South when they visited or relocated. Their home people received the message and quickly the Assemblies of God Church began to spread in the southern part of Ghana and by 1944 it had spread to Kumasi and Accra.<sup>18</sup>

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<sup>16</sup> Assemblies of God, *Ghana- Constitution And Bye-Laws* – Article 1.

<sup>17</sup> Assemblies of God, *Ghana- Constitution And Bye-Laws* – Article 2.

<sup>18</sup> 75<sup>th</sup> Anniversary of Assemblies of God – [www.gensec.ag.org](http://www.gensec.ag.org)

## **2.4 Assemblies of God in Ashanti Region**

Assemblies of God came to Ashanti Region in 1944 from the Northern Region through some Ashanti traders during their trading activities in the North who got converted and joined the church over there. They came down and started the churches here in Ashanti. Initially, the churches were very few and scattered in some smaller towns like, Apegya, Akrofoam, Denase and Fufuo where the traders comes from. Those churches were made up of family members and close friends, and later, others started joining.

News reached the Missionaries, who were in charge of the Northern churches, and they sent one of the Missionaries by name, Rev. Wise, to come down to Kumasi to see how the people of Ashanti are receiving the new church. When Rev. Wise came, he found out that the churches started by the traders were doing well and realized that, the Ashanti Region is fertile and ready for the church. He came to stay in Kumasi, precisely, at Bompata a suburb. He was received and accommodated by a man who was also a trader and had knowledge about the church because he and Rev. Wise have met before. Wise, later invited one man called Ochie, an ex-service man, who was also from Ashanti and a member in the church at the North, to come and help him because he was familiar with the church work. This man later became popular, the famous ‘Osofo Chie’, he became very instrumental in the work and the spread of the church in Kumasi. This was between, 1944 and 1953.

When Rev. Wise saw that, the work was becoming big because the church was spreading very fast, he sent a report to the Foreign Missions Department back at home, and two Missionaries were sent from the United States to be stationed at Kumasi. So by 1953, an ‘Assemblies of God Missions’ has been established in Kumasi to coordinate the churches that had been started. They put up a very big church house at Akwatialine in Kumasi near the Asem Boys School. They named the church, ‘Lighthouse Assembly of God’. It later became popularly known as ‘The Central Church’. Because that place

became the central point for the already established churches and from there the churches in Kumasi sprang up.

In early 1980, Rev. Nicholas Opuni, then Senior Pastor in charge of the ‘Central Church’, the Lighthouse Assembly of God, spear-headed the openings of many churches in the Kumasi Metropolis of which Emmanuel Temple Assembly of God is one.<sup>19</sup>

## **2.5 Emmanuel Assembly of God**

Emmanuel Temple Assembly of God is located at Dadiesoaba, near Kumasi Sports Stadium in the Amakom suburb. It is placed under the Amakom District of the Assemblies of God, Ghana, the demarcation of the churches in Ashanti Region. The church has a total membership of about one thousand and three hundred.

The church was started in December 1981 by the Lighthouse Assembly of God. The initial name for the church was, ‘The Amakom Assembly of God church’. It began as a ‘preaching point’, a term to mean ‘a care cell’. Some members from the ‘Central church’ who were living in Amakom or nearer to Amakom were encouraged to join this new branch. During the December Christmas festivity in 1981, a Gospel Crusade was organized at a place near the Kumasi Sports Stadium; popularly known as ‘Odifuor Asare Station’ and after the crusade, about thirty people responded and came to join the church. The leadership of the Central church appointed some leaders from among them to come and lead the new church. The leaders were; Mr. F.Y. Frimpong, (deceased); Mr. Stephen Agyare, (deceased); Mr. Francis Awuzu; Mr. Owusu Minkah. They all

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<sup>19</sup> Interview with Rev. John Nkrumah (Retired) – Former Ashanti Regional Treasure, Assemblies of God, Ghana, *How Assemblies of God came to Ghana*, 4/02/2019.

came to the new church with their families. Another Christian brother called Shadrack Twum joined the church from Oforikrom Assembly of God church and he was very instrumental. He took upon himself to teach the new Christians the word of God and prepared them for baptism. He did that with visitation and Evangelism. By the end of January 1982, twenty members of the souls won during the 1981 December crusade were baptized, and by the end of December 1982, the membership had shot up to eighty. The leaders realizing the rapid growth of the church sought for a trained Pastor, by name Rev Owusu Anane (deceased). Other two Full-time Gospel preachers, Pastor John Kojo Dadzie and Evangelist Eugene Biadoe, also came in to offer their support during the periods of 1982 and December 1983. During this same period, a group of about thirty members of Glad Tidings Assembly of God Church at Adiebeba, who were staying at Asokwa, were brought to join the church. The church thus became strong and ready to take in a full resident Pastor.<sup>20</sup>

