

**SPIRIT AND MISSION: THE CHURCH OF PENTECOST AS A GROWING
AFRICAN PENTECOSTAL DENOMINATION**

by

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The opinions expressed in this thesis do not necessarily reflect the views of the

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DECLARATION

I hereby acknowledge that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

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Amos Jimmy Markin

[Date]

LIST OF ABBREVIATIONS

ACF	African Christian Fellowship
ACG	Apostolic Church Ghana
ADB	African Development Bank
AFAM	Associations of Evangelicals in Africa and Madagascar
AIC	African Independent Church/African Instituted Church /African Initiated Church
CAC	Christ Apostolic Church
CM	Charismatic Movement
CoP	Church of Pentecost
CP	Classical Pentecostals
EFK	Evangelical Fellowship of Kenya
ELICOP	Elim Church of Pentecost
FAD	Finance and Administrative Director
GCOWE	Global Congress on World Evangelisation
GEC	Ghana Evangelism Committee
GHAFES	Ghana Fellowship of EvangelicalStudents
GPC	Ghana Pentecostal Council
GPCC	Ghana Pentecostal and Charismatic Council
ICCC	International Christian Chamber of Commerce
IMD	International Missions Director

IFES	International Fellowship of Evangelical Students
ITI-PENSA	Inter-Tertiary Institution PENSA
KNUST	Kwame Nkrumah University of Science and Technology
LIC	Legon Interdenominational Church
LPU	Legon Pentecostal Union
NRTVMC	National Radio and Television Ministry Committee
NGO	Non-Governmental Organisation
PAUKE	Pentecost Association of UK and Eire
PEMEF	Pentecost Men's Fellowship
PEMEM	Pentecost Men's Ministry
PENCO	Pentecost Co-operative Mutual Support & Social Services Society
PENSA	Pentecost Students and Associates
PENTSOS	Pentecost Social Services
PENTWAS	Pentecost Welfare Association
PENTYEM	Pentecost Youth and Evangelism Movement
PIWC	Pentecost International Worship Centre
RCC	Regional Consultative Council
RF	Reverse Flow
RM	Reverse Mission
SATS	South African Theological Seminary

SC	Spiritual Church
SU	Scriptur Union
UNDP	United Nations Development Programme
UNIFIL	United Nations Interim Force in Lebanon

SUMMARY

There is an acknowledgement in the 21st century of Pentecostalism's phenomenal growth and influence which has affected global Christian outreach and missions. African Pentecostalism, as part of global Pentecostalism is envisaged to have played an important role in this observation. The main focus of this thesis is that the experience and transformative factor of the Holy Spirit in the life of the individual adherents and the corporate church is the major factor among other religious, missiological and theological factors promoting this growth.

This thesis has engaged a historical-theological analysis of the growth and missions of the Church of Pentecost, an African independent indigenous denomination, as a local version of African Pentecostalism to generate and discuss the factors which promote this growth. This has been done through using a qualitative research method such as interviews and reliable literary works.

The research has shown that in the CoP particularly, the religious factors accounting for its global growth include its: Functional Ministries, Church Governance, Administration and Finance; Pneumatic Phenomena (Holy Spirit Baptism, Signs and Wonders and Prayer Camps), Indigenous Leadership, Manpower and human resource development, Training and Education, Social Services, Print and Electronic Media, Estates and Ecumenism. The CoP's major strength and focus for growth has been on "conversional" growth through soul winning evangelization. The success of the CoP's international missions can be attributed partly to the conscientious supervisory role of the International Missions Director in terms of pastoral care, effective administrative and monetary. The pattern of CoP's missions abroad is observed to go beyond "chaplaincy" and an intention for "reverse mission". The trend suggests a deliberate intention for foreign mission. The CoP uses its presence in the Northern hemispheric locations as a platform to launch missions in other locations in the global divide. Theologically, the CoP bound up the experience and theology of the Spirit, with other Christological teachings expressed in its tenets of beliefs, practices and other characteristic ethos expressed as its spirituality to promote her growth. This thesis has drawn attention that in this era, Pentecostalism, such as is practiced by the CoP, is moving beyond translating the message into transmitting the Spirit in its global missionary endeavors.

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Chapter One

Introduction

Pentecostalism, Mission and Christianity in Ghana

1.1 Background of the Study

This study is part of an effort to unravel the innovations, challenges, and achievements of Pentecostalism and its global Christian missions since the twentieth century, particularly from the perspective of African Pentecostalism. It undertakes a historical-theological analysis of a particular African Classical Pentecostal denomination – The Church of Pentecost (the “CoP”), headquartered in Ghana. The CoP, though originally part of an African indigenous initiative takes its historical roots from the British Apostolic Church, in Bradford, England. It was established through the collaborative endeavours between an Irish missionary, James McKeown and his African counterpart Peter Newman Anim. Since its inception, the CoP has grown into a vibrant, independent indigenous Classical Pentecostal denomination with a strong missionary orientation. It has emerged as the largest Protestant church in Ghana, and has many recognisable assemblies all over the world including Britain, where its roots were formed.¹

1.1.1 Pentecostalism and Global Christianity

Pentecostalism has been acknowledged by current studies and research as the most influential and fastest-growing form of Christianity, spearheading the global Christian mission outreach and the changing character of Christianity in the twenty-first century.² Allan Anderson acknowledged it as the fastest-growing religious movement in the world today.³ In regard to this observation, Anderson argues that the significance and effects of Pentecostalism on

¹Ghana Evangelism Committee (GEC): *Survey of Churches in Ghana*, 1989, 1991, 2010

²Allan Heaton Anderson, *To The Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (New York: Oxford University Press, 2013), 1, Dana L. Robert, “Shifting Southward: Global Christianity Since 1945”, in *International Bulletin of Missionary Research*, Vol. 24 ,(2000), No 2

³Anderson, *To the Ends of the Earth*, 1

global Christian mission enterprise, now and the future, cannot be underestimated.⁴ He asserts that even if its massive growth figures, a fact accepted by all informed observers, are overlooked, no observer of Christianity can deny the significance of Pentecostalism in today's religious landscape.⁵ He further states that the premise for understanding the primary motivation of Pentecostalism for global church expansion throughout the twentieth century is that, it is a missionary movement.⁶ He wrote that, "The many varieties of Pentecostalism have contributed to the reshaping of the nature of global religion itself, with enormous implications."⁷

Harvey Cox has also written on the growth of Pentecostalism worldwide in the publication *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the twenty-first century*.⁸ Cox, in an earlier publication, *The Secular City* had tried to work out a theology for the "post-religious" age in which some theologians and sociologists had predicted the extinction or waning of religion and the "death of God" due to the rise of secularism.⁹ In his later encounter with Pentecostalism in the twentieth century, of which he wrote in 1995, the sheer enormity of its numbers made him concede that "it is by far the largest non-Catholic grouping, accounting for one in every four Christians. It is also the fastest-growing Christian movement on earth, increasing more rapidly than either militant Islam or the Christian fundamentalist sects with which it is sometimes confused."¹⁰

Since the beginning of this century, Pentecostalism has attracted massive academic and scholarly attention. It was Walter J. Hollenweger who first drew the world's attention to the development and potential of modern Pentecostalism. He suggested that the astronomical growth of the Pentecostal movement from its inception to date is unique in church history and that should warrant academic research and investigation. Hollenweger, in his other publication, *Pentecostalism: Origins and Developments Worldwide*, stated: "The stupendous

⁴Anderson, *To The Ends of the Earth*, 2

⁵Anderson, *To the Ends of the Earth*, 2

⁶Anderson, *To the Ends of the Earth*, 2

⁷Anderson, *To the Ends of the Earth*, 3

⁸Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first century* (Reading: Addison-Wesley Publishing Company, 1995)

⁹Harvey Cox, foreword to *Pentecostal After a Century: Global Perspectives on a Movement in Transition* eds. Allan H. Anderson and Walter J. Hollenweger (UK: Sheffield Academic Press, 1999), 8

¹⁰Cox, *Fire from Heaven*, 14-15

growth of Pentecostalism/Charismatic/Independentism from zero to almost 500 million in less than a century is a growth which is unique in church history, not excluding the early centuries of the church.”¹¹ One database, projects that numerical figures currently are up to a quarter of the world’s Christian population standing at 614, 000,000 adherents in 2010.¹²

Pentecostalism is not only acknowledged as a global movement, but has emerged as a Third World or non-Western phenomenon.¹³ Significantly, its rise has occurred concurrently with the massive growth of Christianity in Africa. Theologians and scholars of religion agree that this century has seen a tremendous shift of the centre of gravity of Christianity from its previous heartlands in the northern continents to the south.¹⁴ This shift had been rightly predicted by Andrew F. Walls, Kwame Bediako, and David Barrett.¹⁵ The Christian church is now vibrant in southern locations such as East Asia, Latin America and Africa. For instance, Barrett has predicted since the 1970s, the permanent transformation of Christianity into a non-Western religion based on its tremendous numerical surge. His annual statistics in his *World Christian Encyclopaedia* reads as follows:

Since 1900 Christianity has become massively accepted as the religion of the developing countries in the so called third world, particularly in Africa. In Africa, Christians have mushroomed from nine million nine hundred thousand (9.9 million) in 1900 (0.6 % of the world’s population then of 1, 619, 886, 760) to two hundred and three million (203 million) in 1980 (4.7% of 4,373,917, 535 world population) and three hundred and ninety-three million (393 million) by 2000 (19.5% of 6, 259, 642, 000 world population). The net increase of Christians on the African continent as at 2000 is six million (6 million) new Christians a year (16,400 a day).¹⁶

Walls then, based on Barrett’s analysis, drew attention to its implication by suggesting that what happens within the African churches in this generation will determine the whole shape of church history for centuries.¹⁷ True to their observations and analyses (Walls and others),

¹¹Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, (Peabody, MA: Hendrickson Publishers Inc., 1997), 1

¹²David B. Barrett & Peter F. Crossing, “Christianity 2010: A View from the New Atlas of Global Christianity,” *International Bulletin of Missionary Research* 34:1 (2010), 29 -36

¹³Anderson, *To the Ends of the Earth*, 1

¹⁴Jehu J. Hanciles, *Beyond Christendom: Globalization, African Migration and the Transformation of the West*, (Maryknoll: Orbis Books, 2008), 3

¹⁵See Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith*, (Maryknoll; Orbis Books, 1996), 68-75; Andrew F. Walls, *The Cross-cultural Process in Christian History*, (New York: Orbis Books, 2002), 31-34,47, Kwame Bediako, *Christianity in Africa: The Renewal of a Non-Western Religion*, (Maryknoll: Orbis Books, 1995), 158, David Barrett, “AD 2000: 350 Million Christians in Africa”, *International Review of Mission*, 59 (1970), 39 -54

¹⁶D. B. Barrett, G.T. Kurian and T.M. Johnson eds., *World Christian Encyclopaedia: A Comparative Survey of Churches and Religious in the Modern World* (New York: Oxford University Press, 2000), 25

¹⁷Walls, *The Missionary Movement*, xviii

at the onset of the twenty-first century, it is no longer an argument for religious phenomenologists to accept that Christianity has become a non-Western religion.

The development of African Christianity as part of this southward global shift and transformation has been very profound in this century. The current ongoing argument in this direction is that, Pentecostalism is the most concrete evidence accounting for the southward shift of the centre of gravity of world Christianity since the middle of the twentieth century, especially in Africa.¹⁸ The growth and transformation of African Christianity in this century has almost entirely been ascribed to the impact and influence of Pentecostalism.¹⁹ The historical growth of the Christian church in Ghana points towards the same direction. Pentecostalism, including that practiced by the CoP is argued to be the dominant Christian form influencing the growth of Ghanaian Christianity today.

1.1.2 Brief historical trajectory of the Growth of Christianity in Ghana

Christianity has emerged in Ghana, beginning from the early Twentieth Century in five noticeable streams, but distinguished in four church forms: the first stream as a revivalist movement preceding the emerging of African Christian initiatives, secondly, Independent Indigenous Spiritual movements or churches, thirdly, different Pentecostal denominational church forms, fourthly, as renewal movements injecting vibrancy into the older Historic or Mainline denominations and fifthly, as recently proliferating Charismatic church forms and other para-church movements across the country.²⁰ The extent of Pentecostal growth and influence since its emergence compared to that of the other church forms is phenomenal. This can be demonstrated by examining the historical trajectory of Christianity in Ghana.

The history of Christian mission and church planting in Ghana is traced from four significant church streams. These, considered in the order of year of emergence are Roman Catholic

¹⁸J. Kwabena Asamoah-Gyadu, "Pentecostalism and the Missiological Significance of Religious Experience: The Case of Ghana's 'Church of Pentecost' ", *Trinity Journal of Church and Theology* Vol. xii July/ December Nos 1&2, (2002), 30

¹⁹J. Kwabena Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations from African Context*, (UK: Regnum Books International, 2013), 2

²⁰See Cephas N. Omenyo, *Pentecost Outside Pentecostalism: A study of the Developments of Charismatic Renewal in the Mainline Churches in Ghana*; (Zoetermeer, The Netherlands: Boekencentrum Publishing House, 2006) and Asamoah-Gyadu J. Kwabena, *African Charismatics*

mission, Protestant mission enterprise, Independent African churches, and Pentecostal and Charismatic church form.

1.1.2.1 Roman Catholic Mission

Christian missionary activity in the Gold Coast (Ghana) dates back to the Fifteenth Century through Roman Catholic Mission.²¹ Their first attempt at church planting did not come to fruition.²² The second attempt at evangelization and church planting in Ghana which is considered more fruitful in terms of meaning fully ‘disciple-converts’, was in the nineteenth century.²³ After forty years of restarting the missions work in Ghana, the church statistically recorded thirty-five thousand baptisms, twenty-five thousand catechumens, ten Parishes, 364 out stations, 301 chapels, twenty-two priests, thirteen sisters, and eighty-five schools with 4,734 boys and girls on roll.²⁴ This was when the population of Ghana was 2.3 million.

1.1.2.2 Protestant Missionary Enterprise

The modern phase of Christian missionary enterprise into sub-Saharan African commenced in earnest from the second half of the Eighteenth Century, and continued through much of the Nineteenth and Twentieth Centuries.²⁵ In Ghana, this era marked the emergence of European Protestant missionary societies whose efforts culminated in the forming of the present mainline Protestant Churches.²⁶ In 1787 and 1893, there were considerable settlements in forts and castles along the coast of Ghana by various European nations such as English, Dutch, French, Danes, Swedes, and Germans. These were explorers who used the services of Protestant chaplains. Beginning from this era, various Western Missionary Societies sent their missionaries and chaplains to work in Ghana. These missionary societies were predominantly evangelicals.²⁷ They included the Moravian United Brethren Mission, Netherlands Reformed Missions (1742-1747), the Church of England’s Society for the

²¹Lamin Sanneh, *West African Christianity: The Religious Impact*, (London: C. Hurst & Company, 1983), 19

²²Sanneh, *West African Christianity*, 21

²³Until it became independent of British rule in 1957, Ghana was known the Gold Coast.

²⁴Cephas N. Omenyo, *Pentecost Outside Pentecostalism*, 47

²⁵Sanneh, *West African Christianity*, 21

²⁶Omenyo, *Pentecost Outside Pentecostalism*, 48

²⁷Adogame and Spickard, *Religion Crossing Boundaries*, 4

Propagation of the Gospel (1751-1816), Basel Evangelical Missions Society (1828-1918), Wesleyan Methodist Missionary Society (1831-1961), North German Missionary Society (1847-1916), and United Free Church of Scotland (1914-1918).²⁸ Out of these Societies emerged the various mainline Protestant churches such as African Methodist Episcopal (AME), Zion Church, Ewe Presbyterian Church (now the Evangelical Presbyterian Church), Presbyterian Church of Gold Coast (now Presbyterian Church of Ghana), Wesleyan Methodist Church (now Methodist Church of Ghana) and English Church Mission (Anglican Church) and others. These mentioned formed the Christian Council of Gold Coast (now the Christian Council of Ghana) on 30th October 1929 as the largest Protestant ecumenical body in the country.²⁹

Perhaps very few religious historians will disagree that decades of missionary endeavour in this era produced only a small number of African converts.³⁰ The major setback agreed by many writers of Christian history and missions is the fact that, the missionary activities of the mission societies did not genuinely encounter the African and for that matter, the Ghanaian context.³¹ However, Omenyo confirms that, some of the rich heritage of the Missionary societies later becomes a strong driver for the proliferation of African independent churches and Pentecostalism in Ghana.³²

1.1.2.3 African Independent or Indigenous Churches in Ghana

The African response to the effects of the Western missionary encounter in the late Nineteenth and Twentieth Century onwards resulted in the emergence of African initiated or independent or instituted Churches (AICs) from 1914 to 1937 onwards.³³ Thus, the subsequent expansion of Christianity in Ghana from the twentieth century has largely been driven by AICs. In Ghana, AICs commenced through the preaching of some dynamic

²⁸The dates prefixed are dates spent on the Gold Coast. For a more detailed work on the Western missions see Omenyo, *Pentecost Outside Pentecostalism*

²⁹“C.C.G History” Christian Council of Ghana website, accessed February 18, 2014, ChrChristianCouncilgh.org/history.htm

³⁰See Adogame and Spickard, *Religion Crossing Boundaries*, 4 and Ogbu U. Kalu ed. *African Christianity: An African Story*, (Pretoria: Department of Church History, University of Pretoria. 2005)

³¹Bediako, *Christianity in Africa*, 69 and Omenyo, *Pentecostalism*, 63

³²Sanneh, *West African Christianity*, 114

³³Omenyo, *Pentecost Outside Pentecostalism*, 67

charismatic African figures such as Willian Wade Harris and Kwame Sampson Oppong who emerged between 1914 and 1920.

Subsequently, the 1920s and 1930s witnessed a second wave of new beginnings within Ghanaian Christian independent churches, referred to in Ghana as Spiritual Churches, as a spontaneous development after the effective preaching of these charismatic figures.³⁴ The Spiritual Churches were basically prophetic and healing movements which demonstrated pneumatic experiences. They include the Musama Disco Christo Church, MDCC (1922), Cherubim and Seraphim (1925), The Twelve Apostles Church, the Apostles Revelation Society, the Saviour Church, and the African Faith Tabernacle Congregations.³⁵ The numbers of these indigenous churches seem to have been on the decline since 1970s.³⁶ This has been attributed, among other reasons, to the emergence of other, more pragmatic church forms with the same emphasis on pneumatic experience.³⁷ These are, specifically, the Pentecostal and Charismatic Christian groups, which present as a similar brand of indigenous Christian church forms on the Ghanaian religious landscape.

1.1.2.4 Classical Pentecostals and Charismatic Churches in Ghana

The Classical Pentecostals and Charismatic movements have been a prominent church form on the Ghanaian landscape since the 1930s. They include some Pentecostal denominations which have entirely foreign origin such as the Assemblies of God Church, Foursquare Gospel Churches, the Classical Pentecostal denominations which emerged from the 1930s onwards and their progeny, the Charismatic Movements (CMs) which emerged in the early 1970s onwards. They have infiltrated the mainline churches in their various charismatic wings and the larger Ghanaian Christian landscape as independent CMs. The independent CMs are envisaged as the most widely-spread and are enjoying enormous growth and influence in Ghana today. The CM churches in Ghana include Christian Action Faith Ministries International, International Central Gospel Church, Global Revival Ministries, Resurrection

³⁴Adogame and Spickard, *Religion Crossing Boundaries*, 5

³⁵Adogame and Spickard, *Religion Crossing Boundaries*, 5 See also C. G. Bäeta, *Prophetism in Ghana*, (Accra: African Chrstian Press, 2004)

³⁶Asamoah-Gyadu, *African Charismatics*, 29

³⁷See Asamoah-Gyadu, *African Charismatics*, 29-30

Power Ministries, Word Miracle Church International, Living Praise Chapel International, and Lighthouse Chapel International to name a few of the earlier ones that emerged.³⁸

1.1.3 Focus of Study: The Church of Pentecost

This thesis, as stated earlier focuses on the CoP as a local version of World Pentecostalism. It aims at using this local version to discuss further the influence and impact of African Pentecostalism in the growth of global Christianity, particularly African Christianity. The denomination is acknowledged to have a massive presence in Ghana and conspicuous establishments in the Diaspora and many other parts of the world's Christian landscape. Its branches outside Ghana are estimated to be providing "ongoing missions" outside its local African context. Its mission in the USA for instance, has been identified as one of the better organised African Immigrant churches.³⁹

Statistically, the CoP as at December 2016, could be found in ninety-one nations across the continents, with a claim of 2, 516,147 congregants, made from 18,426 local assemblies or congregations. These congregations are administered by 112, 347 lay-leaders, 35, 711 of which are elders, 49, 681 deaconesses, 26, 955 deacons and 1, 995 ministers or clergymen.⁴⁰ Out of the total number of ministers of 1, 995, 1, 934 are stationed in Ghana and 61 are missionaries outside Ghana.⁴¹ The total number of registered congregants in Ghana, which is 2, 122, 076, is estimated to be around 8.5% of the national population of the country of 27 million.

In spite of these growth statistics of the CoP, it has not been the subject of much scholarly research, until recently. Until recently, it had not attracted much attention in academic studies. This has partly been attributed to the fact that its brand of Christianity, unlike that of the Independent Charismatic churches raises few controversies that would excite Western

³⁸See Asamoah-Gyadu, *African Charismatics*, 35

³⁹J. Kwabena Asamoah-Gyadu, "'On Missions Abroad': Ghana's Church of Pentecost and its USA Missions" in Ludwig, Frieder & J Kwabena Asamoah-Gyadu, eds., *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe*. (New Jersey: African World Press, 2011), 89-102

⁴⁰CoP, Summary Statistics Worldwide, June, 2015

⁴¹CoP, Summary Statistics Worldwide, June, 2015

authorities on African studies.⁴² The other reason is that, until recently, the CoP had raised few or no research theologians from its own fold, who would be interested in doing theological and scientific research on its progressive developments. The only formal scholarly publication on the CoP was published in 2001 by Larbi who was a member of the church. He wrote comprehensively on the origins of Pentecostalism in Ghana and traced its development and diffusion before 2000.⁴³ He discussed the CoP from its historical inception and other formative structural developments (the church's ethos, doctrine, worship pattern) up to the early parts of 1990.⁴⁴ From then on, no further update on its historical growth developments has been done. The factors attributable to CoP's growth have not yet completely been scientifically analysed and discussed.

It is the view of the present writer that one of the main causes of the growth of Pentecostalism is the "pneumatic factor" or the part played by the Holy Spirit. This will be the main focus of this thesis. For instance, as will be shown later in this chapter, the current outlook of Christianity in Ghana is predominately "Pentecostal and Charismatic". This observation implies a "pneumatic factor", such as the role of Holy Spirit, as has always been associated with the movement, among other factors underpinning Christianity's growth in the nation. Asamoah-Gyadu has noted that, "a critical point in terms of understanding the work of the Holy Spirit in the life of the church is to see Him, that is, God the Holy Spirit, as God's empowering presence among His people".⁴⁵ CoP's growth and missions is not an exception to this observation.

This writer raises a hypothesis that, the major factor underpinning the growth and mission of the CoP, among others, is the experience of the power of the Holy Spirit, as the "pneumatic factor" operating in the Church. The "pneumatic factor" has always engaged the discussions on the growth of the Pentecostal movement since its inception. Thus, this thesis with the broad title, *Spirit and Mission: The Church of Pentecost as a Growing African Pentecostal*

⁴²Asamoah-Gyadu, "Renewal Within African Christianity: A Historical and Theological Study of Some Current Development Within Independent Indigenous Pentecostalism in Ghana", PhD Thesis, University of Birmingham, UK (2000), 34

⁴³See Larbi, *Pentecostalism*

⁴⁴Larbi, *Pentecostalism*, 99 -294

⁴⁵J. Kwabena Asamoah-Gyadu, *The Holy Spirit Our Comforter: An Exercise in Homiletic Pneumatology*, (Ghana: Step Publishers, 2017), 229

Denomination makes an effort to examine this “pneumatic factor” (The Holy Spirit) and some salient related factors which promote the growth of the CoP. This is in line with other observations, such as that of Asamoah-Gyadu positing that, “in the Twenty-first Century, the Christian theology that seems to have become characteristic of the African church including Ghana is that which takes seriously the pneumatic experiences of the Bible in general and the New Testament in particular.⁴⁶ And by this, Asamoah-Gyadu is making reference to Pentecostalism, particularly, in Ghanaian Christianity today. This indicates that more detailed research unravelling the theological factors which promote the phenomenal success of CoP as an African Pentecostal denomination is overdue.

In a more intriguing analysis for this thesis, current African theologians and historians such as J. Kwabena Asamoah-Gyadu, Jehu J. Hanciles, Afe Adogame point to the fact that, the growth of Christianity in Africa is mainly among Pentecostals.⁴⁷ Their major thesis underpinning their current discussions and writings is that, African Pentecostalism is not growing only in Africa but is spreading its tentacles onto other continents.⁴⁸ They examine various issues including, globalization, transnationalism, migration, reverse flow, reverse missions, and many other religious transmission issues affecting the emerging trends of African Christian presence in many parts of the globe including the West. They particularly examine the implications of these trends on the future global Christian church, as well as their effect on Africa’s contribution in global evangelization. For instance, in his publication *Beyond Christendom: Globalization, African Migration and the Transformation of the West*, Hanciles argues that contemporary globalization embodies the most transformative processes of all times.⁴⁹ And, most significantly, when people move they carry their ideas, beliefs, and religious practices with them.⁵⁰ The fact that the southern shift in global Christianity’s centre of gravity coincides with the epochal reversal in the direction and flow of global migration (South-North) is of historic consequence.⁵¹

⁴⁶J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, (Leiden Boston, The Netherlands: Koninklijke Brill, NV, 2005), 18

⁴⁷Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 9

⁴⁸See Afe Adogame and James V. Spickard eds., *Religion Crossing Boundaries: Transnational Religious and Social Dynamics in Africa and the New African Diaspora*, (Leiden. Boston: Brill, 2010)

⁴⁹Hanciles, *Beyond Christendom*, 2

⁵⁰Hanciles, *Beyond Christendom*, 4

⁵¹Hanciles, *Beyond Christendom*, 6

They assert that, the presence of African migrant churches in the West, for example, is re-engaging the church in missions in much the same fashion as the Western missionaries brought the gospel to Africa.⁵² Hanciles contends that the religiosity of the new immigrants in the West is potentially transforming the religious movement into missionary engagements.⁵³ The CoP, in this regard is an integral part of this missionary engagements because of its global spread and immigrant congregations in the diaspora. Through these immigrant congregations, the CoP is drawing attention to a new mission's engagement by the global Christian church. Asamoah-Gyadu affirms this conviction of the uniqueness of CoP and other African migrant churches, especially in the Diaspora, arguing that they have set a new agenda for studies in Christian mission that should engage scholarly attention.⁵⁴ Thus, this thesis is in part investigating the CoP's global missionary enterprises. Specifically, this thesis has updated, discussed and analysed, the history, growth and mission of the CoP, and generated the salient and essential factors which promote its growth both locally and in its missions abroad.

1.1.4 Defining African Pentecostalism

Pentecostalism's variations and diverse forms make it difficult to define.⁵⁵ Generally, it refers to the stream of Christian forms in which pneumatic phenomena is emphasized. Douglas Jacobson suggested that, in a general sense, being Pentecostal means that one is committed to a Spirit-centred, miracle-affirming, praise-oriented version of the Christian faith, but he was quick to add that there is no meta-model of Pentecostalism.⁵⁶ The aspects of Pentecostalism emerging from, and associated with, Christianity in Africa, are what is termed African Pentecostalism.

Historically, Pentecostalism worldwide has been interpreted as standing in direct continuity with the experience of Charles Fox Parham and William J. Seymour's Azusa Street

⁵²Adogame and Spickard, *Religion Crossing Boundaries*, 14-15

⁵³Hanciles, *Beyond Christendom*, 5

⁵⁴Asamoah-Gyadu, "On Mission Abroad:", 102

⁵⁵Allan Anderson, "Varieties, Definitions and Taxonomies," in *Studying Global Pentecostalism: Theories and Methods* (eds.) Allan H. Anderson, Michael Bergunder, Andre' Droogers, and Cornelis van der Laan (Berkeley: University of California Press, 2010), 13 -29

⁵⁶Douglas Jacobson, *Thinking in the Spirit: Theories of the early Pentecostal Movement*, (Bloomington: Indiana University Press, 2003), 11-12

movement of 1901 and 1906 respectively.⁵⁷ This historical link is found to be erroneous for two reasons. The first is that, there are other incidents of the Spirit's experience before Azusa Street, such as documented in India's experience which predates the North American initiative by at least 40 years.⁵⁸ The second is the fact that, by making it a Western experience, the origins of the movement from other contexts across the globe is minimized, making it look like an innovation not suitable for other cultural contexts such as the African. Asamoah-Gyadu has rightly argued that, religious movements are shaped by the cultural and political milieu in which they arise.⁵⁹ He and others, such as Hollenweger, advocate an intercultural interpretation which considers the Spirit's experience as universally normative for Christian history.⁶⁰ He posits that, the movement has generated a global culture with shared effects despite the cultural, ethnic, linguistics, and theological diversities. Asamoah-Gyadu then proposes an intercultural working definition for Pentecostalism, based on its origins in the early church as found in the Acts of the Apostles, thereby making it more universal.⁶¹ This study considers his definition apt as coming from an African cultural context and being universal in outlook. Thereby, adopting Asamoah-Gyadu's definition as a working definition throughout these discussions, Pentecostalism, including African Pentecostalism referred to in this study would encompass:

Christian groups which emphasize salvation in Christ as a transformative experience wrought by the Holy Spirit and in which pneumatic phenomena, including 'speaking in tongues', prophesies, visions, healing and miracles in general, perceived as standing in historic continuity with the experiences of the early church as found especially in the Acts of the Apostles, are sought, accepted, valued, and consciously encouraged among members as signifying the presence of God and experiences of his Spirit.⁶²

This definition embraces large movements which require distinctions and classifications. Anderson traces its general distinctive classifications as Classical Pentecostals, Older church Charismatics including Catholics, Anglicans, orthodox and Neo Pentecostals or Neo Charismatic churches.⁶³ The CoP is classified as being a Classical Pentecostal denomination.

⁵⁷Asamoah-Gyadu, *African Charismatics*, 10

⁵⁸Gary B. McGee, "Pentecostal Phenomena and Revivals in India: Implications for Indigenous Leadership", in *International Bulletin of Missions Research*, Vol. 20, 3, (1996), 112-117

⁵⁹Asamoah-Gyadu, *African Charismatics*, 10-12

⁶⁰Asamoah-Gyadu, *African Charismatics*, 12

⁶¹Asamoah-Gyadu, *African Charismatics*, 12,

⁶²Asamoah-Gyadu, *African Charismatic*, 9 -11

⁶³Anderson, *To the Ends of the Earth*, 4 -10

The roots of the Classical Pentecostals are traced from the early twentieth century evangelical revival and missionary movements particularly from the Western world.⁶⁴

However, among Classical Pentecostals, further distinctions can be made through their theological differences such as: a) Holiness Pentecostals, whose roots are in the Nineteenth-Century holiness movement with belief in a second work of grace called “sanctification” and a third stage called “baptism in the Spirit”; b) “Finished Work” Pentecostals, who differ in their approach to sanctification, seeing it as a consequence of conversion to be followed by Spirit baptism as a second work of grace; c) Oneness Pentecostals, who reject the doctrine of the Trinity and posit a Unitarianism that includes the deity of Christ; and d) Apostolic Pentecostals, both Oneness and Trinitarian, who emphasize the authority of present-day “apostles” and “prophets” and are especially strong in West Africa. The CoP with its roots from the Apostolic Church in Britain belongs to the (d), the Apostolic Pentecostals.⁶⁵ All of these groups have a theology of a subsequent experience of Spirit baptism usually accompanied by speaking in tongues.⁶⁶ However, the terminology “Pentecostal and Charismatic” throughout this study is a reference to all types of such Pneumatic movements designated or defined above.

1.2 Statement of the Problem

In view of the tremendous growth and influence of Pentecostalism in Africa, including Ghana, it is important that the factors accounting for it be examined further. In spite of the CoP’s acknowledged impressive growth statistics, not much work on the theological and missiological factors accounting for its growth and expansion has been done.⁶⁷ Of particular interest is the part played by the “pneumatic phenomena” as an experience cherished by the CoP in its growth and mission. As the literature review will show, two recent works in this direction are the PhD thesis by Daniel Okyere Walker in March 2010 and that of Lord Abraham Elorm-Donkor in 2011. Whereas Walker’s thesis discussed, models of

⁶⁴See Vinson Synan, *The Holiness -Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, (Grand Rapids , MI: Eerdmans,1997)

⁶⁵Anderson, *To The Ends of the Earth*, 7

⁶⁶Allan H. Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity, Second Edition* (UK: Cambridge University Press, 2004), 45-57

⁶⁷GEC, *National Church Survey update*, 2010, CoP, Missions Report, 2010

mission activities of the CoP, Elorm-Donkor's is a theological analysis on an aspect of its spirituality, Christian morality. This thesis, on the other hand, has sought to address or unravel the religious and theological factors that have accounted for the phenomenal expansion of CoP, particularly, the role of the Holy Spirit as a factor in its growth, mission and expansion.

Earlier writers on the Church, such as Christine Leonard and Larbi, have singled out administrative and ministerial structures in CoP among the factors contributing to its growth in comparison to other Pentecostal denominations of the same calibre.⁶⁸ This thesis further demonstrates how, and the magnitude to which, such administrative and ministerial structures of an African institution have contributed to its global growth, expansion and missions. Thus, this thesis gives prominence to the key theological and missiological factors that promote her growth at the national and international levels. By particularly, looking at the role of the Holy Spirit in this regard.

It has also been suggested by scholars such as, Afe Adogame and others that, world Christianity must be examined in local contexts because, the local context now is seen as a manifestation of the global context, both in Africa and in diasporic movements.⁶⁹ This local phenomenon from the CoP is being used to show some of the factors that account for the growth and expansion of Pentecostalism generally. In this regard, this thesis provides a solution or answer to the question, as to whether these factors are only locally applicable for CoP as a sub-Saharan Pentecostal movement or contain viable applications for general Pentecostal growth.

Again, with regards to the CoP in particular, some major historic developments that occurred in the Church after 1982 have not been documented as part of its initial history. This study aims also to specifically discover some of these historic developments that have occurred in the ministry of the CoP between 1962 and 2012 and beyond. This is necessary because, historically, the denomination became autonomous from its parent body, the Apostolic Church, UK, in 1962 after some intractable conflicts. Though its initial history and major

⁶⁸Christine Leonard, *A Giant in Ghana: 3,000 Churches in 50 Years The Story of James McKeown and the Church of Pentecost* (Chichester: New Wine Ministries, 1989), 122-127; Larbi, *Pentecostalism*, 180

⁶⁹Afe Adogame, Roswith Gerloff and Klaus Hock eds. *Christianity in Africa and the African Diaspora: the Appropriation of a Scattered Heritage*, (UK: Continuum International Publishing Group, 2008), 3

religious developments until then have been captured by Larbi, its post-independent history, from that point onwards needs to be updated to reflect her current developments.⁷⁰ This is especially important, because it is after the period beyond 1982 that indigenous leadership took over from Reverend James McKeown who is considered by CoP as the missionary founder. James McKeown retired and handed over to indigenous Ghanaians in 1982.

1.3 Aims and Objectives

The purpose of this study is to provide an understanding into how a particular Pentecostal denomination, the CoP, has moved from the periphery to the centre of church life in Africa and has also moved beyond its local context into other parts of the globe, including the West.

The study further purposes to achieve the objectives listed below:

- a. To produce an updated version of the history of the CoP and her international missions from 1962 to 2012 and beyond by building on Larbi's earlier work on the institution,
- b. To identify and analyze the theological and missiological factors influencing the global expansion of the CoP,
- c. To discuss the administrative and ministerial structures through which the CoP is governed and managed as a missional church, and
- d. To produce a further analysis of the growth and influence of African Pentecostalism in the present discussion of world Christianity using the CoP as a case study.

1.4 Importance of the Study

The Twenty-first Century has witnessed the ongoing, various writings, consultations and discussions relating to the growth and mission of African Pentecostalism.⁷¹ This thesis is a part of this ongoing discussions aimed at affirming specifically, the important roles and

⁷⁰See Larbi, *Pentecostalism*. Larbi's work does not discuss CoP beyond 1982

⁷¹Dana L. Robert, "Shifting Southward", See Claudia Währich-Oblau, *The Missionary Self-perception of Pentecostalism/Charismatic Church Leaders From The Global South in Europe: Bringing Back the Gospel*, (Leiden. Boston, The Netherlands: Koninklijke Brill NV, 2009)

contributions being made by Pentecostalism from the Church in Africa towards world evangelisation and global Christian growth.

The source of this emergent discourse can be traced to some earlier historical accounts of the origin and global spread of Pentecostalism. For instance, there is earlier expansionists' view that; the Pentecostal movement originated in North America and extended from there to other parts of the world through the work of American and European missionaries. This view therefore downplays the contribution of Pentecostals from other locations either than North America, such as African Pentecostalism.⁷² This work while not ignoring the global significance of the North American movement; augment views such as that of Allan Anderson and others which hold, alternatively, that global Pentecostalism has multiple origins, sites and centres and that Africa is an important centre for its promotion.⁷³

The study affirms Pentecostalism not only as being the main thrust behind the shifting of Christianity's centre to the Southern continents but also, influencing its spread and expansion towards the North by bringing new innovations, including missions and missionaries from the South to the North and other locations around the globe. This thesis points at, and helps to interpret the role of African Pentecostalism in global church evangelisation in the Twenty-first Century. For instance, writing on Pentecostalism in Ghana, Larbi, examining the growth and development of the movement, cautioned its leadership against boasting of its sheer numerical strength without considering its impact on the larger society.⁷⁴

Secondly, this study as its title, "Spirit and Mission" suggests, considers the role of the Holy Spirit, believed to be the experiential influence underpinning the global Pentecostal mission outreach. Asamoah-Gyadu has argued that, the Holy Spirit is the experiential factor motivating the Pentecostal drive in this century, just as it was in the New Testament era.⁷⁵ Thereby, affirming J.V. Taylor's earlier proposition from the 1960s that, the Holy Spirit is the

⁷²William D. Faupel, *The Everlasting: The Significance of Eschatology in the Development of Pentecostal Thought*, (Sheffield: Sheffield Academic Press, 1993), 214 -221

⁷³Anderson, *An Introduction to Pentecostalism*, 15; See also Kalu, Ogbu, "Preserving a Worldview: Pentecostalism in the Maps of the African Universe" in *Pneuma* 24:2 (2002), 123

⁷⁴Larbi, *Pentecostalism*, xiii

⁷⁵J. Asamoah-Gyadu, "Pentecostalism and the Missiological Significance of Religious Experience: The Case of Ghana's 'Church of Pentecost'", *Trinity Journal of Church and Theology*, Vol. XII July/December No 1&2 {2002}

chief Actor of Christian Mission.⁷⁶ According to Roamba, comparatively little has been written on the role of the Holy Spirit as a missionary Spirit with regards to the West African Church. The CoP, as part of its beliefs, doctrines, discipleship, and instruction for daily Christian living, including evangelism and mission praxis emphasizes the activities of the Holy Spirit.⁷⁷ A very prominent factor attributed to its growth, as suggested by some writers and some of its practitioners is the role of the Holy Spirit.⁷⁸ Leonard noted that, “people in the CoP will tell you the church has grown because of the Holy Spirit.”⁷⁹ Therefore, this role of the Holy Spirit envisaged in the Church’s mission’s expansion should be highlighted and investigated both for the institution and for Pentecostalism generally. It has become more crucial because, Daswani argues to the contrary, stating that, the effect of Ghanaian Pentecostal expansion should be viewed as an anthropological, ethical and behavioural change on the part of the practitioners rather than the working of the Holy Spirit.⁸⁰ On the other hand Birgit Meyer has argued to the contrary.⁸¹

Another reason that this work is important is that it will provide part of an updated history of Ghanaian Pentecostalism particularly that of the CoP. Larbi, as noted, had dealt with the initial history of Pentecostalism in Ghana, recording the CoP up to 1982.⁸² This work updates the CoP’s history from that time to the present, and also seeks to bring out the theological and missiological factors accounting for the growth of the CoP as an African Pentecostal denomination. The overall effect will be that, part of the general history of Pentecostalism in Africa would have been updated and some of the factors accounting for its growth unravelled, discussed and analysed for future development.

