

**CHRISTIAN SERVICE UNIVERSITY COLLEGE**

**FACULTY OF HUMANITIES**

**TOPIC:**

**APPLICATION OF MANAGEMENT PRINCIPLES TO CHURCH GROWTH:  
A CASE STUDY OF GLOBAL EVANGELICAL CHURCH, AMAKOM-KUMASI.**

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**SEPTEMBER, 2017**

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STUDY OF GLOBAL EVANGELICAL CHURCH, AMAKOM-KUMASI.**

**BY**

**FORESTONE FRANCIS KORSHIETSAGLI**

**(INDEX NUMBER: 60000289)**

**A DISSERTATION SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES IN  
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE  
DEGREE OF MASTER OF ARTS IN CHRISTIAN MINISTRY WITH MANAGEMENT**

**DEPARTMENT OF THEOLOGY**

**SEPTEMBER, 2017**

## DECLARATION

I, FORESTONE FRANCIS KORSHIETSAGLI do hereby declare that this dissertation 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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## **DEDICATION**

To the Triune God

To my wife, children and the entire family

To the Global Evangelical Church- Head Office, Kumasi Presbytery and Amakom Parish

To the Christian community in Ghana, Africa and the World

## **ACKNOWLEDGEMENT**

To the Supreme ruler who has been my power, strength and shelter throughout this period I express my enormous gratitude.

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Special appreciation goes to my sister and daughter Miss Lydia Owusuaa for your selfless support in helping typing all my assignments since I came to the school, most especially for sacrificing your time and energy to type this research work. May the faithful God who rewards the faithful's reward you abundantly and meet you at the point of your needs.

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Finally, to the Global Evangelical Church, Head Office, Kumasi Presbytery Office and the Amakom Parish for furnished me with the needed information for this dissertation. I say God bless you all abundantly for contributing immensely to the achievement of the research goal to God glory and to the benefit of my church (GEC) and the Christian Community.

Many Thanks!!!

## **ABSTRACT**

This work was a study of Application of Management Principles to Church Growth. The Global Evangelical Church was used as the case study organization. The research sought to find out the impact of the application of management principles on the church's major policies, programs and projects in her effort to achieve its Vision, Mission, Core Values and Strategic Plans. There was a need to conduct this study because there was a dearth of literature in the area. It further looked at the managing of the "Five Church Growth Pillars" – namely Policy, Programs, People, Projects, and Purse Management. It takes into account the application of management principles to the 10% Numerical Growth Policy of the GEC to bring about the expected growth. In brief the research dealt with the GEC's major policies, programs, and projects toward growth, the impact of application of management principles on growth, the gaps and challenges identified to be addressed. The respondents were thirty four consisting of Top Management (Head Office), Middle Management (Kumasi Presbytery) and Lower Management (Amakom Parish). Questionnaires and interviews were used. The study revealed that the GEC has been applying some of the basic management principles to its growth policy, program and project, but the impact on growth was not very good. Also there were some gaps and challenges identified which must be addressed through the effort of all the three management levels. Therefore, it was recommended that the GEC should intensify education on its vision, mission, core values, strategic plans and policy decisions to enhance members' commitment toward the expected growth, both numerical and conceptual or quantitative and qualitative growth.

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## **LIST OF ABBREVIATIONS**

GEC	Global Evangelical Church
EPC	Evangelical Presbyterian Church
CVs	Core Values
MGT	Management
TM	Top Management
TML	Top Management Level
MM	Middle Management
MML	Middle Management Level
LM	Lower Management
LML	Lower Management Level
M	Men Ministry
W	Women Ministry
Y	Youth Ministry
SCE	Synod Committee Executive
SCEM	Synod Committee Executive Member
SC	Synod Committee
SCM	Synod Committee Member
PE	Presbytery Executive
PEC	Presbytery Executive Committee
PECM	Presbytery Executive Committee Member
CS	Church Session
CSE	Church Session Executive
CSEM	Church Session Executive Member
DAAHRM	Director Administration and Human Resource Management
DCLAN	Director Church Life and Nurture
DDSS	Director Development and Social Services
DMEAD	Director Missions Evangelism and Discipleship
DOF	Director of Finance
SPSS	Statistical Package for Social Sciences

# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND OF STUDY

Many church organizations and church congregations put plans, policies, programmes and projects in place with the purpose to achieve growth but this church growth (quality/quantity) expectation sometimes is never achieved or is partially achieved. Those who seem to have achieved some level of church growth, qualitative or quantitative or both struggled to sustain it. Hence, the issue of church management and administration to enhance growth and the growth sustenance has become a very important matter for all church growth minded churches.

According to Lotich, managing a church is very similar to managing any other organization. This require structured business systems and process to ensure that the resources (people, time and money) that God supplies are used responsibly and for its intended purpose<sup>1</sup>She explained that, effectual church management does not happen by accident, it takes the consequences of series of intentional decisions, followed by deliberate actions that lead to desire and results. “There are principles that every church should embrace to govern itself that can help her achieve its mission and set the course for growth and longevity”<sup>2</sup>

In his book, “The purpose Driven Church”, Warren said that church must be driven by a purpose and mission that would enhance growth without which it might become plateau or declined. To avoid such situation, there would be the need to apply management

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<sup>1</sup> Patricia Lotich “Church and Worship: Achieving Ministry with Effectual Management”*Christian Ministry* (August 2014). Accessed November 20, 2016, <http://www.ninnesotanoprofit.org/.....>

<sup>2</sup> Lotich, “church and worship,” 2014.

principles to check growth principles in other to achieve the expected church growth and God's intended purpose.<sup>3</sup>He explained that, "you must define your purpose..... You must communicate those purposes..... You must organize your church around those purposes.....and finally you must apply them to every part of your church."<sup>4</sup>

Application of management principles to enhance growth in the Christian Ministry or Church Ministry is a very important matter. Asante presented the important of ministry management as a responsibility of the ordained Minister. He said, the Minister's ministry is a representative, facilitating, management ministry in which the Ministry is the representative in the ministry of the Triune God and work in partnership with other Ministers and Ministries, and preparing members of the Church growth.<sup>5</sup>

Similarly, SetorwuOfori and Shine Oforisee Church congregations as not only an organism but as organizations with definite goals to be achieved. Hence, the congregational leader must view his or her congregation, group, and Ministry as an organization, which needs management principles to enhance growth.<sup>6</sup>It is true that it is the Spirit of God that is behind the formation and growth of the Church and for that matter the congregation; but that does not make them less organizations. "Until we appreciate the fact that our congregations are real organization, we cannot apply appropriate management principles and get results."<sup>7</sup> According to Williams, "Every successful Management Principle is based on biblical truth or principles and that every

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<sup>3</sup> Rich Warren, *The purpose Driven: Growth Without Compromising Your Message and Mission* (Michigan: Grand Rapids, 1995), 86-88.

<sup>4</sup> Warren, *Purpose Driven Church*, 94.

<sup>5</sup> Emmanuel Asante, *The call to serve: A Theological Reflection on Ministry* (Accra: Wesley Printing Press, 2002), 125-26.

<sup>6</sup> Setorwu Ofori and Shine Ofori, *Church Management and Administration: Focus on congregations* (Accra: E. P. Church of Ghana Press, 2002), 2-4.

<sup>7</sup> Ofori and Ofori, *Church Management and Administration*, 4.

key management principles that is being successfully used in the government and business sector, has a scriptural basis or foundation.<sup>8</sup>

Principles of Church Management hold the view that Christian Ministry requires the study and application of the Word of God, the direction of the Holy Spirit, and sound leadership and management skills. According to Boapeah, “sound leadership and management skills have eluded many Christian Ministers for their lack of the acquisition and application of management skills in Christian Ministry.”<sup>9</sup> He provided a framework for managing people, programmes and possessions in the Local Church in ways that enables optimum use of human, Material, Financial resources. His work and that of Sertowu and Shine Ofori together with other scholarly works on the Principles of Management for Church Growth have been my motivation and passion for this research effort. That is, the application of management principles to church growth: A case study of Global Evangelical Church, Amakom-Kumasi.

The Church chosen, the Global Evangelical Church is a ministry and a growth minded church. Confronted by poor Church management principles and Church growth challenges by the then leadership of the Evangelical Presbyterian Church (EPC), the Global Evangelical Church (GEC) was given birth to by a split from the EPC in the year 1991. The GEC has crafted its vision, Mission and Nine core Value and other Church growth policy plans and programmes; the intent of the research effort is to assess the impact of applying Management Principles to these policies and programmes on

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<sup>8</sup> John Williams, “Management Principles for Church Organisations,” *Article*, accessed November 25, 2016, <http://www.iicomweb.org/febarto9.htm>.

<sup>9</sup> Samuel Boapeah, *Principles of Church Managements: Managing People, Programmes and Possessions in the Local Church* (Kumasi: Savant Grafix, 2006, Reprint 2014), 7.

Churchgrowth. Focusing on a congregation would be a step in the right direction as this was well discussed in many scholarly works.

## **1.2 STATEMENT OF THE PROBLEM**

Christians generally believe that church management for growth is the sole responsibility of the Triune God. (According to Matthew 16:18; 1 Corinthians 3:7, Colossians 2:19). But God in his own wisdom gave management responsibility to man and so put man in the Garden of Eden to take care of it and to manage it to grow.(Genesis 1:27-28;Geneis2:7-8,15). In the New Testament God expected Christians and the church to apply principles of management to enhance growth. (John 15:16). Again when the Jerusalem Church started experiencing growth challenges, the church leadership had to apply management principles of team management by delegation and specialization of ministry to resolve the challenges. The result was a balanced church growth, qualitative and quantitative growth (Acts 6:1-7). It is this ministry managementprinciple that the church of today must apply in order to achieve church growth and God’s intended Mission for humanity.

“Church growth investigates the nature, function, structure, health and multiplication of Christian churches as they relate to the effective implementation of Christ’s Commission to “Go therefore and make disciples of all nations,” (Matthew 28:19-20)<sup>10</sup>The Global Evangelical Church in her effort to fulfill this Christ given Church growth mandate has crafted its Vision, Mission and Nine core values.In addition to these core values or philosophy of ministry, the GEC has put in place a planned policy to achieve numerical growth of 10% per annum at all levels of the church (National, Presbytery,

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<sup>10</sup> Definition of Church Growth: Adopted by the British Church Growth Association



Congregational). Since 2010, this numerical growth target had never been achieved. The closer to this 10% target was 2013/2014 National figures (7% and 9.2%)<sup>11</sup> At the Presbytery level the Kumasi Presbytery had experienced consistent growth but the increase indicated a slowing down of growth; and the Amakom congregation experienced inconsistency growth from 2012 to 2014.<sup>12</sup> All these findings must be investigated and to find out whether good and appropriate management principles were being applied to bring about the expected growth. According to Orlando Costas, “Churches grow in quantity and quality- that is holistic expansion”<sup>13</sup> The two must be well managed for a balance growth.

Application of management principles is key to achieving organizational goals and growth, and the church as organization cannot be left out. It takes the combination of church growth principles and biblically based management principles to achieve expected church growth. Both qualitative and quantitative growth is known as balanced growth. Not much research work have been done in this area as far as church management for growth is concerned and this work is to fill the gap that is created in the area of application of management principles to church growth. To find out what good management principles are being applied to the church growth principles; and what impact has the application of the management principles on church growth. Thus, the research is “To assess the impact of application of management principles on church growth in Global Evangelical Church, Focus on Amakom Parish, Kumasi”.

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<sup>11</sup> Global Evangelical Church, *Moderator’s Key Notes Address: 2014 Synod Programme and Reports* (Accra: GEC Press, 2014, 15-17).

<sup>12</sup> Global Evangelical Church, *2014 Church Survey Report Vol. 2* (Accra: GEC Press, 2014, 18-184).

<sup>13</sup> Orlando Costas, a Latin American Missionary.

### **1.3 RESEARCH QUESTIONS**

1. What church growth policies and programmes have been put in place by the Global Evangelical Church?
2. What management principles are being applied to these growth policies and programmes?
3. What impact has the application of management principles on church growth?
4. What are the identified gaps and challenges that must be addressed?

### **1.4 RESEARCH OBJECTIVE(S)**

#### **1.4.1 General Objective**

To find out and assess the impact of applying management principles to church growth policies and programmes in the Global Evangelical Church, focusing on Amakom Parish, Kumasi.

#### **1.4.2 Specific Objectives**

1. To find out the main church growth policies and programmes of the Global Evangelical Church.
2. To determine the management principles that being applied to the church policies and programmes by the GEC.
3. To assess the impact of the application of management principles on church growth.
4. To identify the gaps and challenges that must be addressed, and make recommendations.

## **1.5 SCOPE AND FOCUS OF THE STUDY**

The scope of the study involved three management level of the Global Evangelical Church. The three management levels were: The National Level (Head office Accra) The Presbytery Level (Presbytery Office Kumasi) and the Congregational Level (Amakom Parish Kumasi). The Synod Committee Executives and Directors of Departments, The Presbytery Executive Committee Members, The Church Session Executive members and church committees were the target respondents. The reason was to have a fair and more accurate representation of the information gathered.

The focus of the study was to ascertain the importance of the application of management principles to church growth from the perspective of management of Global Evangelical Church with a focus on the Amakom Parish, Kumasi.

## **1.6 RESEARCH METHODOLOGY AND METHODS OF DATA COLLECTION**

### **1.6.1 Research Methodology**

The Research Methodological approach used is a case study and was conducted using qualitative research methodology. Case studies are in-depth examinations of people or groups of people, institutions, churches, schools, districts, towns, etc. A case study may be considered quantitative or qualitative research depending on the purpose of the study and the design chosen by the researcher.<sup>14</sup>

In this work a case study approach was adopted as the research design. A case study approach was adopted because it provided a rich understanding of application of management principles to church growth in a real life context. It enabled the researcher to

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<sup>14</sup> Younger, "Practical Approach to Clinical Research: The Case study", *Pediatric Nursing*, 11, (1985):137.

gather rich and detailed data. In this research, Global Evangelical Church, focus on Amakom Parish, Kumasi was used as the case study.

## **1.6.2 Methods of Data Collection**

In gathering information for this study, both primary and secondary sources of data were utilized. A combination of both primary and secondary sources of data provides a wide range of reliable data and helped to build the accuracy and reliability of the conclusions and the recommendations that were made.

**1.6.2.1 Primary Data:** This is the type of data that was collected by the researcher purposely for the research at hand. For this particular study, primary data takes the form of data collected via semi-structured questionnaires and interviews.

**1.6.2.2 Secondary Data:** Secondary data are collected by organizations and institutions for other purposes than for the study that was underway. They provide already made data and as such saves time and money spent on collecting data, plus the benefit of un-obstructive access to data. Secondary data include both quantitative and qualitative data. Books, thesis, reports, journals, magazines, newspapers and articles were also considered. Information was also gathered from the church organizations website, records and archives.

**1.6.2.3 Data Collection Tools:** As part of the research activities, the researcher made use of interviews and semi-structured questionnaires as the instruments for data collection. The data collected from the questionnaires and interviews were analyzed and based on the analysis, the researcher then came out with his findings.

**The questionnaires** were made up of close-ended questions as well as open-ended questions for questions that may require in-depth explanation. The close-ended questions were analyzed with the help of the SPSS software, while that of the open-ended questions were manually analyzed by the researcher.

The interview which was a one-on-one or face to face structured interview was conducted with some of the management members at the three management levels of the church of case study as given in the scope of study. Consideration and due care was given to the research procedure in order to minimize interviewer bias which could be manifested in such ways as voice inflations, differences in wording and interpretation.

### **1.6.3 Sample/Sampling Techniques**

Sampling involves the selection of a number of study units from a defined study population. In research, the population means all the members, individuals or cases of the target of the study. This target population is normally determined by the purpose of the study. However, the sample selected should be representative of the population. Thus, the population is the entire set of relevant units of analysis, cases or data. Sampling unit is a single member or case of a population. The sampling frame is the listing of all units of the population from which the sample will be selected.<sup>15</sup>

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<sup>15</sup> Lawrence W. Neumann, *Social Research Methods: Qualitative and Quantitative Approaches* (University of Wisconsin-Whitewater: Pearson international edition, 2007), 17.

### **1.6.3.1 Population**

It refers to the targeted group which would provide information for analyzes in the research. The population of the study encompassed all management working committee members at the three management levels including the top management executive, the Presbytery Executive, and the Parish session executive of the Global Evangelical Church. The population was about three hundred.

### **1.6.3.2 Sampling Techniques**

Since it was impracticable to collect data from the entire population due to budget and time constraints, a sample was targeted. The research used a non-probability sampling technique because it was a case study. Quota sampling was used when the researcher grouped the population into three different groups namely, management executives, management committee members, management representative committee. The premise was that the sample represents the population. Quota sampling was used because of the large size of the population of about three hundred. In meeting the research objective purposively a sample of fifty church committee members including executives at all three management levels were selected for the research due to time constraints, cost considerations and availability of respondents.

### **1.6.3.3 Sample Size**

The study targeted a sample size of fifty respondents from the three management levels in the Global Evangelical Church in the scope namely Head Office Accra, Presbytery Office Kumasi, and Amakom Parish Kumasi. The sample was made up of three categories of 10

management executives, 15 management committees’ members, and 25 management representatives’ committee members.

**Table 1.1 Strata of Sample**

<b>Management Level</b>	<b>Management Executive</b>		<b>Management Committee Members</b>		<b>Management Representative Committee Members</b>		<b>Total each level</b>
Head Office Accra	SCE	2	SEC Directors	3	SC Members	5	10
Presbytery Office Kumasi	Presbytery Executive	3	Presbytery Executive Committee	4	Presbytery Representative Committee Members	8	15
Amakom Parish Kumasi	Session Executive	5	Church Session	8	Church Representative Council	12	25
Total Respondents		10		15		25	50

Source: Researchers own construct, June 2017

#### **1.6.4 Data Analysis**

The data that were collected were interpreted, analyzed and summarized using tables and figures when and where necessary. Considerable attention was given to the use of computer software known for the statistical package for social sciences (SPSS) for analyzing close-ended questions by coding. Furthermore, tables, charts and figures were generated with the aid of SPSS and Microsoft Excel software. This approach was adopted because of its suitability in appropriately explaining the findings in orders to enable the researcher come out with very concrete relevant observations, recommendations and conclusions.

Furthermore, content analysis was done to find out the underlying things. According to Holsti, “content analysis is any technique for making inferences by objectively and systematically identifying specified characteristics. It is an approach that sought to

analyze the content of information gathered in quantified way in terms of predetermined categorizations according to set objectives.<sup>16</sup> In all the data that was gathered during fieldwork, was evaluated using a qualitative analysis. From these, appropriate conclusions and recommendations were made from the finding of the research.

## **1.7 LITERATURE REVIEW**

The literature review looked at a review of issues and factors that have been explored and studied in the existing literature on the principles of Church Growth and the application of management principles to Church Growth and examine the existing gaps. A number of available scholarly works, records, materials, knowledge and views of prominent International and National(Local) Writers on the Subject of Study have been reviewed within the framework of this research in order to establish a common understanding of the research concept. The effort was to find the links between the views of scholars and the major issues, and to summarize and integrate the ideas in order to stimulate new ideas.

### **1.7.1 Principles for Church Growth Minded Churches**

Growth Minded Churches by their nature are organizations that desire growth. A definition of church growth adopted by the British Church Growth Association states that "Church growth investigates the nature, function, structure, health and multiplication of Christian churches as they relate to the effective implementation in Christ's Commission to "go therefore and make disciples of all nations,..." (Matthew 28:19-20). Whereas many clubs and societies would be happy with a healthy membership, churches have a

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<sup>16</sup> O.R. Holsti, "Content Analysis for the social Sciences and Humanities: Reading Mass" (Michigan: Addison-Wesley, 1969) , 14.



mission to see outsiders become members in healthy church, regardless of the church's size.

Church growth studies within churches were effectively founded by Donald in the late 1950's who investigated various factors that enhanced and inhibited growth in the mission field. Since then, a thriving "church growth" movement has been established where the emphasis is on examining factors within the church institution that affect growth. This has been honed into major consultancy programs, such as Natural Church Development by Schwartz in 1996, and the purpose Driven Church by Warren in 1996. This strand of church growth promotes good organizational practice with the belief systems of those churches.

Hayward proposed the theory that churches grow by word-of-mouth through the activities of a subset of the church, called enthusiasts, who are alone responsible for its growth and that only for a limited enthusiasm model; he advised churches to make reproduction of enthusiasts, rather than just seeking converts, a priority. He emphasized that church growth is not just about recruitment or evangelism; it is about increasing enthusiasts, the church members who drive the growth of the church. Hayward believed that renewal of existing church members who are inactive can be an important additional source of enthusiasts, and can make growth easier to achieve. It is renewal, not evangelism that is the key to church growth, given that churches find it easier to mobilize their members for church-based meetings, rather than engage in the more costly evangelism, hence a policy of concentrating on renewal could be an attractive strategy. The impact of renewal is enhanced if there are more enthusiasts initially. Thus another policy for growth in a congregation is to bring enthusiasts together. Finally renewal of

enthusiasts can enhance revival growth. Renewal does not just enhance growth; it could help tip a church whose reproduction potential is inadequate into revival growth.<sup>17</sup>

The unique role of evangelism is also a significance contributing factor to church growth in evangelical churches. Evangelism is significant channel that Christians can propagate the mind and mission of Christ. The mind and mission of Christ is to see that the world knows about His love and saving grace. According to Donkor, pastors of growing churches tend to have a unique view of evangelism which exhibits the mind that and mission of Christ and produces church growth. He further explained that this view differs from that held by other evangelicals equally committed to the historic faith of biblical Christianity.<sup>18</sup>

Church growth is not a matter of only numbers or a focus on membership growth. In addition to see numerical growth are conceptual growth, organic growth, and incarnational growth among others. Since more would be said about principles of church growth in the discussion of the main issues in chapter three, I would touch on few of them. According my Orlando, churches grow in quantity and quality –“holistic expansion” what this means is that church growth should be a balanced mission of which growth in quantity affects quality. That is quality of disciples a church produces must be people being genuinely transformed into the likeness of Christ. The quantity of disciples a church produces must be people brought to Christ and developed to maturity, and mobilized for ministry and mission. For a balanced growth, a church must focus on both membership growth and caring for the needs (felt or real) of members. Warren believes

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<sup>17</sup> John Hayward, “Church Growth via Enthusiasts and Renewal” (Presentation at the 28<sup>th</sup> International System Dynamics Conference, Seoul, South Korea, 2010). Accessed December 1, 2016. Web: [www.churchgrowth-modelling.org.uk](http://www.churchgrowth-modelling.org.uk).