Rev. Duncan Nuakoh who had completed his Theological Training from the Southern Bible College at Saltpond in December 1983, was invited to take charge of the church in January 1984. Together with his wife, Rev. Mrs. Grace Nuakoh, he nurtured and led the church to its current state until 30<sup>th</sup> October 2016, when they retired. During their time the church was officially declared, 'A Set-in-order-church' in 1989 which in Assemblies of God means an autonomous church. From that time, the growth of the church has been tremendous, numerically and financially. The church from the initial stage worshiped in a two-classroom block in the Amankwatia School. The Pastor, Duncan Nuakoh led the church to put up a four-classroom block for the school and also for the church's use, to accommodate the increased number of its membership. The

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<sup>20</sup> Narrations from Eye-Witness Account; Rev. Charles Adomako Frimpong – A serving Pastor in the Church, and also, one an Early Member of the Church. *How Emmanuel Temple Assemblies of God was Started*, 11/02/2019.

church then acquired a plot at Dadiesoaba near Kumasi Sports Stadium in 1995. By June 2000, a magnificent church building was completed and dedicated. This church building is situated at Dadiesoaba, near a place called, 'YF'. The church continued to grow under the leadership of the Senior Pastor, Rev Duncan Nuakoh and his wife Rev. Mrs. Grace Nuakoh.<sup>21</sup> These Pastors, Rev Sylvester Opoku Aboagye; Rev. Charles Adomako Frimpong; and Rev Jeffrey Nana Yaw Sarpong, served the church under the Senior Pastor as Associate Pastors in charge of various Departments of the church till October 2016; when the Senior Pastor and his wife retired.

Currently, one of the Associate Pastors who served under the now retired Senior Pastor, Rev. Sylvester Opoku Aboagye is the Senior Pastor in charge of the Church, and Rev. Charles Adomako Frimpong; and Rev Jeffrey Nana Yaw Sarpong are the Associate Pastors.

The church is sturdy with growing membership of one thousand three hundred and fifty (1,350).

## **2.6 El-Shaddai Assembly of God**

This Church is situated at Ahinsan a suburb of Kumasi Metropolis. The church is located near the Kumasi – Atonsu road near the Coca Cola Bottling Company. The church was started in May, 1986 by the Atonsu Assemblies of God Church. From its inception to 1992, the church was being led by Deacons from the mother church, until when a substantive Pastor by name, Rev Thomas Omono Afriyie was stationed there as the first Resident Pastor. The church used to worship in the Ahinsan Community school

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<sup>21</sup> Brochure, *Retirement Service for Rev. Dr. Duncan Nuakoh and Rev. Mrs Grace Nuakoh*, History of Emmanuel Temple Assembly of God, 30<sup>th</sup> October, 2016

block. Rev Omono Afriyie pastor the church until the year 2000, when he travelled to the United State for further studies.

Rev. Addai Kwarteng was made to take over and has since been the Head Pastor of the church. He is being supported by his wife, Rev. Mrs. Martha Addai Kwarteng. The church has acquired a plot very close to the school block they used to worship. They are putting up a church building, though not completed but they are worshipping in it. The church has a congregation of about six hundred and fifty (650) members.<sup>22</sup>

### **2.7 Christ The King Assembly of God**

This church is situated at Old Asokwa, an indigenous old town in the Kumasi Metropolis. The Asokwa township borders with the Amakom township. The Kumasi Sports Stadium is sited on the boundary line of these two twons.

The church was started in 1998 by Rev. Kwabena Gyasi. He started the church with eight people, which includes his wife and three children. The church was started in a house at Asokwa and later moved into a classroom in the Asokwa Presby School block.

Currently the pastor in charge of the church is Rev. Kofi Oppong Badu, with membership of about two hundred and fifty. They now worship in an on-going church building situated in the old Asokwa Township.

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<sup>22</sup> Oral Source, Interview with Mr. John Mensah; A Founding Member of El-Shaddai Assembly of God, Ahinsan, 12/02/2019.

## 2.8 Sunday school in Assemblies of God

Sunday school was first introduced in Great Britain in the Eighteenth century. The missionaries who went to America after the American Revolutionary War introduced Sunday school to the American society in 1800 and by 1900, an association; ‘The International Sunday School Association’ was formed. In 1922, the Association became the international Council of Religious Education.<sup>23</sup> The Assemblies of God Church originated from America, and was a member of the Sunday school Association in the United States, so the church also adopted the Sunday school concept into its program and ever since, the Sunday school has become an integral Bible study agency of the church.

When the church was introduced in Ghana in 1931, the Sunday school was already incorporated into the mode of its worship. ‘During the research, it came to light that those who introduced Assemblies of God to Ghana, started teaching the people with Sunday school materials, so the Sunday school was one of the means through which most of the new churches were started’<sup>24</sup> Today, Sunday school is conducted in all Assemblies of God churches, Ghana and worldwide.

In Assemblies of God, Ghana, the Sunday school is conducted on Sundays as part of the church’s Sunday’s services. Every Assemblies of God church is supposed to conduct the Sunday school on every Sunday when the church meets for service. The lesson outlines are prepared to cover the fifty-two weeks of the year calendar. The time for the Sunday school is fixed as one of the programs for the Sunday morning service.