⁷⁶ J. V. Taylor, *The Go Between God: The Holy Spirit and Christian Mission*, (London: SCM, 1972), 3

⁷⁷CoP, *The Ministers Handbook*, (Accra: Advocate Publishing Ltd, 2008), 8

⁷⁸ Leonard, *A Giant in Ghana*, 101

⁷⁹Leonard, *A Giant in Ghana*, 6

⁸⁰Garish Daswani, *Looking Back, Moving Forward: Transformation and ethical Practice in the Ghanaian Church of Pentecost*, (Toronto Buffalo London: University of Toronto Press, 2015), 205

⁸¹Birgit Meyer, “Aesthetics of Persuasion: Global Christianity and Pentecostalism’s Sensational forms” http://www.academia.edu/5627193/Aesthetics_of_Persuasion_Global_Christianity_and_Pentecostalism_s_Sensational_Forms-22/04/16

⁸²See Larbi, *Pentecostalism*

1.5 The Scope and Limitation of the Work

The historical scope of this study covers the last fifty or more years of the CoP's existence, beginning from 1962 to 2012 and the present. This work builds on the history of CoP beginning from where Larbi ended, focusing particularly on the new developments that have taken place from that time.

Since the CoP has both local and international branches it would be too broad an undertaking to research its growth in all the countries in which it operates. This work has thus been limited to a scope which will make the research viable and still cover or reflect the entire case to be studied. In this regard, the study has been centered on two locations to take care of the evolving factors responsible for the Church's growth, both locally and internationally. The study focuses on its development in and from Ghana, the main African country where the institution started and has its headquarters. Secondly, its mission in the United Kingdom (UK) and a few other nations have been cited as a replica for her foreign missions. Throughout the study, however, reference has been made to other international contexts, including other African countries, and parts of the globe where the institution is present. The purpose of mentioning the UK first is that, apart from the fact that it serves to reflect the pattern of CoP's foreign missions, it also demonstrate how a non-Western church, brought forth through missionary effort from a Western country (the UK in this instance), could now return to that same Western country as a missionary church.⁸³ This also makes it possible to evaluate CoP's contemporary developments, side by side with the UK-Apostolic Church which pioneered its establishment in the late 1930s and also with the Elim Pentecostal Church of UK which has been affiliated with the CoP since 1971.⁸⁴

A limitation to this work is that, the writer, being a member of the church might be considered to be biased in his criticism of an institution to which he belongs. But, as much as possible, the writer has made diligent efforts to raise constructive queries and probe the work enough to negate any assertions of bias.

⁸³The indigenous nature of the CoP is primarily inferred from its early historical link to Anim's group before the arrival of McKeown and also its earlier severance of ties from the British Apostolic Church.

⁸⁴See Larbi, *Pentecostalism*, 196

1.6 Design and Methodology

The study falls within the history of Christian mission focusing on Pentecostalism. In this thesis, the research is designed to follow a historical-theological mode of study. The approach is a case study using a qualitative research method. The advantage of the case study approach is that it allows the researcher to retain the holistic and meaningful features of the real-life events of the context being studied, and is more appropriate for answering the “why” research questions.⁸⁵ The history has, therefore, been obtained through interviews and reliable literary works. Interviews were conducted through structured and semi-structured interviews.

The literary works included publications relevant to the study and church records. Particularly, in the fourth chapter which discusses church growth methods and patterns. The major source of church records included minutes of management meetings, annual council meeting records, historic data from church archives, the history of the CoP in the nations collated by the mission’s directorate, pastoral letters, circular letters, addresses by important church leaders, documentary sources, conference materials, church statistics, brochures for all programs and program outlines.

Oral information was gathered from individuals who witnessed some of the historical events and as well as those who played key roles in the church’s growth. Those interviewed included the leadership of the Church, comprising the Principal Officers at the CoP headquarters (The Chairman, the General Secretary, and the International Missions Director), significant personalities who served in the mission directorate, some directors of the ministries, some heads of the CoP churches both local and international, and significant individuals who were involved with the church in particular geographical locations, including the National Head of CoP in the UK. The interviewees provided relevant information on the religious, theological and missiological factors responsible for the growth, as well as salient inputs on the progressive history. Their input augmented the credibility of some of the information that needed further clarification and confirmation.

Buttressing all these is the fact that, the writer is presenting this research as an insider, and brings to bear twenty-five years of experience in the organisation as an ordained minister of

⁸⁵Robert K. Yin, *Case Study Research: Design and methods* (London: Sage Publications, 2003), 2, 6-7

the CoP, an Apostle and an Area Head of a designated Area of the church, as well as a member of the CoP's International Missions Board for over sixteen years. This position accords the researcher more opportunities for a constructive position on the facts than would otherwise be the case. It could be contended that an insider's reflections might be biased or economical to the real facts. To the best of the writer's knowledge, he has been very critical in presenting the facts. Again, the writer's position afforded him relatively unfettered access to church data and all interviewees, who are close associates, as well as the opportunity to visit some of the churches of the CoP across the globe. Eight weeks in June and July 2014 were spent visiting some of the CoP branches in the UK. The advantage of using participant observation as a qualitative research method is that the researcher is able to observe and at the same time participate in the process of the research.⁸⁶

The scope of this study has been limited to make it researchable yet it reflects the entire case to be studied. The work examines growth factors at both the local and international levels by focusing on Ghana for local factors and the United Kingdom and other Western nations for the foreign branches. However, references are made to other international contexts as well, to reflect the position of other non-Western locations.

1.7 Literature Review

There are very few publications on the CoP. The Literature review has been based on available publications and articles related to the CoP as an institution, arranged in order of year of publication. Leonard's book, *A Giant in Ghana; 3000 Churches in 50 Years*, published in 1989, has been acknowledged widely as a primal publication which drew attention to the mission's exploits and the foundational history of the CoP in literature.⁸⁷ Though it highlights, briefly the genesis, and evangelistic efforts and mission of the CoP, the book is intended to focus on the life, exploits and missionary efforts of one man, Reverend James McKeown, considered the missionary founder of the CoP in Ghana.⁸⁸ Leonard acknowledged McKeown's work as collaboration with, and engineered by, indigenous efforts. She affirmed that the CoP was entirely formed, governed, run and financed by

⁸⁶Morris Zelditch Jr., "Some Methodological Problems of Fieldwork Studies" in *Field Research: a Sourcebook and Field Manual*, ed. Robert G. Burgess (London: George Allen and Unwin, 1982), 169

⁸⁷See Leonard, *A Giant in Ghana*

⁸⁸Leonard, *A Giant in Ghana*, 3

Africans.⁸⁹ The CoP still regards McKeown as its missionary founder. She reiterated that by 1987, when the CoP celebrated its fiftieth anniversary, the Church had grown from a small number to a membership of two hundred and seventy thousand and to a network of three thousand local Churches covering almost every town and village in Ghana. In addition, it continues to grow at an average of five new assemblies a week.⁹⁰ Two significant points to note from these statistics are that, the CoP can be said to have experienced comparatively greater growth and expansion within this period than the earlier established missionary societies over the same span of years of establishment, and that it has also received wider acceptance and participation from the Ghanaian populace.⁹¹ Leonard observes that the CoP, after fifty years of existence, had become a missionary-sending institution, commissioning full-time missionaries both in Ghana and abroad.⁹²

Leonard asserts that, the church populace have always attributed the growth of the church to the experiential presence of the Holy Spirit in the individual adherents's life.⁹³ Her observation is that the church thrives on seven factors: the influence of the Holy Spirit, the James McKeown leadership factor, priority given to evangelism and missions, consistent prayers, effective sacrificial giving which has proved a key to their financial self-sufficiency, a non- compromising stance against any attitude considered sinful (reversion to cultic practices, sexual sins, drunkenness, etc.) and their total love for Jesus.⁹⁴ However, her book suggests other factors which promote the Church's growth, such as healings, signs and wonders and miracles observed in the Church through prayer and, from its established healing camps. These miracles she thought were not duly advertised.⁹⁵ Others contributory agents include the women factor in spreading the gospel,⁹⁶ the resonance of the church with African culture and cosmology, the involvement of Africans in its leadership,⁹⁷ observed

⁸⁹Leonard, *A Giant in Ghana*, 6

⁹⁰Leonard, *A Giant in Ghana*, 6

⁹¹See background information on brief history of Christianity in Ghana in this introduction. Leonard, *A Giant in Ghana*, 11

⁹²Leonard, *A Giant in Ghana*, 7

⁹³Leonard, *A Giant in Ghana*, 6

⁹⁴Leonard, *A Giant in Ghana*, 6 - 9

⁹⁵Leonard, *A Giant in Ghana*, 36-37

⁹⁶Leonard, *A Giant in Ghana*, 55 -56, 145

⁹⁷Leonard, *A Giant in Ghana*, 69, 116

structures of administration which promote supervision and accountability⁹⁸ and the exhibited character of the adherents such as holiness, love towards one another and care for the needy.⁹⁹

Although Leonard suggests that James McKeown might have operated within some missiological principles which were found to be ahead of his generation, she did not indicate his source of information.¹⁰⁰ She may have written from her own personal observation. For instance, she could not state his source or previous readings on missiological principles. This would have indicated which material or writing had informed his missiological thinking. Leonard asserts that McKeown's understanding of missions, especially the manner in which he engaged with local and indigenous people as a missionary, 'stands out' in relation to his success compared to previous missionaries, such as Western missionaries.¹⁰¹ Her work is based on the initial history of the CoP from its separation with the UK-Apostolic Church and later renamed Gold Coast Apostolic Church in 1962.¹⁰² She traced the emergence of its functional ministries such as Children, Women, Evangelism, Pentecost Student and Associates (PENSA), Pentecost Social Services (PENTSOS), Bible Training Centre, Radio and Press, its affiliation with Elim Pentecostal, UK and also its association with the Ghana Pentecostal Council.¹⁰³ Leonard's observation ends with the CoP reaching out from Ghana into other neighbouring African countries such as Togo, Burkina Faso, and La Côte d'Ivoire. She asserts that, at the time of writing, twenty percent of the population of Ghana were CoP adherents.¹⁰⁴ Her work, therefore, does not cover the current reach of the CoP in most parts of Africa, the West and around the globe. Since her work was little more than a biography of McKeown, the historical Church content is not scientifically and consistently generated. Nevertheless, the insight into the person of James McKeown uncovered in the publication will be helpful in interpreting some observations in this study. Leonard's observation of the experiential effect of the Holy Spirit, which is said to influence the dynamism of the CoP, has been discussed in chapter six as a theological factor for the Church's growth.

⁹⁸Leonard, *A Giant in Ghana*, 122 -126

⁹⁹Leonard, *A Giant in Ghana*, 109-111

¹⁰⁰Leonard, *A Giant in Ghana*, 6

¹⁰¹Leonard, *A Giant in Ghana*, 7

¹⁰²Leonard, *A Giant in Ghana*, 142

¹⁰³Leonard, *A Giant in Ghana*, 155-158

¹⁰⁴Leonard, *A Giant in Ghana*, 159

The earliest scholarly work available on the CoP is Larbi's PhD thesis published under the title *Pentecostalism: The Eddies of Ghanaian Christianity*, which provides a thorough and extensive scientifically researched history of Pentecostalism in Ghana from 1914 to 1992.¹⁰⁵ The main theoretical perspective of the book centres on, how salvation is perceived and appropriated by the Pentecostal movement through making the gospel respond to a traditional Ghanaian worldview.¹⁰⁶ Larbi has written that, "one of the major factors leading to the remarkable success of Ghanaian Pentecostalism is that, its cosmology and soteriology are in consonance with the primal concepts of reality."¹⁰⁷ He examines Pentecostalism's continuity with the Ghanaian primal religious imagination, showing where they are interconnected and their differences.¹⁰⁸ With this in focus, Larbi traces the religious reasons for the emergence of Ghanaian Pentecostalism.¹⁰⁹ He affirms, though, that, the socio-economic and political factors at the time provided a fertile environment for the growth of the movement.¹¹⁰ The book discusses the history, development of the administrative structures and the doctrinal understanding of Pentecostals in Ghana which promote its growth.¹¹¹ He goes on to examine the emergence of a new wave of charismatic churches in Ghana that followed in the wake of the major Pentecostals, in the 1970s and 1980s, with particular reference to the International Central Gospel Church.¹¹² Thus, he establishes the historic origins and contemporary forms and progress of Pentecostalism in Ghana.

Particularly useful for this thesis is the fact that, Larbi makes a very helpful comparative historical study of the major classical Pentecostal churches (the Christ Apostolic Church, the Apostolic Church and the CoP) and their growth in Ghana.¹¹³ He writes specifically on the CoP's history beginning from its roots in the meeting between Peter Anim and James McKeown in 1937 all the way to 1982, when the church was taken over by African leadership.¹¹⁴ He points out that the growth of the CoP as a non-Western, indigenous,

¹⁰⁵Larbi, *Pentecostalism*. 58,

¹⁰⁶Larbi, *Pentecostalism*, xii, 3-13, 425

¹⁰⁷Larbi, *Pentecostalism*,3

¹⁰⁸Larbi, *Pentecostalism*, 7 -13

¹⁰⁹Larbi, *Pentecostalism*,50

¹¹⁰Larbi, *Pentecostalism*, 49 -50

¹¹¹See for instance pages 108 -171 discusses CAC, 175 -294 CoP, 295 ff, Neo Pentecostalism in Ghana

¹¹²Larbi, *Pentecostalism*,xii

¹¹³Larbi, *Pentecostalism*,108 -171

¹¹⁴Larbi, *Pentecostalism*, 106-294

independent Pentecostal Church with such a dynamic evangelisation strategy warrants further investigation.¹¹⁵ The entire CoP denomination, he affirms, sees itself as a missionary force and, because of this, every member regards him or herself as a missionary, whether on the local scene or in foreign lands.¹¹⁶ The members therefore establish churches wherever they find themselves.¹¹⁷ His assertion is that the CoP's mission philosophy is driven by two main factors: first that God, through prophetic utterances, has promised to spread the denomination into every part of the world and every member feels obliged to be part of this prophetic agenda; and secondly, that the CoP believes it has a unique identity different from all other churches.¹¹⁸ Larbi further proposes that, the emergence, development and growth of the CoP is phenomenal in the history of Christianity in Africa, and must be understood within the broader context of the modern missionary efforts and the process of Pentecostal renewal that has occurred in Africa since the middle of the 20th century.¹¹⁹

Though Larbi does a very comprehensive work on the CoP, he ends at 1982, when the external outreaches of the CoP had just begun. There is, therefore, no discussion of developments in the Church after this period. Again, due to the fact that Larbi had to discuss the CoP in the context of a larger spectrum (Ghanaian Pentecostalism) he could not consider details that should be exclusively the CoP, such as the unique factors that underpin its growth. He mentioned that, the CoP believes her achievement of numerical growth is primarily based on her uncompromising stand in three main areas: prayer, discipline (in terms of ethical rigour) and evangelism.¹²⁰ Larbi included the effectiveness of the organisational structure (the polity of the Church). He commended the disciplinary measures in the CoP's structures as a formidable cause of her growth and also mentioned evolving functional ministries such as the zeal of the early evangelists, witness movement, Bombing group, women's movement and signs and wonders.¹²¹ He observed that; the earliest external factor which aided the growth of the CoP after the break with Anim's organisation was that,

¹¹⁵Larbi, *Pentecostalism*, 204

¹¹⁶Larbi, *Pentecostalism*, 250

¹¹⁷Larbi, *Pentecostalism*, 250

¹¹⁸Larbi, *Pentecostalism*, 251-252

¹¹⁹CoP, *James McKeown Memorial Lectures* .(Accra: Pentecost Press, 2004)

¹²⁰Larbi, *Pentecostalism*, 180,

¹²¹Larbi, *Pentecostalism*, 181 -188

members transferred from Anim's group into the CoP due to doctrinal difference on the use of medication.¹²² Other groups from the historic churches had joined the CoP due to what they observed to be the reality of the demonstration of the Holy Spirit.¹²³ Other factors suggested by Larbi include McKeown's missiological approach and teachings which centred on Christ, the involvement of leadership with the indigenous Ghanaians, the use of print and electronic media (Pentecost Fire and Pentecost Hour), Pentecost Students and Associates (PENSA), Pentecost International Worship Centres (PIWCs) and the emergence of the prayer camps.¹²⁴ He defines the CoP as a classical Pentecostal denomination very distinct from others due to her achievements, particularly on her growth. This thesis builds on Larbi's work on the CoP, taking off from where he stopped both in its history and also later development.

Apart from Larbi the other person who has shown keen enthusiasm in the developments and discussions of the CoP is Asamoah-Gyadu. As an African scholar, keen on matters regarding African Pentecostalism, he has focused some of his writings on issues that had to do with the CoP in particular and has authored many articles which cite the CoP. In his article, "Pentecostalism and the Missiological Significance of Religious Experience in Africa Today: The Case of Ghana's "Church of Pentecost", he seeks to discuss the importance of religious experience as a non-negotiable element of Christian mission using the CoP as a paradigm.¹²⁵ He argues that all the reasons accounting for the phenomenal impact of the CoP's missionary endeavours are motivated by the unique personal experiences of the Holy Spirit.¹²⁶ He comments that, Pentecostal Christianity has performed well in most parts of Africa, "partly because, Pentecostalism provides ritual contexts within which people may experience God's presence and power in forceful and demonstrable way."¹²⁷ He suggests that there is a definite relationship between personal experiences of the Spirit and commitment to the cause of Christ and his mission through the church.¹²⁸ Asamoah-Gyadu's article further discusses the current state and structure of the CoP as a sub-Saharan African Pentecostal denomination which is at the forefront of global evangelization in the twenty-first century. His emphasis in

¹²²Larbi, *Pentecostalism*, 181

¹²³Larbi, *Pentecostalism*, 182

¹²⁴Larbi, *Pentecostalism*, 185, 199, 201 -203, 407- 411

¹²⁵Asamoah-Gyadu, "Pentecostalism and the Missiological", 30

¹²⁶Asamoah-Gyadu, "Pentecostalism and the Missiological" 31

¹²⁷Asamoah-Gyadu, "Pentecostalism and the Missiological" 31

¹²⁸Asamoah-Gyadu, "Pentecostalism and the Missiological" 31

this article is on how spiritual experience influences or affects the dynamism and growth of a religious movement.¹²⁹ What he did not discuss is how the Spirit is involved in the CoP through the individual's spiritual experiences to forge its missions; and also how this spiritual experience works through the Church's various functional structures such as the, administrative, missional and ministerial. His article, though profound, centres on only one aspect of the factors which promotes the CoP's growth that is how spiritual experiences (originating from the Holy Spirit) affect religious transmission. His work will enhance the main idea behind this thesis, particularly the sixth chapter which seeks to show how the element of pneumatological experiences found in the life of the CoP (both individually and corporately) promote her growth and missions.

Before this, Asamoah-Gyadu had already discussed the CoP in his earlier publication, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*.¹³⁰ It is the opinion of this writer that the book presents a direct continuation of Larbi's work on Ghanaian Pentecostalism, both in its history and theoretical analysis.¹³¹ However, it centres primarily on Ghanaian Charismatic movements.

In this book, Asamoah-Gyadu defines Pentecostalism from a perspective different from other definitions. For instance, some earlier definitions posit African and other non-Western Pentecostals, as mere observers and imitators of an innovation which originated outside their context. Asamoah-Gyadu, on the other hand, has given a definition from an intercultural perspective of Pentecostalism's history of origin but in a broader context, thus:

Christian groups which emphasise salvation in Christ as a transformative experience wrought by the Holy Spirit and in which pneumatic phenomena including 'speaking in tongues', prophecies, visions, healing and miracles in general, perceived as standing in historic continuity with the experience of the early church as found especially in the Acts of the Apostles, are sought, accepted, valued, and consciously encouraged among members as signifying the presence of God and experiences of his Spirit.¹³²

In this regard, he presents the origin of Pentecostalism from its biblical origins, not making it a Western phenomenon but an experience of the manifestation of the Spirit to reflect other worldviews including primal African. In his contextualisation of Pentecostalism in the

¹²⁹Asamoah-Gyadu, "Pentecostalism and the Missiological" 35 -53

¹³⁰See Asamoah-Gyadu, *African Charismatics*

¹³¹See Larbi, *Pentecostalism*

¹³²Asamoah-Gyadu, *African Charismatics*, 12

Ghanaian setting, he affirms Pentecostalism as the most cogent, powerful and visible evidence of religious renewal and influence in Ghanaian Christianity today.¹³³ Particularly helpful for this study is his historical overview of the emergence of Pentecostal innovations in Ghana. He traces Pentecostal emergence in Ghana to three phases, the first being the AICs, the second the Western Mission-Related Pentecostal denomination and finally the Neo-Pentecostal movements.¹³⁴ Though the import of his thesis is on the last, he wrote also about the development and history of the Western Mission-Related Pentecostal denomination to which the CoP belongs.¹³⁵ He affirmed that, the CoP's roots were in indigenous initiatives but had links quite early on with foreign Pentecostal missions. Though it identifies with British Classical Pentecostal tradition, the CoP has acquired a unique indigenous character marking it out as different in outlook from other Pentecostals, such as the Assemblies of God, which have American imprints after several years.¹³⁶ He asserts that, the CoP, as the largest Protestant church in Ghana in terms of church attendance, has a unique ministry that has made a significant external influence outside Ghana which therefore warrants investigation.¹³⁷ These concerns are being taken up through this study, particularly, Asamoah-Gyadu's continuous arguments for the role of the Holy Spirit in the phenomenal growth of Pentecostalism, as a global phenomenon with local manifestations.¹³⁸ Although the thrust of his thesis is on African Charismatics, his broadened definition of Pentecostalism, makes the scope of defining the CoP in this context understandable.

In an attempt to further discuss the CoP in terms of its global evangelization efforts in this century, Asamoah-Gyadu discusses the CoP's International Missions in another article, "On Missions Abroad': Ghana's Church of Pentecost and its USA Missions" in a more current publication, *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe*.¹³⁹ The focus of this article was the

¹³³Asamoah-Gyadu, *African Charismatics*, 14 -17

¹³⁴Asamoah-Gyadu, *African Charismatics*, 16 -35

¹³⁵Asamoah-Gyadu, *African Charismatics*, 23 -26

¹³⁶Asamoah-Gyadu, *African Charismatics*, 23

¹³⁷Asamoah-Gyadu, *African Charismatics*, 23

¹³⁸Asamoah-Gyadu, *African Charismatics*, 13

¹³⁹See Asamoah-Gyadu, "On Mission Abroad"

issue of migration and its influence on religious transmission in this century.¹⁴⁰ The essays touch on various issues relating to migration and transnational processes for global missions, but of particular importance for this work are the discussions on reverse-mission dynamics as an evolving dimension of transnational process in current global missions.¹⁴¹ In this regard, Asamoah-Gyadu analysed the CoP and its USA missions by using Ghanaian immigrant congregations based in North America as case study. He identified the CoP as an African Pentecostal organization with some of the best organized churches in the West. In the USA alone, he confirms the CoP has more than 150 churches spread across twenty states.¹⁴² He explains that, among the reasons for this success is that, it has a mission board headed by an International Missions Director (IMD) who monitors the day-to-day running of the churches. The missions' directorate has some measure of centralised control over the congregations which ensures accountability, administrative and pastoral discipline.¹⁴³ In Asamoah-Gyadu's view, the CoP has a "Pentecostal Pattern of Spiritual Life" that is recovering the existential experience of the Holy Spirit for the contemporary church.¹⁴⁴ This assertion, though pertinent, requires further investigation and analysis, which is being undertaken as part of this research. Asamoah-Gyadu further affirms, positively that, in addition to whatever religious services African Immigrant Churches may offer, they are also "on mission abroad", seeking to restore Christian presence and influence in Western contexts where faith in God has significantly declined.¹⁴⁵ As an indigenous Ghanaian Classical Pentecostal denomination, the CoP, he finds, is not only self-supporting but trains and sends out missionaries in the same way as Western missionary agencies used to serve Africa in the nineteenth century.¹⁴⁶

In March, 2010, Daniel Okyere Walker, a Pastor of the CoP and a lecturer at the Pentecost University College in Ghana, submitted his PhD thesis to the University of Birmingham, entitled, "The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost". The thesis examines the trend and development of missionary activities of the

¹⁴⁰Frieder Ludwig and J. Kwabena Asamoah-Gyadu (eds), "Introduction", *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe*, (Trenton, NJ: Africa World Press, 2011), 3 -4

¹⁴¹Frieder Ludwig and J. Kwabena Asamoah-Gyadu (eds), "Introduction", 10- 18

¹⁴²Asamoah-Gyadu, "On Mission Abroad", 91

¹⁴³Asamoah-Gyadu, "On Mission Abroad", 91

¹⁴⁴Asamoah-Gyadu, "On Mission Abroad", 93

¹⁴⁵Asamoah-Gyadu, "On Mission Abroad", 97

¹⁴⁶Asamoah-Gyadu, "On Mission Abroad", 102

CoP from 1917 (era of Peter Anim) to 2008 (era of Ntumy), using five mission models¹⁴⁷ which Walker captured as local, regional, migrational, reverse and reflux.¹⁴⁸ His main assertion on the CoP missions is that, its model of missions departs from the general pattern employed by missionary organisations, where mission activities are normally directed from a higher board.¹⁴⁹ In the CoP, he finds the missionary endeavours are shaped and formulated from the grassroots.¹⁵⁰ Reflecting on all these models, Walker suggested what he calls the, “Economission” model which, he asserts, draws on economic principles enabling the mission practitioner to assess, evaluate, identify and apply the appropriate model to a particular mission context.¹⁵¹ His work reviews the formational history of the CoP missions in the UK, beginning from its early partnership with Elim Pentecostal Church to becoming the CoP-UK.¹⁵² Walker’s thesis was helpful in the fifth chapter of this work, which focuses on the CoP diaspora missions, drawing on his historical analysis from the CoP-UK missions.

Published more than a decade after Larbi’s *Pentecostalism* is Opoku Onyinah’s *Pentecostal Exorcism: Witchcraft and Demonology in Ghana*, which aims at contextualising an aspect of African Christian theology on deliverance and exorcism and African witchcraft exorcistic practices (Akan witchcraft) observed from the African Pentecostal perspective, using the CoP as a case study.¹⁵³ The thrust of the book is exorcism, which has become a feature for discussion as an aspect of Ghanaian Pentecostal spirituality, especially as practised among the Akan traditional people in Ghana.¹⁵⁴ Specifically, Opoku Onyinah attempts to address the current deliverance ministry in a Pentecostal denomination in Africa with reference to the traditional culture as a contextualisation of the gospel to the African audience. In that effort, Opoku Onyinah traces the developments of Christianity and exorcism in Ghana. He writes a brief historical background of the CoP in order to establish the framework for its exorcistic ministry.¹⁵⁵ Beginning from the meeting between Peter Anim and James McKeown, he

¹⁴⁷Daniel Okyere Walker, “The Pentecost Fire Is Burning: Models of Mission Activities in the Church of Pentecost” (PhD Thesis, University of Birmingham, 2010), March, 3

¹⁴⁸Walker, “The Pentecost Fire”, 79- 271

¹⁴⁹Walker, “The Pentecost Fire”, 7

¹⁵⁰Walker, “The Pentecost Fire”, 7

¹⁵¹Walker, “The Pentecost Fire”, 274-275, 299

¹⁵²Walker, “The Pentecost Fire”, 188 -244

¹⁵³Onyinah, *Pentecostal Exorcism*, 5

¹⁵⁴Onyinah, *Pentecostal Exorcism*, 4

¹⁵⁵Onyinah, *Pentecostal Exorcism*, 123 -137

presents how the Church progressed in various stages through challenges, mission policies, the roles of pioneering converts, the character of the organisation, the role of indigenous leadership and the current spread of the Church.¹⁵⁶ He concluded that the CoP has not as yet intellectually systemised its faith and practice into theological categories, but that they are echoed in its normal church activities.¹⁵⁷ For instance, Opoku Onyinah stressed the need for the role and work of the Holy Spirit in the lives of Christians to be systemised to aid Christian service and mission in the Pentecostal outreach.¹⁵⁸ The work will be helpful to this study in its attempt to formulate an African Pentecostal theology for the Twenty-first Century.

Offering a response to some of Opoku Onyinah's queries on Christian character and deliverance and also, exploring reasons why African migrants plant Pentecostal churches in the diaspora, is Lord Abraham Elorm-Donkor's PhD thesis, "Christian Morality in Ghanaian Pentecostalism: A Theological Analysis of Virtue Theory as a Framework for Integrating Christian and Akan Moral Schemes" presented to the University of Manchester in 2011.¹⁵⁹ In this thesis Elorm-Donkor aims at presenting a solution to an observed paradox in African society, including Ghanaian society, where there is enthusiastic Christian spirituality that appears to be separated from social morality, by proposing a deeper integration of the Christian and Akan traditional moral schemes.¹⁶⁰ He asserts that, there has been no serious reflection on how the relationship between the African traditional worldview and African Christian moral practice may be characterised.¹⁶¹ The research explores whether and how Ghanaian Pentecostals' appropriation of the African worldview into Christian praxis might account for the inconsistency observable in Christian moral practice in the Ghanaian context.¹⁶²

Elorm-Donkor recognised 'Deliverance Theology' by Ghanaian Pentecostals, which is an attempt to contextualise the Christian message in Ghanaian Christianity, as the source of

¹⁵⁶Onyinah, *Pentecostal Exorcism*, 123 -138

¹⁵⁷Onyinah, *Pentecostal Exorcism*, 138

¹⁵⁸Onyinah, *Pentecostal Exorcism*, 278 -279

¹⁵⁹Lord Abraham Elorm Donkor, "Christian Morality in Ghanaian Pentecostalism: A Theological Analysis of Virtue Theory as a Framework for Integrating Christian and Akan Moral Schemes", (PhD Thesis, University of Manchester 2011), 11

¹⁶⁰Elorm Donkor, "Christian Morality in Ghanaian Pentecostalism", 13

¹⁶¹Elorm Donkor, "Christian Morality in Ghanaian Pentecostalism", 13

¹⁶²Elorm Donkor, "Christian Morality in Ghanaian Pentecostalism", 15

Pentecostalism's tremendous growth.¹⁶³ He argues, however that, the 'Deliverance Theology' of Ghanaian Pentecostals, involves significant misrepresentations of the Akan traditional scheme and that, this situation causes many Christians to focus on religion as a means for the supply of existential needs rather than the transformation of inner disposition for moral character formation.¹⁶⁴ Elorm-Donkor, through this thesis, has advocated that, progress can be achieved through integrating the Wesleyan account of the Christian truth and reinterpreting the Akan view of humanity, thereby transforming the 'Deliverance Theology' to portray the Christian life as a pneumatological characterology.¹⁶⁵ The Wesleyan account of the Christian Anthropology considers that, by the grace of God humanity can unite with God through the acts of the Holy Spirit in effecting repentance, justification and sanctification that ultimately enables humans to embody the character of God as it was revealed in the character of Jesus Christ.¹⁶⁶ Elorm-Donkor's thesis is vital for this work because it is generally believed that Pentecostals' appropriation of the African worldview and traditional beliefs into Christian praxis accounts for the rapid growth of Pentecostalism on the continent of Africa.¹⁶⁷ By this analysis, Elorm-Donkor like Onyinah also highlights the need to examine the role of the Holy Spirit with regards to the growth of the Pentecostal movement, which concept is central to this thesis.

In his current publication on the CoP, *Looking Back, Moving Forward: Transformation and Ethical Practice in the Church of Pentecost*, Daswani analyses the growth and mission of global Pentecostal Christianity, but from the viewpoint of an anthropological study of ethics.¹⁶⁸ His writing focuses on Pentecostal transformation and ethical practice, using the CoP's mission both locally in Ghana and in its diaspora mission in the UK.¹⁶⁹ He examines the intersection of religious change and continuity and shows how they exist as ethical problems for Ghanaian Pentecostals. He writes,

Pentecostal transformation is productively understood as a reflective process that involves dual movements of looking back reflectively and moving forward in time through an ethical practice

¹⁶³Elorm Donkor, "Christian Morality in Ghanaian Pentecostalism", 18, 46-48

¹⁶⁴Elorm Donkor, "Christian Morality in Ghanaian Pentecostalism", 27 -29

¹⁶⁵Elorm Donkor, "Christian Morality in Ghanaian Pentecostalism", 305

¹⁶⁶Elorm Donkor, "Christian Morality in Ghanaian Pentecostalism", 305

¹⁶⁷ Omenyo, *Pentecost Outside Pentecostalism*, 5

¹⁶⁸ See Daswani, *Looking Back, Moving Forward*

¹⁶⁹Daswani, *Looking Back, Moving Forward*, 201

that is located in the conjunction or movement between explicit commitments to shared Pentecostal values and implicit practices and changing circumstances.¹⁷⁰

Daswani observes that, in the CoP, while church members are encouraged to look inward, they also constantly look back to a non-Christian and Christian past and to church history as a part of their personal journey. In his view, Pentecostal transformation should be seen as an ethical practice which emerges through a moral framework in which Pentecostals are mediating and evaluating everyday situations, different cultural and socio-economic environments, their ambitions to travel and their relationship with multiple others, including the Holy Spirit.¹⁷¹ His thesis, in effect, posits that African religiosity is not solely an answer or response to socio-economic changes in modernity, as is commonly thought, but rather a historically produced and plural phenomenon. By including the Holy Spirit as part of the “multiples others”, Daswani raises a challenge and critique to the proposal of other theological writers such as Asamoah-Gyadu, who advocate religious experience such as the personal transformative experience of the Holy Spirit in the Pentecostal movement as the major factor for its growth. As the flow of the literature review above suggests, all these writers on the CoP such as Leonard, Larbi, Asamoah-Gyadu and others, propound the role of the Holy Spirit as the pivot for Pentecostal transformation and missional growth. Daswani’s perceptions discount this view thus,

Ghanaian Pentecostals have to wrestle with their own personal destiny and the present expectations of a future in this world. They have to act now, in the time before the end of the world, for themselves and for others. The near future, and the role of the Holy Spirit in this future, is an unknown presence that interrupts a Christian life and sometimes surprises church members in unexpected ways.¹⁷²

By this, Daswani presents an anti-thesis to the aims of this thesis particularly, chapter six on the role of the Holy Spirit in the growth of the CoP. This thesis will however argue to the contrary in chapter six to set forth how the transformative effect of the Holy Spirit can be seen as effectual in the Pentecostal movement.

Notwithstanding this observation, some of Daswani’s observations regarding the future growth of the CoP need to be noted. He acknowledges that, the CoP grew and developed from a religious movement with mainly poor and uneducated members into a congregation of

¹⁷⁰Daswani, *Looking Back, Moving Forward*, 201

¹⁷¹Daswani, *Looking Back, Moving Forward*, 203

¹⁷²Daswani, *Looking Back, Moving Forward*, 205

rising middle class Ghanaians.¹⁷³ He identifies the specific areas of the CoP's growth to include its organisational structures, which have made it important both in Ghana and abroad.¹⁷⁴ He also observes that, unlike many Charismatic churches located in urban areas, the CoP has an effective rural base that serves as the first point of contact for Ghanaians,¹⁷⁵ and has a strong organisational structure which tightly controls the organisation.¹⁷⁶ He draws attention to, for instance, a difference between the present Charismatic churches' affluence in Ghana and that of the CoP's by suggesting that, the former pose a threat to the CoP's Pentecostal tradition and growth.¹⁷⁷ However, he also notes that, in engaging with personal and social change, the CoP leaders today are concerned with, and critical of, matters that involve the changing public sphere, globalisation and cultural change.¹⁷⁸ On the whole, as Daswani himself has noted, this book brings together the anthropology of Christianity and the ethical dimensions of a Christian life focusing on Pentecostal transformation as ethical practice to allow for the weighing of multiple considerations in the face of the multiplicity and the heterodoxies of religious experience and practice.¹⁷⁹

In late 2015, Benjamin Ali, a minister and lecturer at the Pentecost University College, published *Prophetism in the Church of Pentecost in Ghana*.¹⁸⁰ This was his PhD thesis submitted to the Department of Religion and Human Values at the University of Cape Coast. Ali's *Prophetism in the CoP* discusses the use of prophecy as a source of, and part of the governance practice in the CoP.¹⁸¹ He suggests that, the CoP forms a distinct denomination within Ghanaian Pentecostalism on account of its practice of 'divine government' and that it exhibits divine governance as a consequence of prophetism.¹⁸² The CoP, he affirms, employs prophecy in contemporary times to appoint people to higher offices, transfer church workers, and give directions generally. His general observation is that though the practice has

¹⁷³Daswani, *Looking Back, Moving Forward*, 15

¹⁷⁴Daswani, *Looking Back, Moving Forward*, 15

¹⁷⁵Daswani, *Looking Back, Moving Forward*, 15

¹⁷⁶Daswani, *Looking Back, Moving Forward*, 16

¹⁷⁷Daswani, *Looking Back, Moving Forward*, 17

¹⁷⁸Daswani, *Looking Back, Moving Forward*, 17

¹⁷⁹Daswani, *Looking Back, Moving Forward*, 205

¹⁸⁰Benjamin Ali, *Prophetism In The Church Of Pentecost In Ghana*, (Accra: Advent Press, 2015)

¹⁸¹Ali, *Prophetism*, 14

¹⁸²Ali, *Prophetism*, 14

sometimes caused various negative tendencies such as envy, hatred and divisions due to its unchallenged nature, it has also averted states of confusion that would have ensued in the Church.¹⁸³

Ali traces the roots and origins of prophetism as found in the CoP to the British Apostolic Faith Church dating from 1916. He defines prophecy as “reception and subsequent transmission of divinely inspired message to edify, exhort and comfort a gathering of God’s people”.¹⁸⁴ In the use of prophecy he identifies that, the CoP makes a distinction between prophecy as a gift available to all believers and prophecy as a ministry limited only to ordained prophets in the Church. Very helpful and insightful for this work is his information on how ministerial gifts, such as Prophets, in the CoP are nurtured.¹⁸⁵ These ministerial gift formations are identified to be part of the unique ways in which the CoP in particular, grows and sustains its missionary churches. Ali’s work also draws attention to the Church’s reliance on prophecies as one of the reasons that drives its adherents and the corporate Church into global evangelization. Earlier writers on the CoP, such as Leonard and Larbi, alluded to the fact that, members of the CoP are missionary minded partly due to their belief in a prophetic destiny seen as a unique and special covenant with God.¹⁸⁶

1.8 Structure of the Study

The study has been structured into seven chapters, each chapter progressively building into the next by following logically from the previous chapter’s discussions.