<sup>18</sup> Samuel H. Donkor, “*Evangelism: A channel for the understanding the Mind and Mission of Christ,*” All Nations University (AU) Journal of Applied Thought, Abstract.

that to maintain consistent growth the people must be offered what they cannot get elsewhere. Healthy lasting church growth is multidimensional. Strong churches are built on purpose and that is God's lasting purposes (Proverbs 19:21). Focusing equally on five of the purposes will develop a healthy balance that makes lasting growth possible. (NB. Issues under these would be discussed in chapter three).<sup>19</sup>

### **1.7.2 Management Principles for Church Growth**

Management is defined as a process of planning, organizing, staffing, directing (leading), and controlling (monitoring). According to Rev. Dr. John Williams, these are well accepted and successful management principles. To him, "every successful management principle is based on Biblical Truths for principles. And so He testified that, 'ever since I started preaching the gospel and conducting pastors leadership training programs, I discovered the fact that every key management principle that is successfully used in the government and business sectors has a scriptural basis or foundation.'<sup>20</sup>

He provided Biblical foundation for these management principles as follows: Planning involves imagination, ideation, creativity, goal setting, and scheduling. If we failed to plan, we planned to fail; and according to the bible lack of proper planning brings failure (Proverbs 16:1-3). Organizing involves developing systems, designing and making work-flow charts, and making organizational charts. Biblically it is interesting to note that there is a perfect coordination in the planning, creation and organization of the universe and in the plant kingdom and the animal kingdom, to be interdependent serving each other and to be able to co-exist perfectly without distorting the nature. (Genesis 1:1-11). Staffing is identifying the levels of management, indicating various departments, and developing a

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<sup>19</sup> Warren, *Purpose Driven Church*, 47-71.

<sup>20</sup> Williams, "Management Principle", 2016.

hierarchy of positions at different levels. He explained that, just like every staff member in an organization is assigned a specific task and reward systems by the management, based upon their performance, God also does in different ways and patterns as revealed in these scriptures (Genesis 15:1; Matthew 25:14-30; Colossians 3:17, 23-25). Directing is assigning of jobs, appointing supervisors to train and direct staff, guiding and leading the staff are main issues of this principle. To him in the biblical context these can be seen in several places in several ways, one example is how the “Five-Fold Ministry” is planned, designed and given to the church (Ephesians 4:11-17). Controlling is the ensuring that the goals are achieved. Ensuring that deadlines are met and within the budgetary limits, and that quantity and quality is consistently maintained. Controlling or monitoring is the making sure that things are done in perfect and orderly manner. The bible reveals how God controls and monitors everything to be done in an orderly manner, and expect peaceful co-existence in all creation (Genesis 1:1-11). Hence the application of management principles of control, monitor and order must work in the church to enhance growth. Remember that our God is God of order and like orderliness (1Cor. 14:34, 44).

According to Patricia Lotich, “There are principles that every church should embrace to govern itself, and that these principles can help a church achieve its mission and set the course for growth and longevity”<sup>21</sup>In the article: Achieving Ministry Goals with Effectual Managements, Lotich raised ten principles that enhance church growth. These are: Unwavering Board Governance, Compelling Mission and Vision, Intentional Strategy and Planning, Responsible Financial Oversight, Purposeful Employee Management, Organised Volunteer Management, Targeted Process Improvement, Culture of Accountability, Focused Priorities, and Pursuit of Excellence.

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<sup>21</sup> Patricia Lotich, “*Church and Worship*”, 2014.

To sum it up, she believes that, “managing a church organization requires many skills sets, gifts and talents, but having to manage with these ten basic business principles will help to create an environment that allows for church growth, while creating a great experience for those people who invest their time and money to support the mission”.

Managing church congregation as an organization to enhance growth is a very important matter for church growth minded scholars and churches. According to Ofori and Ofori, church or congregation is not only an organism but organization with definite goals. The congregational leader or minister must view his congregation and ministry as an organization which needs management principles to enhance growth. The point is that the church as an organism is referred to in scriptures as the Body of Christ and people of God. It is the Body of Christ and each one of us is part of it (1 Corinthians 12:27). To Gbekor, “The organism and organizational nature of the church influence each other, so a balance should be struck for proper growth. Every congregation will have to grow in a balanced way to sustain the growth”.<sup>22</sup>

To achieve this balanced growth and to sustain the growth, church people, programmes, property and projects, purse or finance, and church polices must be manage effectively and efficiently. Boapeah dealt intensively on these areas – managing church people, programme, property, purse/finance to bring about expected church growth. According to Boapeah, 1. Managing Church People is an important requirement for effective growth of the Local Church, and this can be effectively carried out through the principle of functional relationship. 2. Managing Church Programme is an important dimension of a minister’s work. Programmes are important for various reasons: they provide focus for

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<sup>22</sup> Christian F. W. Gbekor, “Leadership patterns in Ghanaian Christianity, Ph.D. Dissertation, University of Ghana, Legon” in *Effective Pastoring: Guidelines for Christian Ministry* (Accra: SonLife Press, 2016), 6.

the church, scope of works, guidance in the performance of roles, and help the church to manage her resources effectively and efficiently. 3. Managing Church Property is an important dimension of the application of management principles to church growth. The church as an organization has the right to acquire property. Church property acquisition and management entails social, technical, economic and legal issues, hence the need for people with specialist knowledge in the property management committee. 4. Managing Church Purse (Finance) is crucial to the management and growth of the church. To Boapeah, the church as an organization (FBO: Faith Based Organization) has the biblical backing to mobilize funds, to allocate and utilize the funds, and so must be accountable to God and the Christian community. Simply put, the church requires proper management of her finances, and this should be seen as a crucial spiritual exercise. The fact is that finances are essential to the growth of a congregation, for without finances, vision and missions cannot be accomplished.<sup>23</sup>

The fifth is managing church policy. This according to Gbekor, Good organization is important to sustain growth of the church, and in the process, a pastor may find some organizational challenges in his congregation.....in that case the pastor would have to organize the congregation along those policies, stated in the constitution or other policy document of the church. Meaning, the application of management principles to church policies enhances church growth even at the congregational level. And so, in order to achieve church growth the minister in charge of a congregation would have to apply good management principles taking into account the overall church policy (i.e. vision, mission,

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<sup>23</sup> Boapeah, *Principles of Church Management*, 2014.

core values, and strategic objectives, constitution, practices and procedures documents, etc.).<sup>24</sup>

## **1.8 SIGNIFICANCE OF THE STUDY**

Managing church to enhance growth is very important matter for all church growth minded churches. Effectual church management does not happen by accident. It takes the combination of church growth principles and biblically based management principles to achieve expected growth. That is growing in both quantity and quality, known as a balanced church growth. Application of management principles are key to achieving organizational goals and growth, and the church as an organization cannot be left out. This research is on application of management principles to church growth a case of Global Evangelical Church (GEC) with a special focus Amakom Parish Kumasi. This study is very important in many respects. Below are a few illustrations of the significance of this study. I am of the view that if the research objectives are achieved, it will be useful for the following purposes:

- ✓ That this study is important because it will increase knowledge.
- ✓ The study provides researcher a better perspective in understanding an academic subject like application of management principle to church growth, whilst giving researcher an opportunity to assess the issue in an applied environment.
- ✓ As revealed in the background and the problem statement, not much research work have been done in this area as far as church management is concerned and this work is to fill the gap that is created in the application of management principles at the church environment.

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<sup>24</sup>Gbekor, *Effective Pastoring*, 46.

- ✓ The research outcome can be useful to the church of study (GEC) can help her make decision concerning their church growth policies and principles on the application of management principles to church growth. It will benefit other growth minded churches.
- ✓ It would add up to the already available scholarly works and will serve as a secondary source of data to other researchers who would have interests and would like to conduct research in that area.
- ✓ Last but not the least, this study will improve and sharpen the research gathering and analytical skills of the researcher and can boost his morale fibre for higher research.

## **1.9 ORGANIZATION OF STRUCTURE OF THE STUDY**

The study is organized into five different chapters as follows:

- ❖ Chapter one contains the introduction of the study which is made up of background of the study, problem statement, research question, objectives of the study, scope and focus, research methodology, methods of data collection and analysis, literature review, significance of study, organization of the structure of the study and definition of terms.
- ❖ Chapter two deals with the historical background and organizational profile of Global Evangelical Church.
- ❖ Chapter three is devoted for the discussion of the main issues on church growth principles and application of management principles to church growth.
- ❖ Chapter four takes care of data presentation, interpretation, analysis and discussion of research findings.
- ❖ The chapter five is for the summary of findings, conclusion, and recommendations.



## **CHAPTER TWO**

### **HISTORICAL BACKGROUND AND ORGANIZATIONAL PROFILE**

#### **2.0 INTRODUCTION**

This chapter presents the Historical background of the Global Evangelical Church and its organizational profile. The root of the church can be traced to the missionary activities of the Norddentsche Missions gesellschaft (North German Mission Society). This mission is popularly known in Ghana as the Bremen Mission. The historical developments of the Global Evangelical Church (GEC) can be categorized as follows: From Bremen Mission to Evangelical Presbyterian Church (E.P. Church) (1847-1954), E.P. Church in Harmony (1954-1980), E.P. Church in crisis (1981-1991), E.P. Church was divided (1991-1995), From E.P. Church of Ghana to Global Evangelical Church (1991-2003), From GEC to date (2003-2017). The second part of the chapter takes care of the organizational profile of the GEC as follows: The Autonomy of the church, The Government of the church, The Church Vision, Mission, Core Values and Corporate Identity.

#### **2.1 HISTORICAL BACKGROUND OF GEC<sup>25</sup>**

##### **2.1.1 From Bremen Mission to E.P. Church (1847-1954)**

The North German Missionary Society, formed in Northern Germany in 1819 in Hamburg decided to send Missionaries to “heathen lands” with the following aims: 1. the proclamation of Christ to heathens and care of new Christians 2. Mastery of the Language of the people 4. Establishment, worship and conduct of new congregations. 5. Study of

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<sup>25</sup> The Constitution of the Evangelical Presbyterian Church of Ghana, 1995, P. 6-22 and the Global Evangelical Church Constitution, 2008, P. 1-7.

their customs and culture 6. Establishment of schools 7. Peaceful relationship with local authorities.

On March 18, 1847, four missionaries – Lorenze Wolf, Karl Flato, James Graff, and Luer Bultmann were sent to West Africa. They landed at Cape Coast on May 5, 1847 and were welcomed by Rev. Freeman of the Methodist Church. As Germans, they were advised to see the missionaries of the Basel Mission in Christiansborg. They wanted to start their missionary work among any tribe not yet touched by earlier missionaries. By November 1847 only Wolf survived. A Peki Prince, Nyankamagu, at Christiansborg brought Wolf to Peki to work among the Ewes in November 1847. Since Bremen later became the Head office of the Mission in 1851, the name Bremen Mission came to be associated with the church. The Bremen Mission sent Growth and Quinius to Join Wolf at Peki where vigorous mission work was started till 1852.

However, owing to tribal wars and difficulties of getting to the coast for supplies and other reasons, the Peki field was abandoned. They thought it better to start from a coastal town and Keta was recommended and so they started the work there in 1853. In spite of tropical sickness and death, the work prospered and by 1859, they reached Ho having already founded stations at Adaklu Waya (1856) and Anyako (1857). The Ashanti war 1869 disrupted the work and but for the bravery of 70 young Christians from Keta to plead with the Ashantis some of the missionaries would have been taken to Kumasi.

After several years of missionary endeavour and with indispensable African support, the church expanded into many towns and villages of what are now the Volta Region of Ghana and the Republic of Togo. During those periods or times special linguists were sent like Schlegel in 1854 and the Ewe language was reduced into writing, the Ewe

Hymn Book, Liturgy, Catechism, and church order, and also the whole Bible was translated and published in 1913. Before the First World War about twenty Ewe young men were trained in Germany. The first African Pastor for the church, Rudolf Mallet, was ordained in 1882 to be followed by Pastors Samuel Newell and Adolf Lawoe in 1901 as well as Andreas Aku and David Bansah (1910), Robert Kwami and Theodore Sedode (1911) and Elias Awuma (1912).

The First World War (1914-1918) was a terrible disaster that adversely affected the growth of the church. The Germans lost that war and subsequently all the German Missionaries' were taken away except a Swiss national, Pastor Ernest Burgi, who also left later after 40 years of Missionary work. But by the providence of God, under the leadership of some trained African leaders of the church, the famous Kpalime synod of May 18-22, 1922 was held. Pastor Andreas Aku chaired that synod and not a single European missionary was present. Thus, a pure African church was founded and called the Ewe Christian Church (ECC) known in Ewe as "Ewe Kristo Hame".

However, Eweland was already divided into two—the English Zone and the French Zone — later to be known as the Anglophone and Francophone respectively. The reality was recognized in the joint synod at Ho from September 12-13, 1923 and the church also was divided into two with Pastor David Bensah as Moderator and Pastor R.S. Kwami as Synod Clerk for the English Zone (then Headquartered at Amedzofe up to 1945) and Pastor Andreas Aku, Moderator and Pastor Robert Baeta, synod Clerk, for the French Zone. The First World War also adversely affected the work of the Basel Mission in the then Gold Coast. The German Missionaries working with the Basel Mission were forcibly repatriated to Germany, a situation which created crisis in missionary work in

Gold Coast. The Government of the Gold Coast (now Ghana) approached the Church of Scotland to help the two orphaned churches – The Bremen and the Basel Missions. The Scottish Missionaries found that there was a lot of good African leadership existing with the two churches and therefore organized for the churches the Presbyterian system of church government and called them the Presbyterian church of the Gold Coast (Ghana) and the Ewe Presbyterian Church. As some branches of the Ewe Presbyterian church were not Ewes for example Buem and Krachi areas of the Volta Region of Ghana, the synod of 1954 at Kpedze changed the name to Evangelical Presbyterian (E.P.) Church.

### **2.1.2 E.P. Church in Harmony (1954-1980)**

Having changed the name from the Ewe Presbyterian Church to Evangelical Presbyterian Church in 1954, the church thereafter continued with great zeal and enthusiasm. Later on E.P. Church received substantial assistance from the United Church Board for World Mission of the United States of America (USA). And so, the church expanded geographically in all directions and a mission field was opened in the North. In the course of events, various schools were established; these include Mawuli School, Ho, Amedzofe Training College, Bimbila Training College and Hohoe Evangelical Presbyterian Secondary School. Hospitals were established at Worawora and Adidome, and a clinic was founded at Wapuli. A big agricultural centre was also built at Yendi. The church Headquarters and social service centre were built in 1957 and 1967/68 respectively. The period was one of spiritual consolidation and physical expansion. It was within this period that the E.P. Church, the Presbyterian Church of Ghana, and the Methodist Church jointly first established the Trinity College initially at Kumasi and now located at Legon-Accra.

All these developments were vigorously continued under a number of moderators and synod clerks. The tremendous support of founding mission society popularly called the Bremen Mission, United Church Board World Ministries of America, the Church of Scotland, and the United Reformed Church of Britain help greatly in this expansion. In the process the E.P. Church acquired its own Book Depot and Press and printed books for the Government and the Community in general and had its own landed properties which were registered in the name of the Head office.

When the Rev. C.K. Dovlo became the moderator in 1973, the church asked the Bremen Mission to change its constitution as a missionary body to that of a partnership of their four churches with the Evangelical church of Togo and E.P. Church of Ghana. This was done and we became six partner churches. They agreed also to build the Wolf Memorial centre and to open dialogue among the six churches concerning church and Theological problems, to visit each other by heads of churches and other Christian groups, to build a Trade Training Centre at Alavanyo and to exchange personnel. All these were followed with tremendous zeal and in the year 1980 two women – Mrs. Bertha Ayele Dovlo and Miss F.A.M. Dade were ordained as first women pastors of the E.P.Church.

There was peace, progress and love in the church until 1980. The only problem that the E.P. Church faced in its relationship with the Evangelical Church of Togo, Lome, was the fact that each church was under entirely a different and independent Government. For political reasons it sometimes took seven years to meet once at a joint synod to deliberate upon matters of mutual concern such as the up-dating of the church's constitution. As a result the 1932 constitution of the church was subjected to adhoc and sporadic changes resulting in a lack of consistency in practice from one administration to the other and also

between the two churches in Ghana and Togo even though the churches were to be governed by essentially the same constitution. However, by 1975, this was overcome and at a joint synod of that year at Ho the two churches agreed on a final constitution which was immediately put in operation and later by reason of problems of printing was printed and circulated in 1979.

Thereafter, all the organizations or groups within the church – The Bible class, the C.Y.B., the singing bands (Hadzihagawo), the church choir, the bible study and prayer fellowship were working harmoniously with great joy and enthusiasm. They all organized successfully congregational, District, Presbytery and National rallies and ran courses for their members according to their rules and regulations as approved by the synod. Thus by the end of 1980, there was complete peace and harmony among them and in the whole E.P. Church with good number of pastors trained at Peki Seminary and Trinity College, Legon.

### **2.1.3 E.P.Church in Crisis (1981-1991)**

In January 1981 Rev. N.K. Dzobo took over from the Very Rev. C.K. Dovlo as the 9<sup>th</sup> Moderator of the E.P. Church, under and by virtue of the constitution adopted at the joint synod in 1975, which constitution as was said in earlier synod reports, problems at the press delayed its printing until 1979. The New moderator's agenda was full of physical development projects emphasizing community development and education. Some of such projects included: the establishment of Mawuko Girls Secondary School, Ho, located close to Mawuli School (a co-educational E.P. Church Secondary School); digging of boreholes at various places with funding from external agencies and affiliated missions

and Christian organizations; continuation of the agricultural and vocational training programme of the church.

In 1983 Rt. Rev. Prof. N.K. Dzobo caused to be printed and circulated within the church a constitution allegedly dated 1980 at Betannia and held to have been done at the joint synod of the church held from 14-18<sup>th</sup> February, 1980 at Betannia, Lome in the Republic of Togo. This new constitution contained a controversial provision in Article 31 which stipulated that a moderator or synod clerk could be elected as many times as possible to office provided he was capable. This provision conflicted with the 1975 adopted constitution (printed in 1979 and was generally referred to as the 1979 constitution) and hereafter will be referred to as either 1975 or 1979 constitution. Article 30 and 37 of this constitution limited the service terms of these two officers (moderator and synod clerk) to two terms of four years only.

The “insertion” raised a lot of protest from a broad category of church membership from laity to clergy. The Southern, Western and West Volta Presbyteries objected to it and requested the insertion to be amended to the position which was in the 1979 constitution. The Pastor’s Association also objected to it at their meeting in January 1984 and demanded that the alleged constitutional provision be amended to the stipulation in the 1979 constitution.

The synod clerk was requested to place their request on the Synod Agenda for that year so that the necessary amendment could be done at the local synod and processed for subsequent action at the next joint synod. But, the matter was never put on the synod agenda and no action was taken on it.

The Pastor's Association in January 1988 was confronted with the dilemma of nominating a moderator to take office in January 1989. The Pastors' Association which had then been thoroughly politicized over the matter and the personality of the incumbent moderator in that various institutional rewards or otherwise, to develop loyalties to persons rather than the immortal Head of the Church (Jesus Christ), nominated by a majority of 6 with 5 abstentions Rev. Prof. Dzobo for appointment to the office of the Moderator for the third term. By a media report, Rev. Prof. Dzobo accepted his "appointment" and outlined his programme for the third term in office the next day, even though the nomination by the pastors had to be constitutionally processed and must result in an appointment by the synod later in the year. The conduct of the nomination by the pastor in January 1988, the personalization of various processes and procedures in the church, the disablement of the official institutions of the church from performing effectively, the introduction of a strange doctrinal exposition called "Meleagbe Theology" by the Rev. Prof. Dzobo and the general suspicion that the constitutional framework, especially so as it had become very patent that the constitution supposedly made at the joint synod in 1980 was a total misrepresentation.

On Friday, 24<sup>th</sup> June, 1988, about ten persons representing a group which was called "concerned members of the E.P. Church" met Rev. Prof. Dzobo at his own option at Trinity College in the residence of Dr. L.K. Buamah, who was completely unaware of this appointment. The group made representations to the moderator on various matters including the following:



- a. Constitutional Issues: That an independent committee be set up to verify the conflicting claims regarding 1979 and 1983 Constitutions and his third time Moderatorship.
- b. Doctrinal Issues: That the “Meleagbe Theology” or at least parts of its were inconsistent with the Gospel of Jesus Christ and the embarrassment it has created for members of the E.P. Church and the fact that his attempt violated Article 5 of the 1979 constitution which prescribed the procedure for the introduction of new teaching into the church.
- c. Financial and Administrative Matters: The group complained about the lack of information to the membership about financial administration of the church like external grants to the church, the administration of projects, foreign accounts of the church etc.

Rev. Prof. Dzobo explained his position on the issues. He maintained that there was a new constitution adopted at the 1980 joint synod at Betannia, in the Republic of Togo and that He did not see the need to set up a committee to investigate the matter. To him the E.P. Church in Ghana alone could not set up a committee to verify the constitutional position. On the doctrinal issues, Rev. Prof. Dzobo tried to justify his theological position and concluded that the “Meleagbe Theology” was his personal academic exposition and not a confessional theology. Concerning financial administration, he alleged his financial administration was open to investigation. It became obvious that Rev. Prof. Dzobo was unprepared to co-operate so that an amicable solution could be found for the emerging constitutional crisis. Therefore, on 29<sup>th</sup> June, 1988 the concerned members all over the country participated in a demonstration in Ho and presented through their representatives a Ten-page document of “Statement of Position and Resolution” to the Church’s

Executives officers. They complained about the unconstitutional nomination of Rev. Prof. Dzobo and other matters affecting the administration of the church and the introduction of unapproved doctrine into the church's teaching.