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<sup>23</sup> The World Book of Encyclopedia, volume 8, Field Enterprises Educational Corporation, *Sunday school*, 1976, 790.

<sup>24</sup> Interview with Rev. John Nkrumah, *How Assemblies of God Came to Ghana*, 4/02/2019.

## **2.9 Conclusion**

Assemblies of God, Ghana, originated from Assemblies of God, USA, through their missionary work at Burkina Faso. In Ghana, it started from the Northern Region, precisely in Yendi. Now, Assemblies of God is spread throughout Ghana including Kumasi. Sunday school which was introduced in the eighteenth century has been an integral Bible study program of the Assemblies of God Church.

## **CHAPTER THREE**

### **PRESENTATION OF FINDINGS OR DATA COLLECTED**

#### **3.1 Introduction**

The research has unraveled that, currently, a lot of the members of Assemblies of God do not show commitment to the Sunday school. Just as the report of the ‘Biennial General Meetings of the Assemblies of God Pastors’, stipulated that the Sunday school seemed not to be growing as was expected, which prompted the researcher to find out what the real situation was. The researcher found out that, the assertion by the report was true. Various reasons why it has become so were discovered.

#### **3.2 The Time Scheduled for the Sunday School**

In Assemblies of God, as stated already, the Sunday school is conducted on Sundays as part of the church’s Sunday’s services. Every Assemblies of God church is supposed to conduct the Sunday school on every Sunday when the church meets for service. This makes assessment easy. It is clear that the number of times a local church meets on Sundays for worship or service should coincide with the number of times the church holds the Sunday school. The formal time was that the church starts service with the Sunday school as the first program of the service. During the research, it was found out that the time for holding the Sunday school was fixed according to how a local church deemed it fit for the church. Emmanuel Temple for example, alternate the time according to the kind of service being conducted on a particular Sunday. Others also hold theirs according to the formal time, that is, the Sunday school being the first program of the service; and others, have it as last program of the service. It was also observed that, some churches don’t hold the Sunday school every Sunday as expected, they at times, use the time for other programs. It was observed that, there was no any

form of query or sanctions, for any Pastor or a church who fails to conduct Sunday. So, on some occasions, the Sunday school time is used for other activities.

### **3.3 The General Attendance**

There was a clear indication that the attendance fell beyond expectations. Because records of the Sunday school attendants do not correspond with members' attendance to church service. For example, the average attendance for the Amakom branch, Emmanuel Temple for four Sunday services, from first Sunday to the last Sunday in March 2017, showed that Sunday school recorded three hundred and ninety (390) people attending, whilst average attendance for the Sunday church service was eight hundred (800). This meant that about 48%, which is less than the half of the average members who attended church that period, attended Sunday school. This may probably be that, more than half of the members who attend church are late. The same records were found in the other churches; for the Ahisan branch, El-Shaddai for that same period showed that, an average of one hundred and eighty (180) members attended Sunday school; while attendance for church service was four hundred and ninety (490). This also accounted for 36% of members attending Sunday school as compared to the total average of members who attended church. And with the Christ The King Assembly of God, the Old Asokwa branch, the average attendance for the Sunday school for that same period, was seventy (70) while the average church attendance recorded was two hundred and ten (210). The percentage of members who attended Sunday school was, 33%. If these records of Sunday school attendance are compared to correspond to the total membership of each church, it shows that a sizeable number of members don't attend the Sunday school. The trend was the same for the period of

2018, the figures for church attendance, though increased, but the percentage for the Sunday school attendance remained the same.<sup>25</sup>

### **3.4 The Attitude of the Members towards the Sunday School**

It was found out that, members who have been members of Assemblies of God for more than ten years were those who patronize the Sunday school often. They showed much interest in the Sunday school, but the members who became members less than ten years were found to be irregular in Sunday school attending. The latter, seemed not to be so enthused about the Sunday school. Among the less than ten years group, especially those who are five years and below, had, very few of them attending Sunday school. A lot of these people do not understand the concept of the Sunday school, neither the importance of it. To them, once they come to church to pray and listen to preaching, they feel they are okay without going to Sunday school. This attitude was found in all the churches.<sup>26</sup>

Observations were that, the church doesn't talk or introduce the Sunday school to the new members who join the church. The churches mistakenly assume that the new members will, by their own accord, join the Sunday school. It also came to light that because of this oversight, the churches are losing some new members, because by this, the church fails to maximize the contributions the Sunday school offers in the area of discipleship. The dangers that the church might lose sight of is the fact that, these members who have little knowledge about Sunday School will adversely affect the total patronage of Sunday school, thereby, causing the collapse of the program.

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<sup>25</sup> Emmanuel Temple; El- Shadai; Christ The King, Assemblies of God Sunday School Whole Record Books, March 2017 and March 2018.

<sup>26</sup> Interviews and Analyses from Questioners.