Chapter One, which is an introductory chapter, covers the background information to the entire study (which include the focus of the thesis, a brief overview and discussion on Christianity in Ghana and the definition of Pentecostalism as utilised in this study), the evolving research problems identified, aims and objectives for the work, design and research methodology employed, an extensive literature review based on the CoP as an Indigenous African Pentecostal denomination in missions from sub-Saharan Africa and current

¹⁸³ Ali, *Prophetism*, viii

¹⁸⁴ Ali, *Prophetism*, 13

¹⁸⁵ Ali, *Prophetism*, 111

¹⁸⁶ Larbi, *Pentecostalism*, 250

theological discourses on African Pentecostalism. It also contains a structural framework organizing the study into chapters.

Chapter Two is a follow up to this introductory chapter and centres on the historical developments of Pentecostalism in Ghana. It focuses on Ghanaian Pentecostalism as part of African Pentecostalism, which is seen as a unique stream within global Pentecostalism.¹⁸⁷ The chapter discusses the emergence, growth and influence of Ghanaian Pentecostalism. It discusses the different forms of emergent Pentecostal denominations in Ghana and concludes with the contemporary face of Pentecostalism in Ghana. Finally, it brings out the significance and importance for researching further the CPs, especially, the CoP, in Ghanaian Pentecostalism today.

Chapter Three examines the history of The Church of Pentecost, especially developments after its break from the British Apostolic Church fraternity (post-independence from UK Apostolic) and its evolution into a Classical Pentecostal denomination in Africa. The chapter places the historic growth and developments of the CoP in perspective. It highlights the post – independence history of the CoP by building on the initial history captured by Larbi’s work; discussing and updating the historical developments of the CoP from 1962 to 2012 onwards, the period of the CoP’s mission expansion. This chapter demonstrates how the structures which have developed in the denomination through its historical trajectories account for her growth.

The fourth chapter, “Pentecostalism, Mission and Growth: The Church of Pentecost”, builds on the third chapter by using the CoP as a case study to demonstrate the growth and missional strategies of African Pentecostalism. This chapter examines the methods, patterns and principles used to promote the CoP’s growth and expansion into missions. It shows how the CoP has expanded in Ghana and moved into the international scene. It also evaluates some patterns and methods of church growth which previous writers on church growth set out from the 1970s onwards.

Chapter Five examines African Pentecostal Missionary Enterprise, through the Church of Pentecost International Missions. The chapter traces the genesis of CoP international missions

¹⁸⁷See Asamoah-Gyadu, *Contemporary Pentecostal Christianity*

both in Africa and other Western and non-Western nations. The chapter analyses the emerging pattern and missiological factors promoting the CoP's growth. In this regard, the external missions of the CoP have emerged as an example of African Pentecostal mission engaged in "reverse missions" and global evangelism. Its other forms of missionary patterns unique to the CoP are discussed.

Chapter Six highlights the main hypothesis of this thesis. With the heading "Spirit and Mission": Towards a Theology of Pentecostal Growth in Africa, the chapter addresses the theological factors, ethos and characteristics which underpin the spirituality of the CoP that promotes her growth. The chapter addresses the role of the Holy Spirit by arguing that it is the major influencing factor behind the growth of African Pentecostalism. It further discusses how the experience of the Holy Spirit in the life of the individual adherents and the corporate body drives the mission focus of the CoP through its historic growth patterns in spite of numerous challenges as a denomination coming from sub-Saharan Africa. Finally, it uses this analysis and understanding to formulate the theological factors promoting the growth of the CoP and, for that matter, African Pentecostalism.

Chapter Seven is a summary, conclusion and recommendations from all analyses from the previous chapters. It provides a summary of all the findings as religious, missiological and theological factors which are promoting the CoP's growth. It draws conclusions by showing limitations and implications for growth as African Pentecostalism and global Christianity. Finally, it draws conclusions to what was undertaken in this study through the findings, conclusions and recommendations in the work.

1.9 Conclusion

This chapter, as an introductory chapter, has given a general overview of the entire thesis. In the background information, it has established that Pentecostalism is the fastest growing stream of Christian form influencing the global Christian outreach in this century. Pentecostalism is acknowledged as a missionary movement and is receiving massive academic attention due to its current influence. It is also considered as a third world phenomenon. Its tremendous growth has coincided with the shifting of the centre of gravity of the global church from the previously northern continents towards the south, including Africa. In Africa particularly, this growth and shift has been attributed to the influence of

Pentecostalism. The CoP as an African Pentecostal denomination has been observed as a local manifestation of African Pentecostalism with branches in the diaspora. Though it is widely spread, factors accounting for its growth have not been fully scientifically generated though some work has been done on it. This chapter has provided a framework by which this anomaly could be resolved. It includes a designed research methodology, an extensive literature review based on the CoP as an Indigenous African Pentecostal denomination and a structural framework organizing the study into chapters. The next chapter presents an updated overview of the emergence of Pentecostalism into the Ghanaian Christian religious landscape and its contemporary developments.

Chapter Two

Pentecostalism in Ghanaian Christianity

2.1 Introduction

The introductory chapter pointed to the fact that, Pentecostal Christianity has emerged as the fastest-growing and most influential form of Christianity in the world today. Its initiatives, appropriations, contributions and impact on the growth of Christianity in Ghana in the twenty-first century cannot be overemphasised.¹ As started in the introduction, the religious landscape of the nation is, arguably, predominantly influenced by “Pentecostalism” and “Charismatisation”. This chapter seeks to authenticate this observation by tracing the movement’s history of emergence and discusses its different forms and diffusions on the Ghanaian Christian landscape in this era. The chapter also, as an overview of the Pentecostal movement in Ghana, shows the place of, and part played by, the CoP.

Pentecostalism surfaced on the Ghanaian religious landscape in the early twentieth century. It initially took the form of a revivalist movement preceding the commencement of African Christian initiatives. The influence of the revival led to the emergence of independent indigenous spiritual movements or churches. Its third incarnation is in the different Pentecostal denominational church forms which include the CoP. Its influence has also been noted in the form of renewal movements in the older historic or mainline denominations and more recently in the proliferating Charismatic church forms and other para-church movements across the country.²

This chapter provides an update on the historic trajectory of the Pentecostal movement in Ghanaian Christianity. It sets the stage by briefly giving an update on how the Christian Church in Ghana, previously engaged with indigenous Ghanaian (African) cosmology and other historic developments. Secondly, it explores how Pentecostalism’s different streams and forms emerged in the history. Thirdly, it reviews its contemporary outlook on the

¹Asamoah-Gyadu, “Born of Water and the Spirit”, 388 - 409

²See Omenyo, *Pentecostalism Outside Pentecostalism*, and Asamoah-Gyadu J. Kwabena, *African Charismatic*

Ghanaian - Christian landscape, areas of influence in the Ghanaian society and the impact on international Christian missions in this era of globalisation and transnationalism.

2.2 Brief historical trajectory of the emergence and growth of Pentecostalism in Ghanaian Christianity

2.2.1 Background to the emergence of Pentecostalism in Ghana

To discuss the emergence of Ghanaian Pentecostalism and its various forms on the Ghanaian Christian religious landscape, it is necessary to understand its historical antecedents. This will lay bare the factors which acted to the advantage, or otherwise, of the movement. It will accord the study, a premise for comparison and for forging informed analysis of the reasons for past and future growth and development. It is also important to explore the history because, the success or failure of the institution would depend on the earlier achievements or challenges of the previous institutions or church forms. A church denomination, which has emerged several centuries later than others, could have survived on the knowledge of the weaknesses and strengths of its predecessor.

The most concrete evangelical effort towards the growth of the Christian Church in Ghana was in the nineteenth-century Western missionary expeditions. Many writers on Christian history and missions agree that, during this era of missionary encounter, the Christian missions suffered a great setback; namely, that, the missionary activities of the mission societies did not genuinely encounter the African context.³ Bediako and Hollenweger have suggested, from different writings, that the encounter was neither dialogical nor situational.⁴ Though the missionaries presented sincerely to Africa what they had, they could not grapple with the issues of African culture, traditional worldview and spirituality.⁵ Hollenweger castigates their activity as being, “a truncated and distorted form of evangelism because the colonial evangelist takes his or her culturally-conditioned interpretation of the gospel to be the gospel for everybody”.⁶ For instance, between 1880 and 1920 when European imperialism was at its height, the mission task became synonymous with the transplantation of Western

³Bediako, *Christianity in Africa*, 69 and Omenyo, *Pentecost Outside Pentecostalism*, 63

⁴Bediako, *Christianity in Africa*, 69

⁵Bediako, *Christianity in Africa*, 69 and also see Omenyo, *Pentecost Outside Pentecostalism*, 63

⁶W. J. Hollenweger, “Evangelism: A Non-Colonial Model”, *Journal of Pentecostal Theology*, no 7, (1995), 110.

civilization. The implication of this development was that, African converts were taught to repudiate African culture in its entirety and assume the new status of a “Europeanized African”.⁷ Christian missions in this era were sustained through the efforts of African initiatives and inputs. Omenyo insinuates that, the final output of the evangelization and church planting efforts in this era would have been unremarkable if not for the timely intervention of some African initiatives.⁸

This notwithstanding the missionary societies in this era left an enormous legacy for later developments in evangelization and church planting. Part of this legacy was the fact that, Christian missions took a broader view of their work and tried to think of the whole of Africa.⁹ In this regard, various agendas were drawn up towards future reaching of the whole continent.¹⁰ They made educational training and institutions their priority. This opened the way for trained or educated Africans to take their place alongside Western missionaries.¹¹ Africans, therefore, became translators, evangelists and, later ministers, and leaders of the churches.¹² African languages were developed in order to translate the Scriptures and to provide an effective medium of instruction in the schools established by the missions.¹³ They helped greatly in the writing and translation of the vernaculars which made way for the production of vernacular Bibles - for example, in Ghana the Fanti, Ga and Ashanti Bibles.¹⁴ Omenyo confirms that, the rich heritage of the vernacular translation was later to become a strong factor in the proliferation of African Independent churches and Pentecostalism in Ghana.¹⁵ Trade and legitimate commerce were encouraged in the struggle to suppress the slave trade and make slavery unattractive.¹⁶ Administrative order was imposed on African societies in the hope of facilitating peaceful progress towards the ideal of an abundant life.¹⁷

⁷Sanneh, *West African Christianity*, 106

⁸Omenyo, *Pentecost Outside Pentecostalism*, 63

⁹Sanneh, *West African Christianity*, 111-114

¹⁰Sanneh, *West African Christianity*, 114

¹¹Omenyo, *Pentecost Outside Pentecostalism*, 60-61

¹²Omenyo, *Pentecost Outside Pentecostalism*, 55

¹³Sanneh, *West African Christianity*, 111

¹⁴Omenyo, *Pentecost Outside Pentecostalism*, 55

¹⁵Sanneh, *West African Christianity*, 114

¹⁶Sanneh, *West African Christianity*, 114

¹⁷Sanneh, *West African Christianity*, 114

The missionary endeavours of the Western mission societies could survive due to the input of African partnership.¹⁸ Sanneh wrote that, “the missionaries from the West, aware of the significance of the local springs of religious vitality, could no longer dispense with African agents and would themselves have to clothe their thinking in the indigenous cultures of their endeavours, if they were to bear any lasting fruit”.¹⁹ It has variously been suggested that, it was the African factor which, more than any other consideration, sustained the Christian and humanitarian initiative in the development of the continent, including Ghana.²⁰ Subsequently, there emerged on the Ghanaian Christian scene, from the twentieth century onwards, an evangelistic and church-planting effort by some African evangelists which later produced African churches that were independent from the Western founded churches.²¹ It is the emergence of these African independent churches which eventually led to the rising of Pentecostal movements and the “Pentecostalisation” of Christianity on the continent.

2.2.2 African Independent or Indigenous Churches

Thus, following the discussion above, it is clear that, an African attempt to reconcile the contradictions thrown up by Western mission Christianity in the African context produced a new phase of indigenous and independent Christianity in Africa known as African Independent or Indigenous Churches, henceforth, AICs.²² The AICs are seen to be an African response to the effects of the Western European missionary encounter in the late nineteenth and twentieth centuries, springing up after the Western missions from 1914 to 1937 onwards.²³ They were established by solely local players or through a partnership of foreign and local initiatives.²⁴ The earliest references to AICs in the literature were of churches that severed themselves from the existing mission churches because of a number of irreconcilable issues. The reasons for the separations include discrimination against local actors, disputes over resources and a general feeling of marginalisation among educated Africans and

¹⁸Sanneh, *West African Christianity*, 106

¹⁹Sanneh, *West African Christianity*, 106

²⁰Omenyo, *Pentecost Outside Pentecostalism*, 42

²¹Sanneh, *West African Christianity*, 168

²²See Omenyo, *Pentecost Outside Pentecostalism*, 65-75 esp. 75

²³Omenyo, *Pentecost Outside Pentecostalism*, 67

²⁴Ogbu U. Kalu, “Ethiopianism in African Christianity” in *African Christianity: An African Story*, ed. Ogbu U. Kalu (Pretoria: University of Pretoria), 258

others.²⁵ Such churches were referred to in West Africa as “African Churches” from the 1890s.²⁶

2.2.3 African Charismatic Revivalists

The stream of AICs which affected Ghana however, commenced through an evangelistic initiative of some African charismatic evangelists within the period from 1914 to 1920. In this era, revivalist movements emerged on the Ghanaian scene, engineered by some dynamic, charismatic African figures. These personalities were completely autonomous and had no link with the Western mission enterprise. Their presence and work on the Ghanaian scene were attributed to what Andrew Walls observed to be the key to the success of the African church, i.e. the participation of local players. Walls’ had noticed, since the turn of the century, that “Modern African Christianity is not only the results of movements among Africans but it has been principally sustained by Africans and is to a surprising extent, the result of African initiatives”. He advocates that even the “missionary factor” in African Christian growth must be put into that perspective.²⁷ Walls, further comparing these charismatic persons to older AICs such as the earlier “African churches”, suggested that these charismatic African figures owed little in any direct way to Western church mission and nothing to any commission from them.²⁸ They were completely autonomous and independent.

The most prominent among these preachers was the Liberian Prophet William Wade Harris (1860-1929).²⁹ He was said to have affected the Ghanaian religious landscape by his preaching especially, in the Western Region beginning from 1914. His preaching caused many, including a former fetish priest, to abandon their old ways and traditional worship for Christianity.³⁰ Shank asserts that, during his mission, an estimated more than one hundred

²⁵Adogame and Spickard, *Religion Crossing Boundaries*, 5

²⁶Adogame and Spickard, *Religion Crossing Boundaries*, 5

²⁷Walls, *The Missionary Movement*, 86

²⁸Walls, *The Missionary Movement*, 86

²⁹David A. Shank, “William Wade Harris: A Prophet of Modern Times.” PhD Thesis, University of Aberdeen, 1980, and David A. Shank, “The Legacy of William Wade Harris,” *International Bulletin of Missionary Research* 10, 1986, 17- 176

³⁰See G. M. Haliburton, *The Prophet Harris: A study of an African Prophet and his mass movement in the Ivory Coast and Gold Coast, 1913-1915* (London: Longman, 1971), 3

thousand people from more than a dozen ethnic groups in Ivory Coast and thousands more in the Gold Coast (Ghana) had been baptised.³¹

There was also Kwame Sampson Oppong (1884-1965), a charismatic preacher, whose preaching activities in this period aided greatly in the raising of the Methodist Church in the Ashanti Region, Ghana.³² Oppong, an illiterate, and a self -acclaimed ex-convict was asserted to have been called into the preaching vocation through an encounter in a vision, when he did not have any knowledge of the Christian faith.³³ His dramatic preaching within five to six years brought in an estimated twenty thousand people under the care of Methodist mission.³⁴ Others of this category included John Swatson (a convert of Harris), Prophetess Grace Tani, and Prophet John Nackabah (former traditional priests converted through the preaching campaign of Harris). Grace Tani and John Nackabah were the people behind the formation of the Twelve Apostles Church after Harris' campaign.³⁵

2.2.4 Spiritual Churches in Ghana

Subsequently, the 1920s to 1930s witnessed a second stream of new beginnings within Ghanaian Christian independent churches. These were referred to in Ghana as Spiritual churches (SCs), and were a spontaneous development after the effective preaching of these charismatic figures.³⁶ Asamoah-Gyadu has written concerning these evangelists that, “their zeal and passion initiated a shift from the formal and staid spirituality and theology that had come to characterize the lives of traditional Western mission churches; culminating in the emergence of the Ghanaian independent indigenous churches (SCs)”.³⁷ He further argued that, these Spiritual movements were the genesis of pneumatic Christianity on the Ghanaian scene.³⁸ His view is that, they share the ethos of Pentecostal movements worldwide.³⁹ He confirmed this by writing that,

³¹David A. Shank, Prophet Harris, *The 'Black Elijah' of West Africa*, (New York: EJ Brill, 1994), 4

³²Omenyo, *Pentecost Outside Pentecostalism*, 71

³³Omenyo, *Pentecost Outside Pentecostalism*, 71

³⁴Omenyo, *Pentecost Outside Pentecostalism*, 72

³⁵See Omenyo, *Pentecost Outside Pentecostalism*, 69 -74, and Baëta, *Prophetism in Ghana*

³⁶Adogame and Spickard, *Religion Crossing Boundaries*, 5

³⁷Asamoah-Gyadu, *African Charismatic*, 20

³⁸Asamoah-Gyadu, *African Charismatics*, 19-20

³⁹Asamoah-Gyadu, *African Charismatics*, 21

in the experiences of the indigenous prophets and their followers, renewal took place in the form of personal, often dramatic, conversions, miraculous acts demonstrating the power of the Holy Spirit and the manifestation of Pentecostal phenomena, embodying charismatic and spiritual gifts into Christian practice.⁴⁰

He, therefore, projects the SCs as the premier form of Pentecostal phenomena in Ghana after the early African preachers. It also suggests that, there was an element of Pentecostal phenomena in these revivals making them arguably Pentecostal. The SCs are basically prophetic and healing movements. Their growth is acknowledged as the most dramatic aspect of twentieth century Christianity in sub-Saharan Africa.⁴¹ Asamoah-Gyadu, rewriting a foreword for Baëta's *Prophetism in Ghana*, confirms that, they became popular in Ghana because they affirmed the reality of God and other supernatural entities.⁴²

The doctrines of the SCs centres on: the centrality of the Bible, ecstatic prayers, healing, prophecy, visions and dreams, elaborate rituals, flexible modes of worship and liturgies and charismatic leadership shaped by a particular African brand of Christianity.⁴³ They typically embrace a functional theology and a pragmatic approach to life, which endear them to many Africans.⁴⁴ Though they utterly condemn and reject the traditional religion as fetish and demonic, their belief systems and ritual structures appear to have affinity with African cosmologies.⁴⁵ This makes them attract members not only from the mainline churches but also, from other Christian and non-Christian groups including Islam and the various traditional religions.⁴⁶

Despite these similarities, the SCs differ in their social and historical origins. Each of them has its own religious dynamics and differences in specific doctrines and details and in ritual acts and performances.⁴⁷ They typically emerge as a prayer band or group from the mainline churches or are founded through the visionary experience of a charismatic figure.⁴⁸ The SCs include the Musama Disco Christo Church, MDCC (1922), Cherubim and Seraphim (1925),

⁴⁰Asamoah-Gyadu, *African Charismatics*, 37

⁴¹See C. G. Baëta, *Prophetism in Ghana*, (Accra: African Christian Press, 2004)

⁴²Baëta, *Prophetism*, xiv

⁴³Omenyo, *Pentecost Outside Pentecostalism*, 51

⁴³Omenyo, *Pentecost Outside Pentecostalism*, 52

⁴⁴Adogame and Spickard, *Religion Crossing Boundaries*, 5

⁴⁵Adogame and Spickard, *Religion Crossing Boundaries*, 5

⁴⁶Adogame and Spickard, *Religion Crossing Boundaries*, 5

⁴⁷Adogame and Spickard, *Religion Crossing Boundaries*, 5

⁴⁸Adogame and Spickard, *Religion Crossing Boundaries*, 5

the Twelve Apostles Church, the Apostles Revelation Society, the Saviour Church and the African Faith Tabernacle Congregations.⁴⁹

The SCs seem to have decreased since the 1970s.⁵⁰ The reasons for this may be the same as stated earlier for the West African churches or AICs. In his thesis on “Renewal within African Christianity”, Asamoah-Gyadu stated other reasons for their decline, such as the emergence of other, more pragmatic church forms which have the same pattern of pneumatic expressions.⁵¹ The mode of operation or church praxis of these new Pentecostal movements either forced the SCs out of existence or as he suggested, caused them to modify their outlook in keeping with the new or modern trend.⁵² Thus, behind the trail of the SC’s decline, is a sporadic mushrooming of a similar brand of indigenous Christian church forms on the Ghanaian religious landscape, designated as Pentecostal and Charismatic Christianity. The Pentecostal and Charismatic churches, like their counterparts, the SCs, take pneumatic experiences seriously.

2.2.5 Pentecostal and Charismatic Movements in Ghana

The Pentecostal denominations and their progenies, the Charismatic movements, form the major Christian religious landscape of Ghana today characterised by their pneumatic expressions. They emerged after the SCs, first as Classical Pentecostals, considered by some as an alternative for the SCs, then, as renewal or revivalist movements within the mainline Western mission congregations, and finally, as Neo-Pentecostal movements. The Neo-Pentecostal movements include the Charismatic churches and other para-church movements.

The Pentecostal and Charismatic movements share religious and theological tendencies with the SCs, as stated above. However, they consider some aspects of the ethos of the SCs as cultic. As stated earlier, though the SCs were considered cultic by these emerging Pentecostal and Charismatic movements, Asamoah-Gyadu argues that, the SCs were equally Pentecostal. He writes, “Not only do AICs share religious and theological tendencies and emphasis with indigenous classical and contemporary Pentecostal movements but also, many of their

⁴⁹Adogame and Spickard, *Religion Crossing Boundaries*, 5 and See also C. G. Bäeta, *Prophetism in Ghana*

⁵⁰See Asamoah-Gyadu, *African Charismatic*, 29-30

⁵¹Asamoah-Gyadu, “‘Renewal within African Christianity’”, 35

⁵²Asamoah-Gyadu, *African Charismatic*, 30

practices previously condemned as belonging to the occult have been reinvented in contemporary Pentecostal spirituality”.⁵³

The Pentecostal and Charismatic movement became more appealing than the SCs because, in addition to keeping to such Pentecostal practices as devotion to Bible reading, prayer, evangelism and, manifestations of the Spirit (the very phenomena for which people seek the intervention of the SCs), they have added more innovations. These include strict moral ethics, a very high standard of Pastoral care and a liturgical simplicity that is seen to be commanding a very high level of integrity and administrative orderliness. These are observed especially in Classical Pentecostal denominations such as the CoP.⁵⁴

2.2.5.1 Classical Pentecostalism in Ghana

Historically, the Classical Pentecostal denominations (CPs) emerged after the SCs in Ghana in the 1930s as the third stream of Pentecostalism—characterised as Western-related Pentecostal denominations. They include some Pentecostal denominations which have entirely foreign origins (such as the Assemblies of God Church, and the Foursquare Gospel Churches) and some which initially had indigenous roots or backgrounds, but were later affiliated with Western-related Pentecostal denominations. For distinction and clarity between the two, those with the indigenous roots will be designated in this section as “Indigenous Classical Pentecostals”.

Those denominations with indigenous roots began as independent indigenous initiatives but became linked quite early with foreign Pentecostal missions. They comprise: the Christ Apostolic Church (CAC), the Apostolic Church of Ghana (ACG) and the Church of Pentecost (CoP). They emerged from an initiative of a Ghanaian Pentecostal and his subsequent collaboration with the British Apostolic Church. Their classification, ethos and theology are identical and are also akin to that of the Apostolic Pentecostals classified in chapter one.⁵⁵ Larbi’s *Pentecostalism* chronicles beautifully what he calls “Life and Faith” as beliefs, ethos and theology of each group.⁵⁶ They are, however, developing very fast into large

⁵³Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, vii

⁵⁴Asamoah-Gyadu, *African Charismatics*, 88-89

⁵⁵See Larbi, *Pentecostalism* and Allan Anderson, *To the Ends of the Earth*, 37 -62

⁵⁶Larbi, *Pentecostalism*, 142, 243

denominations of their own with branches all over the country, both in the rural and urban areas and have established other mission posts outside the country.

Historically, the “indigenous Classical Pentecostal denominations” in Ghana emerged from a church-planting initiative of a Ghanaian Pentecostal, Peter N. Anim, in the early twentieth century.⁵⁷ In 1935, the group became affiliated with the Apostolic Church of the UK, headquartered in Bradford. Through this collaboration, the British Apostolic Church sent their missionaries, James McKeown and his wife Sophia, to Ghana in 1937 to supervise the group as their branch in the Gold Coast.⁵⁸ Relations between James McKeown and Peter Anim and his group broke down due to doctrinal differences. Later, an intractable relationship developed with the parent church, the Apostolic Church in Bradford. These fissures eventually led to the formation of three distinct Classical Pentecostal churches in Ghana.⁵⁹

The Anim group was the first to disengage from the collaboration with the British Apostolic Church headed by McKeown and took the name, Christ Apostolic Church. The remnant from the split became the local branch of the British Apostolic Church under the leadership of McKeown. This became the Apostolic Church of Gold Coast, a local branch of the British Apostolic Church, with its headquarters in Bradford, UK. Subsequently, due to a rift between the British Apostolic Church and McKeown, the church had to divide again. Thus, in 1953, out of the Apostolic Church of Gold Coast emerged the Gold Coast Apostolic Church, which was led by James McKeown and which was independent from the UK Apostolic branch. This group was later referred to as Ghana Apostolic Church.⁶⁰ The change in name was necessitated after the nation Ghana became politically independent from its former colonial masters, Britain, and changed its name from Gold Coast to Ghana in 1957. The Ghana Apostolic Church was later renamed, the Church of Pentecost in 1962.

Thus, by August, 1962, the Classical Pentecostal denominations in Ghana with indigenous roots had become three distinct groups: Christ Apostolic Church, the Apostolic Church of

⁵⁷Robert W. Wyllie, “Pioneers of Ghanaian Pentecostalism: Peter Anim and James McKeown”, *Journal of Religion in Africa*, vol. 6, 2, (1974), 110

⁵⁸See Leonard, *A Giant in Ghana*, 3-4

⁵⁹Asamoah-Gyadu, “Pentecostalism and the Missiological”, 35

⁶⁰Asamoah-Gyadu, “Pentecostalism and the Missiological”, 35

Ghana and the Church of Pentecost. Since then, the presence of the Classical Pentecostals, through their beliefs, ethos, doctrines and other pragmatic church practices, is figured to have been more acceptable in Ghana, engendering the growth of the SCs. It has also sparked the urgency of “Pentecostalisation” in the mainline historic churches and other para-church organisations including those in the schools and universities, and led to the emergence of the Neo-Pentecostal Movements.

2.2.5.2 Neo-Pentecostal Movements

The exuberance of the CPs from the 1930s led to the sparking of “Pentecostalisation” on the Ghanaian Christian religious landscape. However, from the 1950s to 1970s, another stream of movements characterised as neo-Pentecostals emerged, which further influenced the cause of “Pentecostalisation” and “Charismatisation” of the nation. They included para-church Christian Associations in Ghana and the entire current Charismatic Movements (CMs).

The para-church Christian Associations, such as Student Christian Movement (SCM) in the universities, Inter-College Camps (ICC), and Scripture Union (SU), were initially involved in schools outreach as inter-denominational Christian camps and fellowships.⁶¹ Their influence and impact in the schools and colleges and subsequently, in the mainline churches, led to the revivals or renewals within the churches on one hand. On the other hand, their misunderstood stance, especially in regards to the teachings, doctrines and some experiences of the Holy Spirit, in some cases, later led to the breaking-away of members of these groups to form new groups, most of which became the Charismatic churches.⁶² These, coupled with other later developments to be discussed, led to the establishments of other “independent charismatic churches”. This later Pentecostal movement emphasised the “gifts of the Holy Spirit” (or as in the Greek “*charismata pneumatika*”) spelt out by Paul in 1 Corinthians 12 and 14 as being applicable to every believer. Hence, they are referred to as “Charismatics”.

⁶¹Peter Barker and Samuel Boadi-Siaw (eds), *Changed by the Word: the Story of Scripture Union Ghana*, (India: Bangalore Offset, 2005), 16 -28

⁶²Barker, *Changed by the Word*, 87 -88

2.2.5.2.1 Para-church Associations in Ghana

The Para-church Associations in Ghana were non-denominational Christian fellowships, prayer groups, gospel music teams and individuals whose evangelistic activities aimed at augmenting the efforts of the mission of existing churches in gospel witness and Christian nurture. As Peter Barker wrote, the years prior to the independence of the nation from British colonial rule and immediately after, from 1945 to 1965, witnessed two scenes: the expansion of education at all levels, and a slack in Christian spirituality, especially among the mainline churches. He wrote,

In 1945 the Gold Coast was on the brink of a twelve -year movement towards independence from British rule. Between 1945 and 1965 there would be a tremendous expansion of education at every level. The number of secondary schools and training colleges would grow from less than a dozen in 1945 to some 200 in 1980, and to over 470 by the end of the century. Three university colleges would be founded, and each would ultimately become a full university in its own right. By 2000 there were five public universities and two private ones. But the spiritual foundations had grown weak over the years the churches needed reminding of the clear gospel message brought by the early missionary pioneers.⁶³

These para-church groups had sprung up as an intervention in the spiritual slackness in the churches at that time, particularly mainline churches. These groups and fellowships were mostly affiliated to the Scripture Union (SU) or were independent groups. The SU was founded around 1 December 1951 through a fellowship of some British Christians in Ghana, led by Tony Wilmot.⁶⁴ The SU is a non-denominational fellowship that was set up in Ghana under the auspices of the UK-based parent organisation, with the aim of equipping Christians with Bible knowledge and encouraging responsible membership in the churches. By the 1960s the SU had wide membership in all the post-primary educational institutions, secondary schools and other community fellowships, having established non-denominational groups.⁶⁵ In the tertiary institutions, the prevailing para-church organisation was the Ghana Fellowship of Evangelical Students (GHAFES). It was the largest conservative evangelical movement in Ghana.⁶⁶ There were other associations which were non-denominational groups but not necessarily made up of students such as the Full Gospel Men's Fellowship, Ghana Congress on Evangelism (GHACOE), Ghacoe Women's Fellowship and Women's Aglow.

⁶³Barker, *Changed by the Word*, 12-13

⁶⁴Barker, *Changed by the Word*, 16

⁶⁵Asamoah-Gyadu, *African Charismatics*, 103

⁶⁶Asamoah-Gyadu, *African Charismatics*, 103

By the early 1970s, it became evident that, members of the SU and its affiliate organisations were becoming increasingly Pentecostal in character and orientation.⁶⁷ This was because the emphasis of its teaching at the time was on the baptism of the Holy Spirit with speaking in tongues, prophecies, healings and miracles as the experiences.⁶⁸ The speakers that were invited for campus programs were more Pentecostal in orientation and their teachings greatly affected the movement. In addition, some of the front leaders were very influential Classical Pentecostals.⁶⁹ The Pentecostal posture of the SU became a matter of concern for school authorities, who were mostly Western-mission-related Christians, and the authorities of the SU body.⁷⁰ The SU as a movement with Western European heritage had reservations about charismatic phenomena such as speaking in tongues and other experiential realities. Therefore the persistent hostility of SU authority to pneumatic phenomena continuously alienated the movement from local patronage and reduced its influence in Ghanaian Christianity.⁷¹

By the 1970s, it was evident that there was a mounting gap between the officials of the SU and their members from the grassroots. Parallel to this, the evangelical leaders from the pre-1970s generation warned people to be wary of these experiential phenomena.⁷² As Asamoah-Gyadu commented, the Ghanaian evangelical movement then disregarded the Pentecostal spirituality emerging at that time both in the fellowships and the established churches.⁷³ By this time, the SU group was gradually developing certain practices which represented a shift from conservative evangelicalism. Examples include the formation of prayer warriors from 1974, the rise of youth gospel drama and music groups (such as Joyful Way Incorporated, Calvary Road Incorporated, Abundant Life Ministries, New Creation Singers and Jesus Generation) who started using modern Western instruments to recover the taste for percussion instrument in Ghanaian indigenous Christian worship, and the formation of other fellowships not under the umbrella of the SU.⁷⁴ The SU and her affiliated institutions failed to

⁶⁷Asamoah-Gyadu, *African Charismatics*, 103

⁶⁸Asamoah-Gyadu, *African Charismatics*, 105

⁶⁹Asamoah-Gyadu, *African Charismatics*, 105

⁷⁰Asamoah-Gyadu, *African Charismatics*, 105

⁷¹Asamoah-Gyadu, *African Charismatics*, 106

⁷²Asamoah-Gyadu, *African Charismatics*, 105 -106

⁷³Asamoah-Gyadu, *African Charismatics*, 105

⁷⁴Asamoah-Gyadu, *African Charismatics*, 105 -106

provide a satisfactory response to the Pentecostal phenomena such as the emotion in public worship, prayer and speaking in tongues. This led to the development of a host of para-church evangelical groups outside the SU network. They include the Ghana Evangelistic Society (GES), the Hour of Visitation Choir and Evangelistic Association (HOVCEA) and Tears of Jesus and Upper Room Fellowship.⁷⁵

2.2.5.2.2 Charismatic Movements in Ghana

While these circumstances led to the decline of the SU and her affiliated institutions, the CMs appeared on the Ghanaian religious landscape in the late 1970s.⁷⁶ All these groups mentioned in paragraph 2.2.5.2.1 were apparently transformed into part of the current CMs. Thus, the historic roots of the many Charismatic churches in Ghana can be traced back to the para-church evangelical associations of the 1950s through to 1970s in Ghana.⁷⁷

Parallel to this development is the mass movement of adherents of the older mainline protestant churches into the CMs. Those of the SU and its associates who opted to heed the advice of the SU to remain in their churches sparked a resurgence of renewals in the churches, characterised by Pentecostal phenomena. They became the Bible Study and Prayer groups in the Protestant churches and the Catholic Charismatic movement in Roman Catholic settings.⁷⁸ Asamoah-Gyadu contended, and this writer agrees, that the recent proliferation of independent CMs in Ghana is partly a culmination of years of imbibing an evangelistic and Pentecostal spirituality, which was bound to look for expression outside existing churches and denominations.⁷⁹ Their emergence sparked a new move in the Ghanaian Christian landscape, which effected several restructuring projects in the existing mission-related churches. It also informed other developments in the older Classical Pentecostal denominations whose younger generation especially, were thought to be shifting to CMs which had a very modern and flamboyant appeals to the otherwise traditional indigenous settings.⁸⁰

⁷⁵Asamoah-Gyadu, *African Charismatics*, 108 -111

⁷⁶Asamoah-Gyadu, *African Charismatics*, 107

⁷⁷See Samuel Adubofour, "Evangelical Para-church Movements in Ghanaian Christianity:1950 to Early 1990", PhD Thesis (University of Edinburgh), 1994

⁷⁸Asamoah-Gyadu, *African Charismatics*, 102

⁷⁹Asamoah-Gyadu, *African Charismatics*, 102

⁸⁰Larbi, *Pentecostalism*, 201 -204

Following the discourse above, it is apparent that, the CMs in Ghana are part of the current indigenous innovations in the appropriation of Pentecostalism in the Ghanaian context, and this makes them African in nature. This true indigenous character has been contested by some scholars such as Steve Brouwer and Paul Gifford who contended that the CMs were an American importation.⁸¹ This is due to the inspiration they take from American Neo-Pentecostal culture, portrayed particularly in Ghana through their Bible School culture and media consciousness and also their cherished values for their transnational and international networks.⁸² The writer agrees with Asamoah-Gyadu that the core message of Ghanaian Neo-Pentecostals does not reflect the American content. It is, instead, the way in which it is expressed that appears to be an imitation of American media evangelistic style.⁸³ The international outlook may be considered an inevitable consequence of religious globalisation.⁸⁴ The Ghanaian Neo-Pentecostal churches include Christian Action Faith Ministries International, International Central Gospel Church, Global Revival Ministries, Resurrection Power and Living Bread Ministries International, Word Miracle Church International (now Perez Chapel), Living Praise Chapel International and Lighthouse Chapel International to name a few of the earlier ones that emerged.⁸⁵

2.3 Contemporary Ghanaian Pentecostalism: Outlook and Impact

The emergence and influence of Pentecostalism in Ghana, as chronicled above, has since the turn of the century, inspired a process of “Pentecostalisation” on the Ghanaian Christian religious landscape. This can be examined among many other factors through three specific strands: First, it can be examined through the fast growth, extensive spread and development into denominationalism of the classical Pentecostals. Secondly, it can be examined as a catalyst for the renewal in the historic mainline churches and thirdly, through the sporadic spread of Neo-Pentecostal movements such as the indigenous Charismatic churches and parachurch movements all over the country. Through these observations, the face of contemporary Christianity in Ghana can conveniently be argued to be reflecting

⁸¹Steve Brouwer, Paul Gifford, and Susan D. Rose, *Exporting the American Gospel: Global Christianity Fundamentalism* (New York/ London: Routledge, 1996), 178

⁸²Brouwer et al, *Exporting the American Gospel*, 178

⁸³Asamoah-Gyadu, *African Charismatics*, 99

⁸⁴Asamoah-Gyadu, *African Charismatics*, 99

⁸⁵Asamoah-Gyadu, *African Charismatics*, 35

Pentecostalism in all its facets. This Pentecostal influence can also be traced through its impact on the general Ghanaian religious and corporate civic life.

Regarding the extent of “Pentecostalisation” of Christianity in Ghana, Asamoah-Gyadu and Omenyo have written extensively on the CMs and Renewal movements respectively. While Asamoah-Gyadu’s work traces the emergence, growth and influence of the independent indigenous charismatic churches in general, Omenyo’s work centres on their effects on the mainline churches, specifically, the way in which this sparked renewals by forcing the mainline churches to rethink their ethos, theology and practice. The two scholars’ corporate thesis agree that the emergence of the Pentecostal and Charismatic spirituality has changed the religious landscape of Ghanaian Christianity and forced the existing churches to rethink or modify their form of worship in order to avoid decline.⁸⁶ In *Contemporary Pentecostal Christianity*, Asamoah-Gyadu pointed out that, “The rise of Neo-Pentecostalism marked the beginning of disenchantment with religious traditions and conservatism within Christianity and the erosion of denominational loyalties”.⁸⁷ His reference to “denominationalism” in this quote, however, can be linked both to the established historic mainline churches and the Classical Pentecostal churches, which are perceived to have fast become denominational.⁸⁸ He observed, rightly, that there is “Pentecostalisation” or rather “Charismaticisation” of Christianity occurring in African countries like Ghana. This is evidenced by the process of liturgical reforms taking place in historic mission Christianity and other programmes including the adaptation of Pentecostal/Charismatic media cultures and the gradual integration of charismatic renewal phenomena, such as speaking in tongues, healing and deliverance sessions, holding of all night vigils, and the use of choruses, prophecies, visions and revelations.⁸⁹

2.3.1 Impact on Ghanaian Religious life

As indicated earlier, there are obvious traits of “Pentecostalisation” and “Charismaticisation” in Ghanaian religious life today. The evidence can be measured through the massive and impressive Pentecostal congregations and church buildings sprouting everywhere in the

⁸⁶Omenyo, *Pentecost Outside Pentecostalism*, 7 and See Asamoah-Gyadu, *Contemporary*, 25

⁸⁷Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 10

⁸⁸Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 10

⁸⁹Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 11

country, including the numerous congregations meeting in classrooms, cinema halls and other rented premises. The CoP alone recorded 13, 050 congregations in 2013. They had 1, 652 permanent church buildings, 3, 682 uncompleted permanent church buildings, 4, 118 temporary structures and 158 rented halls, as well as 342 congregations worshipping in free accommodations, 2, 079 in classrooms, 899 under trees and 120 in other non-defined places.⁹⁰ Whereas the congregations of the CPs engage in services everyday including Sundays, the major CM churches in Ghana hold services at least twice on Sundays and have one or more week day meetings.⁹¹ The noticeable, colourful sign-posts, particularly of the CoP and Lighthouse Chapel congregations springing up everywhere in Ghana, both in the major urban cities and the rural villages attest to this “Pentecostalisation”.