The synod executive summoned an extra-ordinary emergency meeting of the synod committee on 5<sup>th</sup> July, 1988 to deliberate on the growing tension in the church. The synod committee was recorded as having resolved at the end of the day that they had been convinced by report submitted by the synod executive that the 1979 constitution was indeed amended at the jointsynod held at Betannia, Lome in 1980. They also were recorded to have decided to dissolve the National Executive of the Bible Study and Prayer Fellowship and took other consequential decisions affecting the operation of the Bible study and prayer fellowship in the E.P. Church. It became clear that these diversionary tactics were embarked upon so as to sweep the constitutional matters under the carpet until synod endorsed the nomination of Rev. Prof. Dzobo in July 1988 at that year's meeting. It was also very clear that the synod committee which ought to have been the impartial arbiter in the dispute took side after hearing the evidence from the synod executive. Therefore all internal institutional bodies had been made incapable of determining the truth of the matters in issues.

Consequently the concerned members decided to issue a writ to prevent the church from endorsing Rev. Prof. Dzobo to serve the third term until the constitutional position was impartially inquired into. The writ was issued in the name of six members namely: James Agblewuwu, Hope Yomekpe, Togbe Gebu-Mensah, Benjamin Komla Debrah, Woedem Fianyo Komi Adzraku, and Frank Fugar. The injunction they got was set aside at the instance that the 1989 constitution which limited the executive term to two terms only

had in fact been amended and that in any case the action was brought to embarrass the church and the external partners invited to witness the occasion. And so, synod endorsed Rev. Prof. Dzobo's nomination for the third term of service. In spite of Rev. Prof. Dzobo's endorsement by the synod in July 1988, the case proceeded in court while various personalities and groups including the Christian council of Ghana made various efforts, unsuccessfully, to have the matter resolved out of court.

In January 1989 the Pastor's Association mooted the idea that six respectable members of the E.P. Church be appointed to enquire into the crisis. These were Mrs. Justice Annie Jiagge (Chairperson), Rev. Prof. C.G. Baeta, Rev. Prof. G. Ansere (secretary), Rev. E.Y. Tawiah, Mr. Justice I.N.K. Wuaku, and Mr. C.K. Dewornu (I.G.P). The appointment of the committee was confirmed by a letter signed by the synod clerk. The committee requested adjournment of the matter in court until its efforts were fully applied to the settlement. The committee published its findings and recommendations:

- a. That there was no clear evidence that the 1979 constitution had been amended at the joint synod held in 1980.
- b. That consequently Rev. Prof. Dzobo's election for the third term was unconstitutional; arising out of an error by the synod and the entire church.
- c. That as he had already been inducted into office and that was widely conveyed to the civil authorities, partner churches and the World Council of Churches; he should remain and complete the third term.
- d. That the Meleagbe Theology was syncretistic and therefore Rev. Prof. Dzobo should suspend all pronouncements on it until he ceased to hold the high office of the moderator of the E.P. Church.

- e. That the Charismatic movement (in a way represented by the Bible Study and Prayer Fellowship (BS&PF) had become a universal Christian phenomenon and therefore the E.P. Church administration should take steps to resolve its differences with the leadership of the BS&PF.

The Justice Annie Jiaffe committee's finding that the synod and indeed the entire church fell in error in appointing Rev. Prof. Dzobo a third time therefore having been appointed and inducted, he should remain, was difficult for the membership to accept. Consequently the attempt to settle the matter out of court ran aground and the case resumed hearing in court, this time, on transfer to Ho High Court. The Volta Regional House of Chiefs also intervened and set up a sub-committee to resolve the matter out of court. After a number of sittings, the committee appointed indicated that its findings on the constitutional issue were similar to those of the earlier committee. Its attempt to bring the parties to amicable resolution failed.

When several attempts to settle the issues amicably failed, the six concerned members proceeded with the case in court to restrain and prevent the moderation from going beyond the two terms of office as stipulated in the 1975/1979 constitution of the E.P. Church. The court of Appeal was persuaded by the argument and decided on 23<sup>rd</sup> May 1991 that the concerned members failed, growing by the records available to the court of appeal, to satisfy the court that the 1975 constitution was still valid and as their case was premised on the validity of the 1975 constitution their case must fall. The court of appeal could not identify any constitution which was at the time regulating the affairs of the church. Indeed, in many words the court lamented the unclear state of affairs in the church and doubted the existence of any constitution in the church at the time.

In a quick reaction to the judgment the next day (24<sup>th</sup> May, 1991), a section of the church held a press conference at South Labadi E.P. Church to explain the full implication of the judgment. Their spokesman was Mr. Dan Amlalo of the Nungua E.P. Church. In the result, since there was not existence of any constitution in the church at that time, constitutional offices and organs in the church did not have any valid basis for their existence. It was noted that the moderator, the synod clerk, the synod and the synod committee were offices or institutions created and sustained by the constitution of the church and as there was by the decision, no valid constitution, these offices or bodies ceased to have any validity.

Therefore the congregations should hold themselves autonomous until a valid constitution acceptable to all was promulgated.

#### **2.1.4 E.P. Church was Divided (1991-1995)**

The court ruling on 23<sup>rd</sup> May, 1991 suggested that due process had not been followed to promulgate the 1975 constitution in 1979 as expected; have the only valid constitution for the church was that of 1931. On the 8<sup>th</sup> June, 1991 there was a follow-up meeting by representatives of the various groups from six of the seven presbyteries (Upper North was the only one left out) representing congregations which had decided or were about to decide to hold themselves autonomous in response to the crisis escalating in the church. After deliberating over the issues all over again resolved in Accra and adopted the 1975/79 constitution to guide the affairs of the church and set up an interim administration for the church under the name of Evangelical Presbyterian (E.P) Church of Ghana. Rt. Rev. E.K. Amenyedu served as Moderator, Rev. V.E. Otitiaku as synod Clerk, and the Rev. Dr. P.F. Quaye as the programmes and inter-church Relations Secretary

(PICRS). Rev. Prof. Dzobo continued to hold himself as moderator and the faction that supported him used the name E.P. Church, Ghana.

The resultant division in the E.P. Church in Ghana into E.P. Church, Ghana representing the Ho administration and E.P. Church of Ghana representing Accra administration was a source of embarrassment to many people and churches including the churches forming the Christian Council of Ghana.

Consequently, the Christian Council of Ghana initiated reconciliation talks between the two factions with assistance and support from the Norddeutsche Mission of Germany (one of the overseas partners of the E.P. Church). The reconciliation talks were still on-going when contrary to the understanding reached at the talks to the effect that no party should take any steps to aggravate the differences between the two factions, the Ho administration elected a moderator Rev. J.Y. Ledo and a synod clerk Rev. L.J.K. Dzakpasu at their 51<sup>st</sup> synod in August 1992. That administration thereafter adopted a constitution at a joint synod with Eglise Evangelique du Togo (EET) held between 3<sup>rd</sup> and 6<sup>th</sup> December 1992. The Moderator and synod clerk elected by the Ho administration were inducted into office in January 1993. All these steps had not been taken without reference to the Accra administration (E.P. Church of Ghana) nor the Christian Council of Ghana and as the evidence available showed, against the protestations of the Norddeutsche Mission of Germany.

As a response to the move by the Ho administration (E.P. Church, Ghana) the Accra Administration (E.P. Church of Ghana, also confirmed the interim administrative executives as follows: Rt. Rev. E.K. Amenyeddu served as Moderator, Rev. V.E. Otitiaku as synod Clerk, and Rev. Dr. P.F. Quaye as the programmes and inter-church relations

secretary (PICRS). The Accra administration adopted a constitution known as “the E.P. Church of Ghana constitution 1995” which was a response to the need to revise the 1975/79 E.P. Church constitution (Hamedodo) in order to strengthen it against the likelihood of being subjected to any known abuses by any trustees of the church.

### **2.1.5 Global Evangelical Church (E.P. Church of Ghana)**

The affairs of the Evangelical Presbyterian Church run smoothly through successive indigenous leaderships until a conflict emerged during the tenure of the 9<sup>th</sup> Moderator, Rt. Rev. Prof. N.K. Dzobo (1981-1991). The complex issue involved the Moderator’s attempt to extend his tenure of office indefinitely, his personal aversion to the renewal or charismatic movement in the church known as the Bible Study and Prayer Fellowship, various administrative practices and lapses that violated the constitution of the church, his attempt to introduce a theology (Meleagbe Theology) that had not been approved by the courts (governing bodies) of the church and the eventual intimidation and excommunication of members who were opposed to such irregularities. When several attempts to settle the issues amicably failed, six concerned members of the church, namely James Agbeblewu, Hope Yormekpe, Togbe Christopher Gebu-Mensah, Benjamin Komla Debrah, Woedem F.K. Adzraku and Frank Fugar went to court to restrain and prevent the Moderator (Rev. Prof. Dzobo) from going beyond the two terms of office as stipulated in the 1975/1979 a constitution of the church.

The court however ruled on 23<sup>rd</sup> May, 1991 that due process had not been followed to promulgate the 1975 constitution in 1979 as expected; hence the only valid constitution for the church was that of 1931. On June 8<sup>th</sup> 1991, in reaction to the ruling, a group of churchmen and women, meeting in Accra adopted the 1975 or 1979 constitution to guide

the affairs of the church and set up an interim administration for the church under the name, Evangelical Presbyterian Church of Ghana (E.P. Church of Ghana). Rt. Rev. E.K. Amenyedu Serve as Moderator, Rev. V.E. Otitiaku as synod clerk, and the Rev. Cdre P.F. Quaye as programmes and Inter-Church Relations Secretary (PICRS).

Rev. Prof. Dzobo continued to hold himself as Moderator and the faction that supported him used the name E.P. Church, Ghana. Various attempts to reconcile the two factions failed and members and congregations of the Evangelical Presbyterian Church of Ghana faced immense persecution. The Dzobo or Ho administration also initiated and pursued several court cases against the E.P.Church of Ghana. The key case demanded that the E.P. Church of Ghana should change her name.

On 20<sup>th</sup> December, 2002, the High Court sitting in Accra ruled that the E.P. Church of Ghana should change her name. The church, through her constitutional process adopted a new name Global Evangelical Church at an Extra-ordinary Synod held on 3<sup>rd</sup> May, 2003 at Adonai Chapel Madina – Accra. This change of name occurred under the leadership of Rt. Rev. Cdr. F.H. Gbewonyo (Moderator), Rev. S.K. Ofori (Synod Clerk), Rev. F.F.K. Abotchie (PICRS), Mr. S.E.S. Kuleke (Treasurer) Mrs. Charity Agbeblewu (Female Presbyter) and Mr. S.K. Aborgah (Male Presbyter). It also coincided with the election of new leaders at the 62<sup>nd</sup> synod held in August 2003. The new leaders comprised of Rt. Rev. Dr. E.K. Gbordzoe as Moderator, Rev. S.K. Ofori as synod clerk and Rev. S.D.K. Dumevi (PICRS). The lay executives were Mr. S.E.S. Kuleke (Treasurer), Mrs. E. Keteku (Female Presbyter) and Mr. E.K. Agozie (Male Presbyter). These new executive initiated the review of the 1995 E.P. Church of Ghana Constitution in line with the change of name from the E.P. Church of Ghana to Global Evangelical Church. The



Global Evangelical Church constitution was presented to synod in August 2008 and it was adopted. At the time of the adoption of the 2008 constitution the leadership of the church was made up of Rev. Dr. E.K. Gbordzoe (Moderator), Rev. Prince Y. Tefe (Synod Clerk), and Rev. S.D.K. Dumevi (PICRS).

## **2.2 ORGANIZATIONAL PROFILE OF GEC**

The Global Evangelical Church accepts the Lord Jesus Christ as savior and is willing to obey Him always. The affairs of the CHURCH are regulated by one synod, one constitution, one Liturgy and One Head Office located in Accra, Ghana, although members are in many congregations, Districts, Presbyteries and Nations scattered all over the world.

### **2.2.1 Vision Statement**

The Global Evangelical Church aims at bringing all to the saving knowledge of the Lord Jesus Christ and making a holistic impact on society.

### **2.2.2 Mission Statement**

Global Evangelical Church is primarily committed to the worship of God, the preaching of the Gospel of Jesus Christ to all and the total development of its members worldwide.

The CHURCH will do this by strategically mobilizing and using all physical and spiritual resources at its disposal, under the guidance and empowerment of the Holy Spirit.

### **2.2.3 Corporate Identity**

The Global Evangelical Church is a unique denomination. There are some things that make us unique as a denomination and these things give us our corporate identity. Even

though all Christian denominations belong in so many ways to a universal Christian faith, all of us in some other ways have our own peculiar histories, names, denominational beliefs, constitution, church governance, liturgical expressions and core values. The Global Evangelical Church as a denomination has a name, a logo, a history, a constitution, beliefs, church governance, liturgical expressions and our core values, which together distinguish her from other denominations. As such, the Global Evangelical Church can appropriately be described in nine major ways that give her its corporate identity. These are: 1. The church name-Global Evangelical Church, 2. The Church Logo-its components a. the Globe depicts the WORLD, b. The cross depicts salvation through Christ's Death, and c. The Bible depicts the Word of God, 3. The GEC has history, 4. The Church is Evangelical in faith 5. The GEC has a constitution, 6. The GEC is Presbyterian by Governance, 7. The church is Liturgical by expression, 8. The Church is Global meaning is ready to spread the Good News of Salvation to all nations, and 9. The GEC has core Christian values.

#### **2.2.4 Core Christian Values**

The core values determine organizational culture, standard of behavior and philosophy of ministry. The nine major core values of the Global Evangelical Church are:**Bible Study, Prayer and Fasting, Missions, Evangelism and Discipleship, Faith, Holiness, Tithing and Offering, Leadership, Music and Social Action.**

#### **2.2.5 Autonomy of the Church (Article 2)**

1. The Global Evangelical Church is one in its Faith, Teaching, Liturgy, Sacraments, Doctrines, Constitution and Synod. The Church is made up of Congregations or Parishes, Districts and Presbyteries. Except to the Lord Jesus Christ, the church is

autonomous in so far as any other authority is concerned and competent to formulate its own constitution, doctrine, teaching, mode of worship and church administration. It is also competent to repeal, amend or add to any of these provided any of such formulation, repeal, amendment or addition receives the requisite approval of synod.

2. No person or group of persons is permitted to introduce any other teaching or practice into the church, which has not been approved or consented to by synod. Any new teaching to be considered for acceptance must be consistent with scripture.

#### **2.2.6 The Government of the Church (Article 3)**

1. The Global Evangelical Church shall be governed by representative Assemblies otherwise known as “The Courts of the Church”
2. These courts of the Church comprise the following: i. The Local Sessions: Congregations/b. Parishes or the District sessions ii. The Presbytery Representative Conference (PRC) iii. The Synod which is the Supreme Court of the Church.

**2.3 CONCLUSION:** As noted earlier the church first adopted the 1975/79 constitution of the E.P. Church. In 1995, the church promulgated a new constitution known as the 1995 E.P. Church of Ghana Constitution. The 1995 constitution has subsequently been reviewed and revised in the light of the various experiences of the church since 1991. The experiences, including the change of name from Evangelical Presbyterian Church of Ghana to Global Evangelical Church, have given the church a new vision, purpose and mission to serve the LORD. Haven dealt with the Historical Background and the Organisatoinal Profile of the Church of Study, the next chapter which is Chapter Three will be used to discuss the Main Issues. That is, Church Growth Principles, Management Principles and their Application to Church growth.

## **CHAPTER THREE**

### **CHURCH GROWTH PRINCIPLES AND APPLICATION**

#### **3.0 INTRODUCTION**

The previous chapters, chapter one has given us the overall organizational structure of the research work, the chapter two dealt with the Historical background and organizational profile of the Global Evangelical church. This chapter three is dedicated to the discussion of the Main Issues of the Research Topic: Church Growth Principles and Management Principles for Church Growth. The discussion will be handled from the views points of some prominent international and National writers and scholars like Winfield, McGavran, Pointer, Costas, Warren, Boapeah, Gbekor, Ofori and Ofori, Lotich, Williams, and many others. The nature of the topic demands that the discussion be done in two parts. The first part take cares of Church Growth Issues, Factors and Principles; and their application in the church context in line with the objective one of the study. The second part treats Church Management and application of Management principles to enhance Church Growth in line with the objective two of the study.

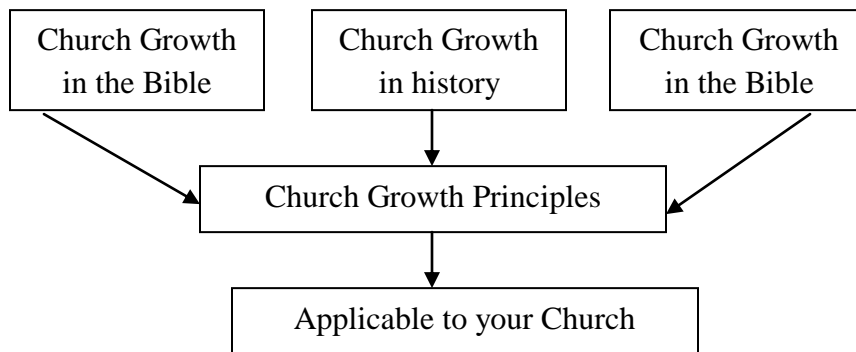
#### **3.1 APPLICATION OF CHURCH GROWTH PRINCIPLES**

##### **3.1.1 Development of Church Growth and Church GrowthPrinciples**

According to Dr. Roy Pointer, the term ‘Church Growth’ was little known and of no significance to most church leaders by 1980. Around that time only missionary scholars realized it was technical term describing principles and procedures of Christian Mission. The term Church Growth originated from the foundational research of an American missionary scholar, Dr. Donald A. McGavran His publication of the book – How

Churches Grow in 1959 challenged missionary leaders to reconsider their priorities and strategies in Mission. As a mission executive McGavran was able to extend his research to countries like Mexico, Puerto Rico, the Philippines, Congo, Jamaica and Thailand. These experiences had enabled him to develop his insights into formal principles of Church Growth.<sup>26</sup>In addition to the missionary experiences, McGavran opened an Institute of Church Growth in 1961 to train Church Growth minded students on the campus of North West Christian College at Eugene, Oregon. Later the Institute was moved to Pasadena, California in 1965.<sup>27</sup> Church Growth theory has developed through the research of the faculty, their students and supporters of the movement. The resulting principles of Church Growth are available for application in the Churches of all lands. The Development of these Church Growth Principles is summarized in the figure below.

**Figure No: 3.1 :** Development of Church Growth Principles



Note: Adopted from how does churches grow. By pointer (Pg. 15)

What this means is that The Development of Church Growth Principles comes in stages or go through processes. That is, it takes combination of Church Growth in the Bible and Church Growth in Church History with Church Growth experiences of today to be able to

<sup>26</sup> Roy Pointer, *How Do Churches Grow?: A Guide to the Growth of your Church* (London: MARC EUROPE and BCGA, 1984), 13-14.

<sup>27</sup> Lesslie Newbigin, "Church Growth Movement, 1978:136" in Roy Pointer, *How do church Grow?*, 14-15.

develop Church Growth Principles that will be applicable to your church. The caution however is that, these Church Growth principles developed from the theology, history and contemporary experience of missions may not necessarily bring growth to your church. These Church Growth principles only help you overhaul your church and prepare for the activity of the Spirit of God, who alone is able to make your church effective in the Mission of God and bring true Church Growth.<sup>28</sup>

### **3.1.2 Definition and Meaning of Church Growth**

Church Growth is a technical term. This technical term was chosen by Dr. McGavran because he believed ‘Evangelism’ and ‘Mission’ had lost their true meaning. Church Growth is not to be confused with the tremendous growth of the church Universality in history. It is not the study of great people movement nor is it simply the study of growing churches. While Church Growth has benefited from the study of these Phenomena, the term is limited to the missionary school of thought that has developed from the work of Dr. McGavran. In order to protect and clarify the term ‘Church Growth’, a formal definition has been introduced by the Academy of American Church Growth, and adopted with minor modifications by international Church Growth agencies around the world. However, the definition adopted by the British Church Growth Association is as follows:

Church Growth investigates the nature, function, structure, health and multiplication of Christ’s Commission to ‘Go, then, to all peoples everywhere and make them my disciples’ (Matthew 28:19-20). Church Growth seeks to combine the revealed truth of the Bible with related insights from contemporary social and behavioural sciences.<sup>29</sup>

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<sup>28</sup> Pointer, *How do Churches Grow?*, 15.

<sup>29</sup> Pointer, *How do Churches Grow?*, 19.

According to Pointer, this definition contains several important and distinctive emphases but four of them were to be explained.

The First of the four is The Task of Evangelism. That is, Church Growth believes that the scriptures and supremely the cross Christ bear witness to the fact that Man's greatest need is personal reconciliation to God. Therefore the task of evangelism is the fundamental expression of the Church's Mission.

The Second distinctive emphasis of Church Growth Movement is the scientific analysis of the '.....nature, function, structure, health and multiplication of Christian Churches' in order to promote their growth among the peoples of the earth. The Great Commission is seen as the justification for this emphasis and the mandate for church growth. It stresses the fact that every church should grow.

The Third emphasis contained within the definition is 'Church Growth seeks to combine the revealed truths of the Bible with related insights from the contemporary social and behavioural sciences'. The stated intent acknowledges the combination of factors that affect the Local Church. Meaning there are many reasons and complex issues that makes churches grow or decline. Hence, Church Growth research and principles recognize that many factors contribute to the growth or decline of churches.