The attitude of habitual late coming of some members was also found to be a contributing factor to the low attending recordings for the churches which conduct the Sunday school early in the church's Sunday service program. It was found out that some members stay very far from the church and that accounts for the lateness in coming to church. Some have new accommodations away from the church location and those who don't have their own private means of transport, have to board two or three vehicles before they reach the church. Because they feel they cannot do anything about their late coming so they have resolved not to be part of the Sunday school, if they come to meet it, fine, if not, they will not be worried.

The observation made concerning the late coming problem is that, if more of the members are having it difficult in coming to church on time, then the Sunday school would be affected, a lot of the people would miss the Sunday school period.

### **3.5 The Performance of the Sunday school Teachers**

The Sunday school Teachers play a very significant role during the Sunday school period. They are responsible for handling the classes. Findings revealed that member's patronage of the Sunday school and their interests to attend classes have a lot to do with the performance of the teacher. It came to light that inefficient Teachers were not able to manage the Sunday school classes well and are not able to inspire the members under their care to be more committed to the church and Sunday school program. The poor performance of such teachers was not helping in making the Sunday school vibrant. The poor manner of teaching delivery quenched the interest of the students to attend classes. The teachers serve as leaders and care takers of the members forming the Sunday school classes. Lack of monitoring by the teachers also makes the students play

truant. Because of the lost of interest in the Sunday school, some of the members stopped patronizing the Sunday school.

The lack of efficient supervision was also noticed. The Assemblies of God have supervisors for the Sunday school who are known as ‘Sunday School Superintendents’. Some lacked experience and supervisory qualities. They are not able to supervise and direct the teachers well and that also was contributing to inefficiencies in some of the teachers which has affected the Sunday school at large.

### **3.6 The Supervisory Role of the Pastor in Charge**

The role of Pastors in the Sunday school is very crucial to its success. It was found out that, Pastors who get themselves involved in the Sunday school have strong Sunday school Department in their churches. Some Pastors are less concerned about the Sunday school. All they care is getting the people to preach their sermons to them and they are not bothered about how many of their members attended the Sunday school. It was also found out that some Pastors don’t talk about the importance of the Bible studies for that matter the Sunday school. They prefer giving more time for prayers and to use same extent Sunday school period to lead the church in prayers. The Pastors are responsible for recruiting and training personnel for the Sunday school, but some are not living up to that responsibility. Lack of motivation from some Pastors, discourages even those who volunteer to help the Sunday school work.

### **3.7 The Sunday School Lesson Manual**

It was observed that about three out of ten people who attend Sunday school used the Sunday school manual. The majority of the people who use the manual were the youth and the educated adults. It appears that the Sunday school lesson manual was designed

for formally educated. The Teachers' Lesson Book is printed in English only, 'Bible Lesson Adult Teacher's Edition'<sup>27</sup> and the Students manual, is printed in English and in other local languages. The Twi edition is the mostly used in the Ashanti Region. Few people patronize it because a lot of them don't know how to read. It was also discovered that the members with less educational background and could reads found it difficult to get the full understanding of the lesson, so only those with good educational background are the ones who patronized it. The Teachers also prepare their lessons outline from the Adult Teacher's Edition which is academically higher for some of the Teachers. Most of the Teachers are 'middle class academicians'. It was found out that some have difficulties in comprehending, so as to give the accurate explanation and interpretation to the students. They rely on the Students Lesson Book to prepare for the lesson. Because of the intellectual nature of the Lesson manual, some potential members who have the desire to become teachers don't have the courage to do so. This is not helping the Sunday school because potential Teachers who are mature and committed are prevented to teach. It was also found out that a lot of the members were not using the Lesson Book. The reasons were that, some said they couldn't read; some also said they couldn't afford it; and others also said there was shortage. It was found out that some of the churches are not able to make the books available for their members. There was no program designed to help and encouraged, those who cannot read but have the desire to learn how to read.'<sup>28</sup>

### **3.8 Conclusion**

The findings were through random interviews, record books, personal observations and analysis from questionnaires administered during the field work period, some minor

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<sup>27</sup> Assemblies of God, Ghana, Bible Lessons, Adult Teacher's Edition.

<sup>28</sup> Interview through Random Selecting of some Members

discoveries which to the researcher's opinion are insignificant and can be overlooked or neglected because they are of no effect on the Sunday school.

## **CHAPTER FOUR**

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

#### **4.1 Introduction**

During the research some findings were made as would be contributing factors to the low patronage of the Sunday school by members of Assemblies of God. In this chapter the observations are interpreted and analyzed to so as to help in finding solution to the unhealthy situations the church finds itself in.

#### **4.2 The Schedule Time for the Sunday School**

The AOG conducts its Sunday school every Sunday morning alongside Sunday church service. This is good because the number of people attending church would have the chance to also patronize the Sunday school. But it was found that some churches don't always conduct the Sunday school as expected, they at times conveniently place more value on other activities of the church at the expense of the Sunday school. It was seen as a trend in these churches when any program or activity clashes with the Sunday school, the Sunday school is relegated to the background. It was observed that there seem to be no action taken against any Pastor or local church that refuses to conduct Sunday school.