There are other features which show the acceptance of Pentecostalism on the Ghanaian religious landscape. An example is its special appeal and attraction to the up-and-upcoming youth, both the highly educated and less well-educated, who are considered the future of the nation’s development. This is attested to by both Larbi and Asamoah-Gyadu.⁹² The movement has since the 1950s and 1970s, attracted young people into the SU and other fellowships in the schools; and it still does today.⁹³ Again, the Pentecostals and Charismatics have developed a form of media ministry which is reachable and accessible to the Ghanaian populace, and that seems, to dominate the religious paradigm. This dominance does not only include religious messages and sermons, but its profound cultural significance is the musical creativity and video productions. Their music has become almost more widely accepted at all functions, domestic, traditional or national, irrespective of purpose, than Highlife music, which is considered Ghana’s own particular form of music.⁹⁴ Their well-advertised programmes constantly proclaiming the contents of success, healing and deliverance, and empowerment have become more or less a religious instruction or menu which many pursue.⁹⁵ Currently, a significant development observed for their contemporary popularity is the establishments of university colleges initiated by Pentecostal Charismatic organisations

⁹⁰CoP, Growth Statistical Report, June, 2013

⁹¹Asamoah-Gyadu, *African Charismatics*, 5

⁹²Asamoah-Gyadu, *African Charismatics*, 101 -104 and Larbi, *Pentecostalism*, 295

⁹³Asamoah-Gyadu, *African Charismatics*, 101 -104

⁹⁴Paul Gifford, *Ghana’s New Christianity: Pentecostalism in a Globalizing African Economy*, (Bloomington & Indianapolis: Indiana University Press 2004), 35

⁹⁵Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 15

such as the Central University College of Mensah Otabil's International Central Gospel Church, Pentecost University College of the CoP, Dominion University College of Duncan William's Christian Action Faith Ministries and Perez University College of Agyin-Asare's Perez Chapel. All of these were formerly Bible centres and seminaries and they have now metamorphosed into university colleges being patronised by young people.⁹⁶ These university colleges become avenues for continuation of education in the tertiary institutions as direct alternatives to government institutions which have a limited intake. The principal aims and visions of these university colleges are to advance the cause of Christianity through Pentecostal orientation in higher education.⁹⁷

Ghanaian Pentecostalism, it is argued, has innovatively developed its experiential and versatile spirituality, to serve the contextual needs of Ghanaian Christianity.⁹⁸ This is evident from its emphasis on prayer, music and the appropriation of new forms of worship, which are Pentecostal-oriented, and also from the reintroduction into Ghanaian church life of the presence and ministry of the Holy Spirit.⁹⁹ In contemporary Ghanaian Pentecostal culture, prayer as a means of religious interaction between the natural and supernatural realms has served as theological interventionist strategy for all forms of Christian streams. These types of prayer interventions range from weekday prayer services and all night vigils to revival services, healing camps, and prayer centres. They seem to have created a ritual space for supernatural attention for all classes of people, including the sick, deprived, politicians and traditionalists. On the Ghanaian Christian scene, many venues have been established for "Pentecostal and Charismatic" appropriation of new prayer services being currently patronised by all and sundry, including members of historic churches, traditionalists, and others of Islamic orientation. They include "Jericho Hour" at Action Chapel International, "Hour of Miracles" at Perez Chapel, and many others advertised daily in the media.¹⁰⁰

The Pentecostal type of congregational inclusive worship is seen to be acceptable along side other Ghanaian indigenous religious practices and traditions.¹⁰¹ Social functions such as

⁹⁶Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 15

⁹⁷See College Manual of Pentecost University College indicating vision, and mission statements

⁹⁸Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 18

⁹⁹Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 18, 60

¹⁰⁰See Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 35-41

¹⁰¹Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 19

festivals, child naming, funerals, family gatherings and others, which were previously organised with traditional rituals and ceremony, are today laced with, or completely taken over by Pentecostal prayers, worship and liturgy.

With regards to influencing historic mission congregations, one of the key achievements of the Pentecostal and Charismatic trend of worship is its influence on the historic mission churches' mode of worship, forcing the latter to adapt to it.¹⁰² The historic churches had to restructure to avoid decline in the face of such Pentecostal resurgence. In a more noticeable trend, by allowing pneumatic phenomena in the historic churches as a response against Pentecostalism, there has virtually been a pattern of "Pentecostalisation" of worship in the historic churches.¹⁰³ For instance, in some of the historic churches, offertory time is accompanied by enthusiastic choruses, generally identified as originally Pentecostal, accompanied by clapping and dancing. In some mainline churches, the opening services have been replaced by Pentecostal type "intercession and 'praise and worship'" sessions. It is argued that apart from the singing of hymns and reading of Scriptures the entire liturgical process in some of the historic mainline churches has given way to Pentecostal expressions in terms of the church's mode of worship.

The other recognisable feature is the Pentecostal emphasis on the use and manifestation of the gifts of the Holy Spirit as a grassroot experience, buttressed by the teaching of "priesthood of all believers" which is particularly evident in contemporary Pentecostalism.¹⁰⁴ This has encouraged the participation of lay leaders in the churches. Lay leaders are church members who minister particular graces to communities of believers, thus, promoting growth.¹⁰⁵

Another avenue of noticeable influence by Pentecostalism is through its ecumenical organ, the Ghana Pentecostal Council (GPC). The GPC, which originally comprised the earlier Classical Pentecostal denominations, has been extended to include other emerging Independent Charismatic Churches, so that it is now known as the Ghana Pentecostal and Charismatic Council (GPCC). The total number of registered individual churches of the

¹⁰²Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 31, 32

¹⁰³Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 32

¹⁰⁴See Donald Dayton, *The Roots of Pentecostal Theology*

¹⁰⁵Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 60

GPCC was recorded at 214 as of December, 2015.¹⁰⁶ This is apart from the major Charismatic churches which are unaligned to them or have their own associations such as International Central Gospel Church, Action Faith Church, Lighthouse Chapel International and several others in that category. Thus, with regards to national religious issues, political advocacy and national welfare issues the GPCC has emerged as another formidable Christian ecumenical force apart from the Ghana Catholic Secretariat and the Christian Council of Ghana.¹⁰⁷ The GPCC's 2015 reports states:

The GPCC continues to play a part on the Advisory Board of the Civic Forum Initiative and the Coalition of Domestic Election Observers (CODEO). While our President continues to serve on the Board of the National Peace Council (NPC), the General Secretary also continues to serve on various committees of the Ghana Aids Commission (GAC) during the period under review.¹⁰⁸

2.3.2 Impact on Ghanaian Corporate Civil life

The impact of the contemporary Pentecostal and Charismatic Movement in Ghana transcends religion into all levels of the Ghanaian corporate civil and public life. It is felt in almost every mundane space of Ghanaian communal life, such as in education, politics and the socio-economic sphere.¹⁰⁹ Birgit Meyer has commented on Pentecostal/Charismatic churches generally as being central to the globalization of Christianity in our time. She writes that, "The contemporary archetype of Christianity is "a community without an institution," but a community of a new type, proper to the forms of diffuse, individualized, and nonisomorphic forms of connectedness in our globalized world."¹¹⁰

Paul Gifford has shown how the Ghanaian Pentecostal movement, especially, the current Charismatic brand which he refers to as "Ghana's New Churches" have thrived by taking advantage of the historical economic and socio-political situation of the nation since colonial rule.¹¹¹ He draws attention to the fact that, in the two decades, since 1979, the nation Ghana has in many ways been eclipsed by some religious developments quite novel to the familiar mainline historic churches: – the Pentecostal and Charismatic sector, which became evident

¹⁰⁶GPCC, National Secretariat Annual Report, January -December, 2015

¹⁰⁷GPCC, National Secretariat, Annual Report, January -December, 2015

¹⁰⁸GPCC, National Secretariat Annual Report, January -December, 2015, 3

¹⁰⁹Gifford, *Ghana's New Christianity*, 13 - 43

¹¹⁰Birgit Meyer, "Aesthetics of Persuasion: Global Christianity and Pentecostalism's Sensational Forms" *South Atlantic Quarterly* 109 no.4 (2010): 741-763,doi: 10.1215/00382876-2010-015;http://www.academia.edu/5627193/Aesthetics_of_Persuasion_Global_Christianity_and_Pentecostalism_s_Sensational_Forms

¹¹¹See Gifford, *Ghana's New Christianity*

due to their claim of economic interventions. He writes that, “Everyone is aware of charismatic prayer centres, their all-night services, crusades, conventions and Bible Schools, new buildings, bumper stickers, banners and particularly the posters that everywhere advertise an enormous range of forthcoming activities.”¹¹² Gifford continues that “they grow because they claim to have answers to Ghanaians’s existential problems and especially to their most pressing existential problem; economic survival”.¹¹³ Notwithstanding the intents of his comments, he rightly affirms the contemporary impact of Pentecostal and Charismatic Christianity on the Ghanaian civic and public environment. The movement has pervaded the Ghanaian terrain through providing or aiding in social functions, which were previously the preserve of the traditional structures, such as arranging marriages, child-naming, funerals and others.¹¹⁴ It is also provides social interventions in material assistance, employment and healthcare services.

In the political arena, Pentecostal and Charismatic Churches in Ghana play both functional and dysfunctional roles. Their leadership is involved in various non-Governmental and political assignments in the country such as the National Peace Council, the Council of State and the Aids Commission.¹¹⁵ Some of these bodies have statutory positions earmarked for the Christian community that persons from the GPCC such as its President or General Secretary could occupy. The leaders from the GPCC are observed to be playing valuable roles in Ghanaian politics, for instance, as neutral forces from the political parties they act as advocates, such as an independent voice in the nation’s political issues. In the past, functions of Governmental importance were officiated by clergy or ministers from the mainline orientation, even when appointed from the army. However, in 2008, the induction service for the Ghanaian President elect, John Evans Atta Mills (2008-2011), was officiated by a known Pentecostal Charismatic preacher, Reverend Eastwood Anaba of Fountain Gate Chapel.

Pentecostal and Charismatic oriented clergy also serve as chaplains in the Ghana Army. The Chairman of the CoP writing the State of the Church address in 2007 recorded four of its ordained Pastors as having been seconded as service personnel to the Ghana Armed Forces

¹¹²Gifford, *Ghana’s New Christianity*, 23

¹¹³Gifford, *Ghana’s New Christianity*, viii-ix, ix

¹¹⁴Amos J. Markin, “Ghanaian Christian Missions in North American Diaspora”, M. A. Thesis submitted to University of Ghana, Legon, 2006, 96

¹¹⁵GPCC, Secretariate Report, January -December, 2015

and Prisons as chaplains.¹¹⁶ There are other reports of the GPCC Executive Council's taking the initiative to organize periodic church services in the presidential residence or seat of government during President John Evans Atta-Mills' term of office.¹¹⁷ This notwithstanding, the movement's religious, political and civic role recognition in the Ghanaian environment, as well as some of its practices and excesses, has engendered wide discussions, criticisms and speculations in the Ghanaian media. Of particular note is the behaviour of some of its practitioners, such as pastors and prophets, and the general affluent lifestyle of its charismatic brand.¹¹⁸

2.3.3 Effects on International Missions

On the international front, the Pentecostal and Charismatic movements in Ghana, through their immigrant congregations abroad have joined their other African Pentecostal counterparts in making their presence felt through various transnational networks in the diaspora.¹¹⁹ They are said to be bringing vitality into an otherwise declining state of Christianity in the northern hemisphere. Asamoah-Gyadu, writing on the CoP's missions abroad stated that their Pentecostal spirituality, with its emphasis on personal transformation, prayer, evangelism, holiness, healing, deliverance and community, is one that suits the religious needs and aspirations of African immigrant communities.¹²⁰ He further asserts that, African immigrant congregations which include many such as the CoP, have strong missionary intentions.¹²¹ They appear, through their presence in the West, to be bringing change into the religious transmissions in those areas by promoting, "reverse missions" to the West.¹²²

¹¹⁶CoP, State of the Church Address, Presented by Apostle, Dr, M.K. Ntumi, Chairman of the Church, at the opening ceremony of the 11th Session of the Extraordinary Council Meetings held at the Pentecost University College, Accra, on Thursday, 26 April 2007

¹¹⁷Presented by GPCC General Secretary, S.Y Antwi, at 22nd February at Bolgatanga

¹¹⁸Ghana daily news reportage has many of such, including the current impasse ongoing between Bishop Obinim and Bishop Owusu Bempah both Charismatic church leaders which have become regular discussion both in the print and electronic media. Check Ghana web news for February and March, 2016

¹¹⁹See Markin, "Ghanaian Missions", also See Gerrie ter Haar, *Halfway to Paradise*

¹²⁰Asamoah-Gyadu, "On Missions abroad", 91

¹²¹Asamoah-Gyadu, "On missions abroad", 97

¹²²See Ter Haar, *Halfway to Paradise*

2.3.4 Focus on Classical Pentecostalism and the CoP

Generally, the AICs and the Neo-Pentecostals have received enormous scholarly attention in the last century. This is evidenced by the large bibliography on them in the study of African Christianity in the late century. Particularly, in Ghana, more work has been done on them than on the CPs. Due to the attention enjoyed by the earlier AICs and current CMs, a work on Classical Pentecostalism, such as that practiced by CoP at this time, may seem behind time. However, the literature review in Chapter One demonstrates that Asamoah-Gyadu and Omenyo, who have researched and written on Ghanaian CMs and Renewal movements have bypassed the Classical Pentecostals who could be considered the forerunners, and instead focused on the CMs and others, which are seen as their progeny. Though both scholars did mention the Classical Pentecostals as precursors to the CMs in their work, they did not discuss much of their current challenges or successes in the light of the contemporary Pentecostal resurgence in Ghana.¹²³ However, in Ghana, the Classical Pentecostals seem to be commanding a greater influence in relation to internal growth and expansion, structural development, financial sufficiency and international mission outreaches, which is evidenced by the greater presence of their Ghanaian immigrant congregations abroad, as compared to the CMs and their accessories.¹²⁴

Since 1962, the indigenous Classical Pentecostal denominations in Ghana have become three distinct and separate denominations. These are Christ Apostolic Church (CAC), the Apostolic Church of Ghana and the CoP, not including those with foreign links such as the Assemblies of God Church. The CoP has had a very extensive geographical spread since 1962 and has begun to develop into its own mode or form. Apart from the fact that it has grown to become the largest protestant denomination in Ghana, it is also acclaimed to be the fastest growing. By the end of 1962, after the internal crisis mentioned earlier, the membership strength of the CoP by conservative estimate was twenty-six thousand.¹²⁵ This figure increased tremendously to almost a tenth of the national population by 2014.¹²⁶ It is structurally better developed, both administratively and ministerially than its contemporaries. In terms of

¹²³Asamoah-Gyadu, *African Charismatics*, 88 -92

¹²⁴See GEC, Report 2010, and Markin, "Ghanaian Mission in the diaspora"

¹²⁵CoP, Statistics Department Data, 2013

¹²⁶CoP, Statistical Department Data, 2013

financial sufficiency, the CoP stands tall. It is an indigenous institution that is capable of maintaining its local church and also providing for its missions abroad. Its influence and impact in the country, particularly on other church forms, Western -related mainline churches or orthodox churches (as they are referred to in Ghana) and other Pentecostal-Charismatic churches and organisations, cannot be underestimated. Its standard of spirituality, particularly as in ethical morality, is said to be used as standard for other religious institutions. Earlier on, Asamoah-Gyadu argued that the CoP's standard of spirituality and religiosity was the cause for the decline of some of the earlier institutions, such as the SCs in Ghana. This is because; the CoP was measured as having a more pragmatic orientation in terms of church praxis, than the SCs, which have the same orientation with regards to pneumatic phenomena. Asamoah-Gyadu, discussing the reasons for the decline of the SCs in Ghana, wrote:

The other religious development accounting for the decline of the 'Sunsum Sore' is the presence of the CoP. The CoP has emerged as a Pentecostal denomination with rigorous evangelistic programmes, an extensive geographical spread, a community church planting method, a diversified ministry including provision for children and youth, with a strong women's movement and an emphasis on Pentecostal phenomena. The CoP therefore stands for what may be perceived to be a more accessible and 'more respectable option' in indigenous Pentecostalism. It is more accessible than other classical Pentecostal Churches like the Assemblies of God....¹²⁷

Thus, the CoP, especially its spirituality was identified and argued as one of the causes for the staidness of the SCs. Some aspects of the ritual practices in the SCs were considered cultic by both the Western-related churches and the CPs.¹²⁸

Recently, however, scholars such as Asamoah-Gyadu are arguing that though the SCs appear to be declining, the very outlook of the contemporary CMs suggest a reinvention of the same rituals and characteristics of the SCs. This observation poses questions with regards to the very existence and future growth of the CPs. One such question is what effect the development and current appeal of the CMs, will have on the CPs' growth, specifically their Pentecostal tradition and spirituality and continuous numerical growth, particularly, in Ghana. Daswani, an anthropologist, aware of the effects of the CoP's Pentecostal spirituality on Pentecostal growth in Ghana, and having observed the rising influence of CMs currently in Ghana, has drawn attention to that effect. He writes, "The recent capitalism of the Protestant-Pentecostal spirit in Ghana is seen to be promoting a set of neo-liberal values that

¹²⁷ Asamoah-Gyadu, *African Charismatics*, 88

¹²⁸ Asamoah-Gyadu, *African Charismatics*, 93

pose a threat to the CoP's Pentecostal tradition".¹²⁹ This questions the very survival and growth of the CPs (the CoP) in relation to the current emergence of the CMs on the Ghanaian scene. By Pentecostal tradition, Daswani is making a reference to the Pentecostal spirituality associated with the CPs, which was previously pointed at, as the cause for the decline of the SCs and, to some extent, for the sparking of renewal in the mainline churches.¹³⁰

Another observation that requires examination is the doctrinal emphasis and some characteristic features of the CMs. The doctrinal emphasis of the CMs apart from what was hinted at in the introduction by the working definition, is their prosperity gospel, emphasis on the promise of health and wealth and focus on the relevance of ancestral curses, coupled with the exhibition of an affluent lifestyle.¹³¹ This doctrinal emphasis has been described by Asamoah-Gyadu as a "theology which lacks the theology of Christian suffering", which makes CMs look, "this-worldly". He wrote, "In many ways, contemporary Pentecostal theology we have noted, promotes a theology of glory with sometimes very little to say to those who are weak or suffering."¹³² Daswani has further quizzed whether the present CMs affluent lifestyle in Ghana does not pose a threat to CoP's Pentecostal tradition and growth.¹³³

In the light of these observations, the pre-occupation of this study is to show how CP institutions, such as the CoP, have engendered the resources for sustaining their growth. In other words, how are the CPs developing or have developed measures as growth initiatives to sustain and continue the church's present growth? This study will, in the next chapters, demonstrate how a CP institution, such as the CoP, has developed enough interventions (religious factors for its growth) to maintain its relevance and continuous growth on the Ghanaian scene, as well as the international terrain, where it operates. It will also consider in these chapters whether the CP, through the CoP, is raising alternatives in terms of theology, ethos and other structures that could serve as a check on some of the theology, ethos and characteristics considered excessive in the CMs. Daswani, has pointed out that, in engaging with personal and social changes, "the CoP leaders today are concerned with, and critical of,

¹²⁹Daswani, *Looking Back, Moving Forward*, 17

¹³⁰See Asamoah-Gyadu, *African Charismatic*

¹³¹Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 17; Paul Gifford, *Ghana's New Christianity*, viii-ix

¹³²Asamoah-Gyadu, *Contemporary*, 112

¹³³Daswani, *Looking Back, Moving Forward*, 17

matters that involve the changing public sphere, globalisation and cultural change”.¹³⁴ Thus, it could well be that the CoP institution has, at this point in its history, developed, or is developing, interventions aimed at remedying such anomalies.

2.4 Conclusion

This chapter has discussed the history of the emergence and current streams of Pentecostalism as evident in the present Ghanaian Christian religious landscape. Its genesis is linked to the revival preaching of some African charismatic preachers who emerged in the years 1914 to 1920. It identified four types of Pentecostal forms in Ghana according to their years and mode of emergence. They included the early AICs found in Ghana as SCs, formed around the 1920s to 1930s after the revivalist, the Classical Pentecostal churches (which are made up of some Western-related Pentecostal forms with links to foreign missions and indigenous Classical Pentecostal churches), which emerged from the late 1930s, renewal movements in the Western-related historic churches from 1950s to 1970s and then the Neo-Pentecostals (which include the para-church organisations and the current Charismatic churches) from 1970s onwards.

The chapter has argued that, there is currently ongoing “Pentecostalisation” in the Christian religious landscape of Ghana. This is evident, first of all, in the total Ghanaian religious life and engagements. In Ghana, waves of Pentecostalism are seen to be penetrating and influencing every religious sphere. It has emerged in the Western historic related churches, as renewal movements and is currently the engine of the new forms of sprouting indigenous Charismatic churches. Pentecostalism is also amply demonstrated in the Ghanaian civic and public sphere such as in political, educational and socio-economic life, through its various engagements including its media culture. Currently, the innovations and appropriations of the CMs are noticed to be influencing the religious paradigm of the nation. This is regarded as a threat to the growth of the earlier CPs such as the CoP, previously considered as standard for the other churches, especially, in terms of ethical morality and other praxis.

The next chapter builds on this analysis by engaging the history of the CoP, to substantiate, produce and evaluate the religious and theological factors engendering and sustaining her

¹³⁴Daswani, *Looking Back, Moving Forward*, 17

growth. The chapter also gives updated information and analysis of the historic growth of the institution from 1962 onwards. These religious and theological factors could be used to evaluate the CoP as a distinct institution for Ghanaian Classical Pentecostalism in general and also for, the entire contemporary Pentecostal movement.

Chapter Three

The Church of Pentecost: A Post-Independence History

3.1 Introduction

The previous chapter discussed Pentecostalism in Ghanaian Christianity. It discussed an analytical, historical, trajectory of the various streams of Pentecostalism into the Ghanaian Christian landscape as it is today. To this end, the contemporary face of Ghanaian Christianity is seen to be influenced by Pentecostal and Charismatic orientations in their diverse forms and character. The chapter has established that the contemporary outlook of Ghanaian Christianity is influenced by Pentecostalism. Further, Ghanaian Christianity is currently undergoing “Pentecostalisation” which is also argued to be the case for the rest of the Church in Africa.¹ The CoP, as part of these Ghanaian Pentecostal church forms, has emerged as a distinct, independent, indigenous Classical Pentecostal denomination since the latter part of the 1930s. This chapter is engaging the history, especially the post-independence history of the CoP, as a case of a growing, African, Pentecostal denomination, to analyse the religious and theological factors which have accounted for its growth, and for that matter, the general emergence of African Pentecostalism in this century.

By post-independence history of the CoP, is meant the period in the denomination’s history when it disengaged from its affiliation with its parent body; the British Apostolic Church. This independence of the CoP from its parent body must not be misconstrued to mean the political independence of the nation Ghana, from her colonial British roots. Since becoming officially independent from the British Apostolic fraternity in 1962, the CoP has continued to expand in growth and mission both locally and internationally and taken on a very distinct character and form. Its initial history had been saddled with various conflicts and acrimonies in diverse forms. The conflicts which initially threatened to truncate its progress rather led to the forming of other indigenous Classical Pentecostal denominations and also aided in the firm grounding, stability and growth of the Church. The Church has been pointed at, since its emergence in the 1930s, as a standard determinate institution for the other denominations,

¹Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 9

especially, in terms of ethical, moral standards deemed acceptable in the nation.² Though it is still the fastest growing Protestant-Pentecostal denomination, the current “Charismaticisation” in the Church seems to be posing a threat to its Pentecostal tradition, which is argued to have contributed to its growth. “Charismaticisation” here may be preferred to “Pentecostalisation”, due to the recent mushrooming of Charismatic type churches which are still “Pentecostal” in orientation. This chapter therefore discusses the post-independent developments, engagements and growth of the Church as a continuation of its early history. This is in an attempt to engage its vitality, for its future growth and the general church with regards to global Christian evangelisation and mission in this era. The contents have been divided into two main headings: Pre-independence historic analysis of the CoP (1937 -1962), and contemporary history of the CoP (from 1962 onwards).

3.2 Pre-Independence Historic Analysis of CoP (1937-1962)

3.2.1 The Genesis

The CoP is regarded originally as an indigenous Ghanaian Christian initiative. Its foundational history is premised within an indigenous Christian initiative of a Ghanaian Pentecostal, Peter Newman Anim, from a remote part of the Eastern Region of Ghana, Asamankese. This was around 1917.

Peter N. Anim, originally a Presbyterian by church membership, was disenchanted with the staidness of the spiritual life in his local Presbyterian Church of which he was a local preacher. His zeal and yearning for a more satisfying spiritual experience not found in his local church led him to form a Christian prayer group. His readings led him to encounter and later become affiliated with two USA-based-Christian institutions. This was to change his life and that of his group for good. His first encounter was with the Philadelphia-based Faith Tabernacle movement through the reading of their periodical, *The Sword of the Spirit*,³ from which he developed his doctrine on faith in biblical miracles and healing without medication. Secondly, he came under Pentecostal influence through reading another magazine from The

²Asamoah-Gyadu, *African Charismatics*, 88 -89

³Wyllie, “Pioneers of Ghanaian Pentecostalism”, 110

Apostolic Faith; another USA-based movement in Portland.⁴ The Apostolic Faith as a Pentecostal movement, teaches, among other things, the relevance of the Pentecostal experience for every believer accompanied by “speaking in tongues” as evidence and manifestation of the rest of the gifts of the Spirit as indicated in Acts 2 and I Corinthians 12.⁵

Around 1930 and 1932, the group had a turnaround that affected its upward growth pattern tremendously. A significant cause of this growth was attributed to the personal experience of the empowerment of the Holy Spirit accompanied by speaking in unknown tongues and other manifestations of the Apostolic promises such as prophecies. The group referred to this phenomenon as the outpouring of the Holy Spirit.⁶ According to Larbi, this period in the life of the Anim group had been characterized as the Holy Spirit’s dispensation.⁷ The phenomena attracted all sorts of followers, many of them from other denominations (historic mission denominations) including church leaders, switching to become members. This outbreak of experience seen as the Holy Spirit revival of 1932, spread to other parts of the country such as Ashanti, Togoland, Fanti and other towns in the Eastern Region.⁸

3.2.2 Encounter with the British Apostolic Church

The earliest encounter of Anim’s group, with the British Apostolic church was in June 1935. The group subsequently adopted the name, “The Apostolic Church of Gold Coast” as a local branch of the, Apostolic Church of UK. Peter N. Anim was subsequently ordained a Pastor into the Apostolic denomination by Pastor Perfect of the Apostolic Church, UK, in Asamankese.⁹

It must be noted that, before its affiliation with the British Apostolic Church, Anim’s group had already developed its own mode. They had developed their own ethos and set of beliefs, beginning from their previous associations mentioned earlier. These included a strong emphasis on prevailing prayer, a strong belief in divine healing without recourse to any form

⁴E. Kafui Asem ed. *A History of the Church of Pentecost, Volume one*, (Ghana, Accra: Pentecost Press Ltd, 2005), 18

⁵Asem, *A History*, 18

⁶Larbi, *Pentecostalism*, 105

⁷Larbi, *Pentecostalism*, 105

⁸Larbi, *Pentecostalism*, 105

⁹Asem, *A History*, 20

of medication (preventive or curative), the experience of glossolalia as a phenomenon and a very strong evangelistic ethos.¹⁰ This information is vital since it would inform the stability of the merger in later years. The two groups (British Apostolic and Anim's group) have many similarities regarding their history and beliefs. The difference, however, is that, though the British Apostolics believe in the glossolalia phenomenon and divine healing just like Anim's group, they do not believe in non-medication as a doctrine of biblical faith.

3.2.3 The James McKeown Factor

The Anim group subsequently requested from the Apostolic Church-UK for a permanent resident missionary in the month of October, 1936.¹¹ The missionary and his wife; James and Sophia McKeown were sent in response to this request. The CoP currently regards James McKeown as its Missionary Founder. McKeown himself recorded his arrival in the Gold Coast, Accra, on 7 March 1937 as the premeditated resident missionary asked for by the Apostolic Church of Gold Coast and Pastor Peter N. Anim. His primary mission was to be a superintendent missionary for the Apostolic Church in the Gold Coast, headquartered in Asamankese, establish it in the doctrine and practices of the Apostolic Church, and to further evangelize the nation.

The summary of McKeown's total mission to the Gold Coast, in the writer's assumption, turned out to be akin to that of a biblical prophecy given by Simeon concerning Christ in Luke 2:34 (NKJV), "behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against", to the effect that He (Christ), was set for the fall and rising of many in Israel and a sign to be spoken against. The arrival of the McKeowns as the Resident Missionaries from the Apostolic Church-UK, to their new found daughter church in the Gold Coast was the commencement of a big sign. However, his presence initially generated many conflicts and acrimony as a sign being spoken about. Later, his efforts led to the establishment of a big tree rooted in African soil, truly, indigenously African, moving out into the rest of the world, and this tree is the CoP. McKeown's presence also led to the breaking up of the original Apostolic Church of Gold Coast, which according to the present writer, is in line with the Bible quotation above. The breakup of the Apostolic

¹⁰Larbi, *Pentecostalism*, 108

¹¹Larbi, *Pentecostalism*, 107

Church led to the rise of many other churches. It is the pioneering source or root for the indigenous Classical Pentecostal denominations in Ghana today, CAC, ACG and especially, the CoP. The CoP, for instance, is the largest protestant denomination in Ghana currently with branches around the globe.

3.2.4 Doctrinal Conflicts, Other Internal Conflicts and Secessions

3.2.4.1 Doctrinal Conflict

In the ensuing developments, shortly after his arrival, James McKeown had some disagreements with Peter N. Anim and his group due to doctrinal differences. The Anim group, as stated earlier, still held on tenaciously to a doctrine of faith-healing without recourse to medication.¹² McKeown, in spite of his belief in divine healing through prevailing prayer, also trusted in the potency of medication and believed it did not go against Biblical instruction. In May 1937, barely two months after his arrival at Asamankese, McKeown took ill with malaria.¹³ The malaria became very severe. McKeown was reported to have been taken to the European Hospital (Ridge Hospital) in Accra semi-conscious in the company of Apostle Anim. However, upon his return, the congregation and leadership of the church which he led felt betrayed that their missionary who should be trusting God for his healing would use medication. The church and its leadership lost their trust in him.

McKeown realized that, the church leadership no longer trusted him and he was also dissuaded from preaching the gospel in outlying communities lest he pollutes them with his doctrine of medication.¹⁴ Two years after McKeown's arrival, the faith-healing debate had generated a series of disagreements, mistrust, rancour and confrontations between Anim and McKeown which ended with the two leaders parting company and each forming his own group. The part of the group which followed Anim, took on the name Christ Apostolic Church.

In June 1938, McKeown moved the headquarters from Asamankese to Winneba and continued his missionary work in the name of the Apostolic Church of Gold Coast. Some

¹²Asem, *A History*, 6

¹³Larbi, *Pentecostalism*, 108

¹⁴Asem, *A History*, 31

members from Asamankese, and the Church in Akroso and Winneba, and others from the Anim's group in Ashanti, Eastern and Central Regions adopted the name, "The Apostolic Church" and all these churches followed McKeown. They formed the starting point of McKeown's work after the exit of Anim and his group. The leaders from the Akroso branch such as J.S. Gyimah, C.K. Frimpong, J. A. Bimpong, R. H. Dwuma, Philip Annor, Kwaku Asare, J.W. Amoako and K. Nyarko, were all with the McKeown group.

There is evidence to suggest that, McKeown had a larger following than the Anim group. There are two main reasons given for this. The first was that, some members of the Anim group already had reservations with regards to the anti-medication doctrine. The stance of McKeown only served as a way to release them. The other reason, especially, from the Akroso group, was that, there were no concrete references in the Bible to support the faith-healing (healing without medication) doctrine and they did not consider it a sin to take medication. The first convention of the Apostolic Church of Gold Coast after the secession from Anim was attended by about 200 members.¹⁵ Thus, there were established in Ghana from this point, two distinct Classical Pentecostal denominations; The Christ Apostolic Church and The Apostolic Church of Gold Coast as the affiliate of the Apostolic Church-UK.

3.2.4.2 The Apostolic Church of Gold Coast and Other Conflicts

The beginning of the Apostolic Church of Gold Coast as a branch of the Apostolic Church, UK with James McKeown as its superintendent and without the links of the Anim group is reputed to have begun in June 1938.¹⁶ By the year 1952, the church had spread throughout the country. Their estimated statistics suggest a membership of 10, 512 and 53 ordained pastors.¹⁷

While the conflict with the Anim group was dying down, McKeown's own relationship with his parent church started going sour. The issues had to do mainly with church governance in the mission field and also McKeown's reservations concerning the Apostolic Church's belief on directive prophecy.¹⁸ The relationship became intractable when the Apostolic church in

¹⁵Larbi, *Pentecostalism*, 180

¹⁶Asem, *A History*, 31

¹⁷CoP, Statistical Department Data, 1952

¹⁸Asamoah-Gyadu, "Pentecostalism and the Missiological", 36

Gold Coast went ahead to invite a revival movement from the USA – Latter Rain Evangelistic Team led by Dr Thomas Wyatt. This invitation was against the refusal of the Apostolic Church-UK, for a revival programme in 1952. The final agitation, which led to the severing of his ties with the parent body, was his refusal to sign an amendment to the church's constitution which disallowed a black Apostle to have oversight over a white Apostle. This notwithstanding, it was rather the objection of the Home Committee to the proposed visit of the Latter Rain team that caused resentment in McKeown. This resentment was shared by the brethren in the Gold Coast church.¹⁹ All these together informed the dismissal of James McKeown from the fellowship of the Apostolic Church in May, 1953. However, McKeown had played a very vital role sustaining the Church in Gold Coast as a proactive missionary. His pro-African attitude and accurate timing for events can be considered a good missionary strategy.

3.2.4.3 Secession from The Apostolic Church of Gold Coast

Upon McKeown's dismissal from the Fellowship of the Apostolic Church-UK, the Apostolic Church in Gold Coast seceded from the mother Apostolic Church in the UK on 21 May 1953 and formed its separate independent body, the Gold Coast Apostolic Church.²⁰

The group then, in a communiqué, invited McKeown to come and continue as their leader. However, other members or assemblies from the main body later rescinded the decision to secede from the Apostolic Church-UK and chose to be with the parent body. These maintained the name Apostolic Church of Gold Coast. Through a series of painful, intractable, conflicts which lasted almost a decade, the two groups of the Gold Coast Apostolic Church finally separated into two different permanent bodies with the Apostolic Church of Gold Coast affiliated with the mother UK branch. Thus, from 1953 there have been three separate Apostolic Churches in the Gold Coast. These are the Christ Apostolic Church with Anim as its head and headquartered in Asamankese, The Apostolic Church of Gold Coast as a local branch of Apostolic Church-UK, headquartered at Asamankese and the Gold Coast Apostolic Church with McKeown as its missionary founder, headquartered at

¹⁹Larbi, *Pentecostalism*, 222

²⁰Asem, *A History*, 99

Winneba. The term “missionary founder” is used to explain and also to set a difference between the Church’s initial history with an indigenous founder; Peter Anim.

3.2.4.4 Internal Crisis and Change of Name

The conflict between the Apostolic Church of Gold Coast and McKeown’s Gold Coast Apostolic Church persisted and escalated to national dimensions. In the meantime, while the issues with Bradford still continued, an internal crisis surfaced within the Ghana Apostolic Church between 1960 and 1962.

The cause of this crisis was primarily over the leadership of McKeown and an agitation for African leadership. Later on an attempt was made by some people to reunite the Apostolic Church of Ghana and the Ghana Apostolic Church which had parted company in 1953. In 1960, amidst the controversy, McKeown went on furlough. During his absence J. A. C. Anaman acted on his behalf as the Chairman of the Gold Coast Apostolic Church; an assignment for which Anaman was recommended by the Church’s General Council of that period.²¹ While McKeown was still on furlough, an African Chairman for the Gold Coast Apostolic Church was elected. McKeown was proposed to act as the spiritual father of the organisation by an emergency general ministers’ council convened at Merry Villas, Accra, on 18 October, 1960. J. A. C. Anaman was unanimously voted as McKeown’s successor and he duly accepted the nomination and started work, pending the arrival of McKeown, towards his inauguration. The new appointment was published in the National Daily Newspapers and all local assemblies of the church.

The appointment sparked dissension and misunderstanding between some of the church fold who were not in total agreement with this development.²² The elders in the Ashanti Region passed a resolution expressing their dissatisfaction, resolving not to recognise nor comply with the chairmanship of Anaman until McKeown returned.²³ While the issues with the African Chairmanship had not completely died down, another popped up on the need to reconcile the Apostolic churches. Some members from Ghana Apostolic Church, the

²¹Larbi, *Pentecostalism*, 217

²²Larbi, *Pentecostalism*, 220

²³Larbi, *Pentecostalism*, 220

McKeown group, initiated a process of reconciliation between the two groups; McKeown's Ghana Apostolic Church and the Apostolic Church of Ghana. A seven-man committee headed by E. D. Ocansey from Ghana Apostolic Church and J. R. Asiedu, the then Speaker of the National Assembly was appointed. The meetings and deliberations yielded no positive results. The matter was then referred to the Government of Ghana to intervene.

The then Minister of Education, on December 9, 1961, appointed a commission to resolve the impasse and see to the reconciliation of the two factions. The minister appointed Honourable J. B. Blay, the Deputy Minister of Education, to chair the committee. The other members of the committee were James S. Kessler, Superintendent of the Assemblies of God Mission and George Ankra Badu, Acting Synod Clerk, Presbyterian Church of Ghana.²⁴ Before the report of the Blay Commission could be made public, the McKeown faction of the Church petitioned the then Head of State, Osagyefo Dr. Kwame Nkrumah ahead of the publication.