The Fourth distinctive emphasis of Church Growth Movement is the recognition of the value of the contemporary social and behavioural sciences of Anthropology, Psychology and Sociology in understanding the growth of the church. Meaning there is the need to consider the contribution of cultural studies, the contribution of Psychology, and the contribution of Sociology to Church Growth.

To Sum them Up: The Church Growth is a technical term describing a School of Missionary Theory that has been formally defined. Church Growth stresses the task and priority of evangelism within the mission of the church. It believes that God desires the growth of the church, but the causes of growth and decline are complex. Church Growth also believes the insights of the behavioural sciences help the church to understand this complexity and assist the church in her fulfillment of the Great Commission.

### **3.1.3 Dimensions of Church Growth**

The Great Commission is a command to grow churches. Meaning the commission to ‘make disciples’ is a call for church planting, and the basic mandate for church Growth. The growth of the church by the addition of new converts is fundamental dimension of growth. However, there are obviously many other areas of growth that relate to the nature, function, structure, health and multiplication of Christian Churches. Church Growth thinking embraces more than an interest in numbers and includes a concern for quality as well as quantity.<sup>30</sup> Latin American Missionary Scholar Dr. Orlando Costas Suggest ‘holistic expansion’ as a suitable term to describe the multidimensional growth of the body of Christ and defines Four Dimensions as: ‘In order for Church Growth to be holistic expansion it must encompass four major areas: the numerical, organic, conceptual and incarnational.’<sup>31</sup>

#### **Quantitative and Qualitative Growth**

The relationship and interdependence of these Four Dimension of Growth shows how impossible it is to separate quality from quantity in the church. It is therefore necessary

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<sup>30</sup> Pointer, *How Do Churches Grow?*, 28.

<sup>31</sup> Orlando Costas, “The Church and its Mission” (Tyndale, 1974) in *How Do Churches Grow?*, 29.



for a growing church to strive to grow in all four dimensions. Churches should recognize that Numerical Growth is as valid as any other dimension of growth. The failure to grow in quantity usually indicates weakness in quality.

### 3.1.4 Factors of Church Growth

Church Growth research and principles recognize that many factors contribute to the growth or decline of churches. It acknowledges the fact that there is combination of factors that affect the growth of Local Church. Some of these factors are: Local Church Factors, Local Community Factors, Inter-Church factors, Inter-Community Factors, Demonic Opposition, and Extraordinary Activity of God.<sup>32</sup>

### 3.1.5 Signs of Church Growth

- The Growth of the Kingdom: Jesus taught his disciples to expect the growth of the Kingdom. (Matthew 5:5, 20; 8:10-12; 26:13; Matt. 12:28; 13:11; Luke 9:62; Acts 2:41; 4:4; 21:20). The growth of the Kingdom must affect the growth of the church. Pointer states that there are signs of growth that accompany genuine church growth. He believes that growing churches generally have these signs depending on their churchmanship and structure. He explained that signs of growth are similar to the fruit and the gifts of the spirit (1 Cor. 12:11; Gal. 5:22-23).<sup>33</sup> The Local Church that is concerned to examine its health may use these 'Signs of Growth' for comparison and evaluation.<sup>34</sup> **The Summary** to these ten signs of growth is that: churches grow when they pray constantly, respect the authority of the Bible, appoint effective leaders, mobilize their membership, worship God in eventful service; engage in continuous

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<sup>32</sup> Pointer, *How Do Churches Grow?*, 35-50.

<sup>33</sup> Pointer, *How Do Churches Grow?*, 68.

<sup>34</sup> Pointer, *How Do Churches Grow?*, 216-219, Apex 4.

evangelism and compassionate service, develop genuine community life; open to spirit  
- directed change and release the resources of the church for the mission of God.

### 3.1.6 Steps for Church Growth

Today the principles and concepts of Church Growth are being used for effective evangelism in around the world...unquestionably affirm that Church Growth thinking, when properly applied, brings growth.<sup>35</sup> Presently, Church Growth is coming into its own. Band of men and women in many countries have now come to share in Church Growth thinking... The Church Growth point of view is becoming known, believed, expressed and explored.<sup>36</sup>**The Ten Steps for Church Growth:** are exploration of ten dynamic growth principles given by Donald McGavran and Winfield Arn. These are enumerated as follows: First Step: Discovering Church Growth Principles. Second Step: Respect Biblical Principles. Third Step: Yield to God's Unswerving Purpose. Fourth Step: Given Priority to Effective Evangelism. Fifth Step: Rightly Discerning the Body of Christ. Sixth Step: Rightly Discerning the Community. Seventh Step: Finding New Groups and Ways to Disciple. Eighth Step: Reproducing Churches through Planned Parenthood. Ninth Step: Churches Structure for Growth. Tenth Step: Churches take Risk for Growth.

### 3.1.7 Hindrances to Church Growth

Every church is driven by something. The word 'Driven' means 'to guide, to control, and to direct.'" According to Rick Warren, there is a guiding force, a controlling assumption, a directing conviction behind everything that happens in a church. He explains that what

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<sup>35</sup> Donald McGavran and Winfield Arn, *Ten steps for Church Growth* (San Francisco, London: Harper Row Publishers, 1977), 1-14.

<sup>36</sup> McGavran and Winfield Arn, *Ten Steps*, 9.

drives your church can be hindrance to its growth or can enhance its growth.<sup>37</sup> In his book ‘The Purpose Driven Church’ Warren enumerated some driving forces that are hindrances to church growth. Some of these areas follows:<sup>38</sup> Church Driven by Tradition, Churches Driven by Personality, Churches Driven by Finances, Churches Driven by Buildings, Churches Driven by Programmes (Events), and Churches Driven by Seekers<sup>39</sup>

### 3.1.8 Purposes for Church Growth

Strong churches are built on purpose than Weak churches that are driven by other forces that hinder church growth. Warren offers that churches must operate through the lens of “Five New Testament purpose” and see how God intends for the church to balance all five purposes. The second offer requires a process for fulfilling the purposes of the church. From the Great Commandment of Jesus (Matthew 22:37-40) and the Great Commission (Matthew 28:18-20), he came up with a slogan: “A Great Commitment to the Great Commandment and the Great Commission will grow a Great Church”<sup>40</sup> From this slogan, he derived the five purposes of the ‘Purpose – Driven Church’ as follow:

Purpose (1): Worship - “Love the Lord with all your heart”. He explains that we love God with all our heart by worship. Purpose (2): Ministry –“Love your neighbor as yourself”. Ministry is demonstrating God’s love to others. Purpose (3): Evangelism – Go and make disciples. We are ambassadors for Christ, and our mission is to evangelize the world. Purpose (4): Fellowship – Baptizing them. Baptism is so important because it symbolizes one of the purposes of the church that is fellowship. Purpose (5): Discipleship– Teaching them to obey. Teaching them to obey all that the Lord Jesus

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<sup>37</sup> Warren, *Purpose Driven Church*, 75-80.

<sup>38</sup> Warren, *Purpose Driven Church*, 77-80.

<sup>39</sup> Warren, *Purpose Driven Church*, 80.

<sup>40</sup> Warren, *Purpose Driven Church*, 103.

has commanded is discipleship. He emphasized that plans, programmes and personalities don't last, but God's purpose will last (Proverbs 19:21). Focusing equally on all the Five New Testament purposes of your church is not all that it takes to have a healthy balance lasting growth. After all these, there is one most important thing to do. That is the application of the church's purposes to every part of the church: programming scheduling, budgeting, staffing, preaching and so forth.<sup>41</sup>

**Conclusion:** As we seek to apply these Church Growth principles and purposes to every area of our church, we will notice the church growing stronger and stronger. The more your members understand and commit to these purposes and principles, the stronger your church will grow. This takes us to the second part of the chapter three, which take care of church management, and application of management principles and concepts to enhance church growth.

## **3.2 APPLICATION OF MANAGEMENT PRINCIPLES TO CHURCH GROWTH**

### **3.2.1. Management Approaches and Definitions**

There are three basic approaches to the definition of management. These are classical or Functional Approach, Human Behaviour Approach, and Systems Approach.<sup>42</sup>

**Classical Approach:** According to Boapeah "The fundamental idea of the classical or functional approach to defining management is that the organization of people at work and the work itself is the key to success in an organization." To the classicalists, management is planning, organizing, motivating, coordinating, and controlling people

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<sup>41</sup> Warren, *Purpose Driven Church*, 137.

<sup>42</sup> G. A. Cole, *Management: Theory and Practice*, (London: ELBS/DP Publication, 1993) in Samuel Boapeah, *Principles of Church Management*, 2014, 19.

and work to achieve organizational goals. Leading figures of the classical view of management include Henry Fayol, Frederick Taylor, L.F. Urwick, and E.F.L. Breach.<sup>43</sup> **Human Behaviour Approach**: Boapeah stated that “The fundamental idea of the Human Behaviour Approach to defining management is that people’s needs are the decisive factor in achieving organizational effectiveness.” This school of thought defines management in behavioural term as what people need in achieving organizational effectiveness. To them what is needed is meeting the social, psychological and relational needs of people to achieve collective organizational goals. Leading figures of this view are Elton Mayo and Abraham Maslow.<sup>44</sup> **System Approach**: Boapeah explained that “The fundamental idea of the system approach to defining management is that, an organization is seen as a system of a set of interrelated activities with inputs and outputs.” Here, management is defined in interaction term as promoting interdependence between people, technology, structures, and the environment to achieve organizational goals. Leading figures of the system view of management are the Tavistock Group and Lawrence and Lorsch.<sup>45</sup>

These three approaches to defining management have generally given rise to three basic skills which manager requires performing his or her task effectively. These are Technical Skills, Human Relation Skills, and Conceptual Skills:<sup>46</sup>

**Technical Skill** is the ability to use available resources in the form of knowledge, methods, techniques and equipment to perform specific task. It is acquired from experience, education and training. **Human Relation Skill** is the ability to work with,

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<sup>43</sup> Cole, *Management: Theory and Practice*, 1993.

<sup>44</sup> Cole, *Management*, 2.

<sup>45</sup> Cole, *Management*, 2'

<sup>46</sup> Boapeah: *Principles of Church Management*, 21.

through and for people. It requires an understanding of participation, motivation and empowerment. It enables the manager to appreciate people as created in the image of God. **Conceptual Skill** is the ability to understand the organization as a complex whole and recognizing how the various functions depend on each other to achieve the goals of the organization.”

### **3.2.2 Church Management and Administration**

The church as the Body of Christ has a two-fold nature. It is both a spiritual organism and a structural organization. The church as a spiritual organization exists or lives and grows through exaltation, edification and evangelism. However as a structural organization it is a physical entity built through human, physical, and material resources. It does this through leadership, management and administration functions.<sup>47</sup> Church Management and Administration are at the heart of every ministry. The two provide the frame which gives support for the ministry to stand. There cannot be an effective ministry without good administration, that is why administration is listed among other spiritual gifts (1 Corinthians 12:28).<sup>48</sup> Church administration is the prudent ordering of the believing community which enables it to fulfill its mission in the world.<sup>49</sup> One important aspect of administration is delegation, which has to do with leaders assigning work to people. However, for delegation to be effective, it must involve at least, three things: assigning responsibility, granting authority and creating accountability.<sup>50</sup>

### **3.2.3 Managing the Church as Organism and Organization**

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<sup>47</sup> Boapeah, *Principles of Church Management*, 11.

<sup>48</sup> Gbekor, *Effective Pastoring*, 95.

<sup>49</sup> James E. Means, “The Purpose of Management” used in *Effective Pastoring*, 96.

<sup>50</sup> Anthony D’Souza, *Leadership: A Trilogy on Leadership and Effective Management* (Mumbai: Better yourself Books, 1989) 574 in *Effective Pastoring*, 106.

According to Boapeah, the church as the Body of Christ has a two- fold nature. “It is both a spiritual organism and a structural Organization.”<sup>51</sup> From a similar perspective, Gbekor holds the view that the pastor is called to work in a church which is both a spiritual organism and a socialorganization. In other words, it is both organism and organization.<sup>52</sup>**The Organism and Organizational Nature of the Church** is expressed by Kenneth O. Gangel as follow: “...organismically, it is the Body of Christ and partakes of the spiritual qualities of that mystical assembly. Organizationally, it demonstrates many of the same characteristic that marks other organizations: institutional goals, trained personnel, budgets and accounts, hierarchy of leadership and basic organizational structure”<sup>53</sup>The organism and organizational natures of the church influence each other, so a balance should be struck for proper growth. While the organizational aspect gives a form or structure that defines the parameters of the church, the organism gives it a lively spirit which keeps the church active. Meaning, “Without the form, the church may develop heretic tendencies, and without the spirit, the church will be lifeless.”<sup>54</sup>What this means is that both the “Form” and the “Spirit”, that is the organizational and the organism natures are important, if the church should grow and remain healthy and functional.

### **3.2.4 Managing Congregation as an Organization**

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<sup>51</sup> Boapeah, *Principles of Church Management*, 11.

<sup>52</sup> Gbekor, *Leadership Patterns*, PhD. Dissertation, 32 in *Effective Pastoring*, 5.

<sup>53</sup> Kenneth O. Gangel, *Team Leadership in Christian ministry* (Chicago: Moody Press, 1970), 77.

<sup>54</sup> Christian A. Schwarz, *Paradigm Shift in the Church: How Natural Church Development can Transform Theological Thinking* (St. Charles, IL: Church Smart Resources 1999), 16-20.

Management can refer to a group of people who guide an organization to reach its goals. It can refer to a body of knowledge that people study. Management can also refer to a career of guiding and directing people or organizations to reach their defined goals. Management refers to the process that leaders follow to accomplish organizational objectives. According to Setorwu Ofori and Shine Ofori, “Management is the process of guiding your organization or congregation to reach defined objectives and goals through the use of people and material resources available to the organization.”<sup>55</sup> Meaning a good manager or minister of congregation must focus on processes, objectives and goals and resources available. Any other meaning short of these will not accomplish managerial results. The position of Ofori and Ofori is that the church or congregation is an organization. They believe that congregations are organization with definite goals. They however explain that of the truth, it is the spirit of God that is behind the formation and growth of the church and all congregations, but that does not make the congregations less organization. They maintained that, “the congregations we lead are pure human organizations, and the congregational leader must view his congregation as an organization, which needs management principles to enhance growth”<sup>56</sup>

To achieve this, there would be the need to have a well – organized congregation. Every pastor wants his congregation to be well organized. This is because good organization is important to sustain growth of the church. However in the process of organizing the congregation, the pastor may find some organizational challenges. According to Gbekor, in that situation the pastor would have to apply the constitution. This is because the written Constitution of the church prescribes some forms of organization. Hence, the

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<sup>55</sup> Ofori and Ofori, *Church Management and Administration*, 1.

<sup>56</sup> Ofori and Ofori, *Church Management and Administration*, 2.



pastor would have to organize the congregation along those guidelines stated in the constitution or other documents of the church.<sup>57</sup> Also, in the management of the congregating the pastor as the chief administrator, will have to put in place the necessary measures to help the congregation develop or grow properly the congregation expects the pastor to help them resolve confronting challenges effectively. The reality is that growth comes with challenges. Setting goals for growth will come with challenges. The congregation members expect the pastor to take the lead in going through the challenges. When this is done properly, it will result to a healthy church and will sustain church growth or enhance growth.

#### **3.2.4.1 Managing Congregation with Management Skills**

A management study has shown that all managers need three important skills in order to perform their managerial duties well. Church or congregation leaders or a pastor who manages the church are no exception in the use of these skills. The church ministers as managers need technical, human and conceptual skills in order to perform their duties successfully.<sup>58</sup>

Technical Skills are skills that show that the managers or ministers can deal with the intricacies of the job or ministry he or she is made to manage. In congregation, technical skills refer to mastery of the production process of the church and the use of the tools and operations to produce changed lives. These include preaching, teaching, counseling, record keeping and many others. Human Skills refer to the working relationships of leaders. All human systems run on relationships. These include communication and

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<sup>57</sup> Gbekor, *Effective Pastoring*, 46.

<sup>58</sup> Ofori and Ofori, *Church Management and Administration*, 9-15.

interpersonal relationships. Congregational work thrives on sound relationships. Conceptual Skills refer to the understanding of principles and ideas on which an organization is built. Conceptual skills also refer to the ability to look at the organization as a whole. Congregations have some concepts, principles and ideas that have to be understood by all congregational leaders. A leaders or pastor needs conceptual skills as much as the other two technical and human skills to succeed.

#### **3.2.4.2 Managing the Congregation for Growth**

Every pastor or minister of God with a charge over a congregation has the responsibility for the growth of that church. Every congregation will have to grow in a balanced way to sustain the growth. Growth is about having a holistic purpose and planning to realize that vision. Growth occurs if the church understands its purpose, plan and pursues it.<sup>59</sup>To initiate growth, the church would have to have a clear purpose (I.e. Vision and Mission Statements). The big vision should be broken down into specific goals that can be pursued. Gbekor states some factors that helped the growth of the Jerusalem church (Acts 2:40-47). These are: Evangelism (Acts 2:40-41, 47). Teaching (Acts 2:42); Discipleship (Acts 2:42); Fellowship (Acts 2:42, 44, 46); Social Justice (Acts 2:44-45). Worship (Acts 2:42-43, 46-47); Prayer (Acts 2:42-43); Ministry (Acts 2:44); Fund Mobilization (Acts 2:45); and Effective Leadership (Acts 2:42). He considered these factors as goals around which the church or a congregation will have to plan and pursue growth in a holistic manner. To him, every congregation would have to develop goals based on these or similar factors. Gbekor emphasized that, planning for growth should take all these factors into consideration. Meaning neglect of one or more will serve as a weak link in the whole

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<sup>59</sup>Gbekor, *Effective Pastoring*, 87.

system and slow down the growth anticipated. He believes, the pastor is the main visionary and his role in planning for growth is crucial. Nothing happens, if he does not take the lead. He has to challenge the congregation and its leadership to see the need for growth, plan for it and pursue it. However, the pastor can do this only if he can see beyond what others see and has the courage to pursue the vision.<sup>60</sup>

### **3.2.5 Application of Management Principles to Church Growth**

The manager is defined by the functions he performs. There are four managerial functions. They are planning, organizing, directing or leading, and controlling or monitoring. Mostly people see these functions as only applicable to secular leaders, but its application is biblical and useful in the management of the congregation.<sup>61</sup> The point is that, for balanced church growth the congregational leader or minister must understand these management function or principles and be able to apply them effectively and efficiently to bring about the expected growth.

**3.2.5.1 Planning:**<sup>62</sup> Planning is more than preparing preaching rosters and yearly planners. A plan is a specification aimed at reaching organizational objectives. Planning is the first managerial function. All the other three managerial functions are based on planning. The ability of a congregation to perform well will depend on how well it plans.

**3.2.5.2 Organizing**<sup>63</sup> This is the second managerial function and it is the direct build-up on planning. Organizing is the use of all available resources in an orderly way in an organization and for that matter in the congregation. There are at least five steps in

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<sup>60</sup> Gbekor, *Effective Pastoring*, 94.

<sup>61</sup> Ofori and Ofori, *Church Management and Administration*, 5.

<sup>62</sup> Ofori and Ofori, *Church Management and Administration*, 18-21.

<sup>63</sup> Ofori and Ofori, *Church Management and Administration*, 21-25.

organizing. **The first** is to reflect on plans and objective set. **The second** is that major tasks that are necessary for the achievement of the plans and objectives must be established. **The third step** is to break down the task to executable sizes. **The fourth step** is to allocate resources for the performance of the executable tasks. Finally, **the fifth step** is to evaluate the results of work done and redefine strategy for work. Meaning the fifth step leads back to the first. Hence, organizing should be looked at as a sort of circuit.

**3.2.5.3 Leading.**<sup>64</sup> Leadership is a process of influencing the behavior of people to accomplish defined activities aimed at defined objectives and goals. By definition leadership is part of management. Leadership is not exactly the same as managing though they share much in common. Management deals with both behavioral and non-behavioral issues, but leadership focuses on behavioural issues.

- ✓ **Church leaders must also be good managers.** In the congregation, leaders who are good managers are preferred to leaders who are not.
- ✓ **The church leader is expected to influence with his entire life.** His entire life comes under scrutiny by both congregants and non-congregants.(cf 1 Tim. 3:1-5)
- ✓ **Church leadership is servant leadership.** As leaders in the congregation, we must be aware of the fact the Lord wants us to be servant leaders as he himself was (Matthew 20:20-28; John 13:1-5).
- ✓ **Church leadership is empowering others to serve and to become leaders.** It is about empowering others to be productive and fulfilled their calling and ministry, and to enhance church growth.

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<sup>64</sup> Ofori and Ofori, *Church Management and Administration*, 26-27, 32-33.

**3.2.5.4 Controlling or Monitoring.**<sup>65</sup> To control or monitor is to make a thing happen the way you planned it. Planning and calling are closely related. The close relationship of the two is that, if nothing is planned, then there is nothing to control. Monitoring in a congregation is applicable to individuals, groups and the congregation as a body. For effective controlling or monitoring, there must be measurement of performances. In addition, measured performances must then be examined against standards, and corrective actions can then follow. Unless the leadership set standards and is ready to measure performances, monitoring or controlling of service would be difficult. Once the leaders of the congregation measure the performances and find them short of the standard, they should be determined to apply corrective actions. **Corrective Actions** put a congregation on its correct wavelength as an institution representing God. Corrective actions can be pre-control actions, concurrent corrective action, or feedback control actions. The congregational leaders who are proactive would know what corrective actions to take at a particular time.

### **3.2.6 Application of Management Principle to Church Growth (II)**

In addition to its spiritual functions, the church as the Body of Christ exists to perform management functions by mobilizing and using human, material and financial resources to achieve the purposes of God and to enhance growth. According, Samuel Boapeah, there are principles of church Management that must be applied in the local church to bring about this expected growth. He focused on the managing of people, programmes and possessions with Local Church for Growth.<sup>66</sup>

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<sup>65</sup> Ofori and Ofori, *Church Management and Administration*, 44-49.