It seemed the Department doesn't have power to bring any church to book if they refuse to conduct Sunday school. The structures managing the Sunday school, is not vested with authority to deal with anyone who bends the rules. Since the Sunday school is a constitutional mandate for all Assemblies of God churches, it should be adhered to and a strong caution be placed, on local churches that should under no circumstance use the allocated time for Sunday school for any other activity. If a Pastor or a church would want to use the Sunday school period for a genuine cause, then, an appropriate time

should be fixed to compensate for the missed period. If Pastors would be committed to managing the day- to-day programs of the church, they will avoid having clashed programs. Samuel N. Boapeah states that “An important dimension of a minister’s work in the church is the management of the day-to-day programs of the church, Programs are important for proper management of church growth. It provides guidance to the church in the performance of roles and thus help the church to manage time and resources effectively and efficiently; it is important to ensure that program of activity of the local church is implemented to pursue the set goals”.<sup>29</sup> For Assemblies of God to achieve its goal of having a well patronized Sunday school, the enterprise should be managed well, and its scheduled time be observed.

#### **4.3 The General Attendance**

The research showed that the records of general attendance of Sunday school in all the churches under study, recorded less than half the members who attend church service. For example, the average attendance for Emmanuel Temple for four Sunday services, from first Sunday to the last Sunday in March 2018, showed that Sunday school recorded three hundred and ninety (390) people attending, whilst average attendance for the Sunday church service was eight hundred (800). This meant that about 48% which is less than half of the average number of members, who attended church service that period, attended Sunday school. The same scenario was detected for the same period for 2019. The same applied to El-Shaddai Assembly of God and Christ the King Assembly of God. What accounts for the lower records of Sunday school attendance as compared to that of the main Sunday church service, was that improper method of marking of the register was employed so the records were not giving the accurate

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<sup>29</sup> Samuel N. Boapeah, *Principles of Church Management, Managing Church Programs* (Accra: Asempa Publishers, 2014), 43, 49.

recording of people who actually attended the Sunday school. The problem detected was that, names of class members, were written afresh at the start of every month and only those that had their names written were marked and counted as attendee. This meant that, if a member fails to have his or her name written at the start of the month, then that person will not be captured in the attendants' records. There was an admission that, there are difficulties in monitoring the members' attendance. It was clear that a lot of the members stay away from the Sunday school. In promoting church growth; James Berkley, in his 'Leadership Handbook of Outreach and Care' stressed on the need to have an accurate records. "Keeping accurate records on ministry activity gives a clear state of the church; the key gauge every church needs to track is the total membership, the average of Sunday-morning worship attendance and Sunday school attendance of the membership. Plotting the records on a graph will help establish the trend of line in the congregational growth patterns, and that can help in employing a strategy to improve the growth of the church"<sup>30</sup> If accurate records were made for the Sunday school, attendance records would be a little higher than current recordings.

#### **4.4 The Attitude of the Members toward the Sunday School**

It was observed that members of Assemblies of God, who have been with the church more than ten years were those that mostly patronize the Sunday school, and with those who are less than ten years, only few patronize, the majority are not enthused about the Sunday school. They preferred attending prayer meetings to going to study the word of God. They respond to prayer-call programs prompt than to Bible study programs, because to their views, prayer will deliver them from their problems.

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<sup>30</sup> James D. Berkley, *Leadership Handbook of Outreach and Care, Records and Statistics* (Grand Rapids, Michigan: Baker Books, 2003): 27, 28.

The data revealed that most of those who were less than ten years in the church do not belong to any Sunday school class; the reason was that nobody introduced or led them to any Sunday school class. The trend seemed to be that Sunday school is optional and coming to church is all that matters. It was as if nobody was charged to monitor the new entrants and to put them into a class. If care is not taken to rectify this trend, a time will come when the church will have very few members attending Sunday school, and this can be a recipe for total collapse of the Sunday school. The absence of discipleship training in some of the churches makes new members fall back, and those who stay do not develop well in their Christian faith. Elmer L. Towns and Stan Toler admonish that; “Every church must have a follow-up program for new converts; worship alone will not bring believers to maturity; the church needs a more purposeful program of teaching, fellowship and accountability to shape the members; members must be made to patronize Sunday school, the Bible teaching arm of the church.” They stressed that the Sunday school is an outstanding agency to ground new members in the essentials of the faith.<sup>31</sup>

#### **4.5 The Performance of the Sunday School Teachers**

The research revealed that there was some inefficiency in the teaching force of the Sunday school. This was as a result of not engaging the right caliber of persons to take up the teaching task and also, lack of training, equipping and resourcing of the teachers were hampering the efficient performance of the teachers.