On 21 July, in the presence of two representatives each from both groups, the Head of State ruled on the matter. The final ruling was that, the two groups should remain as separate bodies. All properties acquired by the churches before 21 May 1953, the date of McKeown's secession, should go to the Bradford side. After that, every other property acquired by each group afterwards should remain its property. The McKeown group was also advised to adopt a different name. The Ghana Apostolic Church in obedience to the suggestion by the Head of State, changed its name to The Church of Pentecost on 1 August, 1962.²⁵

3.2.4.5 Effects of the Doctrinal and Other Conflicts and Subsequent Independence

The position of the present writer is that the occurrences and challenges in the CoP's early history and developments thus chronicled, nurtured the organisation into a very formidable force. They shaped its doctrinal beliefs and forged its religious practices and other characteristic ethos. For instance, the formation of some of its developmental structures, such as functional ministries and administrative and ministerial structures yet to be discussed are

²⁴Bredwa-Mensah, "The Church of Pentecost in Retrospect", 37

²⁵More detailed accounts of the early history of CoP is recorded in *Larbi's Pentecostalism: The Eddies of Ghanaian Christianity*, (Accra: Centre for Pentecostal and Charismatic Studies 2001)

informed and influenced by the fallouts or decisions arrived at from these early engagements. Thus, they acted as very important factors which contributed to her initial growth.

This view is corroborated by Larbi's comment on the various secessions in the history of Classical Pentecostalism in Ghana. He observed that, instead of undermining the growth and development of the movement, the secessions rather appear to have contributed to its growth and vitality.²⁶ Wyllie earlier asserted this notion by commenting that, "We cannot entirely accept the idea that, the dissension and fission that seethed around the activities of McKeown and Anim were necessarily drawbacks in the development of Pentecostalism in Ghana. Out of the various disputes and conflicts, new groups were created and it may be suggested, contributed to the vitality of the Pentecostal movement as a whole".²⁷ In Bredwa-Mensah's view, the reason why the CoP is a strong and major Pentecostal force may be attributed in part, to its historical ability to overcome the many complex and difficult crises that confronted it from its inception.²⁸

3.2.5 Overview of Developments from 1937 to 1962

The period in the CoP's history between 1937 and 1938, the first break with Anim's group and subsequent developments between 1953 and 1962, which were characterised by various painful acrimonies and court cases, may not be deemed entirely wasteful. These conflicts must have served as avenues for real, deeper commitment by some of the members. They had developed empathy and commitment for their church in a manner that enabled them to voluntarily help the organisation with material and financial support. This is seen as the root cause or genesis of the sacrificial giving observed as part of the ethos of the denomination which eventually made it self-supporting, without much recourse to or dependence on any aid from foreign donors.²⁹ The members, having gone through such difficulties, had learnt to be dependent on God and committed to their church. What defined the conduct of the members and spurred them on for evangelism was their love for God and the factor of James

²⁶Larbi, *Pentecostalism*, 79

²⁷Wyllie, "Pioneers", 110

²⁸Bredwa-Mensah, "The Church of Pentecost in Retrospect", 43

²⁹Asem, *A History*, 68

McKeown.³⁰ In this vein, the CoP maintained a pattern of not only being self-supporting or financing but also self-governing, self-propagating, self-theologising and self-sustaining.³¹

There were financial difficulties in that era in the organisation. One Mrs. Christiana Obo Mends was moved to give her precious ornaments to be sold by McKeown to support the church's financial obligations. She was said to have put up a building to house him and the pastors when they were on trek. She was able to pay for the Pastors' allowances when the church had no adequate funds to do so.³² Mrs. Obo was supported by other women including Prudence Anaman from Saltpond.³³ Some leaders in Accra donated as much as 500 pounds sterling to aid a new Pastor's settlement in Accra. Some gave lands and properties, just to mention a few. The spirit of giving for the cause of God became the character of the church.³⁴ The church which emerged from this time has been a self-supporting organisation, sending missionaries sponsored from Ghana to every part of the globe.

The CoP, amidst the various dissensions, secessions and acrimonies in this era, had developed formidable administrative and evangelistic structures as well as its own unique governing structures to protect its integrity. Asamoah-Gyadu identifies the administrative structures (polity of the church) of the CoP as the one, vital, positive strength that informs growth, especially in, congregations located in the USA.³⁵ Larbi, however, argues that, it is rather the discipline (in terms of ethical rigour) of its leadership towards the individual members and the ministers (field Pastors) that forges CoP ahead. He argues that, the same administrative structures are used by other Classical Pentecostals such as the CAC which has the same root as the CoP yet the CoP outgrows them. He suggests that, CoP's growth is rather due to the adaptation of strict discipline.³⁶ Both factors suggested by the two writers, Asamoah-Gyadu and Larbi (Administration and the Strict Discipline), are factors attributed to CoP's developmental growth. Both factors are fallouts from the CoP's early historic challenges which have become part of its cherished values.

³⁰Interview with National Women's Director, Mrs Grace Lucy Yeboah –Asuamah, 5 February 2014

³¹Larbi, *Pentecostalism*, 136 -137

³²Asem, *A History*, 68

³³Larbi, *Pentecostalism*, 187

³⁴Larbi, *Pentecostalism*, 178

³⁵Asamoah-Gyadu, "On Mission Abroad", 90-101

³⁶Larbi, *Pentecostalism*, 180

This thesis argues that, the factors which led to the growth of the CoP do not seem to have emerged from thorough intentional strategic planning. They were measures to address these challenges as the denomination went through its history. These measures, aimed at correcting the challenges, became part of the religious and theological factors which eventually promoted its growth.³⁷ For instance, the matter of “strict discipline” could be traced to the strict disciplinary measures the early leadership, including James McKeown, adopted due to the mistrust of some previous alliances or members.³⁸ In the present writer’s opinion, much of the initial administrative set-up could be attributed to the work and ministry of James McKeown and his early leaders as they engaged the movement through its historic experiences in this era.

The CoP, from 1962 went through various encumbrances such as doctrinal differences, cessation of affiliation with parent bodies and other acrimonies. It is from this period and onwards that the real evangelistic initiatives and missionary endeavours, of McKeown’s mission to Ghana began to bear fruit. First of all, the separation between the Apostolic Church of Gold Coast and the Anim’ group brought others from the “Faith Tabernacle churches” and the “Apostolic Church in Akroso” together with their leaders, into McKeown’s group.³⁹ Secondly, the structures of the organisation (Secretarial, Administrative, and Ministerial) became more stable and formidable, leading to the opening of more congregations and expansions into other nations beginning from neighbouring African countries.⁴⁰

The CoP at this time of its history, having undergone diverse conflicts and disagreements, produced among its membership highly conscientious Christians. The ordinary members had learnt both to be dependent on God and to be committed to the organisation and evangelistic activities.⁴¹ The members themselves, through their own initiatives and finances, established local churches and requested the main church’s recognition. As a result of these historic trajectories, the CoP developed its own mode (practices and liturgy), theological beliefs,

³⁷Bredwa-Mensah, “The Church of Pentecost in Retrospect”, 43

³⁸Opoku Onyinah, “The Church of Pentecost in Retrospect: 1937-1960” *James McKeown Memorial Lecture*, (Accra: Pentecost Press, 2004), 82

³⁹Asamoah-Gyadu, “Pentecostalism and Missiological”, 40

⁴⁰Leonard, *A Giant in Ghana*, 122 -127

⁴¹Asamoah-Gyadu, “Pentecostalism and Missiological”, 40

ethos and characteristics, as a distinct indigenous Classical Pentecostal church. The Church developed structured governance and administration setup, boards and committees and various functional ministries. The structures established during this period, informed its next dimension of growth after 1962.

The other factor deduced is that, during these years of challenges, the movement relied on some messages received as prophetic utterances. These, it is assumed, inspired its leadership and members alike to further growth, especially in missions outside the country. The CoP as a Pentecostal institution believes in the validity of prophetic utterances. Some of such prophetic utterances recorded to have been uttered in those periods might have come to relieve the fear of the adherents against future extinction due to the intensity of the acrimonies.⁴² Larbi has recorded that some of such prophetic utterances were to the effect that, the church would spread into Africa as a light from black Africa.⁴³ Other subsequent prophecies seemed to include the rest of the world.⁴⁴ Apparently, some specific prophecies were given towards some areas to be evangelised and on other issues bordering on the bright future of the movement. These prophetic messages have been perceived and believed as the Church's unique or special Covenant relationship with God which sets them apart as unique from all others. Larbi contends that, this belief has become the main focus or drive behind the CoP's growth and current international missions.⁴⁵ It has become a point of reference, as an extension to the biblical mandate of evangelism in Mark 16:15-18, which reminds the members concerning their responsibility to the world with regards to evangelisation. This has become a major part of the spirituality and beliefs of the organisation which drive its followers to sacrificial giving (charity), personal and group evangelism, church planting and other voluntary engagements for the church.

3.3 Contemporary History (1962 and Onwards)

The CoP's developmental history within the period of 1962 to 2014 compared to the period discussed above can be characterised as a period of stable administration, aggressive evangelism, church planting and external Christian mission outreach beyond the borders of

⁴²Larbi, *Pentecostalism*, 218

⁴³Larbi, *Pentecostalism*, 250-251

⁴⁴Larbi, *Pentecostalism*, 251

⁴⁵Larbi, *Pentecostalism*, 252

Ghana into other African countries and other continents including the West. Historically, church planting and evangelism was the bedrock of the CoP's efforts from its inception. However, the church experienced astronomical growth within this period. For instance, it claimed 26, 000 adherents in 1962, after its break from the British Apostolic fraternity. Fifty years on, after her independence, on 31 December 2012, it reported its total membership to be 1, 938, 411 locally and a total worldwide of 2, 252, 228, with mission posts in eighty-six other countries apart from Ghana.⁴⁶ This accounts for an over 800% increase in half a century, in terms of number of adherents. This is besides its growth in non-personal and other movable and immovable structures and developments.

The Church's further historical developments and growth from this period onwards is demonstrated through the various structures built throughout its post-independence history. For instance, this growth can be seen in its established functional ministries, such as the historic developments in its Witness/Evangelism, Women, Youth, Children, Men, the Pentecost International Worship Centres and Northern Outreach Ministries. Other indicators include structures for its church governance, administration and finance which have changed or are appraised periodically, the raising of indigenous leadership (especially when the indigenes took over from McKeown in 1982); the development of manpower resources, training and education, social services and print and electronic media. Other indicators which cannot be overlooked include major theological factors such as its belief in pneumatic phenomena (such as the Holy Spirit baptism, gifts, and fruits), signs and wonders and the effects of prayer camps and hosting structures (church buildings, mission houses) and church corporate assets. The trend of the growth of the CoP at this period can be deduced by analysing how these ministries and structural developments emerged and grew out of the history of the Church.

3.3.1 Functional Ministries

Thus, commencing with the developments in the functional ministries found in the CoP, this work proposes that the starting point for the growth and development in the CoP, especially, after her independence, can be located within the vibrancy and dynamism of its functional

⁴⁶CoP, Statistics Department Data, 2012

ministries. It has been suggested by some of the CoP's leadership that, the vibrancy of the Church depends on the dynamism and effectiveness of the local congregations. Opoku Onyinah, the current Chairman of the denomination, in an address to the Church's leaders from across the world commented on the need to strengthen the local congregations as part of their vision for growth up to 2018. He stressed and affirmed that, the local assembly in the CoP is the focal point of the Church and must be seen as such.⁴⁷ However, the functional ministries had become the engines behind the growth of the local assemblies in the entire CoP.⁴⁸ Seven distinct functional ministries have evolved in the CoP over the past years. They are Evangelism, Women, Youth, Children, Men, Northern Outreach ministries, and the PIWCs. They form what I describe as the functional "engines" that promote the activities of the church, especially the local Assembly. Larbi suggested that, the Evangelism and Women's Ministries are the agencies that largely contributed to the growth of the emerging church from the 1940s.⁴⁹ Thereafter, other historic developments have led to the creation of other ministries to further promote the growth of the church.

3.3.1.1 Evangelism Ministry

The Evangelism Ministry is the body that promotes the evangelistic drive of the organisation. The CoP, with its roots from Anim's group had a very strong evangelistic ethos.⁵⁰ Its evangelistic nature characterised its existence as a "revival movement" from its inception.⁵¹ The Church had on record ordinary members; both men and women upfront in vibrant evangelism as a sign of having experienced truly the phenomenon of what they call Baptism in the Holy Spirit.⁵² Individuals and groups in the CoP are said to engage in aggressive evangelism in villages, towns and communities as part of normal church life. There are also records of recognized seasoned ordained evangelists and preachers such as R. O. Hayford and his team from Saltpond, the twin brothers Yaw Atta Panyin and Yaw Atta Kakra from Abura Dunkwa, S. W. Duffour of Banko, S. H. Ankama, and S. T. W. Frimpong to name a few, who

⁴⁷Opoku Onyinah, Chairman of CoP, explaining some excerpts from the Vision 2018 Manual at Heads Meeting, November, 2012, See The Church of Pentecost: Vision 2018: Five Year Vision For The Church of Pentecost, 2012 -2018

⁴⁸Larbi, *Pentecostalism*, 187

⁴⁹Larbi, *Pentecostalism*, 183

⁵⁰Larbi, *Pentecostalism*, 187

⁵¹Larbi, *Pentecostalism*, 183

⁵²Asem, *A History*, 76-77

travelled extensively in the 1940s throughout the nation and outside establishing churches with great signs and wonders following them.⁵³ Evangelist R. O. Hayford was instrumental in opening such Assemblies in the Assin and Twifo Areas in 1946. The Church also organised rallies and conventions, all of which are evangelistic in orientation. Asem wrote that, “Organised rallies and conventions were the means by which the Church grew; beginning with the first General Convention at Winneba in 1939.”⁵⁴

Around this period in the 1940’s these evangelistic efforts brought many to the Church, including young people. The entrance of young people aged between, 16 and 25 years necessitated the establishment of the Young People’s Movement in the early 1940s. These involved very energetic young men and women desiring to be active in evangelism. The prime aim of the movement was to mobilise and train the young people for evangelism and to prepare them for various positions of leadership in the Church.⁵⁵ Around 1950, interest in the movement had increased tremendously due to its evangelistic ethos. The name was changed from Young People’s Movement (*Mbrantsekuw* rendered in Akan language) to The Apostolic Witness Movement and the membership age was waived to include any interested person.⁵⁶

The Witness Movement became the drive behind evangelism in the entire denomination. Membership and participation were later used as a yardstick for measuring individual commitment when anyone was being considered for promotion into leadership or into full time ministry. The structure of the movement became pronounced and much more recognised as a wing in the Church. The first General Leader of the movement was S. L. Adotey.⁵⁷ Then sometime around 1950, Pastor Stanley M. Hammond, a missionary from UK, was appointed the leader. Stanley M. Hammond was said to have introduced the name Witness Movement. Since then, the movement has undergone several name changes corresponding to what the Church’s leadership perceived to be the direction of evangelism at the time and the nature of its participants. Many other off shoot evangelistic groups sprouted out of the Witness Movement in many of the regions. A pronounced one which was very instrumental in the evangelising of the Accra community and its environs was the Bombing group.

⁵³Asem, *A History*, 77

⁵⁴Asem, *A History*, 90

⁵⁵Larbi, *Pentecostalism*, 183

⁵⁶Larbi, *Pentecostalism*, 183

⁵⁷Larbi, *Pentecostalism*, 183

The Bombing group was a group of Witness Movement young men who mobilised themselves for evangelism in the Church. The name was derived from the Second World War air raids of the allied forces on their enemies. It was expected that, the group would be dealing with the devil through evangelistic activities the same way the allied forces dealt with their enemy. The group started around 1945.⁵⁸ The members of the group initially numbered about twelve. Their leaders included S. L. Adotey, Johnny Mallet, S.Y. Diaba, J. Egyir-Paintsil, J.W. Sackey and C. C. A. Hushie. This group was accredited with starting such Assemblies at Merry Villas, Mamprobi, Korle Gonno, Achimota and Teshie, all in Accra. They also started Assemblies in Ada Foa, Big Ada, Somanya, Akuse, Mamfe, Aburi and Nsawam. Almost all these young men except Johnny Mallet later became field workers in the church.⁵⁹ Through this discussion, it can be noted that though the whole Church considers itself as an evangelistic movement and every member part of the witness movement, in practical terms it is the young people who are involved in the movement and in frontline evangelism. This observation has a very important effect on the future progress, pattern and further developments in the Church, especially in terms of the evolving of other ministries and for evangelism in general.

The activities of the Apostolic Witness Movement of Gold Coast as said earlier was centred on equipping the young people for witnessing to the gospel of Jesus Christ. It was also apparent from its various early handbooks that the movement was responsible for the Bible Study outlines which guided, trained and equipped the Church members, especially the young people.⁶⁰ In its Witness Syllabus for 1966, the Witness Movement held class meetings once weekly for prayers, witnessing, Bible study, Bible quiz, singing or learning of songs.⁶¹ The movement also embarked on personal evangelism and gospel rallies. In 1980, for instance, the movement held 929 gospel rallies which yielded over 10, 000 souls.⁶² These gospel rallies were arranged by the local Assembly's Witness leaders.⁶³

⁵⁸Larbi, *Pentecostalism*, 184

⁵⁹Larbi, *Pentecostalism*, 184

⁶⁰ The Apostolic Church, *The Apostolic Witness Movement Gold Coast: A Handbook of Twelve Studies for 1950 for the young peoples work*, (Cape Coast: The Apostolic Church, Cape Coast, 1949)

⁶¹ CoP, *Witness Syllabus 1966*, (Oda: Jonaskey Press, 1966)

⁶²CoP, Report of the Witness Work, 31 December 1979

⁶³ CoP, *Witness Syllabus 1966*, (Oda: Jonaskey Press, 1966)

The national leader of the wing was referred to as the General Witness leader. He had the responsibility of coordinating all the affairs of the movement, including updating the witness syllabus with the Church's literature committee and organisation of "general witness rallies".⁶⁴ He was the chairman of its national meetings and conventions. Successive General Witness leaders of the Church and their dates of service are as follows: Elder S. L. Adotey (from beginning to 1949), Pastor S. W. Hammond (1949-1955), Apostle F. D. Walker (1955-1967), Apostle A. T. Nartey (1967-1980), Apostle D.K.Arnan (1980-1982), Apostle Patrick Asiamah (1982-1988) and Pastor J. K. Appiah (1988-1991).⁶⁵ Others are Apostle Peter Ayerakwa (1991-1996), Apostle J. S. Gyimah (1996-2000), Apostle Kingsford Kyei-Mensah (2000-2008), and Apostle Michael C. Aseidu (2008-2016); these were all designated as Directors instead of General Witness leaders.

By the 1970s, a younger generation had emerged in the Church, through children of the adherents and other means. The aspirations of many of these younger generations and their parents were towards education, especially tertiary education. At this time in the history of the nation, the government's initiatives for the expansion of education at all levels were at their peak.⁶⁶ Many of these young people found themselves in colleges and the tertiary institutions and this led to the springing up of a Youth Movement for the tertiary institutions; Pentecost Student and Associates (PENSA) which emerged within the late 1970s. The programmes and membership of the two groups (Witness Movement and PENSA) began to conflict. It was evident that the commitment of the youth, especially those from the institutions, was skewing towards PENSA. This development eventually led to the forming of a unified group to accommodate both groups. Thus, Pentecost Youth and Evangelism Movement (PENTYEM) was created in 1991. However on the campuses, PENSA still operates as a campus wing under the PENTYEM.

The PENTYEM, as inscribed in its handbook, comprises all the Youth of the Church and all who have the strength and mind to carry on with the Great Commission of the Lord Jesus Christ, irrespective of age.⁶⁷ The functions of PENTYEM included carrying out evangelism

⁶⁴CoP, Report of the Witness Work, 31 December 1983

⁶⁵CoP, Reports of Witness Work, 1955 -1991

⁶⁶Barker, *Changed by the Word*, 12

⁶⁷CoP, *A Handbook For Pentecost Youth And Evangelistic Movement* (Accra: Pentecost Press Ltd, 1991)

and training members for it, enabling the youth to participate fully in the programmes and activities of the Church, and to further expose them to the various ministries within the Church. Further, it is to afford the youth the opportunity to plan and organise programmes and activities for evangelism in schools, colleges, universities and in the cities and to bring out the gifts and leadership qualities in them.⁶⁸ To this end, the aim of merging these two to form the PENTYEM according to its manual, was to build bridges between other movements in the church to complement each other's efforts towards growth⁶⁹ and also to help the leadership to identify the peculiar needs of the youth and create an atmosphere for their equipping.⁷⁰ In this regard, the original operations, activities and aims of the Witness Movement and the PENTYEM have not changed much.

The restructuring had been for purposes of organisation and effectiveness, but the operations of the movement as a wing for evangelism and training into leadership, just as from its beginning remains the same. To buttress this observation, PENTYEM was later separated again to form the Youth Ministry and Witness Movement, bringing back the previous Witness Movement. The name Witness Movement has been changed recently to Evangelism Ministry. The Evangelism Ministry, from the 1980s onwards, went through various challenges in regards to its structures, constitutions of membership and mode of operations. This is especially so due to its separation from the Youth Ministry, taking cognisance of the fact that its original composition had always been predominantly the youth. This work therefore discusses its further history and development after the discussions on the Youth ministry.

3.3.1.2 Youth Ministry

Among the major interfaces of the developments and growth in the CoP, between 1962 and 2014 is the Youth Ministry which include PENSAs and its progeny the ITI-PENSA. The CoP was basically a grassroots movement until the 1970s.⁷¹ Its majority patronage had been people of the lower educational and social strata in society, people who had very little or no formal education. There were a few highly educated people who had been attracted to join the

⁶⁸CoP, *A Handbook For Pentecost Youth And Evangelistic Movement* (Accra: Pentecost Press Ltd, 1991), 2-3

⁶⁹CoP, *A Handbook For Pentecost Youth And Evangelistic Movement* (Accra: Pentecost Press Ltd, 1991), 2

⁷⁰CoP, *A Handbook For Pentecost Youth And Evangelistic Movement* (Accra: Pentecost Press Ltd, 1991), 2

⁷¹Larbi, *Pentecostalism*, 197

Church through various interventions, such as the need for healing from sicknesses or some other prayer need. Some of such few elites were Mrs. Christian Obo Mends, the first Women's Leader and Kafui Asem, one of the early contributors to *Pentecost Fire* – the Church's periodical.⁷² From 1970 onwards, many children had been born into the Church by the members. These offspring had received or were going through secondary and tertiary level education and many church members had sought to educate their children to the highest level of education. This and other factors led to the presence of a large number of young people in the Church, both on the campuses of the schools and the main church congregations.

Many of those on the campuses were not attending the non-denominational Christian fellowships on campus. This concern led to the birth of PENSA as a student wing for the CoP in 1979.⁷³ The antecedent of global Christian students' groups to bear witness to the Lord Jesus Christ in Universities dates back to the 1930s. Its product is the International Fellowship of Evangelical Students (IFES) formed in 1947, as an international campus ministry with the aim of reaching students worldwide.⁷⁴ The Ghana Fellowship of Evangelical Students (GHAFES), an arm of IFES in Ghana, was formed in 1966 in the University of Ghana. At that time, the Inter Hall Christian Fellowship which was formed in 1956 was already ten years old on KNUST campus. On the University of Ghana Campus, a similar group, the Legon Interdenominational Church (LIC) was formed in 1978 to offer an opportunity for students during vacation to worship God. The first Pastor was Professor Emeritus K. A. Dickson.⁷⁵ The Legon Pentecostal Union (LPU) was also founded in October, 1976 to bring together all students of the Pentecostal fraternity into student Christian fellowship with Pentecostal worship. The founders of the group included the President, W. N. Kissiedu, Peter Ohene Kyei, J. A. Larkai, William Adjei and Mrs Kate Asiseh.⁷⁶ It appeared that, the CoP members in school withdrew from these groups and from the fellowships on the campuses.⁷⁷

⁷²Larbi, *Pentecostalism*, 189

⁷³CoP, A Short History of PENSA KNUST in Anniversary brochure for PENSA KNUST 30th Anniversary Celebrations, Kumasi: PENSA KNUST, April, 2007

⁷⁴www.ifesworld.org

⁷⁵History file, Legon Interdenominational Church, Legon: January 2011

⁷⁶Culled from legonpentecostalunion.blogspot.com

⁷⁷CoP, A Short History of PENSA

Noticing this trend, some people commenced discussions to have a student wing of the church on the campuses. Those who introduced and started the PENSEA on campuses included Peter Ohene Kyei, W. N. Kissiedu, Joshua Adjabeng, J. S. Gyimah, R. Ato Addison, Peter Ayerakwa, Offei Awuku and Stephen Ampofo.⁷⁸ A three-man delegation made up of Peter Ohene Kyei, J. A. Larkai and J. S. Gyimah was sent to discuss the issues with the General Secretary Apostle Egyir-Paintsil in 1979.⁷⁹ The General Secretary appointed Elder Ntiri to be the first officer to oversee the students' affairs. The first Pentecost Students' Delegate Conference was held at Accra Academy in August, 1979.⁸⁰ The Church, through the then General Secretary, Apostle Egyir-Paintsil donated a sum of ₵1, 500.00 to the group. The name PENSEA was adopted at this delegates' meeting. The Church leadership such as Apostle Egyir-Paintsil, Frederick Diabene Walker, Fred Stephen Safo and A. T. Nartey all supported the PENSEA. UST, (now KNUST) was the first institution to set up PENSEA on its campus in 1979, with thirty-three members.⁸¹

The movement spread very fast to other campuses as PENSEA was established in many tertiary institutions and Secondary Schools. On 23, August, 1980, a General Conference was held at Prempeh College, Kumasi and PENSEA was formally inaugurated and its working constitution was published. By the close of the 1980s, PENSEA had gone through some growth challenges as most organisation do at various stages of their existence. Larbi asserts that, a cross-section of the Elders, Pastors and the leadership of Witness Movement became suspicious of the motives of the PENSEA. A pioneer leader of PENSEA thought the conflict was about the patronage of the young people drawn to PENSEA which was thought to be undermining the activities of the Witness Movement and in some places the local Assembly. Evaluating the PENSEA after ten years of existence, the then National Executives stated that the movement had been struggling to survive. In this period, some of its achievements included internal discipleship of the students, evangelism to the three Universities and other schools and colleges, and literacy training for some illiterate members of the Church. Its

⁷⁸CoP, A Short History of PENSEA

⁷⁹CoP, A Short History of PENSEA

⁸⁰Lawrence Otu Nyarko, 'PENSEA IN RETROSPECT', Paper presented at ITI-PENSEA retreat for tertiary schools, Kumasi: June 2007, 1

⁸¹CoP, A Short History of PENSEA

members also contributed to the writing of devotional articles for the Church's devotional guide.

3.3.1.3.1 Restructuring in the PENSEA

By the end of the 1980s and into the 1990s, the activities of the ministries (Women, PENSEA and Witness) in the Church started conflicting. The three ministries were asserted at this level to be soliciting the patronage of the same group of people especially, the youth. Evidently, the interest of the young people was shifting towards the PENSEA, thereby making the patronage of the other ministries ineffective. This might have informed some form of restructuring in the organogram in the Church, which the PENSEA leaders interpreted as a threat to abolish their movement.

The structural change proposed a merger between the then Witness Movement and PENSEA, and the resulting body was named Pentecost Youth and Evangelist Movement (PENTYEM). The General Council appointed Apostle Peter Ayerakwa as the director of PENTYEM in 1991.⁸² Rev L. A. Nyarko was made the Patron, the deputy Director was Elder E. A. Boate, Prophet Ebenezer Appiah-Agyekum, Pastor I. J. K. Adeti, Elder Peter Ohene Kyei, Elder Henry Koranteng, Elder W. N. Kessiedu and Elder E.Y. Torso were all members of the PENTYEM committee.⁸³ This composition suggests a blend of leaders from both the Witness and PENSEA. By September, 1991, PENSEA had ceased to exist as a distinct and separate body.⁸⁴ The student leadership felt that the move was not favourable for the development of PENSEA on the campuses. After many deliberations, it was agreed that, PENSEA should operate only in the Tertiary Institutions, while PENTYEM would function in the main-stream church. This development informed the formation of the Inter-Tertiary Institution PENSEA (ITI-PENSEA) in 1991 as a means of continuing the PENSEA vision in the Tertiary Institutions. Its maiden programme was held on 22, March, 1992 at the University of Ghana. The first Co-ordinating Team was made up of five members from KNUST. Since then, the coordination of ITI-PENSEA has been on rotation among KNUST, University of Ghana and University of Cape Coast and recently University of Development Studies. The

⁸²CoP, General Council Decisions and Appointments (White Paper), 1991

⁸³CoP, *PENTYEM Handbook*, 1991

⁸⁴Larbi, *Pentecostalism*, 200

aims and objectives of the ITI-PENSA among other things were:⁸⁵ To foster interaction among members within the various campuses, for proper integration of Students and Alumni of Tertiary Institutions into the Church of Pentecost, help establish PENSA in all Secondary and Tertiary Institutions, to curb the drift of PENSA Students and Alumni into other Churches, gather resources for field and missionary work and to ensure effective communication between ITI-PENSA and the Church of Pentecost

3.3.1.3.2 Another Restructuring

In 1996, other structural changes took place which was motivated by the same two reasons already discussed: first, the many young people flocking to the Church and, secondly, the need for effective evangelism. The youth were thought to have very contemporary challenges and needs which had to be addressed. PENTYEM, which is responsible both for the youth and evangelism, was remodelled into two separate groups, comprising the CoP Youth Ministry and the Witness Movement. The idea was to place the young people of the church and the evangelism efforts under separate umbrellas of leadership. The aim was to primarily address the peculiar needs of the youth pertaining to post modernity's complexities, and also to allow the Witness Movement to continue embarking on its basic assignment for evangelism and training in accordance with its vision. In 1997, the General Council appointed Apostle D. K. Noble-Atsu as the first Director for the Youth Ministry.⁸⁶ His assignments included training young people for evangelism, discipleship, counselling and others. Then PENSA was officially placed under the Youth Ministry of the CoP and the ITI-PENSA automatically went under the leadership of the Youth Ministry. The activities of the ITI-PENSA were restructured to include PENSA from the second-cycle institutions. In 2011, ITI-PENSA had to change its name again to become PENSA-Ghana to include the second cycle institutions. The President of ITI-PENSA who took over the coordination of PENSA-Ghana automatically becomes a member of the national youth executive and also, a councillor to the General and Extra-ordinary council meetings of the Church.

⁸⁵CoP, ITI- PENSA Constitution, 2009, Article Two

⁸⁶CoP, General Council Minutes, 1997; His working executives included Elder Amos Kelvin -Annan as Deputy Director

3.3.1.3.3 PENZA-Ghana Travelling Secretaries

At the Church's 34th General Council meeting held in May, 2003, the Council appointed the first two Travelling Secretaries to oversee PENSA activities in the schools and campuses under the Youth Directorate of the church. They were Pastor Franklin Agbovi Hushie and Pastor E. K. Acquah.⁸⁷ Pastor Franklin Agbovi Hushie was responsible for five political Regions in Southern Ghana while Pastor E. K. Acquah was responsible for five political Regions in the Northern territories. The rising student population, coupled with the importance of the proximity of the travelling secretaries to their sectors of operation compelled the leadership to create additional sectors. Three more Secretaries were added in 2005. They were Pastor Samuel Otu Appiah for Central and Western Regions, Pastor Seth Acquaye for Eastern Region and Pastor Philip Osei-Korsah for the Northern Sector.⁸⁸ Then, in 2006, three more were added to make it eight. They were Pastor Patrick Kwabena Bremansu for Brong Ahafo Region, Pastors Maxwell Adubofour Asiedu for Volta Region and Daniel Sackey for Western Region.⁸⁹ In 2011, one more was created for Northern and Upper Regions combined under the care of Pastor David Amankwaah.⁹⁰ Then, in 2012, the Northern and Upper regions were divided with Pastor Gideon Yirenkyi-Boadu taking over the Upper East and West Regions.⁹¹ By this time all regions in the nation were covered by a travelling secretary.

The assigned duties for these Travelling Secretaries include:⁹² Interacting with the students on campuses of the tertiary and pre-tertiary institutions with the view of giving them direction and support in their evangelistic activities. Identifying leadership potential, gifting or callings of the youth, for recommendation into the full time ministry and making the necessary recommendations to the leadership of the Church for appropriate actions. Providing Pastoral counselling and meeting the felt individual and corporate needs of the youth. Conducting

⁸⁷CoP, General Council Decisions and Appointments (White Paper) released at the close of the 34th session of the General Council Meetings, May 2003, contained this information. The white paper is a document containing transfers, appointments and callings of the church. It is released by the Executive council at each council Meeting of the church

⁸⁸CoP, General Council Decisions, 2005

⁸⁹CoP, General Council Decisions, 2006

⁹⁰CoP, General Council Decisions, 2011

⁹¹CoP, General Council Decisions, 2012

⁹²CoP, ITI-Travelling Secretaries guidelines and responsibilities from General Secretaries as in Appointment letters, 2013

leadership training programmes for the student leadership as well as potential leaders in the institutions. Helping to promote the CoP Youth Ministry Devotional guide and other literature of Church paraphernalia in collaboration with the PENSA-Ghana coordinators. Providing Pastoral Care and services to the students such as Baptism Identifying and encouraging final year students of the tertiary institutions to voluntarily opt for National Service in the CoP designated needy areas. And to facilitate the integrations of final year students of the tertiary institutions into the Alumni body of PENSA and the mainstream church to curb the elite-exit syndrome from the CoP.

In 2004, the General council reviewed the mandate of Apostle D. K. Noble Atsu and his National Executive Committee. They were replaced by the following, who assumed duty from October, 2004. Apostle Dr. Opoku Onyinah as the Patron, Pastor Emmanuel Kwesi Acquah as the Youth Director, Elder Amos Kevin-Annan as the Deputy Director, Pastor S. O. Asante, Mrs Mary Kutin-Buah, Elders S. K. Amegah and E. Y. Torsoo as members and Pastors Frank Agbovi-Hushie and Emmanuel Ofei Ankrah-Badu as Co-opted members.⁹³ By this time, the activities of the Youth Ministry had assumed a dimension of their own, not dependent on the Evangelism Ministry. There were two major challenges facing the Youth Ministry as stated in their “End of Year Report” for 2014: firstly, how to build youth friendly churches without sacrificing the Church’s core values which include evangelism, and secondly, how to promote the awareness that the youth are not only future leaders of the Church but an active part of the church and its leadership.⁹⁴ The ministry therefore rolled out activities and projections aimed at addressing these issues. They included youth creativity and inventions, leadership trainings, building of youth resource centres, peer counselling training, and Pentecost Youth Missionaries projects.⁹⁵ The Executive and General Councils of the church demonstrate very important attachments to the Youth Ministry and its various accessories. This is shown below as captured in the Chairman’s opening address in 2009, ITI-PENSA conference below:

On this occasion, I wish to, on behalf of the Executive council, express heartfelt appreciation to the past and present leaders for their dynamic and dedicated leadership. Their zeal coupled with the grace of God had made PENSA a beacon of light on the various campuses. I follow with keen interest the giant strides you are making in your evangelistic activities on the campuses and

⁹³CoP, Youth Ministry Annual Report, 2004

⁹⁴CoP, Youth Ministry Annual Report, 2004

⁹⁵CoP, Youth Ministry Annual Report, 2004

outside the schools. Your involvement in the local churches is also gratefully acknowledged ... I am happy to remind you that the intention of the Executive council in appointing ITI-Pensa Travelling Secretaries is to bring Pastoral care closer to PENSAs so as to make them perpetually accessible.⁹⁶

To augment the evangelism efforts of the Youth Ministry, the youth leadership introduced additional functions to the work of PENSAs. Though PENSAs is already massively involved in mainstream evangelism, these added functions are thought to be carried out easily through PENSAs. It involves ministry among drug addicts, rastafarians, prostitutes, street kids and physically and mentally challenged people. The efforts of the Youth Ministry in terms of the CoP's growth, especially, among young people are described by its leaders as heart-warming. In April 2008, the Chairman of the Church, Apostle M.K. Ntumi, indicated that the Youth Ministry undertook 4, 970 evangelistic outreaches, won 25, 561 converts, evangelised 660 schools and colleges and saw 19, 959 people receive the baptism in the Holy Spirit. He commented thus: "It is heart-warming to note that the CoP has 18, 084 members in secondary and tertiary institutions. Surely, by his grace, we can say the future is very bright."⁹⁷

The leadership of the ministry was changed in 2010. Pastor David N. Hayfron, a product of PENSAs, was brought into the CoP pastorate. He was appointed as the director to replace Pastor E. K. Acquah who was sent off as a missionary to the Republic of South Africa. Apostle Eric Nyamekye was the Patron for the ministry. Since then, other initiatives have been added to the activities of the movement as the needs dictate. They include teen services for youth under thirteen years, Pentecost Youth Missionaries Outreach, Mega Youth All-night Services, School of Youth Ministry, School of Apologetics, PENSAs Leaders Summit, Pentecost Writers Contest, Mega Crusades, Virtuous Ladies' Conference, Youth Wave Radio and Television Recording.⁹⁸ The ministry's membership by the end of 2015 was recorded as 750, 320. This comprised 329, 847 teens and 420, 473 young adults, PENSAs membership was 76, 267.⁹⁹ By the end of 2016 the membership of the ministry is recorded as 842, 019. This comprised 372, 038 teens which is 44% and 469, 981 young adults

⁹⁶CoP, PENSAs Conference Brochures, 2009

⁹⁷CoP, State of the Church address, presented by Apostle, Dr. M.K. Ntumi, Chairman of the CoP, at the opening ceremony of the 37th Session of the general council meetings held at the Pentecost University College, Accra, on Thursday, 24 April 2008

⁹⁸CoP, Youth Ministry Annual Executives Report January – December, 2015

⁹⁹CoP, Youth Ministry Annual Executives Report January – December, 2015

representing 56%. The membership of PENSA was recorded as 83, 036.¹⁰⁰ In his 2016, “State of the Church address” Apostle Opoku Onyinah, the Chairman of the Church, observed that the overall membership analysis implies that 71% of the CoP membership in Ghana is made up of Children and Youth. This, for him, was an indication that the CoP was a thriving Church with a great future. He writes:

The overall analysis implies that 71% of the CoP membership in Ghana is made up of children and youth (up to thirty –five years). This is a healthy sign and an indication that the Church of Pentecost is a thriving church with a great future. It is therefore imperative for the church leadership, at all levels, to focus its programmes and activities towards effective mentoring and nurturing of young people to prepare them for leadership responsibility, both within the church and in the nation as a whole.¹⁰¹

To buttress this observation, this age bracket, especially (sixteen to twenty-five years) is observed to have been upfront in evangelism in the Church and in the Evangelism Ministry. Having switched allegiance towards Youth Ministry from Evangelism Ministry, the Church must endeavour to strategically include in their mentoring and nurturing orientation, awareness and drive for evangelism. This will maintain and sustain the evangelistic drive acknowledged as the core value of the Church.