<sup>66</sup> Boapeah, *Principles of Church Management*, 21.

### 3.2.6.1 Managing People for Church Growth:<sup>67</sup>

- **Managing Church Staff**

“One important requirement for effective growth of the local church that be promoted by the Christian minister is managing church staff. This role can be effectively carried out through the principle of functional relationship. Functional relationship principle has a strong biblical basis. (cf 1 Corinthians 12:4-26, Romans 12:3-8; Ephesians 4:4-16).The effective implementation of this principle requires that the local church put in place an organizational chart. This gives a description of the administrative structure of the church, the power relations and the lines of authority.”

- **Managing the congregation**

“There are two important groups in the congregation of the local church that the minister must manage to ensure unity of purpose and action. These are power centres and passive members. **The power centres** are people of influence that are present in the church. The background may be in education, business, wealth, gifting, church positions, politics, profession and others. All these people must be recognized and their resources tapped to promote church growth. In addition, there are **Passive Members**. The passive members are those who usually will not show much active interest in church activities. The minister or pastor must show interest in the private lives of those passive members of the church by visiting them. The pastor must identify what is holding them back, and thereby offering them the right counseling and encouragement. Apart from the pastor, some mature members and leaders could be assigned the task of visiting, encouraging, and counseling these passive member or people.”

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<sup>67</sup> Boapeah, *Principles of Church Management*, 31-42.

- **Managing Himself / Herself**

“It is equally important that the minister manages himself or herself to enhance church health and growth. The minister could do this by engaging a personal secretary or using the church secretary. This will relieve him or her of certain basic personal and administrative duties and enable him or her to effectively or efficiently focus on ministry (cf. Acts 6:1-6). Secondly, the minister could manage himself through technological means. This is because; the application of modern technology to enhance ministry and church growth is the order of the day. In addition to the personal secretary and technology, the minister can manage himself by managing his or her family.”

### **3.2.6.2 Managing Church Programmes for Growth**

An important dimension of a minister's work in the church is the management of day to day Programmes. A programme can be defined as a schedule of carefully designed operational activities required to fulfill specific objectives. A programme could be longterm, medium term or short term. Church programmes are important for various reasons including the following: providing focus for the church, scope within which set objectives can be realized, serve as means to assess performance and growth. Church programmes, however should not be seen as an end in themselves but as means to achieving the church's vision goals. God's vision to the church is generally labeled, the Great Commission (Matthew 29:18-20). It is within this overall vision that a local church must derive its vision, mission, goals and programmes. However, in the planning and the managing of the programmes, both intervening opportunity and constraints must be carefully managed to ensure that the goal is achieved.

### 3.2.6.3 Managing Church Property for Growth:<sup>68</sup>

- ✓ **The church as an organization has the right to acquire property.** “The property is usually classified into movable property (vehicles, tools, equipment, etc.) and immovable property (lands, buildings, farms etc.). Property acquisition entails social, technical, economic and legal issues which must be addressed by people who have specialist knowledge in it. In light of this, the Christian minister and the local church must appoint an Estate or property committee to handle the processes associated with the assessment, search, purchasing, documentation and safe keeping of church property”.
- ✓ **The type, quantity and quality of property that the church requires to purchase** must be based on need. “There should be a control needs assessment by the property committee to assess and establish current capacity, capacity utilization, and efficiency levels. The assessment strategy could be part of the strategic plan of the church in the context of her vision, mission and core values. Every property purchased must be backed or support by an official receipts, and all necessary supporting documents collected and kept by the church. All documents on the church's property must bear the name of the church and must be properly kept.”
- ✓ **Development of landed property:** “orderly development of the built environment is a virtue that church should pursue, as this is an indispensable dimension in the overall development of the country. The development of all landed property of the local church should conform to the development control of the District, Municipal, Metropolitan Authority of the locality in which the local church operates.”

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<sup>68</sup> Boapeah, *Principles of Church Management*, 53-59.



- ✓ **The responsibility for property development:**“the responsibility for property development should be handled by a church projects and property committee. The committee should be made up of experts in the fields of planning, estate management, land economy, architecture, building technology, engineering, etc. However, where the church lacks this expertise, then she must recruit people from outside to the job - all in the effort to enhance healthy and balanced Church growth.”

#### **3.2.6.4 Managing Church Purse (Finance) for Growth:<sup>69</sup>**

“Money is a medium of exchange and therefore has a useful place in the church.” The Bible says "Money is the answer for everything" (Ecclesiastes 10:19).According to Boapeah, what this means is that money of itself answers nothing as it will neither feed nor clothe. However, in so far as it is the instrument of Commerce it answers all the transactions of this present world, including the church.

- ✓ **In the church context, money enables the church to provide and acquire goods and services.** Money is necessary for survival (cf 1Thess. 4:11-12 and 2 Thess. 3:10-12). Money tests ones integrity (Luke 6:10; 1 Timothy 6:10; 1 Timothy. 6:7; Acts 8:18-20); Luke 18:24-25; Matthew 6:24).
- ✓ **Important dimensions of money to Christians and the church:** money is one of the resources that God has given to the church for the purposes of Kingdom business or mission. The need for money in the church is justified for the following reasons:  
  
Money is used to meet personal needs (1 Thess. 4:11-12, 2 Thess. 3:11-12).Money is needed to meet family needs (1 Timothy. 5:8).Money is needed to meet church needs (Matthew 28:19-20). Acquisition of property and equipment (Luke 7:5);

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<sup>69</sup> Boapeah, *Principles of Church Management*, 61-71.

support for ministers of the church (Luke 10:7; 1 Cor. 9:14; Neh. 13:10). Money is used to support the poor and the needy (Deuteronomy 15:11, Acts 2:44-47; 4:32-37). Money is needed to be saved for the future (Prov. 21:20). Hence, both the Christian and the church must manage the present consumption habit and plan for the future. In the management of the church's money, the principle of leadership by example must be applied by the Christian minister (Luke 6:10).

- **Raising money in the church:** <sup>70</sup>“The place to raise money should be a great concern to the church. The church should determine who qualifies to give to the Lord. God's children must give to support His work. (Ezra 4:1-5; 2 Cor. 8:5; Rom. 12:1). The church must raise money on the basis of need. Like welfare (2 Cor. 8 and 9), building a place of worship (Exodus 25:1; 1 Chronicles 29:1-9). Raising money for the local church can be done through various sources among the believers. Some of these are (i) regular sources – tithes, offering etc. (ii) periodic sources – vows, seed sowing, thanksgiving, harvest etc. (iii) special needs – welfare, social service, transports etc. (iv) development projects – land buildings, chapels, mansion, school etc. (v) investment fund – treasury bills, business operations etc.”
- **Investing in Church Business:** An investment is an undertaking that is pursued for the purposes of earning income or profit. A church investment could take the form of buying and selling, manufacturing, farming, and provision of social services. The advantages include the following: (i) Generating job opportunities for church members and outsiders. (ii) Increase in the assets or financial value of the church (iii) mobilization and utilization of professionals and other specialists.
- **Keeping Financial Records and Accounts:** “The minister must make it a habit to

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<sup>70</sup> Boapeah, *Principles of Church Management*, 67-71.

keep records and accounts in order to ensure proper management of the church's finances. The church is a non-profit making organization, and does not make profit. The keeping of church financial records and proper management of church funds or finances are crucial to make a healthy church and to ensure a balance church growth."<sup>71</sup> From another perspective on managing church finances, Rev. Dr. Gbekor states: for effective church financial administration, the leadership should put measures in place for the purpose of accountability.<sup>72</sup>

### **3.2.6.5 Managing Church Policy for Growth**

The application of management principles to church policies enhances church growth even at the congregational level. According to Gbekor, in order to achieve church growth the minister in charge of a congregation would have to apply good management principles taking into account the overall church policy (covering vision, mission, core values, strategic objectives, constitution, practices procedures document, etc).<sup>73</sup>

**3.3 CONCLUSION:** There are principles that every church should embrace to govern itself, and that these principles can help a church achieve its mission and set the course for or Principles to enhance growth. The next chapter which is chapter four will take care of the interpretation and analysis of data in line with the general and specific objectives set for this research effort. It would take into account the main issues at stake and views of scholars and findings of the researcher.

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<sup>71</sup> Boapeah, *Principles of Church Management*, 69-71.

<sup>72</sup> Gbekor, *Effective Pastoring*, 111-114.

<sup>73</sup> Gbekor, *Effective Pastoring*, 46.

## **CHAPTER FOUR**

### **DATA PRESENTATION, ANALYSIS AND DISCUSSION**

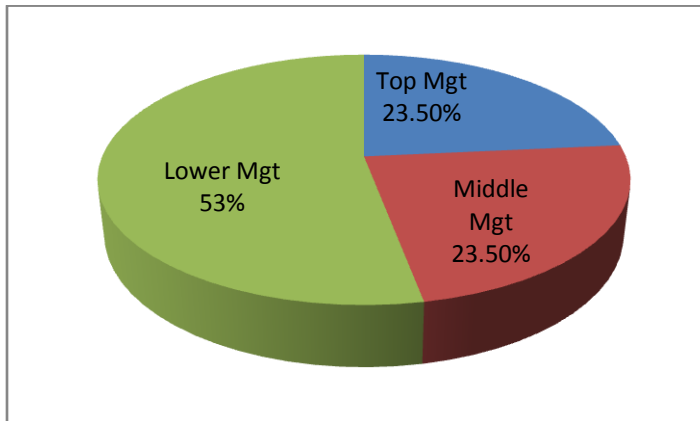
#### **4.0 INTRODUCTION**

This chapter presents and discusses the results of the study. The results were based on the data obtained from the questionnaires administered and the interviews conducted. The results have been analyzed according to the research objectives formulated in chapter one. Also included is the assessment of the Numerical Growth Policy of 10% yearly of the church under study (GEC). Both content Analysis and Comparative Analysis was employed in the data presentation, analysis and discussions.

#### **4.1 DEMOGRAPHIC BACKGROUND OF RESPONDENTS**

The study targeted responses from ten (10), Top management, fifteen (15) Middle Management and Twenty-Five (25) Lower Management levels of the Global Evangelical Church (GEC). The total targeted responses were therefore fifty (50). However, the overall responses rate was 8 (80%) for the Top Management, 8 (53.33%) for the Middle Management and 18 (72%) for the Lower Management Level. There were a total of 34 (68%) responses and 16 (32%) non-responses.

#### 4.1.1 Figure 4.1 Numbers of Respondents



Diagrammatic representation of the number of respondents for each management level.

Source: Researcher's Field Work 2017

In figure 4.1; it has been observed that out of the 34 respondents, of the three management levels: Top Management of 8 people representing 23.5%, the Middle Management of 8 people making 23.5% and 18 people at the lower management representing 53%.

#### 4.1.2 General Information on the Respondents

At the lower level 9 of the 18 respondents came from the Groups and Ministries leaders. These are the Youth President, Vice President and the organizer. The Women's Ministry President, Secretary and the Assistant Secretary. The Men's President, Treasurer and the Financial Secretary. These participated in the Focus Group Discussion. The remaining Nine (9) were made up of seven (7) Church Session Executives and two (2) Senior Presbyters, as indicated below.

**Table 4.1 Lower Management (Amakom Parish)**

No.	Church Position	Position Year	Membership Year	High Qualification
1	Parish Pastor	2011	26yrs	Diploma
2	Parish Catechist	2009	20yrs	MPhil
3	Session Secretary	2015	26yrs	B.Ed.
4	Treasurer	2015	26yrs	MBA
5	Financial Secretary	2015	25yrs	ICA/MBA
6	Male Presbyter	1991	26yrs	MSc
7	Senior Presbyter	1991	26yrs	Prof.(PhD)
8	Female Presbyter	2004	26yrs	MBA

Source: Researchers Field Work, 2017

**Table 4.2 Middle Management (Kumasi Presbyter)**

No.	Church Position	Position Year	Membership Year	High Qualification
1	Presbytery Chairman	2013	26yrs	Prof (PhD)
2	Presbytery Clerk	2012	26yrs	B.Ed.
3	Treasurer	2015	26yrs	MBA
4	SCM Presbyter (M)	2016	26yrs	MSc
5	SCM Presbyter (F)	2016	26yrs	MBA
6	SCM Presbyter (Rep)	2010	26yrs	MSc
7	PECM Catechist	2010	26yrs	M.V.T.I
8	PECM Coopted	2010	26yrs	Tertiary

Source: Researcher's Field Work, 2017

**Table 4.3 Top Management (Head Office)**

No.	Church Position	Position Year	Membership Year	High Qualification
1	Moderator	2016	26yrs	Doctorate
2	Synod Clerk	2016	26yrs	Second Degree
3	SCE Presbyter (M)	2012	26yrs	Prof (PhD)
4	SCM Presbyter (F)	2016	26yrs	Post Graduate
5	Director Clan	2012	25yrs	M.Div.
6	Director MED	2008	26yrs	Second Degree
7	Director DSS	2016	22yrs	Second Degree
8	Ag, Director Finance	2015	23yrs	ICAG, BSc

Source: Researcher's Field Work, 2017

#### 4.1.3 Number of Year of Membership in the GEC

As indicated in tables 4.1, 4.2 and 4.3, number of year of membership in the Global Evangelic Church of respondents of the three management level stands at follows. At lower management level seven (7) have been members for 26years, one (1) 20years and

another one for 25years. At the middle management level all the eight (8) respondents have been members for over 26 years. At the Top management level five (5) have been members for 26years, the other three (3) have been members for 25, 23, 24 years respectively. From the fore-going discussion, it could be generalized that majority of respondents have been members of the church between 20 to 27 years. Therefore their long membership and management positions in the GEC would substantiate the information gathered from them and make the data valid. They have been there before, or, soon after the split in the E.P. Church which give birth to the GEC in 1991.

#### **4.2 MAJOR CHURCH GROWTH POLICIES, PROGRAMS AND PROJECTS OF THE GEC**

In this research effort, the number one objective was to find out the major church growth policies, programs and projects of the GEC to achieving its vision, mission and the nine (9) core values. Due to limitation the respondents were given selected five (5) of the core values. CV.1 is Bible Study, CV. 3 is Mission, Evangelism and Discipleship, CV.6 is Tithing and Offertory, CV. 7 is Leadership and CV. 9 is Social Action to comment on. In collating the results these were the findings from the three management levels.

**4.2.1 Bible Study:** The third Sunday bible study policy was in place. The church publishes its own material to guide studies in the congregation. Also study leaders are trained and prepared for effective leading and teaching.

#### **4.2.2 Mission, Evangelism and Discipleship**

✓ There is the policy to have coordinators, committees, and evangelism teams at these three management levels to assist efforts in Evangelism and Discipleship.

- ✓ There is the policy of 10% numerical growth yearly which should take place at all levels.
- ✓ The church celebrates annual mission week to win more souls and raise fund for missions.

**4.2.3 Tithing and Offertory:** The policy to remit 70% of tithes to the Head Office to run the church.

- ✓ The Policy decision to educate or teach on tithing and giving at least quarterly.
- ✓ To ensure prudence financial management and accountability, monitoring measures and mechanism are put in place to ensure compliance.

#### **4.2.4 Leadership**

- ✓ The church practice court system of leadership to ensure corporate leadership decision making known as Presbyterianism.
- ✓ The policy to train its pastors and other leaders at the Global Theological Seminary and other recognized institutions.
- ✓ Recruitment and appointment of leaders at various levels, and monitoring and assessing their work output yearly.

#### **4.2.5 Social Action:**

- ✓ Establishment of the Department of Development and social services to champion social action policy and programs.
- ✓ Establishment of Apromase Mission Hospitals and Schools to meet health and educative needs.



- ✓ Establishment of financial NGO (GIF), Credit Unions, and congregations infrastructural Development Programme (GIDEP) to meet Socio-economic need.

**Conclusion:** These are some of the indications that the GEC has put some major policies, programs and projects in place toward achieving its vision, mission and core values and enhance church growth.

### **4.3 APPLICATION OF MANAGEMENT PRINCIPLES TO ENHANCE CHURCH GROWTH**

In line with the researcher's second objective questions were designed to find out how management principles were applied to the church's core values and the major policies, programs and projects enhance church growth. In collating the results at three management levels, the following findings were gathered.

**4.3.1 Bible Study:** There was commitment to planning, organizing, directing, and controlling and evaluating how the study is done at all levels.

- ✓ Provision of study guides and preparation of leaders were the evident of applying the principles of organization and control.
- ✓ The publication of the "Global Word" Devotional book is directing and ensuring that Bible Study should be taken seriously by individuals and families.

**4.3.2 Missions, Evangelism and Discipleship:**

- ✓ The Mission and Evangelism Directorate plan and organize seminars at Presbytery Levels for all stakeholders.
- ✓ During the mission week human, material and financial resources are mobilized and utilized to ensure good output and outcome.

- ✓ To ensure monitoring and evaluation, there survey on the numerical and conceptual growth at all the three levels of management.

#### **4.3.3 Tithing and Offertory:**

- ✓ Specialized individuals with skills and knowledge are organized to educate and teach on faithfulness and blessings tithing and offerings.
- ✓ The church ensures that biblically accepted strategies and methods are employed to mobilize funds at all levels.
- ✓ The church has finance and audit committees at all levels to ensure compliance to policies and regulations.
- ✓ The church ensures proper and achievable budgeting and reading of audited accounts yearly.

#### **4.3.4 Leadership:**

- ✓ The church has planned and organized courses to train and develop leaders at its seminary (GTS) and create opportunity for them to lead at various levels.
- ✓ Presbyterian system of leadership is used to manage the church at all levels to ensure unity of purpose and direction towards growth.
- ✓ Leadership structures and system are used to ensure order and discipline throughout the church, led by the moderator and the synod committee.

#### **4.3.5 Social Action:**

- ✓ A director of Development and Social Services has been appointed and resource to manage matters related to social action.
- ✓ Health Management Board and Education Unit are created to work with the Department of Development and social services to enhance social action for growth.

- ✓ Health week, education week, and other social action related week are celebrated to mobilized fund to support and melt socio-economic needs of the church communities.

**Conclusion:** The research outcome as numerated and discussed clearly depicts that the GEC has been applying some of the basic management principles to its major growth policies, programs and projects; all in the effort to achieve its vision, mission and the nine core values and to enhance church growth, both numerically and conceptually.

#### **4.4 ASSESSING IMPACT OF APPLICATION OF MANAGEMENT PRINCIPLES ON CHURCH GROWTH**

This section was used to assess the impact of application of management principles on the core values and the management of policy, programs, people, projects and purse to enhance growth. In achieving the researcher's third objective, content and comparative analysis was employed. The comments, opinions and perception ranking were collated from all the three management levels and analyzed. The higher or lower the score, the higher or lower was the impact of application of management principles on church growth.