To have a vibrant Sunday school, the teacher as an agent facilitator is a factor to be highly considered. They are the direct personnel who interact with the class members. To grow a vibrant church, the Sunday school should be given a great attention, and

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<sup>31</sup> Elmer L. Towns and Stan Toler, *What Every Pastor should Know about Sunday School, Sunday School will Provide Instant Follow-up for New Converts* (USA: Ventura Publishers, 2002), 71.

since the Sunday school teachers are major role players, when engaging persons to become teachers, it should not be done anyhow; there must be a set standard. The scripture in 2 Timothy 2:2 advises; “*and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also*”<sup>32</sup> It was discovered that some of the teachers are not efficient, especially those who do not involve themselves in Training programs. Lack of resources to build up and equip the teachers to perform well, is also a contributing factor to the inefficiencies in the teachers’ output. The teachers if trained, and provided with some form of resources, like books and practical experiences, will be an incentive to achieving better results. Robert E. Login in his book ‘Beyond Church Growth’ advocates, “If you want to cultivate a thriving church, you must make the care and feeding of your cell group and ministry leaders the highest priority in your congregation. Lay leaders just do not erupt into success; they need constant encouragement and training.”<sup>33</sup>

#### **4.6 The Supervisory Role of the Pastor in Charge**

The research revealed that Pastors’ involvement in the Sunday school is a boost to the enterprise. Pastors who do not show interest in the Sunday school is a worry to the Sunday school Department. The Sunday school is the instrument for teaching the word of God among the congregants, and as it is, it is the responsibility of the Pastor to lead in the teaching program of the church. If he stays aloof it discourages those who are committed to the Sunday school work, and members too will not see the importance of it. Thom Rainer observed that “effective Sunday school had strong and vocal support from the Pastor; it was the Pastor who often spoke most about the importance of

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<sup>32</sup> The Gideons International Holy Bible, 2 Timothy 2:2.

<sup>33</sup> Robert E. Login, *Beyond Church Growth, Developing and Resourcing Your Teachers* (Grand Rapids, Michigan: Baker Books, 1989), 143.

Sunday school; the Pastor was actively involved in training, recruiting and promoting the Sunday school.”<sup>34</sup>

Pastors should see the Sunday school as a complementary agency to the Bible study program of the church. If it is well promoted, more members will patronize it, and the effect would be church expansion. Jack L. Seymour and Margaret Ann Crain, in their book, ‘Mapping Christian Education, Approaches to Congregation Learning’, observed that, “Teaching the Word of God, shapes the congregation into a community of worship, fellowship, and mission; it empowers the members in the church to care for and work in the world.”<sup>35</sup>

It is important for Pastors to be available during Teachers’ Preparatory Classes, because they have theological training and their presence will help to explain issues that require theological inputs. The teachers meet to study before they go out to teach the members, so it is prudent that the Pastor attends. More so, it is his responsibility to lead the teachers in the pre-discussions for the teachers to have the true knowledge about what they are going to teach.

Some Pastors are not responsible when it comes to Sunday school work in their local church, and there are no punitive measures to correct that attitude of those Pastors. Assemblies of God, has yearly evaluation forms, ‘Sunday School Department Check-up’, but it is not enforced. It is to be used in assessing the Pastor’s involvement and performance in the Sunday school activities. The evaluation is a good means, and if implemented, would help in assessing the Pastors.

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<sup>34</sup> [www.ministrymatters.com/whats-pastors-role-in-sunday-school./2/may/2019](http://www.ministrymatters.com/whats-pastors-role-in-sunday-school./2/may/2019).

<sup>35</sup> Jack L. Seymour & Margaret Ann Crain, *Mapping Christian Education, Approaches to Congregation Learning, Assessing Approaches to Christian Education* (1997), 91.

#### **4.7 The Sunday School Lesson Manual**

The Sunday school manual is the material designed for the Sunday school lessons. The research showed that there were some problems concerning the use of the manual. A lot of the church members were not using the lesson manual. It was observed that the people interviewed, three out of ten, use the manual and this attitude could be a factor to the fall in expectation of the patronage.

The reason gathered was in three fold; the first was that, a lot of the people see the content of manual as of a higher standard and that only people with good formal educational background could read and comprehend. The assertion seemed to be true, because the manual has been prepared comprehensively. People with lower educational background have difficulty in getting full understanding of the content. Some of the teachers also complain about they having to always rely on the highly educated to help them to get the meaning of some words before they can also teach. The second issue about the manual was about the cost. Some because they cannot read, and the price not low as to attract more people to buy, they use it as a justification to shun the manual. The third reason being, the manual is sold at a particular location, the Assemblies of God Bookshop. Everyone who needs a copy is supposed to go there to buy it. This is a discouragement to the members. The churches therefore find a way to bring the manual closer to the people by using the church's money to pay for, but cannot purchase enough, so eventually few people get access to the manual.

It also came to light that the interest of owning a copy of the manual among the church members was very low, because most of them cannot read, even among the Akan speaking people; majority of them cannot read the Twi edition. The researcher therefore is of the opinion that, the Sunday school should also be seen as an arm of education, it should not be a place where people come to sit and listen only, they must also be helped

to read and write. Robert Raikes, the founder of Sunday school, started with the aim of teaching the young children how to read and write, using the Bible as the text book. The more people learn to read, the more they will develop interest to patronize the study of the word.