The Youth Ministry in 2016 is led by a nine member executives: Apostle David N. Hayfron as the Director, Elder Amos Kevin-Annan as the Deputy Dorector, Pastor Daniel Sackey as member, Elders Omari Siaw and Makafui Nyamadi as members, Mrs Gifty Otu- Appiah and Mrs Georgina Asante as members and Emmanuel Ayisi Manu as PENSA National Co-opted member from the Travelling secretaries is Pastor Ben Noye. The ministry has fifteen travelling Secretaries in fifteen different sectors and have recently started developing the Youth Pastors concept to take care of the youth in the churches which are not necessary in the schools. The PENSA travelling secretaries are Pastors Ben Noye (Koforidua sector), Seth Asare Ofei Badu (Asokwa Sector), Gideon K. Boadu-Yirenkyi (Upper East Sector), Ebenezer Hagan (Greater Accra Sector), Philip Anane (Kwadaso Sector), Ebenezer Agyapong (Takoradi Sector), Abraham N. Boateng (Central Sector), Emmanuel Antwi Boasiako (Lower Volta Sector), Benedict Eghan (Suhum Sector), Samuel Yankey (Upper West Sector), Michael Peasah (Upper Volta Sector), Kwadwo Obeng (Northern Sector), Eric Abeiku

¹⁰⁰CoP, Youth Ministry Annual Executives Report January – December, 2016

¹⁰¹CoP, State of the Church Address delivered by the Chairman of CoP, Apostle Opoku Onyinah, at PCC, 5 May 2017

Quainoo (Tarkwa Sector), Stephen Safo Nsiah (Mampong Sector), and Godwin Ako-Awuku (Sunyani Sector).¹⁰² The appointment of youth pastors, which is in its early stages has commenced with four pastors stationed in four Areas: Pastors Eric Asare (Madina), Isaac Osei (La), Kwabena Darko Mensah (Akim Oda) and Shadrack Addo (Asokwa).¹⁰³

3. 3. 1.3.4 Current State of the Evangelism Ministry

The growth and efficiency of the Youth Ministry and its accessories such as PENSEA, ITI – PENSEA, Travelling Secretaries and the Youth Pastors concept have become more appealing to the upcoming educated youth. This, to some extent has a negative effect on the dynamism of the other functional ministries in the Church, including the Evangelism Ministry. This is because the young and educated members, especially the students, who have been the fulcrum of evangelism activities in the Church from its inception, have since the late 1970s switched allegiance towards the Youth Ministry. In this vein, even though evangelism as an activity is still ongoing in the Church, the Evangelism Ministry as a functional ministry has been struggling, especially in regards to patronage and also duplication of activities with the other ministries such as the youth ministry.

From 1991 onwards, the Evangelism Ministry appears to have gone through challenges that informed the restructuring of the movement with the growth of PENSEA and the Youth Ministry, becoming PENTYEM. From 1997 onwards the major activities of the Evangelism Ministry, since it reverted to being referred as the Witness Movement, were organising gospel crusades to the demarcated Areas, specific evangelistic outreaches and specialised target evangelism towards specific groups. These include Area crusades, event outreach at festivals such as the Kwahu Easter festival, the Winneba Aboakyir festival, and specialised outreach to politicians, chiefs, rastafarians and deaf ministry conventions.¹⁰⁴ There were also rallies and conventions. Its other earlier functions such as Bible Study, writing of study materials, witness class attendance and special “all-night” or extended prayer meetings had been taken over by other ministries and committees such as Bible Study and Home-cell Committee and Lay-leadership Training School. This development eventually led to low

¹⁰²CoP, Youth Ministry Annual Executives Report January – December, 2016

¹⁰³CoP, Youth Ministry Annual Executives Report January – December, 2016

¹⁰⁴CoP, Evangelism Ministry Report, December, 2015

patronage of the Evangelism Ministry at the local Assembly level. In 2008, Apostle Michael Collins Aseidu replaced Apostle Kyei Mensah as the Evangelism Director. His National Executive Committee included Pastors F. Yaw Adu as the Deputy Director, Ben Ampea Badu as secretary, Chief Superintendent (CSP) James Tetteh, Elders S. Y. Peasah, P. Y. B. Frimpong and Joseph Siaw-Adjapong. During this period, attempts were made to have the movement revamped or restructured. For instance, on 21 November 2013 a joint meeting of all functional ministries in the Church was held at the Tesano transit quarters. The minutes recorded the purpose of the meeting as follows:

Giving the purpose of the meeting, Apostle Aseidu informed the house that at the recent Heads Meeting a draft copy of the Vision 2018 was discussed. In the process, the Ministries of the Church were given the opportunity to meet and come up with our inputs into the Vision Policy so that we can all be on the same page and share in the ownership of the document. He further mentioned that, the vision document enjoins Ministries to review their functions. We had therefore met to discuss how the Ministries can restructure themselves so that evangelism could become a core focus of each ministry. In view of this, the leadership had asked the ministries to look at the issues and present a document on the position of the ministries. The idea was floated that the evangelism could be restructured to become a department in the church and not a ministry. It means that it will not be doing evangelism directly but to serve as a resource base to have inroads into all Ministries.¹⁰⁵

This joint meeting of the leaders of all functional ministries concluded that the Evangelism Ministry should be left intact to stand as a functional ministry of the Church and be restructured to fit into the Vision 2013-2018 policy under review at the time.¹⁰⁶ The meeting suggested that it was necessary for every member of the Church to become a witness for the Lord and that the mandate of the Evangelism Ministry should be expanded to enable it to work and strengthen evangelism in the other ministries and in the local Assemblies. It further suggested that the Evangelism Ministry should be charged with the responsibility of developing training manuals, training and providing resources for evangelism, and providing a guide to discipleship and follow-up for the converts through the other ministries.¹⁰⁷ This writer agrees with these provisions in order to stop evangelism in the Church being viewed as a preserve of only a few (such as some designated evangelists or preachers) but instead to make it a conscientious mobilisation of the entire Church populace as in the New Testament.

¹⁰⁵CoP, Minutes of Meeting of Executive Committees of all Ministries Held at Tesano Transit Quarters on 21 November 2013

¹⁰⁶CoP, Minute of Meeting of Executive Committees of all Ministries Held at Tesano Transit Quarters on 21 November 2013

¹⁰⁷CoP, Minute of Meeting of Executive Committees of all Ministries Held at Tesan Transit Quarters on 21 November 2013

As Michael Green has noted, “Whenever Christianity has been at its most healthy, evangelism has stemmed from the local church and has had a noticeable impact on the surrounding area”.¹⁰⁸ If the Evangelism Ministry is strengthened in the local Assemblies (and in the ministries especially Youth Ministry) as previously were, many of the evangelistic campaigns, missions and crusades would be rendered much more effective. The Evangelism Ministry in the CoP, though going through these challenges and restructuring, continues to thrive under its mandate to save souls for the Kingdom of God. The Evangelism Ministry in December, 2016 reported that 147, 271 people made decisions for Christ, 73, 755 received baptism in the Holy Spirit and 325 new local churches were planted or opened and 2, 547 new evangelism classes were conducted.¹⁰⁹ This was as a result of 31, 795 rallies, and conventions held nationwide with other forms of evangelism such as dawn broadcast, house to house evangelism, market, street and artisan’s workshop evangelism, distribution of gospel tracts and cinema van outreach.¹¹⁰

3.3.1.3 Women’s Ministry

In the meantime, an important functional ministry accounting as a factor in the phenomenal growth of the CoP is its Women’s Ministry. It is argued that, apart from the experiential evidence of the Holy Spirit in the personal life of the individuals in the CoP, the driving force behind the growth of the organisation is the “women factor” which is promoted by the Women’s Movement.¹¹¹ The success of the CoP as an African Pentecostal denomination has been made possible partly through the active role and various contributions of its women since its inception. This affirms what Mercy Oduyoye had rightly pointed out that, in the African context, women are observed as religion’s chief clients.¹¹² The women’s involvement in terms of the CoP’s developmental growth cannot be underestimated.

The women in the Church continue to play very important and significant roles with regards to Church development and growth, and this is made effective through its Women’s Ministry.

¹⁰⁸Michael Green, *Evangelism through the Local Church: A Comprehensive Guide to all Aspects of Evangelism*, (Canada: Regent College Publishing, 2012), Preface

¹⁰⁹CoP, Evangelism Ministry Report, December, 2016

¹¹⁰CoP, Evangelism Ministry Report, December, 2016

¹¹¹Interview with Mrs Lucy Yeboah-Asiamah current Women ministry director- 5 February 2014

¹¹²Mercy Amba Oduyoye, *Daughters of Anowa: African Women and Patriarchy* (Maryknoll, NY: Obis Books, 1995), Chapter 5

The pattern of such participation by women, in the Ghanaian context, was laid by the older African Initiated Churches (AICs) which broke the male hegemony in Christian ministry in Ghana.¹¹³ Even though the CoP does not ordain women into full-time ministry, it does not deny women full participation in the life of the Church. It has a very well-organised Women's Ministry with a full-time female Director at the Church's headquarters.¹¹⁴ The formal organised front of the women of the CoP began in 1945 with T Adam McKeown, a brother of James McKeown.¹¹⁵ The ministry was officially inaugurated as a movement of the Church in 1952 during a General Council Meeting held at Winneba.¹¹⁶ The women wielded strong support behind McKeown in his entire ministry in Ghana. Numerical statistics in the CoP had always pointed to the fact that, the women always outnumbered the men.¹¹⁷ Statistics of the CoP Church membership as at 2013 suggests that, the women are a little over two-thirds of the men in the Church.¹¹⁸

The activities of the Women Movement initially centered on group prayer and Bible study, and later developed into evangelistic outreaches. The evangelistic outreaches became a dominant feature of this movement. Later, lessons in various vocational trainings, such as sewing, cooking and housekeeping were incorporated. The vocational training, as in sewing, cookery and housekeeping was said to have been started by Mrs. Sophia McKeown who was a professional seamstress. In the formative years of the Church, she occasionally gathered the women to give them lessons on how they could keep and maintain their homes.¹¹⁹ Larbi asserts that, this vocational training always turned into various spiritual exercises such as prayer meetings. He posits that, the women performed better in the organisation of prayer meetings and evangelistic activities and conventions than in these women-oriented issues.¹²⁰

The Women's Ministry is one movement in the Church whose modus operandi has not changed much. It has, for instance, maintained its name (Women's Movement) and its

¹¹³Lamin Sanneh, "The Horizontal and Vertical in Mission: An African Perspective", *International Bulletin of Missionary Research*, vol. 7, 4(1983), 7

¹¹⁴See CoP, *Constitution*, 2010, 83

¹¹⁵Larbi, *Pentecostalism*, 184

¹¹⁶CoP, Women directorate write-up, 2014

¹¹⁷Extract from Women's Movement Reports, 2013.

¹¹⁸CoP, *Statistics Department data, 2013* put Women at 63% of Adult Membership (854,716) and Men at 37% Adult Membership (504,639)

¹¹⁹Asem, *A History*, 67

¹²⁰Larbi, *Pentecostalism*, 185

organisation of its Tuesday evening classes. Traditionally, Tuesday evening is synonymous with Women's Movement in the CoP. The name was changed recently in 2012, from Women's Movement to Women's Ministry. The reason for the change in name was to make it conform to the contemporary usage of "Ministries" as in other similar church organisations in other denominations, a trend currently in other church denominational groups. But for the earlier adherents (women) of this ladies wing, the use of the word "Movement" connotes its vibrancy.¹²¹

Beginning from 1965, the ministry was headed by General Women's Leaders who spearheaded its affairs. These General Women's Leaders were males and their deputies were females. A question was posed as to why men should be leaders in a women oriented organisation, and two answers were giving. The first is that it follows the arrangement of the traditional pattern of leadership in most Ghanaian societies in which leadership is male dominated. The second is that, leadership in the CoP is predominantly male. Notwithstanding this, there seem to be no particular reason for following these arrangements. This thesis argues later that these arrangements were temporary and were used to prepare future leaders for the movement who would be competent to handle the affairs of the movement. An interview with the current elite female leadership of the movement suggests that the arrangement was not only unnecessary but also a by-product of male chauvinism.¹²²

The succeeding General Women's Leaders and corresponding years of service are as follows: Rev G. A. Woode (1955-1957), Rev. A. K Yaw (1957-1962), Rev. F. S. Safo (1962-1967), Rev. D. Y. A. Owusu (1967-1976), Rev. E. D Aninkorah (1976-1983), Rev. T. C. Amoah (1983-1988) and Prophet J. K. Ennumh (1988-1993). The trend was changed from 1994 onwards to allow women be the substantive leaders while the men acted as their Patrons. Perpetual Owusu was the first Women's Director from 1995 to 2004. The rest are as follows: Mrs Beatrice Kwaffo (2004-2012) and Mrs Grace Lucy Yeboah-Asuama (2012 to date). The substantive Deputy General Women Leaders were Mrs. Christiana Obo Mends (1941-1958), Mrs. Eunice Addison (1958-1983) and Mrs. Esme Siriboe (1983-1994). In this arrangement,

¹²¹Interview with Mama Susuana Ampomah, (A former CoP Women Movement Leader) Interviewed by author at her residence in Takoradi, 5 February 2014

¹²²Interview with Mrs Lucy Yeboah-Asiamah (Current Women Ministry director), interviewed by author via telephone on 5 February 2014

the succeeding Women' Patrons were: Rev. R. Asomaning Sarpong (1994-1996), Apostle S. K. Ofosu (1996-2005), Apostle S. L. Agyin (2005-2007), Prophet James Osei Ampofo (2007-2012) and Apostle Jacob Narh Affum (2012-2015). At the Church's November Area Head's meeting in 2015, with Apostles, Prophets and Directors of Ministries in attendance, the use of Patrons for the Women's Ministry was scrapped.¹²³ The reason was that the ministry was thought to be mature enough at this level, with competent female leaders to handle its own affairs.

The growth of the Church, coupled with changes in contemporary roles of women both in the society and the Church necessitated a review in the operations of the movement to make it conform to contemporary challenges. This may have been compelled by the demands of the young professional ladies on the Church's current landscape to upgrade the Women's Ministry to meet their aspirations. Though the core values of the movement have not changed much from those of its early beginnings, modes of operations have been enhanced. In addition to their original focus on prayer, evangelism, Bible study and vocational training, they have included literacy drive, skill training and entrepreneurship, and ministering to and winning other business-women, queen mothers, sex workers, lady politicians and female professionals.¹²⁴ The Ministry has established a few schools such as Kasoa Pentecost Preparatory School and Gbawe Pentecost Vocational Training Institute.¹²⁵

The first kind of Professional Ladies' Club was also officially inaugurated in August 2011 at Kwame Nkrumah University of Science and Technology (KNUST), Kumasi.¹²⁶ The purpose, according to the Director, is to keep these women in fellowship and also organise women of the same profession to come together to share ideas to boost their professions or businesses. The Ministry's activities have been extended from Tuesday class meeting and conventions, to include more regular retreats, seminars, workshops, and periodic conferences. This boost in its regular activities is also to forestall the challenge of making the ministry attractive for the younger ladies especially the educated and professionals. Like the evangelism ministry the challenge of the women's ministry had been lack of interest by the younger women. The

¹²³CoP, Proposal for amendment of the Constitution, March 31, 2015

¹²⁴CoP, Women Directorate write-up on the Movement's Operations, 2013

¹²⁵CoP, Excerpts from Women Directorate write-ups on the Movements Operations, 2013

¹²⁶CoP, Excerpts from Women Directorate write-ups on the Movements Operations, 2013

Director, Mrs Grace Lucy Yeboah-Asuama, asserts that this latter generation of women in the Church, wants to be addressed as ladies and not Women's Ministry.¹²⁷ They consider the Women's Ministry to be the preserve of the older women, the married and the uneducated. They find the programmes of the women's ministry especially in the rural areas uninformed, archaic and shaped for the illiterate and non-professionals. They prefer to be with the ladies' wing in PENZA and Youth Ministry whose programmes are tailored to suit their needs and aspirations. However, with these changes and variations in the programme outline, interest in the women's ministry among younger women is being enhanced. Its further setback in terms of patronage had been the enforcement of Vision 2013-2018 which requires each member to choose a functional ministry to which to belong.¹²⁸ The policy seems to make patronage by the younger ladies of the functional ministries skewed towards the Youth Ministry. The Youth Ministry also has provision for teen age girls, who latter becomes associated with the youth ministry.

With regards to evangelism in this period, the Chairman's "State of the Church" address in 2008 Council Meeting, for instance, noted that, the Women's Ministry in the CoP cannot be left out or overlooked. They were recorded to have held, in 2008, 1, 716 evangelistic outreach programmes won 13, 564 converts and saw to 2, 820 receiving the baptism in the Holy Spirit.¹²⁹ The statistical report form for the National Women's Ministry's annual report has six columns. The columns show statistical figures such as number of Areas, districts, rallies held, souls won, Holy Ghost baptism and membership. These indicate that what the Women's Ministry looks out for ultimately in the particular year under review is souls evangelised. The annual reports indicate that these figures have increased consistently every year. For instance, in 2014, the recorded numbers of rallies held was 4, 411, souls won 21, 748, Holy Ghost baptism 14, 259 and members registered were 575, 032. In 2015 rallies held amounted to 7, 023, souls won 27, 855, Holy Ghost baptism 21, 339 and membership registered were 762, 211. At the end of 2016 rallies held were 9, 819, souls won 25, 441, Holy Ghost baptism 22,

¹²⁷Interraction of the writer with the women's director, Mrs Grace Lucy Yeboah- Asuama in the office of the General Secretary of CoP, Wednesday, 19 April 2017

¹²⁸CoP, *Vision 2018: Five-Year Vision For the Church of Pentecost Covering 2013-2018*, (Accra: Pentecost Press Ltd, 2013), 35

¹²⁹CoP, State of the Church Address, presented by Apostle, Dr, M.K. Ntuny, Chairman of the CoP, at the opening ceremony of the 37th Session of the general council meetings held at the Pentecost University College, Accra, on Thursday, 24 April 2008

574, and membership registered increased to 858, 102. The women's ministry since 2012 has been led by a National Executive of seven. Mrs Grace Lucy Yeboah-Asuama as the Director, Deaconess Mrs Margaret Osei is Deputy Director, Mrs Georgina Osei Amaniampong, Mrs Comfort Quampah, Deaconess Mrs Victoria Aboah, Deaconess Juliana Asare Debrah and Deaconess Gladys Atujona. In 2016 Mrs Georgina Osei Amaniampong was replaced by Mrs Rebecca Assabil after serving twelve years on the Executive Committee. The composition of the leadership in the National Executive does not have a representation from the younger class of women. This would have been helpful for the involvement of younger ladies in the ministry as discussed earlier on. The Women's Ministry of the CoP is, however, a vibrant movement which has replications, just as the other functional ministries in other nations in which the Church is located.

3.3.1.4 Children Ministry

The initial coordination of the children in the CoP into fellowship is linked to Mrs. Margaret Mills, the wife of the Elim Missionary David Mills. She was said to have travelled extensively across the nation in order to put the fellowship in place. In 1972, the General Council of the Church formally regulated the organisation as a Movement at its meeting in Kumasi.¹³⁰ The decision that was taken according to the minutes at the meeting was that there should be proper organisation of the children. Prior to that time, the children were randomly gathered and given instructions as the leadership of the local Assembly deemed necessary.¹³¹ Until 1972, there were virtually no formal statistical records for the children in the CoP.¹³² The membership of the Church was recorded from adults of eighteen years and above. Part of the reason is that the CoP does not baptise children below thirteen years of age. The other reason is that, the traditional values in Ghana place more emphasis on adults than on children.

Until 2013, the CoP church buildings in both urban and rural areas did not make spaces for children's classes. By practice, the children attended classes on Sunday afternoons after the adults services had ended and this was because many of the churches did not own the buildings they occupied on Sundays. They worshipped in rented apartments, classrooms,

¹³⁰Leonard, *A Giant*, 156

¹³¹CoP, Children Ministry History document, 2014

¹³²The Statistical Record of the Church up until March, 1970, does not provide any records for Children's Membership.

under trees and the like. Financial constraints made it impossible to build structures to accommodate both the children and adults alike. Recently, one of the churches in Kumasi, PIWC, built a separate auditorium to make room for Children and Youth activities. According to the Children's Director, this discussion surfaces at every consultative meeting with the leadership of the Church.¹³³ This challenge, notwithstanding, the ministry still made great strides in its organisation.

After initiating the Children's Ministry at a meeting in Kumasi in 1972 through the initiative of Margaret Mills, the Council appointed Apostle C. E. Apau-Asante to be the General Leader with Mrs. Margaret Mills as his deputy and Mrs. Esme Siriboe as secretary.¹³⁴ A general meeting of all national and regional officers of the movement drawn from all regions in the country was held at the Morning Star School in Accra on 14th January, 1974.¹³⁵ At this meeting, the name of the fellowship was proposed to match that of the Women's Movement and was called the Children's Movement. The Mission Statement of the Movement is to bring up children to grow mentally, physically, socially and spiritually to take up the future leadership role of the Church. The aims and objectives guiding the Movement are as follows:¹³⁶ To lead children to a personal knowledge of Christ as their Lord and Saviour (2 Timothy 3:15), teach children to read and understand the Bible, prepare them to take their place in the body of Christ in a responsible way, prepare children to integrate into the Youth, Evangelism and Women's Ministries and into church membership after Water Baptism, and to instill in the minds of the children the desire to live honestly and righteously, encourage the spirit of good citizenship in the children. The ministry advocates that to build a strong Church, there must be a thought-out strategic and developmental plan. This must be in line with God's own "Master Plan". His master plan is that – we should not leave the generation behind as far as salvation is concerned – Psalm 78:1-8, Matthew 18:14.

The name for the Movement, its mission statement and aims and objectives were approved by the General Council in its sitting at Asamankese in 1974.¹³⁷ Subsequently, other leaders such as regional leaders and their assistants were appointed from the Regions, Districts and also,

¹³³ CoP Children Ministry directors discussion at Area Head's meeting held at 4 May 2017 at PCC

¹³⁴ CoP, Children Ministry History document, 2014

¹³⁵ CoP, Children Ministry History document, 2014

¹³⁶ CoP, Children Ministry History document, 2014

¹³⁷ CoP, Children Ministry History Document, 2014

the local Assemblies as the administration of the CoP demands. These leaders were to augment the work of the teachers in the children's class.

The major activities of the Movement since 1974 revolve around running training courses for the teachers and leaders. The Movement does this in connection with the Child Evangelism Fellowship, a worldwide non-denominational fellowship founded in 1937, headquartered in Warrenton, Missouri, USA. The Child Evangelism Fellowship claims to be the world's largest evangelistic outreach to children. It has reached over fourteen million children in 183 countries.¹³⁸ Its branch in Ghana has been a resource to many Ghanaian denominations with regards to training for child work and others. The activities of the Children's Movement include; conventions, evangelistic rallies, and children's camp meetings. Every three years, scriptural quizzes are conducted nationally. As part of their activities, every 12th September is celebrated as Founder's Day in remembrance of James McKeown and to thank God for the children and the Ministry.¹³⁹ This is organized as a National Children's Day in the Church. Between 1972 and 1986, Christine Leonard indicated that, the Movement had involved 71, 000 children in Ghana.¹⁴⁰

In the initial stages, the Church appointed what they call General Leaders to oversee the Ministry. These were skilled Area Apostles who had previous experience with Child ministry work. They acted as General Leaders for the Children Ministry as an additional responsibility to their assignments as Area Heads. The General Leaders who led the Movement included Apostle S. K. Ansong (1972-1983) and Apostle J. K. Essel (1988-1994).¹⁴¹ The General Leadership was changed to a permanent headquarters directorate in 1994.¹⁴² The General Council, through the recommendation of the Executive Council set up a directorate for the Movement at the Church's headquarters to oversee its running. The members of the first successive Executive Committee were: Pastor C. N. Kissiedu as the Director, Pastor Adjei Badu and Pastor B. A. Adobah as members, Pastor Agyemang Baduh as a co-opted member (Literature Committee representative) and Apostle Robert Acquaaah as the Patron. The Church assigns a Patron who is an Apostle to every National Movement that does not have an

¹³⁸CoP, Children Ministry History Document, 2014

¹³⁹CoP, Children Ministry History Document, 2014

¹⁴⁰Leonard, *A Giant in Ghana*, 156

¹⁴¹CoP, Children Ministry History Document, 2014

¹⁴²CoP, Minutes of General Council, 1974

Apostle or Prophet as its Director. Overseer Daniel Walker, Andrews Oduro-Ampaw, Elder Fred Tiakor, Deaconess Grace Yamoah, and Deaconess Faustina Sarfo-Appiah were all executive members. These were all inducted into office on 10th September, 1994.¹⁴³ In 1998, a Deputy Director, an Elder, was also introduced.

From 1998 to 2004, the successive Executive Committee members for the Ministry were: Prophet J. E. Ameyaw as Patron, Pastor C. N. Kisseidu as the Director, Elder S. Ankamah-Lomotey as the Deputy Director, Pastors Andrews Oduro-Ampaw, Fred Tiakor, and Mrs. Faustina Ofosu-Koramoah as members and Mrs Georgina L. Awuku as a co-opted member. From 2004 to 2008, successive Executive Committee members for the Ministry were: J. E. Ameyaw as Patron, Pastor B. A. Adobah as the Director, Elder S Ankamah-Lomotey - Deputy Director, Pastor J. G. Quardson, Elder S. E. A. Pobee, Mrs. Grace Aniakwaah and Mrs. Rita Yedu as member, with Mrs. G. L. Awuku a co-opted member. From 2008 to 2012, the successive Executive Committee members for the Ministry were: Prophet B. A. Adobah as the Director, Elder S. Ankamah-Lomotey as the Deputy Director, Pastor J. G. Quardson, Pastor R. S. Nii Anang, Elder K. Asare Twerefuor, Mrs. Grace Aniakwaah, and Mrs. Rita Yedu as members, with Mrs. Adelaide Owuo as a co-opted member (Literature Committee Representative). From 2012, successive Executive Committee members for the Ministry have been Apostle J. W. D. Cudjoe as Patron, Pastor Fred Tiakor as Director, Elder Stephen Ankamah-Lomotey as the Deputy Director, Pastor Nii Anang as a Secretary, and Pastor Robert Sowah, Pastor P. G. Andoh, Elder Kwadjo Asare Twerefuor, Mrs. Victoria Abeo-Tetteh and Mrs. Rita Yedu as members.¹⁴⁴

In 2011, the Executive Council recommended to the General Council to have the “Movement” in the name of the wing changed to “Ministries”. The reasons for the change as were given as follows:¹⁴⁵ Ministry is easily understood and really gives a broader picture of the activities of the wing, than Movement, which must always be defined in context. “Movement” in the name of the wing reflects a more secular theme than that of child work. The current activities or operations of child work in the church appeals more as a ministry than movement.

¹⁴³CoP, Children Ministry History Document, 2014

¹⁴⁴CoP, Children Ministry History Document, 2014

¹⁴⁵CoP, Children Ministry History Document, 2014

The Children's Ministry is very important with regards to the Church's future growth and development. Doherty commented in his book *Why Evangelize Children?*

That every worker among young people needs to have spiritual bi-focals. He evangelizes young people because he sees their present need for Jesus Christ and His Salvation. But he also evangelizes them because he sees their potential for the future and he is investing in that future.¹⁴⁶

From 1972, the Children's Ministry grew steadily. By the end of 2012, the annual statistical report of the Children's Ministry in Ghana reported 621, 768 children in regular fellowship.¹⁴⁷ By the end of 2013, the records indicate that 778, 689 children were in regular fellowship, 61, 294 were dedicated, 34, 926 were evangelised for Christ, 27, 143 transferred to the teenage group and 26, 339 teachers had been trained.¹⁴⁸ What the Ministry leaders found as a challenge at this period was how to maintain an intergenerational ministry where children occasionally join the adult services in order to learn from them.¹⁴⁹ This is a provision which was part of Vision 2013-2018 policy adopted by the Church aimed at impacting the generations to continue with the Church's mandate.

The Children's Ministry also embarks on evangelism towards children. In 2016 some selected communities in the Northern Regions were visited.¹⁵⁰ The mission brought together 3, 731 children out of which 1, 123 were disciplined and retained in the Church. At the end of 2016 a total of 774, 641 children were claimed to be registered in their fellowship. They were supervised by 36, 788 teachers nationwide overseeing 14, 551 classes.¹⁵¹ The report showed that 1, 744 assemblies do not hold classes for the children ministry. This is quite a large number which must be attended to urgently. The Children's Ministry in the CoP augments the growth of the church through sustaining the children born to the member from getting out of the church and discipling them to become committed Christians through their various training programmes.

¹⁴⁶Sam Doherty, *Why Evangelize Children?* (UK: Child Evangelism Fellowship Specialized Ministry, 1996), 1

¹⁴⁷CoP, Annual Statistical Data, 2012

¹⁴⁸CoP, Children Ministry Annual Report, 2013

¹⁴⁹CoP, Children ministry Annual Report, 2015

¹⁵⁰CoP, Children Ministry Annual Report, 2016

¹⁵¹CoP, Children Ministry Annual Report, 2016

3.3.1.5 Men's Ministry

The CoP Men's Ministry is a late development in the Church. The antecedents of the Men's Ministry in Ghana can be traced to other denominations such as the Methodist and Roman Catholic Men's fellowship. The CoP Men's fellowship started as a local fellowship of a group of men in the Church. In the urban areas, the men were said to drop off their wives and young ladies on Tuesdays at the Women's Ministry meetings and go back for them later. Some local Assemblies used the opportunity to organise the men into fellowship alongside the women's meeting. It was however not recognised as an organized wing.¹⁵² The move to organize men into a Men's Fellowship was initiated by Pastor Samuel Badu Nyarko in 1985 at Sankore, in Brong Ahafo Region. He was then the Sankore District Pastor.¹⁵³

Badu Nyarko asserts that, he observed the inactivity of the men in his district who were forty years old and above. He noticed they did not attend the Witness Movement meetings and had no interest to receive the "Baptism of the Holy Spirit". In response to his observation, the elderly men attributed this to the fact that, the Witness Movement had become a gathering for younger men and therefore they could not mingle with them. Badu Nyarko therefore used this opportunity to organize the men who were forty years old and above into a distinct group. He replicated the same process at Mim District in 1987.¹⁵⁴ Subsequently, at a National Witness Movement Retreat at Mim, Brong Ahafo in 1987, the group was called upon to sing. It was at this meeting that the attention of the then acting Chairman of the Church, Apostle D. Y. A. Owusu was drawn to the organisation of the men in this regard.¹⁵⁵

The following year, in 1988, at the General Council meeting, the issue of forming a men's fellowship was put forward by the then Acting Chairman, Apostle Owusu, which was duly accepted by the council. The Men's Fellowship started official operation in 1991.¹⁵⁶ In its beginnings it was created as a local fellowship to deal with contemporary issues concerning men in the church. These issues included relational problems in marriage, fostering business

¹⁵²Interview with National Men's Ministry Director, 6 February 2014

¹⁵³Interview with Apostle Samuel Badu Nyarko reported to have initiated the Men's fellowship 6 February 2014

¹⁵⁴Interview with Apostle Samuel Badu Nyarko reported to have initiated the Men's Fellowship 6 February 2014.

¹⁵⁵Narration from Apostle Samuel Badu Nyarko 6 February 2014.

¹⁵⁶CoP, Men's Ministry History write-up, 2013

acumen and inheritance.¹⁵⁷ Later, the Men's Fellowship objectives as spelt in their handbook were to organize seminars, workshops and lectures in areas concerning marriage and family, domestic laws, business managements, church history, current affairs, leadership and responsibility of men at home, the church and the State.¹⁵⁸

To facilitate the growth of the fellowship and its organization, the first National Executives were inaugurated by the church's Executive Council in March, 1997.¹⁵⁹ Their duty was to provide a forum for the men to gather to facilitate the aforementioned teachings. The first National Executives were: Apostle Moses Ladejo as the National Leader, Elder Professor Addae as the, Assistant leader, and Rev. Andrews Tetteh, Rev. A. Y. Kumi, Elder P. Owusu-Antwi, Elder E. K. Asamoah, and Elder M. T. Ayitey as members, Rev J. B. A. Ghansah and Elder V. C. T. Antwi who were residing in Accra metropolis at that time were co-opted to facilitate the work of the committee which had no secretariat at the Church's headquarters.¹⁶⁰ This first committee provided the *Study Guide, Volume One* for the Men's Fellowship in January 1999.¹⁶¹

A second National Committee was inducted in October, 1999 due to the retirement of the leaders, Apostle Moses Ladejo and Rev. Andrew Tetteh from active service of the Church, both at age of 65. Inducted into committee in that year were, Prophet Appiah-Agyekum, as its National Leader. Elder Professor Addae as the Assistant leader, and Rev A. Y. Kumi, Elders P. Owusu-Antwi, E. K. Asamoah, and M. T. Ayitey as members and were inducted into office in March, 2000.¹⁶² The group was granted the permission by the Executive Council to organize the first National Pentecost Men's Fellowship (PEMEF) Leadership Training Conference in August 2000 at the Central Cafeteria of the University of Ghana. The theme for the conference was, "The New Man and the Kingdom- Ephesians 2:15". Facilitating the exposition on the theme were Prophet M. K. Yeboah (Chairman of the CoP, 1988-1998), Apostle M. K. Ntummy, Rev. John Waller, Apostle Noble Atsu, Apostle S. K. Ansong, Mr. Sam Boateng (President International Christian Chamber of Commerce (ICCC) Ghana), and

¹⁵⁷CoP, Men's Ministry History write-up, 2013

¹⁵⁸CoP, *Men's Ministry Handbook*, 2009

¹⁵⁹CoP, Men's Ministry History write-up, 2013

¹⁶⁰CoP, Men's Ministry History write-up, 2013

¹⁶¹CoP, Men's Ministry History write-up, 2013

¹⁶²COP, Men's Ministry History write-up, 2013

Lawyer Agyei-Agyiri of SSNIT Assembly, CoP, Accra.¹⁶³ Part of the reason for this conference was also to launch the first PEMEF Study Guide. The participants at this conference included all representatives from every District of the Church. A follow up to this National Conference was held in January, 2005 at Pentecost University College, Sowutuom, Accra under the theme, “Men excelling in the Demonstration of God’s Power”. The speakers included: Apostle M. K. Ntumy (Chairman), Apostle Alfred Koduah (General Secretary), Mrs. Beatrice Kwaffo (Women’s Movement Director), Lawyer M. Z. Glover, Apostle F. E. Antwi, Apostle Opoku Onyinah, and Apostle D. K. Noble-Atsu.¹⁶⁴ These two conferences promoted the expansion and vitality of the Movement.

The General Council of the Church recognized it as a full-fledged Movement in 2008.¹⁶⁵ In 2008, the General Council established a directorate for the movement and appointed a Director in the person of Apostle N. A. O. Amegatcher.¹⁶⁶ This culminated in the third National Executive Committee of the Movement. They were Apostle N. A. O. Amegatcher as Director, Elder Prof. A. K. Addae as Deputy Director, Elder Dr. Yao Yeboah as Secretary, and Pastors A. P. Mensah, I. K. Amoako, Onyinah Gyamfi, and Elder Raymond Opoku as members.¹⁶⁷ Their tenure of service was changed in 2012. At the 2012 General Council of the Church, the National Executives Committee was reconstituted or reviewed as follows: Apostle J. F. Asante-Ayeh as Director, Elder Professor Stephen Owusu Kwakye as Deputy Director, Elder Dr. Yao Yeboah as the secretary, Pastors Joseph Quaicoo, Joseph K. Agbemor, Anthony Peter Mensah, and Elders Raymond as members.¹⁶⁸ In 2015 Elder Professor Stephen Owusu Kwakye was replaced with Elder Ebenezer Asamoah Nyarko as the Deputy Director

Currently, the Wing has redefined its scope of ministry to include other men of various capacities. For instance, its additional assignment has been to extend ministry towards male Professionals, Businessmen, Politicians, Traditional Rulers, Alcoholics, and Chief Executives, Ministry to Bachelors, Media Evangelism and Counselling, Poverty Alleviation

¹⁶³CoP, Men’s Ministry History write-up, 2013

¹⁶⁴CoP, Men’s Ministry History write-up, 2013

¹⁶⁵CoP, Men’s Ministry History write -up, 2013

¹⁶⁶CoP, General Council Meeting Decisions and Appointments , 2008

¹⁶⁷CoP, Men’s Ministry History write -up, 2013

¹⁶⁸CoP, Men’s Ministry Annual Report, 2012

Programmes, Breakfast, Lunch and Dinner Evangelism, and any other men related ministry avenues.¹⁶⁹ The challenges identified for the running of the ministry have always shown the same trend. The ministry catalogued them as lukewarm attitude towards Pentecost Men's Ministry (PEMEM) activities, poor attendance at meetings, some presiding elders replacing the ministry's meeting periods with other programs and lack of devoted leaders.¹⁷⁰ The major challenge reported in 2016 by the leaders was general apathy towards PEMEM activities at all levels in the Church. However, the patronage of the ministry, as in active members attending fellowship had gradually increased over the years. For instance it claimed an attendance of active members attending fellowship in 2014 as 142, 005. This figure increased to 172, 326 in 2015. As at December, 2016 PEMEM's active membership has grown to 204, 068. The efforts of the ministry have at least occupied the men in the church, and also engaged them in some form of evangelistic drive. In 2016, for instance, the number of souls which made decision through the PEMEM for Christ were put at 24, 446 and 16, 904 were baptised in the Holy Spirit.

3.3.1.6 Pentecost International Worship Centres

The most recent development in the set-up of the CoP is the creation of branches referred to as Pentecost International Worship Centres (PIWC). They are an attempt to create Bible-based contemporary churches to meet a specific audience. These identified groups include highly qualified professionals and academicians, young people who are drifting to other denominations due to unfamiliarity with the local or traditional languages and the form of liturgy, and others who cannot communicate or understand the native languages in their locality such as diplomats, missionaries and expatriates.

The PIWCs are a follow up or development of the work of the ITI-PENSA in the schools and campuses. The PIWC is a conduit for continuation of service for the younger generation who have become accustomed to worshiping in English and in a particular worship style, after being on campus for a period of time especially for those who would have lost their taste for the traditional liturgical forms of CoP worship for any reason. Larbi has suggested that, the PIWCs are a response to adapt to modern demands, away from traditional forms regarding

¹⁶⁹CoP, Men's Ministry Annual Report, 2012

¹⁷⁰Scanned from the annual reports of the PEMEM ministry

aspects of the ethos and liturgy of the traditional CoP worship by the younger generations. He writes:

The situation with the predominantly younger, literate segment of the society, with the taste for the western value system, is different. Many people in this group do not find aspects of the ethos, liturgy and the medium of communication of CoP and similar churches attractive. They are more attracted to the neo-Pentecostal churches, mainly because of their characteristic life style.¹⁷¹

As a reaction to these concerns, the CoP, in the mid 1980s, decided to build cross-cultural churches suitable for people of the above mentioned orientation, especially those from, non-Ghanaian backgrounds and those who prefer to worship in English or any foreign language.

The first attempt was to create English speaking Assemblies in the major cities. Three of such were first created, two in Accra and one in Kumasi. After a period of time, they were observed to be operating just as the traditional local Assemblies, except for the change in dialect to English. Subsequently, the Regional Apostle of Greater Accra at the time, Patrick Asiamah, in consultation with the Greater Accra executive committee merged the two English Assemblies to form the first Accra International Worship Centre on 29 April 1993.¹⁷² Later, another was formed in Kumasi, thus creating two of such churches in the two largest metropolises in the country. The initial brain behind this concept was Apostle Opoku Onyinah, the first International Missions Director of the CoP.

The Accra International Worship Centre eventually became the Pentecost International Worship Centre. The first resident pastor was Apostle Opoku Onyinah, who was assisted by Rev John Waller, the Principal of the CoP Bible Training Centre.¹⁷³ Subsequently, this move was duplicated in all Regions and most important towns and communities in the country. For instance, there are PIWCs in Kumasi, Cape Coast, Takoradi, Tema, Sunyani, Bolgatanga and Tamale. Some other big metropolises now have more than one PIWC.