#### 4.4.1 Comparative Analysis of Impact on Growth

**Table 4.4 Top Management: Head Office**

No.	Selected Core Values	TM 1	TM 2	TM 3	TM 4	TM 5	TM 6	TM 7	TM 8	TOTAL	AVERAGE TOTAL
1	Bible Study	3	3	2	3	3	4	3	4	25	62%
2	Missions, Evangelism and Discipleship	3	3	2	3	3	2	3	3	22	55%
3	Tithing and Offertory	3	3	3	2	4	4	4	3	26	65%
4	Leadership	3	4	2	3	4	5	3	3	27	68%
5	Social Action	3	3	3	2	3	3	2	2	21	53%
	<b>Total</b>	<b>15</b>	<b>16</b>	<b>12</b>	<b>13</b>	<b>17</b>	<b>18</b>	<b>15</b>	<b>15</b>	<b>121</b>	<b>61%</b>

Source: Researcher's Field Work, 2017

**Table 4.5 Middle Management: Kumasi Presbytery**

No.	Selected Core Values	MM 1	MM 2	MM 3	MM 4	MM 5	MM 6	MM 7	MM 8	Total	Average Total
1	Bible Study	3	4	4	3	3	3	4	3	27	68%
2	Missions, Evangelism and Discipleship	2	3	4	3	2	2	3	2	21	53%
3	Tithing and Offertory	3	4	4	2	3	2	3	3	25	62%
4	Leadership	3	3	4	2	3	2	4	3	24	60%
5	Social Action	4	3	4	3	3	2	3	3	25	62%
	<b>Total</b>	<b>15</b>	<b>17</b>	<b>20</b>	<b>13</b>	<b>14</b>	<b>11</b>	<b>17</b>	<b>14</b>	<b>122</b>	<b>61%</b>

Source: Researcher's Field Work, 2017

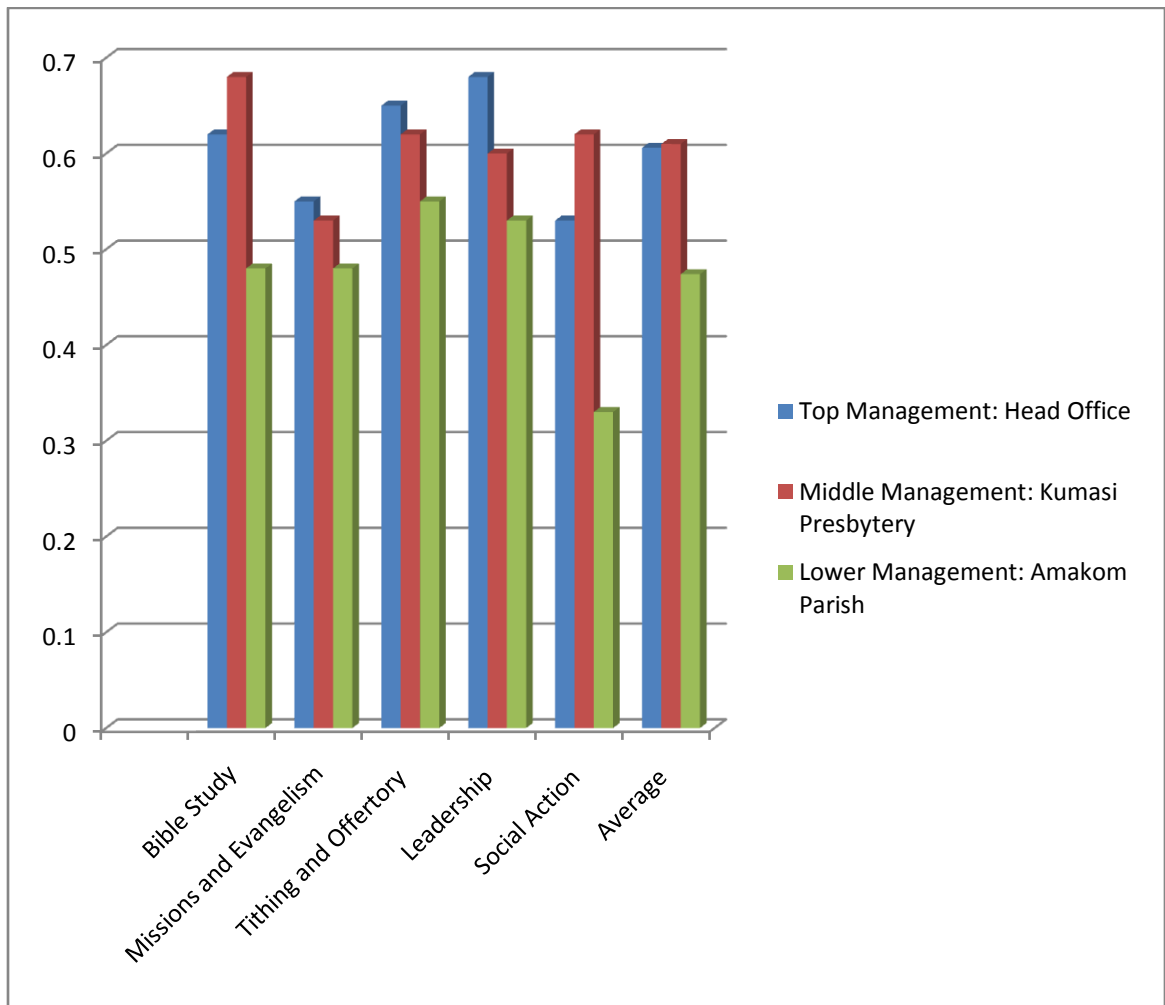
**Table 4.6 Lower Management: Amakom Parish**

No.	Selected Core Values	LM 1	LM 2	LM 3	LM 4	LM 5	LM 6	LM 7	LM 8	TOTAL	AVERAGE TOTAL
1	Bible Study	3	3	2	2	3	2	2	2	19	48%
2	Missions, Evangelism and Discipleship	3	2	2	3	2	2	2	3	19	48%
3	Tithing and Offertory	4	2	2	4	3	1	2	4	22	55%
4	Leadership	3	2	2	3	3	3	2	3	21	53%
5	Social Action	2	2	1	2	1	2	1	2	13	33%
	<b>Total</b>	<b>15</b>	<b>11</b>	<b>9</b>	<b>14</b>	<b>12</b>	<b>10</b>	<b>9</b>	<b>14</b>	<b>94</b>	<b>47%</b>

Source: Researcher's Field Work, 2017

Taking Table 4.4, 4.5 and 4.6 accounts, a comparative impact analysis on growth at three levels revealed the following. Bible Study TM (62%), MM (68%) and LM (48%). The impact on growth regarding Mission and Evangelism and Disciples are TM (55%), MM (53%) and ML (48%). Impact on growth of Tithing and offerings are TM (65%), MM (62%) and LM (55%). Regarding Leadership the Impact on growth are TM (68%), MM (60%) and LM (53%). Impacts on growth for Social Action are TM (53%), MM (62%) and ML (47%). The Highest impact and lowest impact at the Top Management Level are leadership (68%) and Social Action (53%) respectively. The Highest impact and the lowest impact at the Middle Management Level are Bible Study (68%) and Mission, Evangelism and Discipleship (53%) respectively. At the Lower Management level the highest impact is tithing and offertory (55%) and the Lowest is Social Action (33%). Comparatively based on the total impact ranking figure and the total average figure in percentage, the results revealed the highest impact on growth as follows: Kumasi Presbytery 122 (61%), follow by the Head Office 121 (61%), and the Amakom Parish 94 (47%).

**GRAPHICAL PRESENTATION OF THE COMPARATIVE ANALYSIS ON CORE VALUES**



**4.4.2 Content Analysis of Impact on Growth**

The comments and opinions of respondents at the three management levels regarding the impact on application of management principles to the five (5) selected core values on church growth were summarized as below:

- i. **Bible Study:** A major impact was the uniformity of the implementation of the Bible study policy and programs. Also that it has given holistic knowledge and understanding of Bible and the spiritual empowerment to congregants. However, generally the attendance and patronage has reduced and interest was waning due to lack of skilled study leaders. These should be addressed.
- ii. **Mission, Evangelism and Discipleship:** A major impact recognized at all the three levels was that the financial and material support to the mission fields, especially the Northern mission has resulted in some level of growth. Again the uniformity of programmes and the implementation of policy of mission have been good. However the spirit of volunteerism and commitment to intentional Mission, Evangelism and Discipleship was lacking at the three management levels.
- iii. **Tithing and Offertory:** Averagely there was yearly improvement in component of tithe and remittances to the Head Office. It has helped the church as whole to meet church growth initiatives, programs, projects and Human resource development needs. However, it was revealed that there were more focus in this core values than other equally important growth values, policy and programs. There is less impact at the Presbytery and congregational levels.
- iv. **Leadership:** Commitment level of leadership to its core mandate and church activities have been so far good. Leadership structures were functional and coordinated and the promoted inclusion in decision making (i.e. Presbyterianism impact). Possibly there was a fair improvement in leadership at all levels. However, there is more to do in leadership development to include other lay leaders.

- v. **Social Action:** The results from all the three management level revealed little impact in the areas Health, Education, Development Programs and projects, financial and socio-economic supports and interventions. There was the need to pay much attention to social action policy of the church at all levels of management and in the church communities.
- vi. **The Nine Core Values:** Comments and opinions collated regarding application of management principles to all the Nine Core Values to enhance church growth brought the following results. There was the need to set specific and measureable goals for each of the core values. There was also the need to do more education on them and to make sure members have the needed understanding and be committed to achieving them. It was also suggested that the nine core values be aligned with Biblical and management principles to enhance growth. Commitment of leadership and resources are required to manage them for growth. Finally there was the need for serious monitoring and evaluation to ensure their achievement.

#### **4.4.3 Comparative Impact Analysis of Managing Policy, Programs, People, Projects and purse on Church Growth**

Here, five (5) selected basic management principles of planning, organizing, staffing, leading, and monitoring or controlling were applied to the management of church policies, programs, projects and purse (Finance) to see they impacted on church growth. The results collated from the Top Management (SCEM, SCM and Directors), Middle Management (PECM, SCM and PRCM), Lower Management (Session Presbyters) AND Ministries Leaders (9 in all) have been given as follows:



**Table 4.7 A. TOP MANAGEMENT: HEAD OFFICE**

No.	MGT for Growth	TM 1	TM 2	TM 3	TM 4	TM 5	TM 6	TM 7	TM 8	TOTAL	AVERAGE TOTAL
1	Policy	5	5	5	6	7	4	4	5	41	51%
2	Program	5	5	6	8	6	3	5	5	43	54%
3	People	5	5	6	5	8	3	4	5	41	51%
4	Project	4	6	5	4	6	6	3	5	38	48%
5	Purse	6	5	6	7	6	6	4	6	46	58%
	<b>Total</b>	<b>25</b>	<b>26</b>	<b>27</b>	<b>32</b>	<b>33</b>	<b>22</b>	<b>20</b>	<b>26</b>	<b>209</b>	<b>52%</b>

Source: Researcher's Field Work 2017

**Table 4.8 B. MIDDLE MANAGEMENT: KUMASI PRESBYTERY**

No.	MGT for Growth	MM 1	MM 2	MM 3	MM 4	MM 5	MM 6	MM 7	MM 8	TOTAL	AVERAGE TOTAL
1	Policy	4	6	7	6	7	4	6	8	48	60%
2	Program	3	5	7	5	6	4	5	8	43	54%
3	People	4	4	6	6	8	4	4	7	43	54%
4	Project	5	4	6	5	5	3	6	8	42	53%
5	Purse	6	5	7	6	6	4	5	9	48	60%
	<b>Total</b>	<b>22</b>	<b>24</b>	<b>33</b>	<b>28</b>	<b>32</b>	<b>19</b>	<b>26</b>	<b>40</b>	<b>224</b>	<b>56%</b>

Source: Researcher's Field Work 2017

**Table 4.9 C. LOWER MANAGEMENT: AMAKOM PARISH**

No.	MGT for Growth	LM 1	LM 2	LM 3	LM 4	LM 5	LM 6	LM 7	LM 8	LM 9	TOTAL	AVERAGE TOTAL
1	Policy	6	4	6	4	5	4	1	3	5	38	42%
2	Program	7	4	6	4	6	5	2	4	5	43	48%
3	People	8	4	7	4	8	4	2	3	4	44	49%
4	Project	7	4	7	6	8	3	1	4	5	45	50%
5	Purse	6	3	8	6	8	4	2	4	5	46	51%
	<b>Total</b>	<b>34</b>	<b>19</b>	<b>34</b>	<b>24</b>	<b>35</b>	<b>20</b>	<b>8</b>	<b>18</b>	<b>24</b>	<b>216</b>	<b>48%</b>

Source: Researcher's Field Work 2017

**4.10 D. MINISTRIES LEADERS: AMAKOM PARISH**

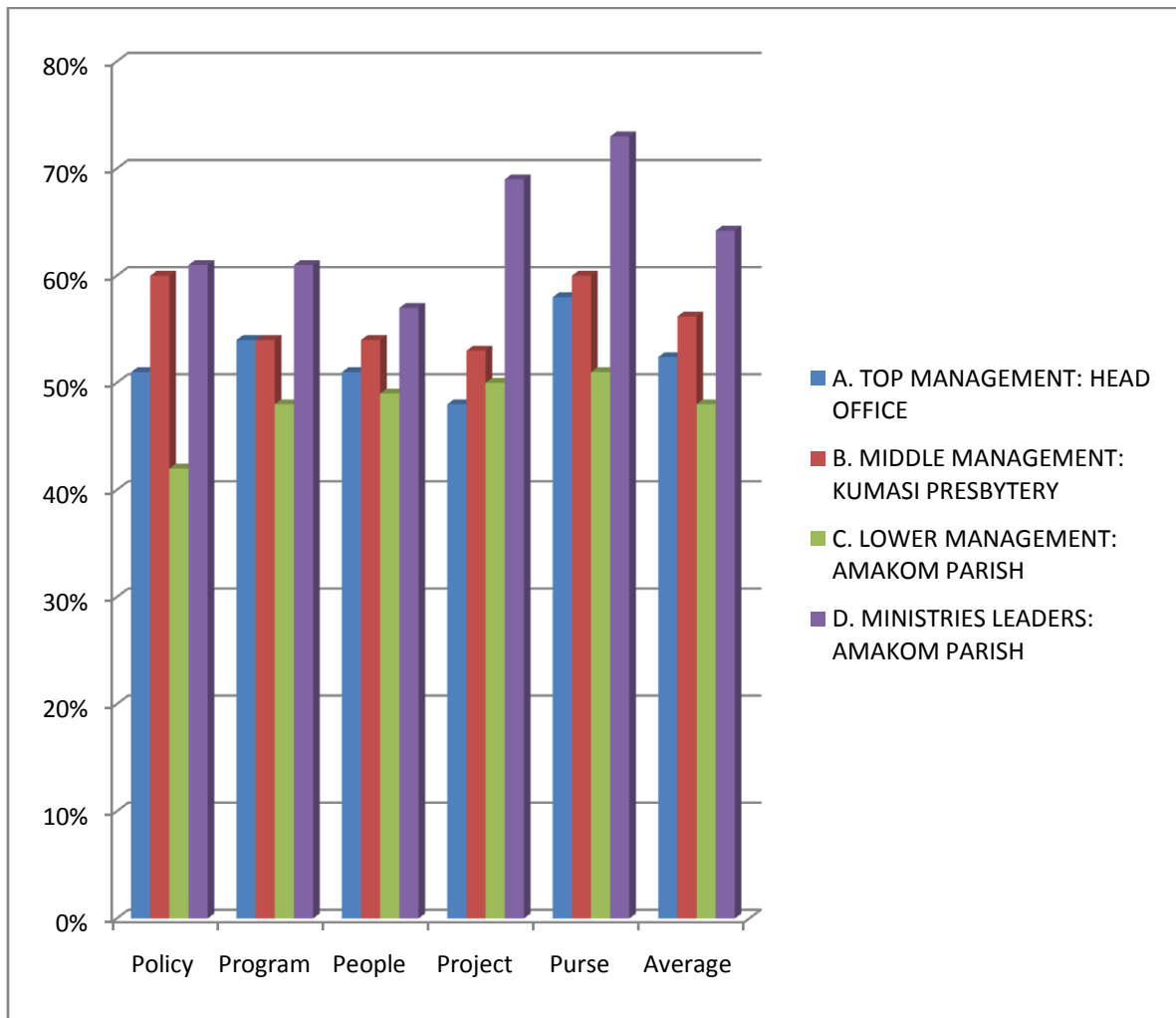
No.	MGT for Growth	M 1	M 2	M 3	W 4	W 5	W 6	Y 7	Y 8	Y 9	TOTAL	AVERAGE TOTAL
1	Policy	6	6	6	6	5	8	6	6	6	55	61%
2	Program	6	7	6	6	4	8	6	6	6	55	61%
3	People	6	6	6	5	5	8	5	5	5	51	57%
4	Project	6	9	6	7	5	9	6	7	7	62	69%
5	Purse	6	9	7	8	6	8	7	7	8	66	73%
	<b>Total</b>	<b>30</b>	<b>37</b>	<b>31</b>	<b>32</b>	<b>25</b>	<b>41</b>	<b>30</b>	<b>31</b>	<b>32</b>	<b>289</b>	<b>64%</b>

Source: Researcher's Fieldwork, 2017

The above tables 4.7, 4.8, 4.9 and 4.10 revealed that the impact of applying management principles to the five selected Church Growth Pillars or areas has given the result of the Top Management as: Policy (51%), Program (54%), People (51%), Project (48%) and Purse (58%), the highest was Purse (Finance) Management (58%) and the lowest project management (48%). At the Middle Management Level, Policy (60%), program (54%), People (54%), Project (53%) and purse (60%), the highest were policy and purse 60% and 60%) and the lowest project (53%). At the lower management, policy (42%), program (48%), people (49%), project (50%), and purse (51%); the highest at this level was purse management (51%) and the least policy (42%).

However at the ministries level, policy (61%), program (61%), people (57%), project (69%) and purse (73%). Meaning at the Amakom Parish Opinion or Perception ranking was very high from the ministries point of view than it was at the management point of view. Also comparatively the average total ranking of the “5 – pillars” has the Highest at the Middle Management (56%), followed by Top Management (52%) and the least impact at Lower Management (48%). Generally the impact on the management of the “5-pillars” for growth was fairly good but not very good. There is more room for improvement at all the levels.

**GRAPHICAL PRESENTATION OF THE COMPARATIVE ANALYSIS OF THE FIVE (5) GROWTH PILLARS**



**CONTENT ANALYSIS OF “THE FIVE (5) GROWTH PILLARS”**

- It was commented that policy implementation should not be based on competition but on achievable principles.
- Concerning people management it was suggested that stakeholders should be involved in policy matters and be well managed.
- Regarding programs and projects, they must be undertaken to meet a specific need that enhances church growth.

- On the management of church purse (Finance), prudent management and reading of yearly audited accounts were strongly recommended.
- Generally, it was commented that if the “5-pillars of church growth” are not well managed, church growth will be affected. Hence, the need for strategic management principles to be employed in their management. For example the Mckinsey 7s HR Principles of 1. Strategy, 2. Structure 3. Systems, 4. Shared values, 5. Skills, 6. Style and 7. Staff (NB. 1, 2, and 3 are (Hard ‘S’) and the 4, 5, 6, 7 are (Soft “S”).

#### **4.4.4 Comparative Impact Analysis of managing the 10% Numerical Growth Policy on church growth**

- Comparative Impact Analysis of managing the 10% Numerical Growth Policy on church growth as in appendix A tables 4.11 a, b, has given some results. The results revealed that at the Top Management Level Average Total between 2012 and 2013 was 2, 759 (2.7%), 2013 and 2014 was 8,940 (8.5%), 2014 and 2015 was 10,745 (9.4%) and 2015 to 2016 was 10,333 (8.2%). However the percentage increase or decrease are recorded as 2013 to 2014 ( $8.5\% - 2.7\% = 5.8\%$ ), 2014 to 2015 ( $9.4\% - 8.5\% = 0.9\%$ ), 2015 – 2016 as ( $8.2\% - 9.4\% = 1.2\%$ ), a decrease in percentage.
- Meaning for the five (5) years the 10% per annum growth was not achieved on either total average or percentage average.
- The middle level results are given as follows: Average total from 2012 to 2013 was -1, 160 (-12%), 2013 -2014 as 643 (7.7%), 2014 to 2015 given as 128 (1.4%), 2015 to 2016 was 196 (2.1%). However, the percentage increase or decrease recorded 2013 to 2014 ( $7.7 + (-12\%) = -4.3\%$ ), 2014 to 2015 as ( $1.4 - 7.7 = -6.3\%$ ), 2015 to 2016 given as ( $2.1\% - 1.4\% = 0.7\%$ ). Meaning the 10% annual growth was not achieved at this level for the past five (5) years.
- The lower level results has recorded the following: from 2012 to 2013 total average growth was 137 (14.5%), 2013 to 2014 was 76 (7%), 2014 to 2015 given as 13 (1.1%),

and 2015 to 2016 recorded 108 (9.2%). However, the percentage increase or decrease indicated that 2013 to 2014 ( $7\% - 14.5\% = -7.5\%$ ), 2014 to 2015 given as ( $1.1\% - 7\% = 5.9\%$ ), 2015 to 2016 was ( $9.2\% - 1.1\% = 8.1\%$ ). Meaning the 10% numerical growth yearly was not achieved for the past 5 years at this level by the Amakom Parish. To sum it up none of the three level of management had achieved the target so far. This call for monitoring and evaluation.

#### **4.4.5 Content Analysis of the 10% Numerical Growth Policy Management**

The results collated from the three levels of management confirmed that appropriate and achievable biblically based management principle should be applied to the 10% Numerical growth policy.

##### **Amakom Parish:**

- ✓ It was commented that the difference and fluctuation of figures occurred because they were not properly collated.
- ✓ The congregation is not growing as expected because members have relocated and were being used to open preaching stations.
- ✓ To solve this insignificant growth challenge outreach program were being intensified to make inflows of members greater than outflows.

##### **Kumasi Presbytery:**

- ✓ It was commented that clear cut strategy, monitoring and evaluation is needed to enable the achievement of the 10% annual growth policy.
- ✓ Presbyteries should be well resourced to embark upon effective implementation and monitoring regarding the policy.

- ✓ However the presbytery has organized strategic evangelism and church planting programs toward achieving the policy decision or target. To ensure achievement recognition and awards were being given to best performed congregations.

**Head office:**

- ✓ It was general acknowledged that all the basic management principles should be applied at all levels towards achieving the 10% numerical annual growth policy.
- ✓ Sensitization of members to understand that evangelism and discipleship making is a core mandate for all Christians.
- ✓ Commitment to the policy and conscious involvement of the Holy Spirit at all levels will significantly improve growth. In addition there is the need for effective monitoring and evaluation at all levels of management.

**Missions and Evangelism Directorate:** These suggestions from all the three levels of management for consideration.

- ✓ Enough resources is needed to at all levels to achieve the 10% policy of numerical growth, therefore part of the mission week funds should be left with the congregations to used.
- ✓ The actual numerical growth figures comes from the congregations, so the micro-management principles from the Head Office should be minimized for congregations to have more room for evangelism.
- ✓ The strategic plan and the core value number 3 which gave birth to the 10% policy should be well implemented in addition to effective monitoring and evaluation.

- ✓ The need for regular training, availability of evangelism materials in local language and dialects, targeting of specific areas of mission fields all over (Ghana, Africa and the World) will achieve the 10% policy of growth.
- ✓ Commitment to the discipleship concept, home cells concepts, and the ownership of the Great Commission will bring about the expected growth target of 10% and even more.

**CONCLUSION:** In conclusion, the data presentation, analysis and discussions on the impact of application of management principles on church growth have indicated a generally good impact. The comparative and content analyses of the management of the core values, the “Five (5) growth targeted pillars” and the numerical growth policy of 10% have confirmed that the GEC has experienced a fairly good impact on management for growth in those areas. The results have communicated that there is more room for improvement in the application of biblically based management principles for “a balanced growth” (i.e. Healthy, Qualitative and Quantitative Growth).

#### **4.5 IDENTIFIED GAPS AND CHALLENGES IN THE APPLICATION OF MANAGEMENT PRINCIPLE TO CHURCH GROWTH**

Regarding the fourth objective, the researcher set out to identify some Gaps and Challenges the GEC faces in applying management principles to church growth and how to address them. Questionnaires and interview guides were distributed to that effect and comments, opinions and suggestions offered revealed the following gaps and challenges that should be addressed.

#### **4.5.1 Bible Study:**

- ✓ Skilled Bible study leaders are tacking. There is the need to mobilize and train leaders to become skilled in leading and teaching the Bible.
- ✓ Translation of study materials into local languages and dialects has been a challenge.
- ✓ Attendant and participation in Bible study was waning as compare to BSPF times before the split (1991).
- ✓ Family and individual devotions, home cells meetings, and weekdays Bible Studies should be encouraged in addition to the third Sunday Bible Study Policy.