#### **4.8 Conclusion**

There can't be Sunday school without a manual, the manual should be in the reach of the people; it should be affordable and assimilation. The people should be inspired to patronize it.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.1 Summary

The problem this research sought to investigate was the seemingly low level of Sunday school patronage by members of Assemblies of God, Ghana. The research was narrowed to three churches from Amakom District in the Ashanti East Region. The three churches are Emmanuel Temple, located at Dadiesoba, representing big churches; El-Shaddai, located at Ahinsan a model of a medium church; Christ The King, located at Old Asokwa, a model of small churches.

The Research questions were; what was the level of patronage by the members? ; What were the causes of the seemingly decline in patronage?; What were the challenges? ; What form of measures can be employed to promote the Sunday school to attain the appreciable level of patronage?

The purpose for this research was to find out if there has been apathy on the part of the members, if so, to identify the causes and to make recommendations. The research method used was Phenomenological, data collection was done and interviews were conducted.

At the end of the final work, the assertion that the Sunday school patronage by the members of Assemblies of God, seemed to be at the low level was discovered to be true, because evidence gathered showed that membership attendance of Sunday school were below the records of the average church service attendance. It was evidently clear that a lot of the people attended church service without taking part in the Sunday school. Some observations were made as being the causes of low patronage.

## **5.2 Conclusion**

The scheduled time for the Sunday school was that it should be held on every Sunday morning alongside Sunday church service. The formal time was between 9am and 10am but it was observed that most of the churches alternate the time to suit their activity for a particular Sunday. This made some churches not conduct the Sunday school on some occasions.

About the general attendance, it was observed that about 40% of the total members who attend church service are recorded as Sunday school attendants. This implies that about 60% of the members attend church but fail to attend Sunday school. Improper form of records taking does not give accurate information, and was concluded that the records do give the true picture.

The observations made on the attitude of members were, (1) it was noted that members who have joined the church less than ten years with most five years, were those that did not patronize the Sunday school. The church fails to introduce them to the Sunday school expecting that they attend on their own and it was not so. (2) The church does not regularly see to it that members are enrolled into the Sunday school. (3) Some of the members do not see anything wrong for not taking part in the Sunday school, so far as he or she attends church.

On the performance of the teachers, it was observed that some were efficient and others were not. Lack of training made some performed poorly. The supervisors were not doing their monitoring and managing the teaching force of the Sunday school effectively. It was also noted that, the church and the Pastors are not motivating, equipping and promoting programs to inspire the Sunday school workers.

Most of the Pastors' involvement in the Sunday school was at a low level. Some do not avail themselves during the Teachers Preparatory Classes. They do not talk about the Sunday school nor promote it. Pastors who are showing interest in the Sunday school are seeing the great impact Sunday school brings on church growth.

On the Sunday school manual, it was observed that few people patronize it. The reasons found were that, the content of the material seemed to be of higher standard for the average readers, people with higher educational background were those patronizing most. Some of the teachers found it difficult to understand some aspects of the content, so find it difficult to communicate the thought to the students. A lot of the members, do not know how to read, even some Twi speaking persons are not able to read the Twi edition. Cost and assessing the manual was also a hindrance to many. These account for the low patronage in both the lesson manual and the Sunday school as a whole.

### **5.3 Recommendations**

- On the scheduled time for the Sunday school, the researcher recommends that AOG, makes it a binding policy that the scheduled time, that is, 9am to 10am, for Sunday school on every Sunday morning during Sunday service be observed in order not for churches to replace the Sunday school with any other program. If for any tangible reason, a time should be apportion for it. No church should meet on Sunday for service without conducting Sunday school.
- On the general attendance, considering the number of people who attend church service on Sunday, it is possible that, less than half of the people attending the Sunday school could be increased. Recommendation is that, the church should project the Sunday school as a very important and necessary Christian activity that should not be disregarded or considered less important in the Sunday

church service. The church should make the members see the Sunday school as a Bible study program of the church. The Sunday school department should do well to make it attractive for the people to develop interest in it. There were some short-comings in the way the churches keep records in the Sunday school register. The churches should employ a more precise way to get the accurate records for better analyses and to reach at a better strategy to improve the members' participation.