It is the personal view of the present writer that, in the future the outlook of a model CoP congregation will take the form of today's PIWCs because of the desire of its younger generation for such change. The PIWCs are seen to offer an alternative form of service to the CMs in Ghana. The CMs are considered appealing to the current educated youth in the

¹⁷¹Larbi, *Pentecostalism*, 201

¹⁷²Larbi, *Pentecostalism*, 202

¹⁷³Larbi, *Pentecostalism*, 202

Ghanaian society. Recently a round table conference of all leaders of the PIWCs across Ghana and from some of the Church's international branches was held at the Pentecost Convention Centre, from 17 to 19 March 2016. According to the Chairman, the aim of the Church in organising the conference was to explain the role and rationale behind the formation or creation of the PIWC ministry in the CoP and to discuss its current challenges and steps to forge ahead.¹⁷⁴ E. Kingsley Larbi, one of the speakers at the conference sharing on the practices of excellence in the PIWCs stated that, in his view only one of the PIWCs could be said to be close to the set goal with regards to the excellent practices expected from them. It can be deduced that, his remark is in reference to the practices of other similar institutions such as some of the CMs.¹⁷⁵

3.3.1.7 Northern Outreach Ministry (NOM)

A contemporary initiative in the internal missions' outreach which has become another avenue for the growth of CoP in this era is the Northern Outreach Ministry.¹⁷⁶ In the early 1940s, the CoP extended evangelistic activities towards the Northern and Upper Regions of Ghana, considering them part of its internal mission areas.

People in this part of the nation are of diverse ethnic backgrounds. There are more than forty different dialects spoken. The landscape is predominantly savanna/tropical grasslands. It was considered as a missions' area due to its low socio-economic development and the perception of strong Islamic and traditional religious domination. People of the northern regions, since the pre-colonial era, have migrated to southern Ghana in search of better living standards. They end up as workers of low income status, such as porters, security men, farm labourers and housekeepers.

In 1989, a national survey on Christian outreach was conducted by Ghana Evangelism Committee (GEC) led by Ross Campbell.¹⁷⁷ As part of the report, it was discovered that, more people of northern descent live in southern Ghana than in the north, and the majority of

¹⁷⁴CoP, A Brochure of Conference of Pentecost International Worship Centre Officers, held 17- 19 March 2016 at Pentecost Convention Centre, Gomoa Fetteh, Near Kasoa

¹⁷⁵CoP, Speech given by E. K. Larbi at PCC for PIWCs Leaders Conference, 17-19 March, 2016

¹⁷⁶Internal Missions is the CoP's Missions in the Northern and Upper Regions as well as some parts of the Afram plan

¹⁷⁷The team at that time included Ross Campbell, Mr Lawrence Larewanu

them are unreached with the gospel. For instance, the report indicated that, people of Northern descent form 30% of the total population of Brong Ahafo Region, 35% in the Ashanti Region and 21% in Greater Accra Region.¹⁷⁸ Around that time in 1993 the report showed that, out of 3.6 million Northern people living in southern Ghana 2.3 million had not been reached with the gospel.¹⁷⁹ The report also showed that, the population of people from the North living in the south is more than that of the three northern Regions in Ghana (Northern, Upper East and Upper West Regions) put together. These had been perceived to be Muslims due to their affinity with the Zongocommunities and because of their low socio-economic conditions.¹⁸⁰ Yet many may have been Christian converts from the North or of other faiths. It was based on this background that the CoP in January, 1997 launched a mission toward people of Northern descent living in the south. Among the prime objectives for this ministry was to reach out to them with the gospel through literacy classes and vocational training in their dialects, and to establish for them congregations along cultural and linguistic lines.¹⁸¹

Pioneering work in the CoP's Northern Outreach was initiated by Rev. Patrick Aseyero with three local Assemblies in Accra Old Fadama (Konkomba Assembly), the Anumle and Point One Assemblies. These altogether had a total membership of 420 and twenty-five church leaders (leaders, deacons and deaconesses).¹⁸² By the year 2000, it had grown to places such as Nungua, Ashiaman, Timber Market, Nima, Madina, Ablekuma and Dome all in Accra. It spread to other parts of the country from 2001 which required other ministers to come on board. Between 2001 and 2005, Pastor Beddim was stationed in Kumasi and under him five Assemblies were also opened: Bantama, Moshie Zongo, Adom, Kokode and Aboabo. Other ministers were subsequently recruited to open and man new places. They are: Pastors Robert Gynase (2004) in Accra, Kojo Mahama (2004) in Techiman, Micheal Zinah (2005) in Sunyani, Elisha W. Nambu (2007) in La-Accra, S. Amos Adams (2007) in Nima-Accra, James Magyam (2007) in Madina-Accra, Amos Dindiago (2008) in Kwadaso-Kumasi,

¹⁷⁸GEC Report, 1989.

¹⁷⁹GEC, Report, 1993.

¹⁸⁰Zongo communities are a kind of slum neighborhood in Ghana largely associated with northerners, Muslims and the deprived or low status in Ghanaian community and also associated with many vices.

¹⁸¹Francis Kweku Anank, "The Impact of the Northern Outreach Ministry on the Church of Pentecost", Unpublished Long Essay submitted for B.A. at PUC, 2013

¹⁸²Anank, "The Impact of Northern Outreach"

James K. Yinger (2008) in Asokwa-Kumasi, Emmanuel Akay (2005) in Techiman, and Francis Anank (2007) in Techiman.¹⁸³ By the end of 2010, the National Northern Outreach Report showed a total adult membership of 4,859, with 2,155 children and 277 Leaders in sixty-six Assemblies.¹⁸⁴ Its achievements at the end of 2013 included a total membership of 11, 500 (an adult membership of 8, 100, and 3, 400 children), nine Districts and 105 local Assemblies.¹⁸⁵

After 20 years of establishment, in line with organisational review, the Executive Council of the Church reviewed the NOM. The ministry, though it had achieved remarkable successes, was saddled with a lot of challenges which required a second look at its activities. They included supervision challenges by pastors, perception by some from the larger Church body that NOM is not part of the CoP, lack of support by some Areas and Districts, a feeling of segregation by some NOM members, lack of interest by people of Northern descent in associating with the NOM, and the difficulty of some of the designated pastors in reaching their Assemblies.¹⁸⁶ In this writer's assessment, such challenges of the NOM in the CoP are inevitable. This is because the nature and character of the Church from its onset has always promoted integration of all tribes and people groups at every aspect of its activities and in its organogram. The Church has northerners as Pastors and Area Heads over large congregation in the south and vice-versa. For instance, in 2014 Apostle Patrick Aseyero, an Apostle from Navrongo in the Upper East Region was posted from Walewale Area to be the Area Head at Bompata Area in the heart of Ashanti region.¹⁸⁷

The CoP is an institution in which a farm-hand or labourer who is a northerner has been a presiding elder over his land lord who is a southerner. Though the NOM system is observed to be thriving in other churches such as the Presbyterian Church of Ghana, that of the CoP struggles. In 2013 the Coordinator of the NOM, Pastor Osei-Wusu Brempong was tasked with Elder Micheal Kodum, to investigate and evaluate the operations of NOM and provide a way forward. They presented a report on 2 January 2013.¹⁸⁸ The report recommended a

¹⁸³Anank, "The Impact of Northern Outreach"

¹⁸⁴CoP, Northern Outreach Ministry, Report, 2010

¹⁸⁵CoP, Northern Outreach Ministry, Report, 2013

¹⁸⁶CoP, Proposal to Intergrate NOM into the mainstream Church Structure

¹⁸⁷CoP, Chairman's circular letter to all Assemblies, June, 2014

¹⁸⁸Micheal Kodum and Osei-Wusu, "Evaluation of NOM Operations and the way forward", 2 January 2013

review of the operations of the NOM concept and that their activities be integrated into the mainstream churches.¹⁸⁹ Accordingly, the NOM Assemblies were intergrated into the closest Districts within the communities to serve as one of the Assemblies in the Districts.¹⁹⁰ The Evangelism Ministry was mandated to support all NOM activities from local Assemblies. Area heads and district ministers who have NOM Assemblies were to report on them in their half year and annual reports.

3.3.1.8 Analysing the Emerging Structures for Growth from the Functional Ministries

The functional ministries in the CoP, as discussed, can be seen to emerge as an answer to specific needs of managing the growth of the Church at particular periods in its history. They emerged, particularly, out of cases where they had to influence the effects on the evangelistic drive and the numerical growth of the Church at a period. Then, further structural organisation within the functional ministries, such as choices of leaders, names for the ministries, functions and objectives to mention but a few, became the structural mechanisms through which the Church grew and managed her growth.

For instance, the Evangelism Ministry emerged due to the zeal of the early adherents to witness to others about their faith. Though avenues for evangelism such as personal evangelism, street and community rallies or campaigns and various conventions existed for the purpose, other groups and individuals also rose up, such as the ‘Bombing group’ mentioned. The response to these splinter groups was that evangelism as an important focus in the Church should be properly managed.

In the same way, the other functional ministries such as the women’s, youth, children’s, and men’s ministries emerged as a response to factors affecting these individual groups with regards to their sustenance and effectiveness. Whereas the Northern Outreach Ministry was a means to winning the misplaced people from the northern regions in Ghana, the PIWCs cater for the contemporary worshippers in the Church who are not conversant with its traditional form of worship. The activities and management of these ministries and their objective functions invariably grows the Church.

¹⁸⁹CoP, Chairman’s circular letter to all Assemblies, 13 June 2014

¹⁹⁰CoP, Chairman’s circular letter to all Assemblies, 13 June 2014

The idea of the functional ministries emerging out of very specific needs poses relevant questions. One of such questions is, “If they evolve out of particular needs, can they also be obsolete with time when the needs are met?” Answering this question will involve managing the functional ministry. For instance, the Northern Outreach Ministry was dissolved in 2014 and reabsorbed into the main stream congregations. Thus, managing the ministries over the period with regards to their sustainability, serve as the structures which invariably grow or manage the growth of the Church.

The Church exercises a lot of discretion in managing these functional ministries. For example, in studying the history of the Men’s Ministry it can be observed that, in finding leaders for the ministry, choices are made with regard to the maturity and ability of the candidates. For instance, even though Pastor Badu Nyarko was claimed to have initiated the whole concept of the Men’s Ministry, the Church took it over and appointed others to manage the fellowship without him.¹⁹¹ There may be many reasons for this decision, possibly, his unavailability at the time. The trend is, however, observed that for all the functional ministries, the Church owns and manages them. For each functional ministry, if the leader is not an Apostle, who can be considered a mature senior minister, a patron of that calibre is put in place to guide the leaders. This system guides the functional ministry until such a time as matured leaders are found, formed or nurtured.

Other observations are in the changing of names of the functional ministries periodically, such as with Evangelism and Youth ministries, in the interplay of names such as Witness Movement, PENTYEM, Youth Ministry, ITI-PENSA, PENSA-GHANA, etc., These all serve as management mechanisms. In these arrangements and mechanisms, the growth of the Church is managed and effective structures are established.

The functional ministries, therefore, apart from aiding in extending the growth of the Church, serve as a check to maintain its existing membership. In its contemporary history, the CoP is observed to have raised specific functional ministries as measures to correct any perceived anomaly against any area of her growth, especially with regards to specific people groups

¹⁹¹See paragraph on Men’s Ministry

(such as women, youth, men or children). Thus, the CoP's functional ministries, as institutions in the past or present, act as engines which promote its growth.

3.3.1.9 CoP's Growth Mechanism

The above analysis and discussions of the historic developments of these functional ministries in the CoP point towards one prominent factor. This factor, which is also the Church's purpose for the establishment of the functional ministries, is growing the Church through active evangelistic efforts. Evangelism, therefore, is seen as the main thrust of the Church's corporate intention which must be engaged in not only by a specific group, such as Evangelism Ministry, but by all. This, in the present writer's opinion, makes the setting up of a special ministry such as Evangelism Ministry duplication. As the other ministries such as Youth and Women appear to have same focus, there is bound to be some conflict of interest and competition, as has been shown already between the Evangelism Ministry and the Youth Ministry, culminating in changes of names and functions over the years.

In order to avoid the occurrences of such clashes, this thesis proposes, that, the Evangelism Ministry in the CoP should be structured as an outfit for mobilisation, training, and instruction for evangelism for all the other functional ministries and in the local Assemblies. Evangelism will therefore become imperative for every member of the Church. This will enhance the main focus of the functional ministries, which is evangelism, by avoiding duplication of duties and unnecessary competition for a certain class of members such as the young people. This observation has been highlighted in Chapter Seven of this thesis as part of the recommendations for further growth of the Church.

This thesis argues, as does Asamoah-Gyadu, that, the drive of these functional ministries in being the engine of growth for the local Assemblies of the CoP thrived on the personal working of the Holy Spirit in individual members and in the corporate Church.¹⁹² What the present writer finds true in the case of the CoP is in line with what Asamoah-Gyadu has written that, "There is a definite relationship between personal experiences of the Spirit and

¹⁹²Asamoah-Gyadu, "Pentecostalism and the Missiological Significance of the Religious Experience: 'The Case of Ghana's 'Church of Pentecost' in *Trinity Journal of Church and Theology*, Vol. xii, July-December 2002, Nos 1&2, 30 -53

commitments to the cause of Christ and his mission through the church. Such a commitment arises out of a sense of belongingness that develops within the individual as a result of that intense encounter with the Holy Spirit”.¹⁹³

It is this experience of the “Holy Spirit encounter” since the early 1930s by the Anim group that has influenced, and still influences the CoP’s current growth. As will be further highlighted in the sixth chapter, it is suggested that it is the pneumatic phenomena more than any other factor that motivates the growth and development of the CoP. The influence of the Holy Spirit encountered by individual members produces the zeal and vibrancy for all the voluntarism associated with the functional ministries and thereby, encourages subsequent growths. Thus, the historic narrative of the CoP as a Classical Pentecostal institution will indicate that, it is evidently the “Holy Spirit factor” which drives, motivates, energises and empowers it for growth and mission.

3.3.2 The Pneumatic Phenomena in the CoP

The historic mainline churches had, over the years, also developed such functional structures as women’s ministry, men’s fellowship, young people’s guilds and the likes. What makes the functional structures of the CoP different and effective might be located within its pneumatic emphasis. The major initial factor in the CoP’s history which acts as the source and catalyst for its growth as a Pentecostal institution is the pneumatic phenomena, “The Holy Spirit factor”. The history of its emergence points to the Holy Spirit phenomena as the major theological factor which accounts for its growth. Through Him (the Spirit), the CoP’s evangelistic drive is sometimes accompanied by great signs and wonders.

Larbi enumerated a number of such signs and wonders in his writing when analysing the evangelistic strength of the Church within the 1930s and 1940s.¹⁹⁴ According to him, in that era the blind saw, cripples walked, insane people received restoration of their minds and the dead were brought back to life. Leonard had already confirmed that, the early history of the CoP was laced with remarkable miracles.¹⁹⁵ But her comment asserted that, unlike what

¹⁹³Asamoah –Gyadu, “Pentecostalism and the Missiological”, 30

¹⁹⁴Larbi, *Pentecostalism*, 186

¹⁹⁵Leonard, *A Giant in Ghana*, 27

happens in recent times in many parts of the world, where church growth is intricately linked with signs, wonders and miracles, the CoP does not emphasise these. The reason is that, the early leaders, especially James McKeown, placed greater emphasis on personal salvation and a subsequent encounter with the Holy Spirit (in what is referred to as the Baptism in the Holy Spirit) than on physical healing and miracles.¹⁹⁶ It is argued that, in places such as Africa where disease and the dread of evil are very prevalent, it is inevitable that some might place their faith entirely on the healings and signs and wonders.

This notwithstanding, much of the Church's outreach programmes have been characterised by astounding healings, signs and wonders and miracles. These are attributed to the presence of the Holy Spirit and His work among them. The Church's annual statistical report forms, from the Districts, annually reserves a column specifically for reporting healings, signs and wonders and miracles as Spectacular Events.¹⁹⁷ For example both the National and Missions Reports are laced with Spectacular Events.¹⁹⁸ The recorded spectacular events are so many that, annually appendices are created for them behind the main report. A scan through the spectacular events shows the blind having their sights restored, dead coming back to life, barren women giving birth, salvation from accidents and other supernatural occurrences. For instance, in the 13th session of their Extraordinary Council Meeting, the Chairman's State of the Church address reserved a heading for miracles. He wrote:

The church continues to enjoy the supernatural workings of God in the form of miracles, signs and wonders during the period under review. The dead were raised to life, the dumb and mute were healed, women who had fibroids and other gynaecological dysfunctions were healed, the paralyzed received healing, the blind had their sight restored, the mentally challenged received sanity and others were miraculously delivered from the hands of kidnappers.¹⁹⁹

The spectacular events form an integral discussion on the factors that promote the CoP's growth. Again, the statistical report form for the annual review of progress work on the field requires records on: Membership, Souls Won, Converts Baptised, Children Dedicated, some statistics on physical acquisition and Holy Spirit Baptism. This column on Holy Spirit Baptism evidenced by the Pentecostal phenomenon of "speaking in tongues" (or glossolalia experience) is held in high esteem. It is believed that, one of Pentecostalism's distinctive

¹⁹⁶Leonard, *A Giant in Ghana*, 36

¹⁹⁷A copy or a sample of the statistical report form has been attached at the appendix 7

¹⁹⁸See Mission Comprehensive Report, 2013 for recording of several signs and wonders in the nations.

¹⁹⁹Opoku Onyinah, "Chairman's State of the Church address": 13th Session Extraordinary Council Meeting, 14-18 May 2012, at Pentecost University College, Sowutuom, Accra.

features, if not the major one, is its emphasis on this spiritual experience.²⁰⁰ An Apostle of the Church asserts that, the entire success of the movement as a Pentecostal denomination is linked to the personal experiences of the individuals in light of this spiritual experience.²⁰¹ This observation is buttressed by Green's assertion when he noted that in the early church, it was the Holy Spirit which guided, empowered and lead the infant Christian community into growth. He wrote that:

He (Holy Spirit) it was who so worked within the lives of the Christians individually and the Church corporately that they began to be conformed more and more to the character of Jesus. And it was the Spirit who gave his followers remarkable spiritual gifts, Prophecy, tongues (interpretation), healing and exorcism were the most prominent in apostolic and sub-apostolic days alike. People did not merely hear the gospel: they saw it in action, and were moved to respond.²⁰²

In much of its statistical reporting, the figures accounting for number of converts baptised by the Holy Spirit are above or closer to the converts baptised in water. This is an indication that, the church places emphasis on this spiritual experience. Much of the reason why many people left the mainline churches and some intellectuals joined the CoP was attributed to a quest for some form of supernatural encounter, or receiving of divine healing.²⁰³

Thus, "signs and wonders" as part of the fundamental characteristics of the CoP's Pentecostal heritage is defined by movement in terms of giftings such as healing, miracles, casting out of demons, prophecy and speaking in tongues. The development of this experience (Holy Spirit Baptism) and the pursuit of the miraculous (including healings, signs and wonders) is the reason for the emergence of Prayer Camps on the religious landscape of the CoP. Larbi has stated categorically that, the CoP established more Prayer Camps in Ghana than any other denomination.²⁰⁴ They are said to provide interventionist avenues for people who are believed to be under the taunt of evil, instead of resorting to consult the fetish. Several prominent people in the CoP today came through the prayer camps. Though James McKeown did not accede to their expansion in the Church they nevertheless continue to grow.²⁰⁵ His reservations on the ascendancy of the prayer camps may be due to the history of problems

²⁰⁰Asamoah-Gyadu, "Pentecostalism and the Missiological"

²⁰¹Apostle Ekow Badu Wood, Lectures at Pastors and Wives Conference, January 2013, PCC

²⁰²Michael Green, *Evangelism in the Early Church*, (Great Britain: Kingsway Communications Ltd, 2003)

²⁰³Emmanuel Kingsley Larbi, "The Church of Pentecost: Sustaining the Growth" in *James McKeown Memorial Lectures*, 2004

²⁰⁴Larbi, "Sustaining the growth"

²⁰⁵Interview with the Chairman of CoP Apostle Opoku Onyinah, 10 February 2014 at his office in La

associated with their management in the past. The Church has, therefore, provided special guidelines for Biblical and ethical operations of the Prayer Camps which it accepts as its procedures.²⁰⁶ The system seems to have become part of the Church's practices despite efforts to curb its existence.

This researcher's personal opinion on the evolving of the prayer camps in the CoP is twofold. First, the Church should further aid these centres to be developed into well-resourced forms of rehabilitation centres, with pastoral, clinical and psychological counselling units and places of rest, waiting on the lord and spiritual retreats. This will involve training the leaders of the camp in some of these aspects and helping to develop the physical infrastructure to suit this purpose and modern trends. This will make the running of the camps suitable for both spiritual and physical purposes. Secondly, the place of the prayer camp leader in the structure of the church polity must be defined, shaped and structured for proper management. The CoP prayer camp leader is a lay-evangelist, who, when in the local Assembly inspires faith, demonstrate healings and works miracles. This is what the Apostle Paul showed in Ephesians 4:11, "And he himself gave some to be apostles, some prophets, some evangelist, some pastors and teachers. The other Bible text is from 1 Corinthians 12:28, "And God has appointed these in the church; first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues". Comparing these two texts side by side the place of the evangelist in the local assembly seems to be represented by "gifts of healings and workings of miracles". However since the only pattern these prayer camp leaders have seen is that of the prayer camps system, they tend to operate in that pattern. Identifying their place and acknowledging it in the structure of the Church will rather help its regulation and also curb any unhealthy excesses associated with prayer camps operations in the Church.

In this section, efforts have been made to point out that the Holy Spirit Baptism, Signs and Wonders, and Prayer Camps as emphases of personal spiritual experience or rather the pneumatic experience and influence, are part of the reasons for the historic growth of the

²⁰⁶CoP, *Ministers Handbook*, August, 2014, 32

CoP.²⁰⁷ It will be further argued in subsequent chapters that, the Holy Spirit phenomena, and his presence and work in the CoP through the individuals members are central to its historic growth and vitality.

3.3.3 Structural Developments

The experience and working of the Holy Spirit as a Pentecostal phenomenon within the CoP, does not function in the abstract. It also informs the Church's structural developments as the movements grow. One of the CoP's leaders, an earlier Apostle commented in a Ghanaian language, Twi, "*Pentecosti som ye nyansa som*" meaning that "the Holy Spirit movement is also a sensible movement". The Holy Spirit also aids and guides in "sound administration", as the Apostle Paul indicated it as being one of the ministries in the church, as the body of Christ in 1 Corinthians 12:28.²⁰⁸ The Holy Scriptures have pointed out that, the Spirit is orderly and does not work in chaotic conditions, or in any state of confusion.²⁰⁹

The period of the CoP's history from 1962 onwards has seen the developments of structural and administrative setups. The governance of the CoP, from the year 1962 is reinforced with well defined and integrated administrative and management structures. These ensure accountability, and administrative and pastoral discipline. It has been suggested that, these structures have helped to promote growth in the CoP in this era.²¹⁰ They evolved mostly as a response to the numerous crises (conflicts, secessions and court cases) from its inception.²¹¹ This is important for the survival and credibility of any church organization, especially within a context where secession is a primary option in dealing with differences that arise within its local leadership.²¹² By 14th June 1971, the CoP had been duly registered under its board of trustees as a religious non-profit organisation in Ghana.²¹³ The general policy framework, as the Constitution to govern the Church had been written and accepted.

²⁰⁷Details of personal experience of the Holy Spirit or pneumatic experience in the CoP is the focus of the sixth chapter

²⁰⁸Comment made by Apostle Patrick Asiamah, one of the early fathers, of the Church at an annual fasting and prayer event at PIWC in 1997

²⁰⁹See 1 Corinthians 14: 40

²¹⁰Asamoah-Gyadu, "On Missions Abroad", 91

²¹¹See Larbi, *Pentecostalism*, 231, it shows how the formation of the Executive Council began. It was originally an ad hoc institution as a response to the conflict involving the creation of an African chairman.

²¹²Asamoah-Gyadu, "On Missions Abroad", 91

²¹³CoP, *Constitution*, 2010

3.3.3.1 Church Governance

The governing structures of the CoP as a church started taking shape after the 1960 to 1962 crises described above. The CoP, unlike some Pentecostal denominations, whose system of governance is congregational, has a strong central governance system. This central governance system can be seen in two streams that work in cohesion. The first is the general administrative governance and management which makes policies for the Church and the second is the ministerial governance which oversees the congregations through implementing the policies.

The administrative governance and management structure of the Church operates through a central hierarchical order. The highest central governance point in the CoP is the General Council which works through a fourteen (formerly seven) member International Executive Council, chaired by an Executive Chairman. Christine Leonard observed and attested that; the Chairman of the CoP operates like an executive President of a Republic.²¹⁴ The International Executive Council meets more often but its major decisions are to be ratified by the General Council. The decisions taken by the International Executive Council, trickles down in descending order to similar executive committees in the nations, regions or areas, districts and the local congregations (Assemblies) for implementation. The Nations may be divided into Regions or Areas, which are also divided into Districts. The Districts are comprised of clusters of community-based local congregations which are known as Assemblies. All these (National, Regional, District) have their executive committees, except the local Assembly which is run by the local presbytery.

The above mentioned form of government was adopted through a consensus by the local leadership and James McKeown.²¹⁵ E. Kingsley Larbi, wrote that, this system is in consonance with some Ghanaian traditional patterns of leadership, such as the Akan.²¹⁶ Emmanuel Gyasi Addo; the International Missions Director of the Church, has stated that, type of Church governance observed in the CoP is patterned after a typical Ghanaian Paramount Chieftaincy. In the Paramount Chieftaincy type of governance, there are chiefs

²¹⁴Leonard, *A Giant in Ghana*, 123

²¹⁵Larbi, *Pentecostalism*, 204

²¹⁶Larbi, *Pentecostalism*, 204

and other sub-chiefs, each in his own rank overseeing or ruling the towns and communities and reporting to the Paramount Chief.²¹⁷ Traditionally, the Executive Chairman's mode of operation could be likened to a typical Ghanaian traditional ruler or a King as a paramount Chief. He has authority over all matters subject to the approval of the elders or kingmakers. As Kwame Gyekye pointed out, in an African state such as Ghana, traditionally, the king is both the political and the religious head.²¹⁸ The CoP's governance system can be likened to same.²¹⁹ The Chairman is both the political and religious head of the administration.

3.3.3.2 General Ministerial Governance

Ministerial governance in the CoP, refers to the operation or use of the New Testament Apostolic Ministry gifting which governs or oversees the running of the congregations. The CoP with its roots in the British Apostolic Church, operates using the leadership pattern prescribed in the Apostolic Ministry gifts as in the New Testament (Ephesians 4:11, 2 Corinthians 12:27, 28) i.e. Apostles, Prophets, Teachers, Pastors, Elders, Deacons and Deaconesses.²²⁰ In this regard, the Apostle, Prophet or Evangelist is considered a head over the rest of the callings. They exercise control and leadership over any National, Regional or Area jurisdiction of the Church. They are not of the same rank but could act in the same capacity. The Apostle is ranked higher in terms of ministry and administration than the Prophet and Evangelist, but all of them could be National, Regional or Area Heads of the Church. The Pastors oversee the Districts, while the Elders and the rest of the leaders oversee the local congregations.

These two streams, the general administrative governance structure and ministerial governance intertwine as the "governance structure of the church". The general administrative setup could be seen as the policy making body, while the other acts as the implementation body. In its day to day running in the field, the same system applies: the head (National, Regional, Area or Local) takes responsibility both for the managerial and

²¹⁷Comments made by Emmanuel Gyasi Addo during a meeting with the Church in Burkina Faso and its leaders. on 2 June 2016

²¹⁸Kwame Gyekye, *African Cultural Values, A Introduction*, (Accra: Sankofa Publishing Academy, 1996), 109

²¹⁹G. K. Nukunya, *Tradition and Change in Ghana: An Introduction to Sociology*, Second edition, (Ghana, Accra: Ghana Universities Press, 1992), 67 -76

²²⁰See James E. Worsfold, *The Origins of the Apostolic Church in Great Britain*, (Wellington, Zoe Publishers, 1991), 86

ministerial administration. For instance, the head of a national political area of the CoP who is an Apostle, Prophet, Evangelist or a senior Pastor; doubles as the head of the ministerial administration. Whereas the Apostles and Prophets, and in some cases senior ministers (as Evangelists or Pastors) head the Nations and Regions, the Districts are manned by the District ministers.²²¹ At the grassroot level, the local congregation is governed by a Presbytery of elders, deacons and deaconesses who are headed by a Presiding Elder who in turns reports to his District Minister.

3.3.3.3 General Administrative Governance and Management

In practice, the CoP as stated earlier is governed through a General Council which is the highest policy-making body.²²² The General Council is composed of all CoP Ministers, Missionaries, Directors of functional ministries, Chairmen of Boards and Committees, Regional and Area Deacons (laymen who manage the finances) and some Elders representing various presbyteries (National or Regional).²²³ The General Council was set up in 1948 and it meets once a year.²²⁴ Major decisions of the body such as the calling of ministers, transfers, creation of Areas and Districts, financial policies and doctrinal issues affecting the Church are deliberated and decided on by the General Council.

The Executive Council deals with the daily and regular management of Church affairs ahead of the General Council. They include an Executive Chairman, who is the head of the management of the Church, a General Secretary, an International Missions director (IMD), a representative from each African Francophone area and a representation from the Western world. The Executive Chairman, General Secretary and the IMD of the Church act as headquarters' officers, while the rest of the executives serve as administrative heads in designated Areas or Nations.²²⁵ The Council's membership was expanded in 2015 to include some additional members, increasing the headcount to fourteen.²²⁶ This is in response to the growth of the Church, which has required the administration in Ghana to be further

²²¹See CoP, *Constitution*, 2010

²²²CoP, *Constitution*, 2010, 7

²²³CoP, *Constitution*, 2010, 7

²²⁴Leonard, *A Giant in Ghana*, 123

²²⁵CoP, *Constitution*, 2010, 7- 10

²²⁶CoP, General Council Meeting Annual Reports, 2015

regionalised for purposes of easier administration.²²⁷ The General Secretary serves as the administrative head of the Headquarters' management under the Chairman, while the IMD serves as the executive secretary of the Missions board which is chaired by the Executive Chairman.

The Executive Council was established in 1964 in response to the crisis between 1960 and 1962.²²⁸ The rationale in these structures is to allow power sharing rather than control by a single individual.²²⁹ It appears that, in the management of the CoP, there is supervision for every stakeholder. The system allows for participation by both lay leaders and the clergy in its operation. The most sensitive places such as financial management at the Headquarters are headed by responsible professionally-trained staffs (who are either Pastors, Elders or responsible Church members).

This form of central administration trickles down to the grassroots. The Nations are divided into manageable administrative blocks classified as Regions or Areas. These used to be referred to as Regions in line with the political division of Ghana but were changed to Areas with the growth of the Church when a political region could not be managed by a single individual.²³⁰ Recent growth has necessitated the creation of more Areas in the Regions, informing the creation of a Regional Consultative Council (RCC) made up of a number of Areas in a designated location such as in a common Region.²³¹

The Nations, and Regions or Areas have a presbytery as the highest decision-making body. The Area presbytery comprises of eleven member representatives each from a domain classified as a District. The National, Regional or Area executive committee is chaired by an Area head who is an experienced minister of the church (A senior Pastor, an Evangelist, Prophet or an Apostle). The Area executive committee is made up of seven members. It has the Area head as its chairman, a secretary, two pastor members, an area deacon (a responsible elder who supervises the financial administration of the area) and two elders.

²²⁷COP, Chairman Circular to all Area Heads, May 26, 2010

²²⁸See Larbi, *Pentecostalism*, 231-235. Initially the executives were to work for 12 months after which the position was to be reviewed

²²⁹Interview with Chairman of the Church, Apostle Opoku Onyinah in his office 10 February 2014

²³⁰Interview with Chairman of the church Apostle Opoku Onyinah, 10 February 2014

²³¹COP, Chairman Circular to all Area Heads, 26 May 2010, 9 September 2010

The District is made up of a cluster of local congregations (referred to as Assemblies). The District presbytery comprises all elders, deacons, and deaconess (church leaders). The District is represented by seven executives of seven made up of the District Pastor, District Secretary, Financial Chairman, and four other elders. This arrangement trickles down to the local congregation (designated as an Assembly). The Assemblies have a presbytery made up of the body of elders, deacons and deaconesses. The Presbytery is headed by a presiding elder, a reviewable position run by the elders every two years. The Presiding elder chairs the local congregation in the absence of the district minister. The strength of the whole organisation lies in the vitality of the local Assemblies, which forms the nucleus of the church populace.

The International Executive Committee implements the policies of the General Council through the local Assemblies.²³² With the establishment of the home-cells and bible study groups, the nucleus of the Church is now the cell units of the local Assembly.

3.3.3.4 The Headquarters' Management

The Headquarters' management has the General Secretary as its head. He is the head of the Secretariat that manages the various segments of the administration. He answers to the Executive Chairman, who is the executive chairperson or ex officio member of every board. The General Secretary has responsibility for the welfare of the field ministers as well as for the running of the headoffice departments. The departments are run by professional department heads. The headoffice departments include, The Secretariat, Finance and Administration, External and Internal Audit, General Services, Human Resource, Public Relations or Protocol, Statistics, Audio-visual, Radio, Publications, Archives, Ministry Directorates, Transport and Security.²³³

3.3.3.5 Boards and Committees

Apart from the headoffice departments there are other Boards and Committees which help in the running of the various sections of the Church. They include the Missions, Finance,

²³²For details of this see CoP, *Constitution*, 2010

²³³CoP, *Administrative Manual* (Accra: Adocate Printing Press Ltd, 2009)

Pensions Boards, Ministerial, Literature, History, and National Music committees and an Electoral Commission. Their various names define their mandate.²³⁴ These Committees make policies or directives regarding what they have been mandated or tasked by the General Council to do, to be approved or rectified by the General Council. The Committees are formed as Adhoc or Standing Committees to deal with pressing issues as they arise and they report to the General Council through the Executive council. They have been used by the Church since its inception.²³⁵ They are not to do any other business outside the church's setting. The Boards which are more permanent according to Abua-Ayisi, a former Finance and Administration Director (FAD) of the Church, evolved out of the Committees.²³⁶ For instance, the Finance Board used to be a Finance Committee which was later made a permanent board with a four-year mandate, renewable for other terms. The persons appointed on the board are provided by the International Executive committee which also reviews the Board when its mandate expires.

3.3.3.6 Missions Directorate

There is a separate department within the head office administrative setup solely for the Church's missionary enterprise. It is managed by a Missions Board, through an elected International Mission's Director, who is an Apostle of the Church. Historically, the forming of the Missions Directorate was necessitated by the growth and outreach of the Church after 1962. The Missions Board is a policy making body and has the Executive Chairman of the Church as its chairman. It meets officially twice in a year and has other meetings as and when necessary. The International Mission's Director, as the secretary of the Board is also the headquarters' officer in charge of the daily running of the Church's missions engagements. His scope of work comprises missions in Ghana, and all other mission post in the other parts of the world. He has a detailed directorate run by very competent secretariat and financial administrators. Details of this important outfit will be discussed in Chapter Four which deals exclusively with the Church's missions.

²³⁴See CoP, *Constitution*, 2010

²³⁵Interview with Elder Abua-Ayisi former Finance and Administration Head at CoP headoffice, 27 February 2014

²³⁶Interview with Elder Abua-Ayisi former Finance and Administration Head at CoP head office, 27 February 2014

3.3.4 Raising and Equipping of Indigenous Leadership

Part of the distinctiveness of the emerging contemporary history of the CoP is recorded from 1982 onwards. This is the period in the Church's history when indigenous Ghanaians took over the leadership and administration after James McKeown had retired in 1982. His immediate successor as the Executive Chairman of the Church was Apostle F. S. Sarfo, who was considered as his direct mentee.²³⁷

James McKeown had been in leadership as long as his missionary endeavour in Ghana. Beginning with his relationship with the Anim group in 1938 and through the various historical trajectories until 1982, he had been upfront in leadership. The question which is proposed was whether he was not being paternalistic.²³⁸ Opoku Onyinah, the current Chairman of the CoP, answered this question in his Lecture at the 50th anniversary lectures of the CoP in 2004, centred on the person and ministry of James McKeown. In his view, if Bosch's discussion on paternalism implies "conditions under which the younger churches could not reach maturity due to the overshadowing of the Missionary either by staying too long or otherwise", then McKeown might not be paternalistic. Onyinah buttresses his conviction with the fact that, if the suggestion of the Pentecostal historian, McGee in his definition of paternalism was, "denying the indigenous an access or exercising the gifts of Administration and leadership", then McKeown is rather far from being paternalistic.²³⁹ His long stay, Onyinah infers, "provided an access for the younger generation to rather exercise their gifts of administration and leadership". He suggests that McKeown's long stay should be seen in the context of his dismissal from the Apostolic Church-UK. McKeown, having been dismissed from the Apostolic fraternity in the UK, had nowhere else to go and therefore chose to stay in Ghana. However, historically, before his dismissal there was already an incitement within the group to have him replaced or rather reassigned. This is an indication that, part of the group might have felt he had overstretched his stay.

The personal conviction of the present writer is that, McKeown's leadership style from its inception had been a unique incentive for breeding true indigenous leadership of integrity,

²³⁷Leonard, *A Giant in Ghana*, 104

²³⁸See D.J. Bosch *Transforming Missions*, 295 and also Luzbetak, *Church and Culture*

²³⁹G. B. McGee, "Pentecostal Missiology: Moving Beyond Triumphalism to Face the Issue," *PNEUMA* 16, no, 2, 1994

sacrifice and self-confidence. This pattern is unlike the early missionary societies which are asserted to have managed the indigenes as mere agents of the missionary enterprise.²⁴⁰ Larbi affirms Onyinah's comment that, one of McKeown's major contributions as a legacy was his ability to provide selfless leadership. He summarizes it in these words:

In spite of the fact that CoP was founded through the missionary activities of the Rev James McKeown, the church has fully developed as an indigenous, independent evangelical Pentecostal church ... The success story appears to have been possible because, McKeown in his capacity as the founder of the movement trusted in the ability of the local people.²⁴¹

James McKeown had a vision of training and equipping local leaders for ministry at every level in the Church. He provided the opportunity for the organization to develop leadership that would suit its cultural and Biblical doctrine. McKeown was not referred to as an Apostle yet he ordained others in the office of Apostleship. However there are documents which point to his being an Apostle. For instance, a general quadrennial conference held in May 1954 included him as one of the fifty-four Apostles and Prophets.²⁴²

The basic leadership concept of the CoP is similar to that of Apostolic Church in the UK.²⁴³ The pattern emphasises the restoration of the New Testament leadership as Apostles, Prophets, Evangelists, Teachers, Pastors, Elders, Deacons and Deaconesses. Appointments and Callings into leadership positions are based on character, charisma and the leading of the Holy Spirit. Leadership developments in the CoP began from the grassroots with members being nurtured through sub-groups, Movements, Assemblies, Districts and Areas. Team spirit and unique mentoring shape the talents and develops the individual ministry both in the clergy and laity. The CoP operates in such a way that leaders are nurtured and trained right from conversion.²⁴⁴ By this kind of orientation, indigenous leadership has been raised from within to continue in service to the Church without recourse to any external intervention. Therefore, the Church did not lack indigenous manpower to fill in the gap after McKeown's retirement.