#### **4.5.2 Missions and Evangelism:**

- ✓ Lack of human (volunteers), material and financial resources to do the work effectively and efficiently.
- ✓ Too much focusing on teaching and fundraising revivals has affected the organizing of evangelistic and souls winning programs.
- ✓ The zeal to embark on intentional evangelism and discipleship is lacking in members and leaders.
- ✓ The micro-management from the Head Office is affecting growth including numerical growth at the local levels. Congregation should be allowed to manage themselves to a level to bring growth.

#### **4.5.3 Tithing and Offertory:**

- ✓ The unfaithfulness in tithing and offerings has been identified with low income earners in the congregations.



- ✓ It was also identified that some individuals and congregation leaders are not happy about the way 70% tithe remittance were being managed. Especially the promise to pay pastors very well was not really fulfilled.
- ✓ Most of the respondents complained about giving or donor fatigue in the congregations as organized from top management level. This was connected to the unfaithfulness in tithing as member shift tithes to other fundraising events.

#### **4.5.4 Leadership:**

- ✓ Illiteracy was identified as a major challenge to leadership training and development at the congregational levels.
- ✓ Focus is more on the training of pastors and evangelists than other lay leaders. The pastor centered leadership mentality has affected team leadership in some instances. Due to these pastors are not getting needed support from the lay leaders.
- ✓ It was suggested that the employment of the 7s HR strategy of McKinsey into our management structure will help address most of the leadership challenges.

#### **4.5.5 Social Action:**

- ✓ It has been identified that the church has not been visible in the areas of social action at all the three management levels, and there is the need for improvement.
- ✓ It was also commented that lack of availability of suitability and affordable lands is a challenge to social action development projects.
- ✓ Lack of the needed resources including funds were the main cause of not embarking on social action programs in the church communities, especially at the congregation level.

**4.6 CONCLUSION:** It was noticed that some members of the GEC do not understand the intents of the Nine Core Values. There is the need to do more education on them and other policy decisions to enhance commitment to their achievement. Also management policy and principles should be well defined to the various levels to make the tracking of the results, output and outcome easy. In view of this, there should be a clear cut strategy and programs to help achieve the 10% annual numerical growth policy at all the three management levels.

## **CHAPTER FIVE**

### **SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION**

#### **5.0 INTRODUCTION**

This chapter contains the summary of the research findings, conclusion as well as recommendations. The focus of the study was to examine and assess the impact of application of management principles on church growth. Also to identify gaps and challenges that must be addressed. The objectives of this research work were arrived at from the fact that the church is not only an organism but also an organization, and therefore need application of biblically based management principles to enhance growth. The research was conducted within the scope of the Global Evangelical Church at the three management levels (Top, Middle and Lower levels). At the end it was realized that the application of management principles to church growth is a step in the right direction.

#### **5.1 SUMMARY OF FINDINGS**

Here the researcher produced or provided a brief account on the outcome of his field work, that is what the research brought to his notice.

##### **5.1.1 Major Church Growth Policies, Programs and Projects in Relation to the Core Values of GEC**

The research found out that the GEC has put in place the following major policies, programs and projects in relation to the selected five (5) core values.

- ✓ The policy of Bible study on third Sundays in all congregations and the publication of study materials as a guide.

- ✓ The establishment of mission's directorate to champion missions, evangelism and discipleship programs, and the celebration of yearly mission's week in all congregations.
- ✓ Commitment to the policy of 70% remittance on tithe to the head office and control measures to ensure prudent financial management and accountability at all the three levels.
- ✓ The policy to train and develop its leaders at the church's seminary (GTS) and other recognized institution to ensure effective and efficient leadership.
- ✓ The establishment of department of development and social services to champion socio-economic interventions projects and programs at all levels.

### **5.1.2 Application of Management Principles to Church Growth in GEC**

The study revealed that the GEC has been applying most of the basic management principles to its core values towards achieving growth. Also, that the principles of planning, organizing, leading and control were being applied to the management of its policy, programs, people, projects and purse for holistic growth. However it was also realized that not all the principles were being applied in some instances at all levels, especially at the congregational level. Generally the applications of management principles to church growth in the GEC at all levels were fairly good.

### **5.1.3 The impact of Application of Management Principles on Church Growth in GEC**

- The impact on church growth in relation to the core values based on the average total ranking in percentage term resulted as Kumasi Presbytery 122 (61% approx.), follow by the Head Office 121 (61% approx.), and the Amakom Parish 94 (47% approx.). Generally the impact level in the GEC on the core values was good.

- Comparatively, the impact on managing the “Five (5) Pillars of Growth” – Policy, programs, people, projects and purse to enhance growth has the following: Based on the average total ranking Kumasi presbytery had 224 (56%), Head Office and 209 (52%) and Amakom had 216 (48%). Comparing the Amakom management leadership ranking to the Amakom Ministries Leadership ranking the result was, management 216 (48%) and ministries 289 (64%). The general impact was fairly good.
- The impact on church growth in the management of the 10% annual numerical growth policy was given as follow: Head office as 2013 (2.7%), 2014 (8.5%), 2015 (9.4%) and 2016 (8.2%) with percentage increase or decrease as (5.8 in 2014), (0.9 in 2015) and (-1.2 in 2016). Kumasi Presbytery had 2013 (-12%), 2014 (7.7%), 2015 (1.4%) and 2016 (201%) with percentage increase or decrease of (-4.3 in 2014), (-6.3 in 2015) and (0.7 in 2016). The Amakom recorded 2013 (14.5%), 2014 (7%), 2015 (1.1%), and 2016 (9.2%) with percentage increase or decrease of (-7.5 in 2014), (-5.9 in 2015) and (8.1 in 2016). Meaning in the past 5years none of the three management level had achieved the 10% percent target. This call for more education, monitoring and evaluation or re-strategizing of this policy.

#### **5.1.4 Identified Gaps and Challenges to be addressed**

- ✓ Lack of trained and skilled leaders. Low attendance of Bible study and waning interest of participation.
- ✓ Lack of volunteers and resources for missions and evangelism. Congregations are focusing more on rivals than evangelism and discipleship.
- ✓ Implementation and dissemination of the core values and 10% growth policy has not gone down very well to the grass root.

- ✓ The “micro-management” from the Head has affected Presbytery and congregation. Hence they need to give them some room to manage them for growth.
- ✓ Many fundraising programs which has affected faithfulness in tithing and offerings and remittance to the head office.
- ✓ Lack of needed resources to do social action programs and projects in the church communities.

## **5.2 CONCLUSION**

After conducting the research, these were the research conclusions.

- ✓ In first place, the GEC has put in place some policies, programs and projects in relation to its vision, mission and core values, and enhance growth. Meanwhile, more education is needed for membership commitment to them.
- ✓ Management principles were being applied to church growth, but some were not well defined, hence the difficulty to track them to ensure growth. (Example is the 10% Numerical growth policy).
- ✓ The impact of the application of management principles on growth was not very good but generally good at the three management levels.
- ✓ Lastly the gaps and challenges identified were indications to motivate leadership at the three levels to become more committed to the application of biblically based management principles to enhance growth. Since the church is not only an organism but also an organization.

## 5.3 RECOMMENDATIONS

5.3.0 Application of management principles and Biblical principles to church growth are keys to having a healthy church that produces a balanced growth. In light of the above findings to the study, the researcher proposes these recommendations.

5.3.1 The GEC should intensify education on its vision, mission and the nine core values to ensure members commitment.

5.3.2 Leadership at all the three levels of management of the church (GEC) should take the gaps and challenges identified seriously and be motivated to address them.

5.3.3 The GEC leadership should conduct a special or specific research to find out the main reason and other reasonable factors that might have contributed to the non-achievement of the 10% Numerical Growth Policy at all the three management levels. According to Orlando Costas, "Churches grow in quantity and quality- that is holistic expansion"<sup>74</sup> And so, not achieving the target can be that too much focus on the quantitative might have affected the qualitative which intend has affected the numerical growth. The two must be well managed for a balance growth.

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<sup>74</sup>Orlando Costas, a Latin American Missionary

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## APPENDICES

### APPENDIX A: COMPARATIVE IMPACT ANALYSIS OF MANAGING THE 10% NUMERICAL GROWTH POLICY ON CHURCH GROWTH

**Table 4.11 A. TOP MANAGEMENT STATISTICS: HEAD OFFICE**

Year	Male	Female	Children	Total	Averagetotal	Percentage increase or decrease
2012	22,068	42,403	38,616	103,087	-	
2013	21,326	39,507	45,013	105,846	2,759 (2.7%) ↑	
2014	24,128	42,358	48,300	114,786	8,940 (8.5%) ↑	5.8% ↑
2015	24,452	46,031	755,048	125,531	10,745 (9.4%) ↑	0.9% ↑
2016	27,470	52,029	56,365	135,864	10,333 (8.2%) ↓	-1.2% ↓
<b>Total</b>	<b>119,444</b>	<b>222,328</b>	<b>243,342</b>	<b>585,144</b>		

Source: Researcher's Field Work 2017

**Table 4.11 B. MIDDLE MANAGEMENT STATISTICS: KUMASI PRESBYTERY**

Year	Male	Female	Children	Total	AverageTotal	Percentage increase or decrease
2012	2,093	3,044	4,382	9,519		
2013	1,790	2,627	3,942	8,359	1,160 (12%) ↓	
2014	1,915	2,813	4,274	9,002	643 (7.7%) ↑	-4.3 ↓
2015	1,944	2,841	4,345	9,130	128 (1.4%) ↑	-6.3 ↓
2016	2,180	3,147	3999	9,326	196 (2.1%) ↑	0.7 ↑
<b>Total</b>	<b>9,922</b>	<b>14,472</b>	<b>20,942</b>	<b>45,336</b>		

Source: Researcher's Field Work 2017

**Table 4.11 C LOWER MANAGEMENT STATISTICS: AMAKOM PARISH**

Year	Male	Female	Children	Total	Averagetotal	Percentage increase or decrease
2012	226	402	315	743	-	
2013	230	412	438	1080	137 (14.5%) ↑	
2014	258	447	451	1156	76 (7%) ↑	-7.5 ↓
2015	301	503	365	1169	13 (1.1%) ↑	-5.9 ↓
2016	332	562	383	1277	108 (9.2%) ↑	8.1 ↑
<b>Total</b>	<b>1347</b>	<b>2326</b>	<b>1952</b>	<b>5625</b>		

Source: Researcher's Field Work, 2017

**APPENDIX B:LETTER OF INTRODUCTION AND INFORMED CONSENT**

**CHRISTIAN SERVICE UNIVERSITY COLLEGE  
DEPARTMENT OF THEOLOGY  
P. O. BOX 3110, KUMASI - GHANA**

**LETTER OF INTRODUCTION AND INFORMED CONSENT  
FOR PARTICIPATION IN ACADEMIC RESEARCH**

**RESEARCH TOPIC:**

APPLICATION OF MANAGEMENT PRINCIPLES TO CHURCH GROWTH –  
A CASE STUDY OF GLOBAL EVANGELICAL CHURCH,  
FOCUS ON AMAKOM PARISH, KUMASI. (DISSERTATION)

**NOTE:**

A DISSERTATION FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS  
IN CHRISTIAN MINISTRY WITH MANAGEMENT

**RESEARCHER:**

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## INTRODUCTION AND INFORMED CONSENT

You are sincerely and respectfully invited to participate in an academic research case study due to your position, experience, and knowledge in the research area: Application of management principles of Church Growth in Global Evangelical church, focus on Amakom Parish, Kumasi.

**PURPOSE OF THE STUDY:** This research effort is purposed to ascertain the importance of the application of management principles to church growth from the perspective of management and church growth scholars (not sacrificing the biblical principles of church management and growth). Since the church is not only an organism but also an organization, the study is being conducted to examine the impact of management principles on church growth policies, programmes, projects in the Global Evangelical Church, and how its purse (finance) and people are managed to the expected church growth.

**THE SCOPE AND FOCUS:** Head Office (Top Management), Accra. The Presbytery Office (Middle Management), Kumasi: The Amakom Parish (Local Management), Kumasi.

**Duration of the Study:** The study which has started already will be conducted over a period of three months and its projected date of completion is 31<sup>st</sup> August, 2017.

The results of the study will be presented for an academic award. It may also be published in an academic journal if agreed by stakeholders. You will be provided with a summary of our findings on request. However, no participants' names will be used in the final publication without his/her consent.

### RESEARCH METHODOLOGY AND METHODS OF DATA COLLECTION

The study is a qualitative research and its research methodological approach is a case study. Methods of collected data: Semi-structured interviews and recorded interviews would be used to obtain data from respondents: (Top management = Synod Committee Executives and directors; Middle Management = Presbytery Management Committee; Local Management = Church Session and Management committees). In addition there will be Focus Group Discussion with Group and Ministries leaders of the GEC, Amakom Parish. The recorded interviews shall be transcribed and together with the semi-structured and those from others sources (e.g. Church documents, reports, presentations, etc) would be analyzed and interpreted and presented as the final work.

**WHAT IS EXPECTED OF YOU:** You are expected to grant the researcher and/or his team access to you, your office and congregation observation and interviews. You are kindly expected to allow us part of your time and intellectual resources, by answering questions in a verbal structured and semi structured interview(s) from researcher. The synopsis (questions) of which will be furnished on or before the interview.

**YOUR RIGHTS:** Your participation in this study is very important. You have the right in the negotiation of date, time, and place of the interview sections. You, as participant and you team of participants, may contact the researcher at any time in order to clarify issues pertaining to this research. The respondent(s) as well as the researcher must each keep a copy of this signed document.

**CONFIDENTIALITY:** Most of the information will be treated as private and confidential. Although much private personal information is not envisaged in the research, efforts are in place

to replace names of people with code names, apart from the management and ministries positions. However those with participants consent shall carry names where necessary. The researcher and his supervisors, examination or academic board may have exclusive, access to the raw data without compromising the rights of participants.

**WRITTEN INFORMED CONSENT**

I (we) hereby confirm that I (we) have been informed about the nature of this research.

I (we) understand that I (we) may have some personal and confidential right regarding my (our) consent and participation in the research.

I (we) have had sufficient opportunity to ask questions.

Respondent(s): \_\_\_\_\_ Date: \_\_\_\_\_

Researcher: \_\_\_\_\_ Date: \_\_\_\_\_

Contact number of the Researcher: 0244428064/0207693355

Email: fufuketsagli@yahoo.com/revffktsagli@gmail.com

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**VERBAL INFORMED CONSENT (ONLY APPLICABLE IF RESPONDENT CANNOT WRITE)**

I, the researcher (team), have read and have explained fully to the respondent(s), named \_\_\_\_\_ and his/her management team (leaders), the letter of introduction. The respondent(s) indicated that he (they) understands issues regarding consent and participation.

Respondent(s): \_\_\_\_\_ Date: \_\_\_\_\_

Researcher: \_\_\_\_\_ Date: \_\_\_\_\_

Researcher Contact(s): 0244428064/0207693355

Email: fufuketsagli@yahoo.com/revffktsagli@gmail.com

## **APPENDIX C: MANAGEMENT INTERVIEW GUIDE**

### **CHRISTIAN SERVICE UNIVERSITY COLLEGE DEPARTMENT OF THEOLOGY P. O. BOX 3110, KUMASI - GHANA**

#### **INTERVIEW GUIDE FOR CHURCH MANAGEMENT**

As part of an ongoing research on the topic: Application of Management Principles to Church Growth – A case study of Global Evangelical Church, Focus on Amakom Parish, Kumasi, we will be pleased to have you respond to the following questions as agreed in the informed consent signed by you with the researcher. As promised when we asked for the consent, your personal detail will be protected. The interview is expected to be carried out in a friendly and sincere manner. Please feel free to speak your mind and /or write on the semi-structured interview sheets.

#### **A. GENERAL INFORMATION**

1. Have you already completed my questionnaire on the application of management principles to growth? (Yes/No)
2. What position do you hold in the GEC?
3. Since when have you hold the current position?
4. Do you belong to the Top manage level, Presbytery management level, congregational management level?
5. What is the average total membership of your level of management?
  - a. Membership of GEC
  - b. Membership of Kumasi Presbytery
  - c. Membership of Amakom Parish

#### **B. APPLICATION OF MANAGEMENT PRINCIPLES TO CHURCH GROWTH**

1. What church growth principles have you put in place to enhance church growth?  
\_\_\_\_\_
2. What management principles are being applied to the growth principle to enhance growth? \_\_\_\_\_
3. What impact has the application of management principles on church growth?  
\_\_\_\_\_

4. What are some of the challenges you have faced in the application of management principle to church growth? \_\_\_\_\_
  5. Is the application of Biblically based management principles to church growth a step in the right direction? (Yes/No) Why? \_\_\_\_\_
- 

**C. APPLICATION OF MANAGEMENT PRINCIPLES TO CHURCH GROWTH**

Question: How would you rank the church’s (GEC, Amakom Parish) application of management principles to church growth to the **nine core values** of the Global Evangelical Church? NB: As indicated below; 1 = 10% and 10 = 100%

Bible Study: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Prayer & Fasting: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Mission – Evangelism

& Discipleship: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Faith: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Holiness: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Tithing & Offering: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Leadership: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Music: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Social Action: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Question: How could the church policies be better management to enhance growth?

Comment: \_\_\_\_\_

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**D. MANAGING POLICIES, PROGRAMMES, PEOPLE, PURSE (FINANCE), PROJECTS (PROPERTIES) TO ENHANCE CHURCH GROWTH.**

Question: How would you ranked the church’s (GEC) application of management principles to church growth at these target areas?

**1. POLICIES MANAGEMENT FOR CHURCH GROWTH**

Planning: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Organizing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Staffing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Leading: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Monitoring: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Question: How could the church policies be better managed to enhance growth?  
Comment: \_\_\_\_\_

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**2. PROGRAMS MANAGEMENT FOR CHURCH GROWTH**

Planning: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Organizing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Staffing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Leading: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Monitoring: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Question: How could the church programs be better managed to enhance growth?  
Comment: \_\_\_\_\_

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**3. MANAGING PEOPLE(MEMBERS/LEADERS) FOR CHURCH GROWTH**

Planning: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Organizing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Staffing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Leading: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Monitoring: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Question: How could the church people be better managed to enhance growth?  
Comment: \_\_\_\_\_

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**4. MANAGING PROJECTS(PROPERTIES) FOR CHURCH GROWTH**

Planning: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Organizing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Staffing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]  
Leading: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]



Monitoring: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Question: How could the church project be better managed to enhance growth?

Comment: \_\_\_\_\_

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### 5. MANAGING PURSE(FINANCE)FOR CHURCH GROWTH

Planning: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Organizing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Staffing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Leading: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Monitoring: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Question: How could the church purse (finance) be better managed to enhance growth?

Comment: \_\_\_\_\_

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General Question: Do you accept the fact that managing church policies, programmes, people, projects, purse (finance) for growth should be taken seriously by all growth minded churches? (Yes/No)

Why? Comment: \_\_\_\_\_

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Nice talking with you

Many thanks

**APPENDIX D: HEAD OFFICE QUESTIONNAIRE**

**CHRISTIAN SERVICE UNIVERSITY COLLEGE  
DEPARTMENT OF THEOLOGY  
P. O. BOX 3110, KUMASI - GHANA**

**RESEARCH INTERVIEW (QUESTIONNAIRE): HEAD OFFICE**

As part of an ongoing research on the topic: Application of Management Principles to Church Growth – A case study of Global Evangelical Church, Focus on Amakom Parish, Kumasi, we will be pleased to have you respond to the following questions as agreed in the informed consent signed by you with the researcher. As promised when we asked for the consent, your personal detail will be protected. The interview is expected to be carried out in a friendly and sincere manner.

Please feel free to speak your mind and /or write on the semi-structured interview sheets.

**A. GENERAL INFORMATION**

1. Date and time of interview: \_\_\_\_\_
2. Respondent(s) Name: \_\_\_\_\_
3. Respondent(s) Code: \_\_\_\_\_
4. Respondent(s) Town/City/Region: \_\_\_\_\_
5. Phone: \_\_\_\_\_ Email: \_\_\_\_\_
6. Position in the GEC: \_\_\_\_\_
7. Highest qualification: \_\_\_\_\_
8. How long is your membership in GEC: \_\_\_\_\_
9. Since when have you hold the current position: \_\_\_\_\_
10. What level of management do you belong [ ]
  - a. Organization Level [] Presbytery Level [] Congregation Level []
  - b. What was its size in the under mentioned years:

	<b>MALE</b>	<b>FEMALE</b>	<b>CHILDREN</b>	<b>TOTAL</b>
2012				
2013				
2014				
2015				
2016				
Total				

**B. Take note of the following in answering the section (b)**

**KEY WORDS OF THE TOPIC OF STUDY**

- i. To answer this part of the interview of questions, the key words or terms in the topic under study have been clearly defined and contextualized for ease usage and understanding.
  - Application is the act of applying means or employment of means to accomplish an end.
  - Management is the process of planning, organizing, staffing, directing or leading, and controlling.
  - Principles are fundamental assumptions or guiding beliefs or values.
  - Management Principles are the essential underlying factors (strategies) that form the foundations of successful management. (Henri Fayol, 1916).
  - Church growth is about having a holistic purpose and planning to realize the church’s vision and mission. These growths occur if the church understands its purpose, plan and pursue it.
- ii. **FOCUS:** The Global Evangelical church has crafted its vision, mission and Nine core values: 1. Bible study, 2. Prayer and fasting, 3. Missions-Evangelism and Discipleship, 4. Faith, 5. Holiness, 6. Tithing and offertory, 7. Leadership, 8. Music and 9. Social actions. There is the need to investigate and to find out how management principles are being applied to these values to achieve the expected growth. Especially core value No. 1, No. 3, No. 6, No. 7 and No. 9.
- iii. **INTERVIEW QUESTIONS:**
  1. What major church growth policies, programmes, projects have been put in place in regard to these core values?

1.1 Bible Study (Core Value 1):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

1.2 Missions – Evangelism and Discipleship (Core Value 3):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

1.3 Tithing and offertory (Core Value 6):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

1.4 Leadership (Core Value 7):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

1.5 Social Action (Core Value 9):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. What management principles are being applied to these five (5) core values to enhance the expected growth?