- On the members' attitude toward the Sunday school, more awareness should be created to get the members to come to terms with the importance of the Sunday school. The church should put a system in place to get every new member who joins the church to be enrolled in a Sunday school class. The teachers should be made to be committed to follow up on the absentee members to find out why they stayed away from school. Members who are punctual at the Sunday school should be recognized and an incentive as a form of motivation be awarded to them to encourage them and inspire others to imitate.
- On the teachers' performance, there should be periodic assessment on their performance. There should be incentives to motivate them to work harder. Regular training be conducted to upgrade their skills. Theological training would boost their ability to handle the scriptures well. Pastors should interact regularly with the teachers to know their personal problems and to assistance them where necessary. These will help keep the teachers in good form to perform credibly.
- Pastor's role in the Sunday school is very crucial, the presence and involvement of the Pastor in the Sunday school is a motivation to the teachers and all who are involved in the Sunday school business. Since Sunday school is an agency involved in building a solid Bible base church, the Pastor should do well to raise

money for the activities that keep the Sunday school in good shape. He should not detach himself from the Sunday school activities; he must lead in organizing training programs, and it will be a great motivation for the members to see the Pastor sitting in the Sunday school and taking part in the discussion. This will give the Pastor a strong platform to stand on when he talks to the people about the importance of the Sunday school.

- The Sunday school manual is vital to successful Sunday school. It is the teaching material, the model of the curriculum. It was observed that majority of the church members don't patronize it. The manual is meant to be read and understood. Recommendations are that, first; the standard of the manual should be made to be at a level for the average literate, and also easy to read. It should be at the reach of the members. The church should organize to help teach people how to read and write. Since Twi is predominantly in the Ashanti Region, more people should be taught how to read and write the Twi language. This will encourage more people to develop interest in the manual and they will patronize as well as the Sunday school.

Conclusively, the researcher recommends that the Sunday school check-up form for evaluation should have a committee to scrutinize to see if information provided represents the true picture on the ground and Pastors made to answer. This will send signals of the Organization's seriousness in making the Sunday school a priority.

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[www.measuringu.com](http://www.measuringu.com)

## APPENDIX I

**Evaluation for assessment of Sunday school patronage of members of Assemblies of God, Ghana: a case study of members of some local churches, in the Amakom District. This questionnaire is for a purpose of research. Personal name is optional.**

Name of local church.....

Location .....

Name .....

Tick the one you feel it best describe the following questions.

The figures represents **number of years/times**. Tick the one applicable.

1. How long have you been a Christian? 0 – 1....1 – 3....3 – 6....6 – 10....10 - .....
2. How long have you been a member of this local church? 1 – 5..... 5 – 10.... 10.....
3. How long have you been a member of A/G? 1 – 5.... 5 – 10..... 10 – 15.....15 <...
4. Averagely, how many times in the month do you attend Sunday church service?  
1....2....3.....4....
5. How many times do you attend Sunday school within a month? 1.... 2..... 3.....  
4.....
6. Do you belong to any Sunday school class? Yes ..... No.....
7. How long have you been attending Sunday school? 1..... 2....3....4....5 and over.....
8. Do you think the Sunday school is relevant to our contemporary world? Yes....  
No....
9. How do you rate the relevance of the Sunday school in your local church?  
Good.... fairly good.... not good....
10. In your view, does the Sunday school, addresses current issues of life? Yes.....  
; Somehow..... ; it doesn't.....
11. What do you say about the lesson manual?  
Excellent..... Good..... Fairly good..... Poor.....
12. What do you say about the topics treated, are they relevant?  
Very Good ..... Good..... Fairly Good..... Poor .....
13. How did you come to know the Sunday school? .....
14. Do you know the aims and objectives of the Sunday school? .....

15. What do you like about Sunday school? .....
16. What difficulties do you have about the Sunday school? .....
17. How often do the Sunday school teachers attend preparatory classes within the year, to prepare for the lesson to be thought on Sunday? .....
18. How regular does the local Pastor shows up when the teachers meet to prepare for the Sunday school lesson? Always ..... 1/month .....Never.....
19. Does your local church have a Sunday school superintendent? Yes / No
20. Does your local church have a Sunday School Secretary who keeps records? Yes / No
21. Does your local church have regular teachers appointed for each class? Yes / No
22. Where do you place Sunday school in the choice of preference in the local church activities? First.... Second.... Third .... Least considered ....
23. Do you like the way the Sunday school is run in your local church? Yes.... No....
24. In your observations, how do you assess the teachers' preparation for the lesson? Well prepared ..... Not prepared .....
25. How do you assess your teacher in handling of some topics? Understands the topic ....; does not understand the topic .....
26. How do you rate the performance of the Sunday school teachers at your local church? Excellent ..... Good.... Fair..... Poor .....
27. Is the time fixed for the Sunday school at your local church, convenient? Perfect..... Manageable .....Not convenient .....
28. What time do you usually get to the Sunday school class? On time..... Mid way..... Very late.....
29. What is the total number of members in your Sunday school class? .....What is the average attendance for a month span? .....
30. In your estimation, what percentage of the total membership of your local church, attend the Sunday school on every Sunday? .....
31. Do you understand the Sunday school concept of the Assemblies of God? .....and can explain to others? .....
32. In your view does your local church promote the Sunday school in a way to arouse people's interest, so as to attract more members to attend? Yes ..... Not much..... No....
33. Are you encouraged to attend the Sunday school? Yes ..... No .....
34. What motivates you most to attend Sunday school? .....
35. Should the Sunday school be taken from the church program? Yes ..... No .....