2.1 Bible Studies (Core Value 1):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2.2 Missions – Evangelism and Discipleship (Core Value 3):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2.3 Tithing and Offertory (Core Value 6):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2.4 Leadership (Core Value 7):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2.5 Social Action (Core Value 9):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**3. What impact has the application of management principles to the core values on church growth?**

3.1 Bible Studies (Core Value 1)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
1	2	3	4	5

3.2 Mission – Evangelism and Discipleship (Core Value 3)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
1	2	3	4	5

3.3 Tithing and Offertory (Core Value 6)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
1	2	3	4	5

3.4 Leadership (Core Value 7)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
1	2	3	4	5

3.5 Social Action (Core Value 9)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
1	2	3	4	5

4. Are there identified gaps and challenges that must be addressed? (I.e. taking the impact levels of the core values into consideration).

4.1 Bible Study (Core Value 1)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4.2 Mission(s) – Evangelism and Discipleship (Core Value 3)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4.3 Tithing and Offertory (Core Value 6)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4.4 Leadership (Core Value 7)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4.5 Social Action (Core Value 9)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**C. NUMERICAL GROWTH POLICY OF THE CHURCH (GEC)**

**I. Organization Level:GEC Head Office**

Since 2010 the church has set a minimum numerical growth target of 10% per annum targeted at all levels of the church (National, Presbytery, and local or congregational (Levels). However this had never materialized. The 2014 survey gave the indication that the national figure was the highest of 9.2%. This even fell below the expected minimum growth of 10% per annum.

**Question:**In your view how can application of management principles to the already available missions and evangelism and discipleship policies, programmes and strategies help to address this challenge and make it possible to hit the 10% minimum growth target by year 2020?

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**II. All Management Levels:** National [ ] Presbytery [ ] Congregational [ ] (Please tick your level before you answer?)

Every member of the Global Evangelical Church including all the management level(Synod Committee Members, the Synod Committee Executive, the Presbytery Executive committees, the Districts/Congregational session) has the responsibility to contribute to the achievements of the 10% per annum minimum target. But the mandate is given to the missions and Evangelism Directorate and its committees to make sure this and the core value number three (3) is achieved.

**Question:** what major management principles would you suggest to the Mission and Evangelism Directorate and its department/committees, as needed to be applied to already available policies, programmes, strategies to help address the numerical growth challenge of the GEC?

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**APPRECIATION:** Many thanks and may God richly bless you for your time and energy, experience and knowledge which you have painstakingly and sincerely put into this research effort. The faithful God would reward your faithfulness and contributions that would intend enhance the growth of His Church. Remain blessed.

Signature of Respondent: \_\_\_\_\_ Signature of Interviewer (Researcher): \_\_\_\_\_



**APPENDIX E: KUMASI PRESBYTERY QUESTIONNAIRE**

**CHRISTIAN SERVICE UNIVERSITY COLLEGE  
DEPARTMENT OF THEOLOGY  
P. O. BOX 3110, KUMASI - GHANA**

**RESEARCH INTERVIEW (QUESTIONNAIRE): KUMASI PRESBYTERY**

As part of an ongoing research on the topic: Application of Management Principles to Church Growth – A case study of Global Evangelical Church, Focus on Amakom Parish, Kumasi, we will be pleased to have you respond to the following questions as agreed in the informed consent signed by you with the researcher. As promised when we asked for the consent, your personal detail will be protected. The interview is expected to be carried out in a friendly and sincere manner.

Please feel free to speak your mind and /or write on the semi-structured interview sheets.

**D. GENERAL INFORMATION**

11. Date and time of interview: \_\_\_\_\_
12. Respondent(s) Name: \_\_\_\_\_
13. Respondent(s) Code: \_\_\_\_\_
14. Respondent(s) Town/City/Region: \_\_\_\_\_
15. Phone: \_\_\_\_\_ Email: \_\_\_\_\_
16. Position in the GEC: \_\_\_\_\_
17. Highest qualification: \_\_\_\_\_
18. How long is your membership in GEC: \_\_\_\_\_
19. Since when have you hold the current position: \_\_\_\_\_
20. What level of management do you belong [ ]
  - c. Organization Level [ ] Presbytery Level [ ] Congregation Level [ ]

d. What was its size in the under mentioned years:

	<b>MALE</b>	<b>FEMALE</b>	<b>CHILDREN</b>	<b>TOTAL</b>
2012				
2013				
2014				
2015				
2016				
Total				

**E. Take note of the following in answering the section (b)**

**KEY WORDS OF THE TOPIC OF STUDY**

- iv. To answer this part of the interview of questions, the key words or terms in the topic under study have been clearly defined and contextualized for ease usage and understanding.
- Application is the act of applying means or employment of means to accomplish an end.
  - Management is the process of planning, organizing, staffing, directing or leading, and controlling.
  - Principles are fundamental assumptions or guiding beliefs or values.
  - Management Principles are the essential underlying factors (strategies) that form the foundations of successful management. (Henri Fayol, 1916).
  - Church growth is about having a holistic purpose and planning to realize the church’s vision and mission. These growths occur if the church understands its purpose, plan and pursue it.
- v. **FOCUS:** The Global Evangelical church has crafted its vision, mission and Nine core values: 1. Bible study, 2. Prayer and fasting, 3. Missions-Evangelism and Discipleship, 4. Faith, 5. Holiness, 6. Tithing and offertory, 7. Leadership, 8. Music and 9. Social actions. There is the need to investigate and to find out how management principles are being applied to these values to achieve the expected growth. Especially core value No. 1, No. 3, No. 6, No. 7 and No. 9.
- vi. **INTERVIEW QUESTIONS:**
- 5.** What major church growth policies, programmes, projects have been put in place in regard to these core values?

5.1 Bible Study (Core Value 1):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5.2 Missions – Evangelism and Discipleship (Core Value 3):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5.3 Tithing and offertory (Core Value 6):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5.4 Leadership (Core Value 7):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5.5 Social Action (Core Value 9):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. What management principles are being applied to these five (5) core values to enhance the expected growth?

6.1 Bible Studies (Core Value 1):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6.2 Missions – Evangelism and Discipleship (Core Value 3):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6.3 Tithing and Offertory (Core Value 6):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6.4 Leadership (Core Value 7):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6.5 Social Action (Core Value 9):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

7. What impact has the application of management principles to the core values on church growth?

7.1 Bible Studies (Core Value 1)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
1	2	3	4	5

3.2 Mission – Evangelism and Discipleship (Core Value 3)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
2	2	3	4	5

3.3 Tithing and Offertory (Core Value 6)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
2	2	3	4	5

3.4 Leadership (Core Value 7)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
2	2	3	4	5

3.5 Social Action (Core Value 9)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
1	2	3	4	5

8. Are there identified gaps and challenges that must be addressed? (I.e. taking the impact levels of the core values into consideration).

8.1 Bible Study (Core Value 1)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8.2 Mission(s) – Evangelism and Discipleship (Core Value 3)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8.3 Tithing and Offertory (Core Value 6)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8.4 Leadership (Core Value 7)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8.5 Social Action (Core Value 9)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**F. NUMERICAL GROWTH POLICY OF THE CHURCH (GEC)**

**III. Presbytery Level: GEC Kumasi Presbytery**

The 2014 church survey report revealed that the Kumasi Presbytery had never hit the expected minimum growth target of 10%. However it had experienced consistent growth but the increase level indicated a slowing down of growth.

**Question:** What management principles do you think are needed to be applied to the already available Evangelism policies, programmes, strategies to help address this challenge and enable the Kumasi Presbytery hit the expected minimum growth of 10% per annum by the year 2020?

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**IV. All Management Levels:** National [ ] Presbytery [ ] Congregational [ ] (Please tick your level before you answer?)

Every member of the Global Evangelical Church including all the management level(Synod Committee Members, the Synod Committee Executive, the Presbytery Executive committees, the Districts/Congregational session) has the responsibility to contribute to the achievements of the 10% per annum minimum target. But the mandate is given to the missions and Evangelism Directorate and its committees to make sure this and the core value number three (3) is achieved.

**Question:** what major management principles would you suggest to the Mission and Evangelism Directorate and its department/committees, as needed to be applied to already available policies, programmes, strategies to help address the numerical growth challenge of the GEC?

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**APPRECIATION:** Many thanks and may God richly bless you for your time and energy, experience and knowledge which you have painstakingly and sincerely put into this research effort. The faithful God would reward your faithfulness and contributions that would intend enhance the growth of His Church. Remain blessed.

Signature of Respondent: \_\_\_\_\_

Signature of Interviewer (Researcher): \_\_\_\_\_

**APPENDIX F: AMAKOM PARISH QUESTIONNAIRE**

**CHRISTIAN SERVICE UNIVERSITY COLLEGE  
DEPARTMENT OF THEOLOGY  
P. O. BOX 3110, KUMASI - GHANA**

**RESEARCH INTERVIEW (QUESTIONNAIRE): AMAKOM PARISH**

As part of an ongoing research on the topic: Application of Management Principles to Church Growth – A case study of Global Evangelical Church, Focus on Amakom Parish, Kumasi, we will be pleased to have you respond to the following questions as agreed in the informed consent signed by you with the researcher. As promised when we asked for the consent, your personal detail will be protected. The interview is expected to be carried out in a friendly and sincere manner.

Please feel free to speak your mind and /or write on the semi-structured interview sheets.

**G. GENERAL INFORMATION**

21. Date and time of interview: \_\_\_\_\_
22. Respondent(s) Name: \_\_\_\_\_
23. Respondent(s) Code: \_\_\_\_\_
24. Respondent(s) Town/City/Region: \_\_\_\_\_
25. Phone: \_\_\_\_\_ Email: \_\_\_\_\_
26. Position in the GEC: \_\_\_\_\_
27. Highest qualification: \_\_\_\_\_
28. How long is your membership in GEC: \_\_\_\_\_
29. Since when have you hold the current position: \_\_\_\_\_
30. What level of management do you belong [ ]
  - e. Organization Level [] Presbytery Level [] Congregation Level []
  - f. What was its size in the under mentioned years:



	<b>MALE</b>	<b>FEMALE</b>	<b>CHILDREN</b>	<b>TOTAL</b>
2012				
2013				
2014				
2015				
2016				
Total				

**H. Take note of the following in answering the section (b)**

**KEY WORDS OF THE TOPIC OF STUDY**

vii. To answer this part of the interview of questions, the key words or terms in the topic under study have been clearly defined and contextualized for ease usage and understanding.

- Application is the act of applying means or employment of means to accomplish an end.
- Management is the process of planning, organizing, staffing, directing or leading, and controlling.
- Principles are fundamental assumptions or guiding beliefs or values.
- Management Principles are the essential underlying factors (strategies) that form the foundations of successful management. (Henri Fayol, 1916).
- Church growth is about having a holistic purpose and planning to realize the church’s vision and mission. These growths occur if the church understands its purpose, plan and pursue it.

viii. **FOCUS:** The Global Evangelical church has crafted its vision, mission and Nine core values: 1. Bible study, 2. Prayer and fasting, 3. Missions-Evangelism and Discipleship, 4. Faith, 5. Holiness, 6. Tithing and offertory, 7. Leadership, 8. Music and 9. Social actions. There is the need to investigate and to find out how management principles are being applied to these values to achieve the expected growth. Especially core value No. 1, No. 3, No. 6, No. 7 and No. 9.

ix. **INTERVIEW QUESTIONS:**

9. What major church growth policies, programmes, projects have been put in place in regard to these core values?

9.1 Bible Study (Core Value 1):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9.2 Missions – Evangelism and Discipleship (Core Value 3):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9.3 Tithing and offertory (Core Value 6):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9.4 Leadership (Core Value 7):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9.5 Social Action (Core Value 9):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**10.** What management principles are being applied to these five (5) core values to enhance the expected growth?

10.1 Bible Studies (Core Value 1):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

10.2 Missions – Evangelism and Discipleship (Core Value 3):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

10.3 Tithing and Offertory (Core Value 6):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

10.4 Leadership (Core Value 7):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

10.5 Social Action (Core Value 9):

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**11. What impact has the application of management principles to the core values on church growth?**

11.1 Bible Studies (Core Value 1)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
1	2	3	4	5

3.2 Mission – Evangelism and Discipleship (Core Value 3)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
3	2	3	4	5

3.3 Tithing and Offertory (Core Value 6)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
3	2	3	4	5

3.4 Leadership (Core Value 7)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
3	2	3	4	5

3.5 Social Action (Core Value 9)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Tick accordingly**

Impact: <u>Poor</u>	<u>Fair</u>	<u>Good</u>	<u>Very Good</u>	<u>Excellent</u>
1	2	3	4	5

**12.** Are there identified gaps and challenges that must be addressed? (I.e. taking the impact levels of the core values into consideration).

12.1 Bible Study (Core Value 1)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

12.2 Mission(s) – Evangelism and Discipleship (Core Value 3)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

12.3 Tithing and Offertory (Core Value 6)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

12.4 Leadership (Core Value 7)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

12.5 Social Action (Core Value 9)

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**I. NUMERICAL GROWTH POLICY OF THE CHURCH (GEC)**

**V. Congregational level: GEC Amakom, Kumasi**

The 2014 church survey report revealed that the Amakom Congregation experienced in consistence growth from 2012 to 2014. And that like the national and Presbyterians, and other congregations; the Amakom congregation had not meet the expected minimum growth target of 10% per annum.

**Question:** In your view what management principles do you think are needed to be applied to the already available Evangelism principles, programmes, strategies to help address this challenge and enable the Amakom Parish or Congregation to hit the expected minimum growth of 10% per annum?

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**VI. All Management Levels:** National [ ] Presbytery [ ] Congregational [ ] (Please tick your level before you answer?)

Every member of the Global Evangelical Church including all the management level(Synod Committee Members, the Synod Committee Executive, the Presbytery Executive committees, the Districts/Congregational session) has the responsibility to contribute to the achievements of the 10% per annum minimum target. But the mandate is given to the missions and Evangelism Directorate and its committees to make sure this and the core value number three (3) is achieved.

**Question:** what major management principles would you suggest to the Mission and Evangelism Directorate and its department/committees, as needed to be applied to already available policies, programmes, strategies to help address the numerical growth challenge of the GEC?

**Comment(s):** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**APPRECIATION:** Many thanks and may God richly bless you for your time and energy, experience and knowledge which you have painstakingly and sincerely put into this research effort. The faithful God would reward your faithfulness and contributions that would intend enhance the growth of His Church. Remain blessed.

Signature of Respondent: \_\_\_\_\_

Signature of Interviewer (Researcher): \_\_\_\_\_

**APPENDIX G: FOCUS GROUP QUESTIONNAIRE**

**CHRISTIAN SERVICE UNIVERSITY COLLEGE  
DEPARTMENT OF THEOLOGY  
P. O. BOX 3110, KUMASI - GHANA**

**QUESTIONNAIRE FOR FOCUS GROUP DISCUSSION**

**AMAKOM PARISH**

As part of an ongoing research on the topic: Application of Management Principles to Church Growth – A case study of Global Evangelical Church, Focus on Amakom Parish, Kumasi, we will be pleased to have you respond to the following questions as agreed in the informed consent signed by you with the researcher. As promised when we asked for the consent, your personal detail will be protected. The interview is expected to be carried out in a friendly and sincere manner. Please feel free to speak your mind and /or write on the semi-structured interview sheets.

**E. GENERAL INFORMATION**

6. Have you already completed my questionnaire on the application of management principles to growth? (Yes/No)
7. What position do you hold in the group/ministry? .....
8. Since when have you hold the current position? .....
9. Which group/ministry do you belong in the Amakom Parish? .....
10. What is the average total membership of your group/ ministry?
  - d. How many female in the group? .....
  - e. How many male in the group? .....
  - f. How many people in the executive position? .....

**F. APPLICATION OF MANAGEMENT PRINCIPLES TO CHURCH GROWTH**

Question: How would you rank the church's (GEC,Amakom Parish) application of management principles to church growth to the **nine core values** of the Global Evangelical Church? NB: As indicated below; 1 = 10% and 10 = 100%

Bible Study: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Prayer & Fasting: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Mission – Evangelism  
& Discipleship: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Faith: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Holiness: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Tithing & Offering: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Leadership: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Music: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Social Action: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Question: How could the church policies be better managed to enhance growth?

Comment: \_\_\_\_\_

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**G. MANAGING POLICIES, PROGRAMMES, PEOPLE, PURSE (FINANCE), PROJECTS (PROPERTIES) TO ENHANCE CHURCH GROWTH.**

Question: How would you rank the church’s (GEC) application of management principles to church growth at these target areas?

**6. POLICIES MANAGEMENT FOR CHURCH GROWTH**

Planning: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Organizing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Staffing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Leading: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Monitoring: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Question: How could the church policies be better managed to enhance growth?

Comment: \_\_\_\_\_

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**7. PROGRAMS MANAGEMENT FOR CHURCH GROWTH**

Planning: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Organizing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Staffing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Leading: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Monitoring: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]



Question: How could the church programs be better managed to enhance growth?

Comment: \_\_\_\_\_

\_\_\_\_\_

**8. MANAGING PEOPLE(MEMBERS/LEADERS) FOR CHURCH GROWTH**

Planning: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Organizing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Staffing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Leading: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Monitoring: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Question: How could the church people be better managed to enhance growth?

Comment: \_\_\_\_\_

\_\_\_\_\_

**9. MANAGING PROJECTS(PROPERTIES) FOR CHURCH GROWTH**

Planning: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Organizing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Staffing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Leading: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Monitoring: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Question: How could the church project be better managed to enhance growth?

Comment: \_\_\_\_\_

\_\_\_\_\_

**10. MANAGING PURSE(FINANCE)FOR CHURCH GROWTH**

Planning: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Organizing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Staffing: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Leading: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Monitoring: 1 [ ] 2 [ ] 3 [ ] 4 [ ] 5 [ ] 6 [ ] 7 [ ] 8 [ ] 9 [ ] 10 [ ]

Question: How could the church purse (finance) be better managed to enhance growth?

Comment: \_\_\_\_\_

\_\_\_\_\_

General Question: Do you accept the fact that managing church policies, programmes, people, projects, purse (finance) for growth should be taken seriously by all growth minded churches? (Yes/No)

Why? Comment: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

#### H. SIGNS OF GROWTH IN YOUR CHURCH (GEC, AMAKOM PARISH)

(This congregational questionnaire is designed to raise awareness of the Ten Signs of Growth in a church. Adopted from *How Do Churches Grow?* Dr. Roy Pointer. 1984:216-219. Appendix 4.)

INSTRUCTIONS: Each question has a box beside it that should be filled in with a number 1 to 5 selected from the following scale:

1	2	3	4	5
---	---	---	---	---

Negative                      Positive

If the answer to a question is very positive then the maximum score of 5 can be registered, the lower numbers are given accordingly. There are 30 questions, so the highest score is 150.

#### GROWTH IN OUR CHURCH

##### Sign 1. Constant Prayer

1. Our church has well-attended prayer meetings, either in homes or at the church, every week.                      [   ]
2. Individual and personal prayer is encouraged and topics for prayer are regularly given to church members.                      [   ]
3. Prayer for our community and world needs features prominently in the life of our church.                      [   ]

##### Sign 2. Respect for Biblical Authority

4. When questions arise in our church about the Christian life or our Church activities we turn to the Bible for guidance.                      [   ]
5. The preaching and teaching in our church is based on the Bible and related to life today.                      [   ]
6. The Bible constantly challenges our church about the way we behave and what we believe.                      [   ]

### **Sign 3. Effective Leadership**

7. Our minister/pastor/priest is a person with vision for growth and always reminds us of the need to reach out to others. [ ]
8. The leaders in our church are caring and loving and are helpful in times of troubles [ ]
9. Our leaders know where they are going and get things done. [ ]

### **Sign 4. Mobilized Membership**

10. Every member of our church is encouraged to discover and use their gifts and talents [ ]
11. Our church recognizes the great variety of spiritual gifts, some extraordinary and others not, and we are willing to recognize and accept each other's gifts. [ ]
12. We accept the truth that all members have something to contribute to build up the body of Christ and are trying to put it into practice [ ]

### **Sign 5. Eventful Worship**

13. Our worship services are always helpful and uplifting times. [ ]
14. Everybody sings enthusiastically and appears joyful during our worship. [ ]
15. Someone who had never been to church before would understand what to do and what was being sung or said in our worship. [ ]

### **Sign 6. Continuous Evangelism**

16. Most of our church members love Jesus Christ so much they cannot help talking about him to their relatives, friends and neighbors. [ ]
17. Our church has an all year round evangelistic programme of visitation, missions, guest services, etc. [ ]
18. New converts are regularly welcomed into our church and receives basic Christian instruction in special classes or groups. [ ]

### **Sign 7. Community Life**

19. Our church is known for its warm, friendly and caring fellowship. [ ]
20. People easily feel 'at home' in our church. [ ]
21. Church members mix freely and regularly get together on other occasions than Sunday services. [ ]

**Sign 8. Compassionate Service**

- 22. We are always looking for practical ways to show God’s love in our community.  
[ ]
- 23. A number of people now come to our church because of the practical help and care we showed them in the past. [ ]
- 24. We have a number of caring and helpful activities on our premises that are open to all and in which church members are active.

**Sign 9. Openness to Change**

- 25. There are many changes in our church in the past few years and they have been accepted without bad feelings and divisions. [ ]
- 26. We have seen many changes in our church in the past few years and they have been accepted without bad feelings and divisions. [ ]
- 27. Our church is willing to change the way we do things if it will help outsiders come to know Jesus Christ. [ ]

**Sign 10. Released Resources**

- 28. People in our church generously give their time as well as their money for God’s work. [ ]
- 29. At least 10% of our church’s income is given to missions at home and overseas. [ ]
- 30. The financial giving in our church has more than kept pace with inflation [ ]

Nice talking with you

Many thanks