By 1982, the Church had raised enough indigenous Apostles, Prophets and other leaders. The first indigenous executive Chairman was F. S. Safo who served from 1982 to 1987. At the

²⁴⁰D. J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, (New York: Orbis Books, 1996), 295

²⁴¹Larbi, *Pentecostalism*, 327

²⁴²Quoted by Opoku Onyinah from Tenobi, *A Short History of the Apostolic Church of Gold Coast*, 23

²⁴³CoP, *Constitution*, 2010, 13-34, *The Apostolic Church, The Apostolic Church*, 22 -44

²⁴⁴Leonard, *A Giant*, 121

time of his demise, before a new Chairman was elected according to the constitution, Apostle D.Y.A. Owusu became the acting Chairman. He was replaced temporarily by Apostle F. D. Walker, until a General Council meeting held at Takoradi in 1988 saw the election of Prophet M. K. Yeboah (1988-1998) as the substantive replacement through prophetic utterance and confirmed by voting. Prophet M. K. Yeboah retired after serving two terms for ten years. He was replaced by Apostle M. K. Ntumy who also served for ten years, from 1998 to 2008. The much younger Apostle, M. K. Ntumy was brought to the office through prophetic utterance and confirmed by voting. Ntumy was replaced by the current chairman, Opoku Onyinah who assumed office through nomination by the Executive Council and confirmed through voting by the General Council (2008 till date). In 2009, M. K. Ntumy was resented as a missionary and a National Head to Germany, not having attained the sixty-five years age required for retirement according to the Church's constitution.

The General Secretaries who had served in succession, who were all indigenes, according to their names and dates of service are Apostle Egyir-Paintsil (1952/62-1981), Apostle D. K. Arnan (1982-1988), Apostle R Ato Addison (1988-1993), Apostle Albert Amoah (1993-2003), Apostle Alfred Koduah (2003-2013) and Apostle Alex Kumi-Larbi (2013 to date). By June, 2013 the Church recorded eighty-seven ordained Apostles, three Prophets, six Evangelists, 1, 189 ordained Pastors, 26, 491 Elders, 19, 335 Deacons, 35, 462 Deaconesses and other leaders.²⁴⁵ The 2016 statistical figures again recorded 1, 307 ministers in Ghana (which include sixty-nine Apostles, five Prophets, and three Evangelists), 32, 656 elders, 23, 683 deacons, 44, 054 deaconesses. Some of the Area Heads were retired in the period between 2013 and 2016 therefore bringing down the number of ministers who were active Apostles, Prophets and Evangelists. The minister in CoP is due for retirement from active service at the age of 65.²⁴⁶ It is expected that in the next five years (2016-2021) 141 of CoP's active ministers including 28 experienced AreaHeads should be proceeding on retirement.²⁴⁷ These Area Heads are all experienced Apostles or Prophets. The CoP at this stage in its history needs to be taken into account how to replace these leaders and also how to effectively use the retired ministers who are still physically strong. They could be engage in

²⁴⁵CoP, *Statistical Department Report*, 2013

²⁴⁶CoP, *Constitution*, 2010, 13

²⁴⁷CoP, Minutes of 42nd Session of the General Council Meeting, 11-14 May 2016

areas such as pastoral counselling for younger ministers and as lecturers in the Pentecocost Theological Seminary. The international missions recorded a total of 913 ministers, 6, 385 elders, 5, 841 deacons, and 10, 732 deaconesses.²⁴⁸

In time, the organisation developed its own unique mode of orientation to equip its indigenous leaders. These training and equipping sessions are simply referred to as “Retreats”. There are different levels of these “Retreats”. The highest level is what is referred to as the Apostles and Prophets November Retreats. It is at this meeting that colleague Apostles and Prophets meet to share intimate challenges in the ministry.²⁴⁹ They engage themselves with contemporary challenges and issues confronting the organisation and discuss the way forward. It is also a time of fellowship, fasting and prayer out of which many of the Church's progressive visions are divinely received. A much larger and more current version of the “Apostles and Prophets” Retreat is what is referred to as the “Heads Meeting”. It is a kind of consultative meeting involving all departmental heads. This comprises all the Apostles, Prophets, Evangelists, National and Area Heads, Directors of Ministries and Lecturers at the Church’s University. This is the most prominent ministerial forum of all senior office holders. It serves as a meeting point where important businesses are discussed and major theological discourses, Church practices and traditions are reviewed. Every year, the Executive Committee of the Church proposes vision driven policies and a theme to boost its focus. These annual corporate vision policies and themes are discussed and implemented through this forum.

The decisions taken from the “Heads Meeting” trickle down to the “Area Retreats”. The “Area Retreat” is the orientation forum for all Ministers and office holders such as elders, deacons, deaconesses, and ministry leaders in a designated Area. The Area Retreat is a forum for fellowship, prayer, fasting, and discourses on Biblical doctrine and practices believed by the denomination. It serves as a forum where experienced ministers share with their progeny. It has recently been rebranded as “Apostolisation”.²⁵⁰ The annual “themes” which drives into focus the corporate vision policy for any particular year are discussed and taught at these

²⁴⁸CoP, Worldwide Summary Statistics, 2016

²⁴⁹That was the assertion of then Chairman Apostle M. K. Ntuny as the reason for the November Head’s meetings.

²⁵⁰ “Apostolisation” is a special designation by the Chairman to indicate the passing on to another generation.

meetings. There is also the “Ministers and their Wives” retreat. This is a kind of refresher meetings aimed at orienting the ministers and their wives to be able to concentrate on their field assignments. It is convened twice or thrice in a year by the Area Head who also determines the facilitators. A more current development in leadership training which was started by the current executive Chairman, Apostle Opoku Onyinah in 2010, is the “Ministers and Wives” Conference held annually for all ministers and their wives in Ghana. All these forums are structures aimed at orienting Ghanaian nationals and nationals of other nations to carry out the Church’s ministry.²⁵¹

3.3.5 Development of Manpower, Training and Education

The CoP is noticed from its history to place great value on internal manpower development, as a centre of its developmental agenda. This study has already indicated how the indigenous leadership was raised by the early leaders. Historically, the denomination had been a grass-roots organisation.²⁵² The Church, by the nature of its activities, depends largely on its laity for ministry, many of whom are either uneducated or not highly educated. The early leadership was not very educated.²⁵³ After several decades, children have been born into the Church who are educated and other current developments such as the Pentecost International Worship Centres (PIWC) have seen the entrance of academia into full membership of the denomination. Since the CoP depends largely on its laity, who are largely uneducated, for ministry, this poses a challenge for the present modern dispensation which is typically knowledge driven. How then is the CoP prepared to meet these challenges and others? In this regard, the denomination has adopted a means of addressing this situation through trainings.

Much of the training for manpower has been in-service, beginning from the local congregational level. Leonard affirms that, the CoP operates in such a way that leaders are trained right from conversion.²⁵⁴ However, over a period, the Church developed a process of rudimentary training for its Lay-leaders known as Lay-leaders’ school. The Lay-leaders’ school is a two-week residential programme which all lay-leaders and upcoming leaders are

²⁵¹CoP, General Council Meeting Annual Report, 2010

²⁵²Leonard, *A Giant in Ghana*, 118

²⁵³Leonard, *A Giant in Ghana*, 118

²⁵⁴Leonard, *A Giant in Ghana*, 121

encouraged to attend. Study manuals depending on the topics to be taught are put together for the participants by the Church's Department of Theology at its University.

The Church also develops its ministers through formal training. The requirement for entry into full-time ministry as a Pastor is independent of one's educational background. A recommendation comes in through the local Assembly's presbytery based on one's perceived gifting and commitment. In the initial stages, many of these ministers were called through prophecy.²⁵⁵ Others were handpicked directly by the Area Apostles. As the Church began to expand and ministry became more attractive to the younger generation, the process changed. Interviews were therefore conducted at the District and Area levels, culminating in an interview at the National Ministerial Committee level. The Ministerial Committee is a five-member body appointed by the Executive Council.²⁵⁶ It comprises two members from the International Executive Committee, two other Ministers and the Rector of the University College.²⁵⁷ Candidates who go through the national interviews successfully undergo training at the Church's Bible Training Institute.

The idea of setting up a formal training institute or centre was proposed and accepted at the General Council meeting at Winneba in 1963.²⁵⁸ It was started in February, 1972, by Pastor David Mills an Elim Pentecostal missionary who was working with the CoP in Kumasi.²⁵⁹ From 1972, the Bible Centre prescribed a ministerial training scheme where batches of ministers of the Church spent three months in-training sessions. The original idea was to run a one-month refresher course for pastors already in the field.²⁶⁰ The pioneers of this training were S.O. Adipah, R. K. Amponsah, A. K. Atsu, S. K. Ayinor, J. K. Annin, Yaw Frimpong, S. A. K. Karikari, John Mensah, S. K. Nketsia, R. N. Otumfuo, R. K. Owusu- Ankomah, D. Y. Tieku, S. J. A. Tiase and M. T. Wayoe.²⁶¹ The college was closed down in 1973 and reopened in May 1982 at New Abossey Okai in Accra. It was later relocated to Madina, near Accra in 1984. Rev. Lionel Currie took over from Rev. David Mills as the Principal in

²⁵⁵Leonard, *A Giant in Ghana*, 117

²⁵⁶CoP, *Constitution*, 2010, 109

²⁵⁷CoP, *Constitution*, 2010, 109

²⁵⁸ CoP, Minutes of the General Council Meeting, 1963

²⁵⁹Pentecost University College Dairy: Presentation of College History, 2012

²⁶⁰Interview from Apostle M. M. Kopah a onetime Principal of CoP Bible Training Centre-13/March/2014

²⁶¹Bredwa-Mensah, "The Church of Pentecost in Retrospect:1960-1982", 52

1984.²⁶² Rev. L. A. Nyarko was the Dean of the Centre from 1986 to 1989. In 1992, Rev. L. Currie was replaced by Rev John Waller also from Elim Pentecostal UK. From 1984 onwards, new ministerial candidates called into the CoP ministry spent eight months from January to August in the Centre. Ordained ministers continued to attend refresher courses. The subjects taught included, studies on 1 Corinthians, Systematic Theology and Church History.

In 1995, the Centre was renamed Pentecost Training Institute. Rev. Michael M. Kopah took over from Rev John Waller as the first African Principal of the Pentecost Bible Institute from 1997 to October, 2002. It was upgraded to a Bible College in 1999. The Centre was relocated in 1999 to a new campus at Sowutuom, a suburb of Accra. In March 2003, Rev. Dr. Opoku Onyinah succeeded Rev. M. M. Kopah as the first Rector of the Pentecost Bible College. The following have successively been the Dean of Students for the College: Rev. M. K. Yeboah (1984-1986), Rev. L. A. Nyarko (1986-1989), Rev. Emmanuel Parker (1989-1992), Rev. Samuel Opoku-Adipah (1992-1999) and Rev. Kwame Blankson (1999-2003). Rev. Dr. Emmanuel Amponsah-Kuffour was appointed the Director of Studies at the Centre from 1992 to 2003. Those who served as lecturers in the College include: Rev J. S. Gyimah, Rev. J. A. Mbillah, Rev. Albert Amoah, Mrs. Matilda Mensah, Elder Joshua Adjabeng, Rev. Peter Ayerakwa, Rev. Opoku Onyinah, Rev. D. K. Noble-Atsu and Rev. Emmanuel R. Bonney.²⁶³

The College has attained a University status. During the 34th session of the General Council meeting held at the Sowutuom campus on 22 May 2003, the then President of the Republic of Ghana His Excellency Mr J. A. Kuffuor commissioned the premises.²⁶⁴ The Pentecost University College Council was inducted on 6 May 2004 at the 10th Session of the Extraordinary Council meeting held at the Sowutuom campus.²⁶⁵ The University was accredited by the National Accreditation Board (NAB), Ghana in November, 2004.²⁶⁶ The College is affiliated with the University of Ghana, Legon. In its current status, new entrants into ministry are obliged to go through a one -year certificate training before they are posted to a station. The Church is also building on its scholarship program as some ministers are

²⁶²Interview Apostle M. M. Kopah a Principal of the training centre at his office at Kasoa on 12th February, 2014

²⁶³Information in Bible Training Centre: School Prospectus 1992-1998

²⁶⁴Pentecost University College Diary, 2012

²⁶⁵Pentecost University College, Diary, 2012

²⁶⁶Pentecost University College, Diary, 2012

encouraged to pursue Bachelors Degree courses at the University, School of Theological Education by Extension (STEE) and Canada Christian College. Others are encouraged to pursue Masters Degree in Theology and Doctor of Philosophy (PhD) Degrees to augment the faculties at the University. During the 33rd session of the General Council meeting, five ministers were sponsored to pursue various PhD courses in different Universities.²⁶⁷

The school has a facility in the theological departments which runs a special programme for the CoP lay-leaders. This is called a Lay-leaders School organized once every year for two weeks for all the Church's lay-leaders. The courses that have been taught from 2010 to 2013 include Leadership Development I and II, Old Testament Survey I, Marriage Counselling, Primary Health Care, The Incarnation of Christ and Discipleship, Personal Evangelism, Follow-up, Aspects of Marriage and Family Life, Holistic Child Development, Pentecostal Doctrine and Distinctive Character, Pentecostal Spirituality and Worship, Hermeneutics and Homiletics and Church Administration and Finance.²⁶⁸ At the end of 2013 all participants who had gone through the three training sessions successfully were given Participants Certificate designed by the Church.

In 2013, as part of its new vision policy: Vision 2013-2018, the Church created a separate institution for theological and missionary studies – Pentecost Theological Seminary. The ten-year vision for the institution was to strengthen the Church's ministerial formation, higher theological education, and missionary training.²⁶⁹ It was also to continue with training for lay-leaders of the Church as well as research and publications on vital Church Tenets and Mission Praxis.²⁷⁰ They were also to conduct special training programs and seminars on family life education, youth and children's ministries.²⁷¹ The institution aims at giving special attention to classical Pentecostal theology and spirituality, Christian doctrines and pastoral responses to social, economic, cultural and political issues that confront contemporary society.²⁷² Evidently, and subsequently the vision document on the institution was silent on

²⁶⁷CoP, Minutes of General Council, 2012

²⁶⁸CoP, *Lay-Leaders Training Manual*, 2010-2013

²⁶⁹CoP, Pentecost Theological Seminary 10 Year Vision Policy, 2013

²⁷⁰CoP, Pentecost Theological Seminary 10 Year Vision Policy, 2013

²⁷¹CoP, Pentecost Theological Seminary 10 Year Vision Policy, 2013

²⁷²CoP, Pentecost Theological Seminary, Ten-Year Vision and Development Plan Based on the CoP Vision 2018 document, 2013

the work and trend of evangelism and the evangelism ministry of the Church as a core value. This is an important aspect of the Church's training which should be formalised. An institution which claims to have evangelism as its core mandate should uphold it in its curriculum for formal and lay training. However, the Principal of Pentecost Theological Seminary, Dr. Emmanuel Anim has stated that the school's programme on evangelism is incorporated into the Missions Studies Programme.²⁷³ He asserts that there is a specific course on Evangelism and Discipleship.

Since 2014, a board, management and staff have been put in place for the school's academic work. For instance, 135 students were enrolled for the 2014/15 academic year which began on the 22nd September, 2014. The seminary entered into institutional affiliation with the Trinity Theological Seminary, Legon by signing a memorandum of understanding (MoU) on 21st June 2016. The MoU was signed by Rev. Prof. J. O. Y Martey and Rev. Prof. J. D. K. Ekem for Trinity Theological Seminary and Apostle Dr. Alfred Koduah and Rev. Dr. Anim for Pentecost Theological Seminary.²⁷⁴ This is a requirement pending an accreditation from the National Accreditation Board. The institution is headed by Rev. Dr. Emmanuel Anim as its Principal.

3.3.6 Engagement in Social Services

The CoP in its early stages, unlike the early missionary societies in the eighteenth century, did not focus on social services. Writers such as Willie, Leonard, Larbi and Opoku Onyinah, who have written on McKeown as the missionary founder of CoP in Ghana, did not include social services as part of his legacy regarding his work in Ghana.²⁷⁵ For instance, Larbi enumerated McKeown's major contributions to the development of the Church to include providing leadership, defining the priorities of the Church in terms of evangelism, his personal integrity and his uncompromising stand against sin, laziness and misappropriation of funds. Opoku Onyinah has said that, McKeown's emphasised that his mandate was to focus on the core business, which for him was evangelism; presuming that when the converts

²⁷³The writer's interaction with Dr Emmanuel Anim, Principal of Pentecost Theological Seminary, 3 May 2017

²⁷⁴CoP, Pentecost Theological Seminary, Annual Report, September, 2016

²⁷⁵R. W. Wyllie, "Pioneers of Ghanaian Pentecostalism: Peter Anim and James McKeown," *Journal of Religion in Africa* VI, no. 2, 1974, 113, Leonard, *A Giant in Ghana*, Larbi, *Pentecostalism*, Opoku Onyinah, "The Man James McKeown", *James McKeown Memorial Lectures*, (Accra: Pentecost Press, 2004)

matured, they would go on to add other factors such as social services.²⁷⁶ This dismisses the assertion that, McKeown was averse to social services; rather, he proposed it for a generation that would be prepared to take it up without relying on external dependency. For instance, a circular letter by McKeown to all local Assemblies dated 29th November, 1957 directed an establishment of a social service facility in Kade, Eastern Region. The circular reads in part:

At the first meeting of the Ghana Apostolic Church Education Board, it was decided to establish an Industrial school at Kade. The Stool at Kade has granted the Ghana Apostolic Church 30 acres of land. The Chief and elders of Kade desire that this land given to us be used for the benefit of all Ghana. Young women can be taught dressmaking. Young men can be taught trades that will help them to earn a good livelihood, and be useful to help Ghana to rise to her high vision. We plan to have a Bible School in addition to the Industrial school. We have learnt lessons from our past experiences with the Bible School. It is good that we continue the Industrial School with the Bible School. If the Bible teaching alone is given, in theory, men and women inclined to get to heaven will not be earthly good. Yet we don't want people to get so earthly that they forget there is a 'kingdom of Heaven'.²⁷⁷

The circular establishes a clear premise that, though in the early stages the Church did not completely relegate social services, it was careful not to be swayed from its main focus which was evangelisation at that time. Of course, some early denominations which placed emphasis on social services to their disadvantage as far as evangelism was concerned, had laid a foundation for the CoP to leap on. For instance, much of the early meeting places of the Church were in classrooms of the mission schools.

In 1978, the finance board proposed an establishment for social services. The issue of institutionalising social services was said to have been agreed by McKeown, but his caution was that, only elders be made to head the programme and not field ministers. A decision to commence social services was taken at the Church's General Council Meeting at Accra Academy in 1979 and the name Pentecost Relief Association was proposed. In the year 1980, at the same venue in the General Council Meeting the name was changed to Pentecost Welfare Association (PENTWAS). PENTWAS was registered with the Registrar General's Department on 17 March 1980 as a charitable NGO.²⁷⁸ The then primary aims of the PENTWAS were to provide care for the poor, the needy and the handicapped in the society, to train up the children academically and morally and to inculcate into them the fear of God,

²⁷⁶Interview with the Chairman of CoP Apostle Opoku Onyinah, 10 February 2014 at his office in La

²⁷⁷Circular letter from Pastor James McKeown 29th November, 1957 An extract of the circular can be found in the Policy Guidelines for effective management of PENSOS Institutions at all levels, January 2012

²⁷⁸An extract of the circular can be found in the Policy Guidelines for effective management of PENSOS Institutions at all levels, January 2012

to train young people in Agriculture, to build recreation centers, establish health care centers and orphanages, to embark upon evangelism through distribution of Bibles and other Christian literature and establish libraries and render general relief services.²⁷⁹ Elder A. H .L Clottey was the first manager of PENTWAS from 1981 to 1983.²⁸⁰ Until he became the manager of PENTWAS, the Church had pioneered some Schools: Pentecost Preparatory Schools in Koforidua and Takoradi in 1980. A school established at Kumasi could not be sustained. There were farms at Trede and Ofankor. Other farms were at Afram Plains and Wassa Simpa.²⁸¹

In early 1983, a restructuring committee chaired by Apostle Opoku Onyinah decided on restructuring the scope and mode of operation of the PENTWAS. According to Apostle Onyinah, it was felt that it was time for the Church to start engaging in social services as a part of its contribution to society.²⁸² In June, 1983, the name was changed to Pentecost Social Services (PENTSOS). In the same month Elder Bamfo took over from Elder Clottey. Elder Anum Sampong was appointed the Administrative Secretary of PENTSOS. PENTSOS was registered as a Church NGO with the department of Social Welfare on 6th January 1992.²⁸³ Under this new mandate PENTSOS was to initiate and support community-initiated developmental programmes such as education, educational support schemes, health services, economic empowerment, income generation, disaster prevention and management, relief services and advocating for the equitable distribution of God-given resources and opportunities for development. In October, 1986, Elder Johnson Adom-Yeboah was appointed as the Schools Manager and Coordinator of PENTSOS. The PENTSOS programme was managed nationally by a committee chaired by Elder Emmanuel Anane Boate from 1995 to 1998. Apostle J. K. Ampomah continued as the chairman from 1999 to 2011 and was relieved by Apostle J. A. Mensah who served until August, 2011. From August, 2011, Apostle Kingsford Kyei-Mensah has been the chairman of PENTSOS.

²⁷⁹CoP, Policy Guidelines for PENTSOS, January 2012

²⁸⁰CoP, Policy Guidelines for PENTSOS, January 2012

²⁸¹CoP, Policy Guidelines for PENTSOS, January 2012

²⁸²Interview with the Chairman of CoP Apostle Opoku Onyinah, 10 February 2014 at his office in La

²⁸³COP, Policy Guidelines for PENTSOS, January, 2012

At the 8th Session of the Church's Extraordinary Council Meetings in 2000, a decision was taken to create a directorate for PENTSOS.²⁸⁴ Adom-Yeboah continued as the first director of PENTSOS when it was given a full directorate status. After his retirement, Elder Dr. Yao Yeboah took over as the PENTSOS Director in September, 2003.²⁸⁵ By 2012, the CoP through PENTSOS had established sixty-seven basic schools, two senior high schools at Koforidua and Kumasi, two girl's vocational schools at Goaso and Gbawe (Accra) and one boys' technical school at La, Accra. PENTSOS also coordinates an educational support scheme for brilliant but needy students. They also established a Hospital in Accra (Pentecost Hospital at Madina) and six Clinics in the following locations: Kpsa in Volta Region, Kasapin in Brong-Ahafo Region, Yawmatwa and Tarkwa in the Western Region and Twifo-Agona and Ayanfuri in the Central Region.²⁸⁶ In 2009, the Church mandated PENTSOS to sensitise and mobilise the Church populace in the various Areas and Districts to set up Credit Unions which would serve as a means of relief from the socio-economic challenges. By June 2012, the Pentecost Credit Union had been established at Tema, Kwashieman, Official Town Assembly and PIWC-Kumasi, as other Areas and Districts were considering the programme.²⁸⁷ On 2 September 2014 the National Secretariat of the Pentecost Co-operative Mutual Support & Social Services Society (PENCO) was officially opened by the General Secretary, Apostle A.N.Y. Kumi-Larbi.²⁸⁸ They had forty-nine societies in thirty-four Church Areas (fifteen at the district level and twenty-five at Area level) by 2016. The PENTSOS Director, Elder Dr. Yao Yeboah retired in 2014 after twelve years of service. He was replaced by Elder Afrifa.

3.3.7 Print and Electronic Media

Media has always played an important part in the propagation of the Christian message and for Pentecostalism. In particular, the Pentecostal periodicals, with their international circulation, were the most effective media used for spreading the message throughout the world before the advent of electronic media.²⁸⁹ The CoP in Ghana is not an exception. The

²⁸⁴CoP, Extraordinary Council Report, 2000

²⁸⁵CoP, Policy Guidelines for PENTSOS, January, 2012

²⁸⁶CoP, Policy Guidelines for PENTSOS, January, 2012

²⁸⁷CoP, PENTSOS Annual Report, 2012

²⁸⁸CoP, PENTSOS Annual Report, 2016

²⁸⁹Anderson, *To The Ends of the Earth*, 9

early history of the Church records that, Apostle Anim was introduced to Pentecostalism through the reading of a periodical of the Apostolic Faith. Currently, in Ghana, one of the major appropriations and innovations of the Pentecostal and Charismatic movement observed to be aiding the process of “Pentecostalisation” is the media.²⁹⁰ Until 1965, the CoP did not have any official magazine neither did it have access to the electronic media.

The birth of an official magazine of the Church came through the establishment of an association, African Pentecostal Evangelistic Association, by some Church members. These include A.K. Asem and Mr Adofo Marih.²⁹¹ On 6 March, 1965 the first batch of *Pentecost Fire* as the magazine was titled, was launched.²⁹² The first editor was Mr Adofo Marih who was later joined by A. K. Asem. The five years between 1965 and 1970 were said to have been met with many difficulties including financial setbacks. The first batch of five thousand copies financed by the Church and some benevolent members was printed in 1970.²⁹³

The Association started its religious broadcast, the *Pentecost Hour* in 1972.²⁹⁴ The main brains behind the programme were Elders A. K. Asem and Johnny Mallet the then presiding elder of the Osu Assembly. The early speakers included Pastors James McKeown, J, Egyir-Paintsil, Thomas Nyarko, E. K. Parker, Sister Eunice Addison, Elder E. K. Asem and A. K. Asem.²⁹⁵ The radio program and the magazine made a tremendous contribution towards the growth and development of the Church. It was among the few religious programmes in the country at that time. Leonard confirms that around 1969, Elim missionary Rev. G. L. W. Ladlow and his wife Margaret became the Radio Pastors for three years and later helped in shaping the CoP Radio Ministry.²⁹⁶ Margaret Ladlow spoke on the English programme.²⁹⁷ The Church took over the programme from the Association for effective management, and appointed a substantive Radio Pastor in March, 1975. The first Radio Pastor was Pastor L. A. Nyarko; he was assisted by Rev. M. M. Kopah. In June, 1979, the Armed Forces

²⁹⁰See Asamoah-Gyadu, *African Charismatics*

²⁹¹Larbi, *Pentecostalism*, 189

²⁹²Larbi, *Pentecostalism*, 190

²⁹³Larbi, *Pentecostalism*, 190

²⁹⁴Larbi, *Pentecostalism*, 190

²⁹⁵Larbi, *Pentecostalism*, 190

²⁹⁶Leonard, *A Giant the Ghana*, 156

²⁹⁷Leonard, *A Giant the Ghana*, 156, See also Larbi, *Pentecostalism*, 195

Revolutionary Council (AFRC) took over the governance of Ghana through military coup. All religious broadcasts were stopped by the new government until the early 1980s.

The CoP set up an Audio-Visual Department to manage its audio-visual operations in September, 1987, after the ban was lifted. Rev. Johnson Agyemang Badu became the head and was assisted by a Journalist, Mrs. Adutua-Amakye.²⁹⁸ The Radio Committee coordinated the broadcasting which was only through Ghana Broadcasting 2 (GBC 2). The Radio Committee and Audio-Visual Technical Committee were merged to become the National Radio and Television Ministry Committee (NRTVMC), which was headed by Rev. Johnson Agyemang-Badu. The original Audio-Visual Department became the Pentmedia responsible for recordings on Audio, and TV.

The CoP commenced TV Broadcast in July, 2001. The Chairman of the NRTVMC was Apostle M. M. Kopah. The 2013 National Committee working with him included, Pastor Daniel Tetteh Tackie as the Radio Pastor/Secretary, Pastor Theodore M Asare, Pastor Dr. Emmanuel K Anim, Elders E.O. Donkor, Elder Matthew Nkansah, Elder Oppong Bio, Mrs. Hannah Adutuah-Amakye, and Miss Peggy Ama Donkor. The NRTVMC end of year report for 2013 showed that the “Pentecost Hour” was broadcast on 113 Radio Stations, eight at the National level and 105 at the Areas across the nation.²⁹⁹ The National Radio Station were Sunny FM, Unique FM, Radio Universe, Obonu FM, Channel R, Adom FM, Peace FM, Spring FM. National TV coverage is on GTV, TV Africa, Multi TV and GBC (Life) Digital. Many Areas and Districts have purchased airtimes in their catchment areas.³⁰⁰

In 1975, Elim Pentecostal Church in the UK, donated one offset printing machine to meet the increasing printing needs of the CoP.³⁰¹ Currently, the CoP has its own Press which prints much of the materials of the Church including the *Pentecost Fire*, the Church’s quarterly periodical. The Pentecost Press Ltd, is a registered limited liability company. It prints an average of 72, 000 copies of the *Pentecost Fire* in a year. At the General Council meeting in

²⁹⁸CoP, National Radio and TV Ministry (NRTVMC) Annual Report, 2013

²⁹⁹CoP, NRTVMC, Report, 2013

³⁰⁰CoP, NRTVMC, Report, 2013

³⁰¹Larbi, *Pentecostalism*, 195

2013 a Publications officer, Overseer Isaac Annor was appointed by the Church to coordinate all programmes, literary works and the Church's website.³⁰²

The records suggest that at the end of 2013, 3, 030 messages had been preached out of which 1, 415 people made a decision for Christ.³⁰³ The Radio Pastor's office received 4, 954 telephone calls.³⁰⁴ The response of the media is very significant in the Church's evangelisation effort. Since 2015, the CoP has been running its own TV-Station called Pent TV. The radio Pastor in 2015 received 6, 201 phone calls and fifty-seven text messages from listeners and viewers in Ghana and abroad. 515 listeners committed their lives to Jesus.³⁰⁵ The aim of the Pent TV station is to counteract, in the Church's perception, the current usurping of other TV stations for propagating offalse doctrine and teaching. In November, 2015, the Board of the NRTVMC was reconstituted by the Executive Council of the Church with the following members: Apostle Eric Nyamekye as the Chairman, Pastor Daniel Tetteh Tackie as the Secretary, Overseer Felix Dela Klutse, Elders Justice Eric Kyei Baffour and Joseph Mbrokoh-Awol as members. The NRTVMC's subsequent report in 2016, records significant strides in the areas of technical training, and broadcast on the various Radio and Television networks. The radio broadcast increased from eight to fourteen stations, and 8, 089 calls from listeners and viewers across the country and abroad were recorded.³⁰⁶

3.3.8 Housing Facilities and Estate

In Chapter Two, it was suggested that, one of the features that pointed to "Pentecostalisation" on the Ghanaian scene is the evidence of massive hosting structures such as church buildings. The CoP, after its secession from the parent body in 1953, lost most of its assets to the Apostolic Church of Ghana through a court ruling. Many of the congregations were said to have relocated to, classrooms, rented places and temporary spaces like under trees. At the end of 2013, the CoP's total congregations were 16, 778 worldwide with 13, 050 at national level. The CoP's system of congregational growth is to plant a community church in close proximity to the congregants. In this regard larger community churches are divided

³⁰²CoP, General Annual Appointments, Recommendations Transfers and Decisions, (White Paper), 2013

³⁰³CoP, NRTVMC, Report, 2013

³⁰⁴CoP, NRTVMC, Report, 2013

³⁰⁵CoP: NRTVMC, Report, 2015

³⁰⁶CoP, NRTVMC Report, 2016

with the intention of planting other churches at closer proximity for congregants. By 2013, out of 13, 050 congregations there were 1, 652 permanent Church buildings (12.7%), 3, 682 uncompleted permanent Church buildings (28.2%), 4, 118 temporary structures (31.6%), 158 rented halls (1.2%), 342 receiving free accommodation (2.6%), 2, 079 worshipping in classrooms (15.9%), 899 under trees (6.9%) and 120 in other undefined places (0.9%).³⁰⁷

In this era when churches in the West are said to be empty and church infrastructure is being converted to warehouses and other uses, the CoP has members in every available space, including under trees. The Church, by 2013, had 1, 003 minister's residences and 1, 100 road-worthy vehicles for its ministers at various levels. Among its numerous assets across the nation is an elaborated international headquarters at the heart of the city, in Labadi, Accra. Recently, it has built the largest residential conference centre in Ghana. The facility, named Pentecost Convention Centre stretches over more than a hundred acres of land. It is made up of a central auditorium which seats 5, 000, with other smaller conference halls with 3, 000, 500 and 200 seating capacities and a 1, 800 capacity dining hall and an administration block. The facility was commissioned on 8 May, 2013, by the then President of the Republic of Ghana, His Excellency John Dramani Mahama.³⁰⁸ In addition, there are four hostel blocks and an executive block. The facility also houses a two block four-storey, modern, well resourced Theological Seminary which serves as a training place for its new entrants and for other training purposes. The corporate assets of the organisation, both locally and internationally, are too numerous to count, this is remarkable, especially for a denomination in sub-Saharan Africa plagued with socio-economic challenges. Ghana, between 2001 and 2003 was counted amongst the World Bank's Heavily Indebted Poor Countries (HIPC) of the world.³⁰⁹ Yet the CoP in Ghana accrued, annually, sufficient internal financial resources to adequately support its budget and provide for several missionaries post out of the country.

The Church keeps making efforts to provide decent worship places for its members, comfortable residences and auxiliary vehicles for its ministers, and other important infrastructure both in Ghana and abroad. In 2015 and 2016, through special targeted building projects dubbed: Community Based Church Buildings (CBCB), many church buildings and

³⁰⁷CoP, Growth Statistical Report for Mid Year, 2013

³⁰⁸CoP, General Annual Appointments, Recommendations Transfers and Decisions, (White Paper), 2013

³⁰⁹www.worldbank.org/en/country/Ghana

worship centres in the rural areas were built to replace churches under trees and other rented halls.³¹⁰ The Church's financial report for 2016 delivered on 4 May 2016 indicated that an amount of more than GHC40 million (an equivalent of \$10 million) was released for construction of church buildings.³¹¹ The CoP's executive Chairman, Apostle Opoku Onyinah's "State of the Church Address" for 2016 confirmed that the National Estate Committee supervised the construction of 812 buildings which is made up of 766 CBCB and other buildings.³¹² This National Estate Committee is made up of professional engineers, builders and architects most of whom are ministers of the Church. They include the General Secretary, Apostle A. N. Y. Kumi-Larbi who is a civil engineer and the Estate and Development Manager, Pastor Ignatius T. Buerthey who holds a doctorate in engineering. The budget proposals presented for the year 2017 proposes a budget increase of twice the figure earmarked in 2016 for the same purpose.³¹³ This organisation in every sense of the word can be considered as a vibrant institution with the potential of really growing. It is not out of place for it to be regarded by some authors as being self-sustaining, self-financing, self-propagating and self-theologising.

3.3.9 CoP and Ecumenism

The CoP's vision is to build an institution that is self-dependent. From the onset, the Church assumed the characteristics of an indigenous church in terms of being self-governing, self-financing, self-propagating and self-theologising.³¹⁴ Nonetheless, since its split in 1953 from the parent body, the UK Apostolic Church, it has nursed a strong desire to belong to a global movement. This desire is probably fuelled by the idea that God has given the Church a

³¹⁰CoP, Estate Annual Report, 2016

³¹¹CoP, Financial Report, 31 December 2016 presented at Extraordinary Council meeting, held at PCC 3-6 May 2017

³¹²CoP, State of the Churches Address, delivered by the Chairman, Apostle Professor, Opoku Onyinah, at the Opening Service of the 15th Session of the extraordinary council meeting held at PCC, Gomoa-Fetteh on Wednesday, 3 May 2017

³¹³CoP, Budget Proposals, 2017 presented to 15th session of the extra-ordinary council meeting, held 3-6 May 2017 at PCC-Gomoa Tetteh

³¹⁴Larbi, "Sustaining Growth", 144

mandate through prophecy to reach out and impact the nations of the world.³¹⁵ A prophetic utterance was said to have been given to the Church in the early days in this direction.³¹⁶

The earliest recorded affiliation of the Church since it became independent was with Elim Pentecostal Church-UK, through its Missionaries in Ghana, Rev. and Mrs. David and Margaret Mills. At the Church's General Council meeting in March, 1971, the Church agreed to affiliate with the Elim Pentecostal Church. Since then the Elim Pentecostal Church has made a great contribution to the development and growth of the movement in Ghana. The Mills initiated the Bible Training Centre, while the Ladlows, other Elim Pentecostal missionaries supported with the setup of the Radio Ministry.³¹⁷ The Elim Pentecostal Church made a great impact on the establishment of the CoP UK in 1988.³¹⁸ Through the Elim Pentecostal Church affiliation, the Norman Barnes UK Link International was born. Links International has provided drugs, tractors, and printing machines to the various establishments of the CoP.³¹⁹

On the local front, the Church has been instrumental in the formation and participation of the Ghana Pentecostal and Charismatic Council (GPCC). As indicated in the early history, the intractable relations between the Apostolic Church and Anim's group and later the divisions in the Apostolic Churches of Ghana eventually led to the formation of three distinct Pentecostal denominations of the same orientation, Christ Apostolic Church, The Apostolic Church of Ghana and the Church of Pentecost. It is said that by 1968, the simmering embers of the feud between the churches had settled.³²⁰ An initiative was made by some ministers to have the four Pentecostal bodies in the country come together to form an Ecumenical Council in 1969. These ministers include Apostle D. K Saforo of Christ Apostolic Church and Rev. Gyan Fosu of the Assemblies of God Church.

³¹⁵This is a strong assertion from the Chairman Opoku Onyinah when interviewed at his office in 10 February 2014.

³¹⁶An excerpt of the Prophetic Utterance is published as God's Covenant with the church as an Addendum in the Hymn Book compiled for councilors, 147-149.

³¹⁷Larbi, *Pentecostalism*, 196

³¹⁸Larbi, *Pentecostalism*, 196

³¹⁹Larbi, *Pentecostalism*, 196

³²⁰History of GPC by Apostle D. K. Saforo of the Christ Apostolic Reform Church, formally of CAC, 2014

On this basis, Rev. Dr. Grau, the Principal of the Trinity College at the time, held an orientation exercise for the secretaries or representatives of the denominations; the participants included Rev S. K. Nkansah, Apostle D. K. Saforo and Rev. Egyir Paintsil of the Church of Pentecost.³²¹ The weeklong meeting convened at the Trinity Theological Seminary and had “The Building of the Kingdom of God” as its theme.

The Ghana Pentecostal Council (GPC) was inaugurated on 3 March 1969, at the Evangelical Assemblies of God Church, Adabraka. The GPC was registered under CAP XO17, on 6 August 1971.³²² The foundational denominations were the Assemblies of God Church, The Apostolic Church, Christ Apostolic Church and The Church of Pentecost. The inauguration had in attendance Rev. J. K. Gyan Fosu, Rev. Robert L. Cobb and Rev. Edwin Ziemann of Assemblies of God Church, Apostle Peter Newman Anim and Apostle D. K Saforo of the Christ Apostolic Church, Rev. James McKeown and Rev. Egyir Paintsil of the Church of Pentecost, Rev. David Mills and Rev. David Tenobi of Elim Pentecostal Mission, Rev. Gregory Francis of World Evangelical Church Mission, George A. Nicholas of the Bible Society of Ghana, Calan Morris of Scripture Union and Allan Konrad of the Lutheran Church of God.

On 6 October 1977, in order for the GPC to have an affiliation with Associations of Evangelicals in Africa and Madagascar (AEAM), its name was changed to Ghana Evangelical Fellowship. It reverted to its original name Ghana Pentecostal Council on 21 February 1981. In the interim, Rev Allen Conrad was appointed Chairman with Rev. J. K. Gyan-Fosu as his Secretary.³²³ The Church of Pentecost since then has played an important role in the body. Apostle F. S. Sarfo of CoP was the first substantive Chairman of the GPC with Rev Moses Afful as General Secretary.³²⁴ In the ensuing years, various Chairmen of the CoP have been the Chairmen of the Council. They include Prophet M. K. Yeboah, Apostle M. K. Ntumi and, Apostle Dr. Opoku Onyinah. The last two successive General Secretaries were seconded from the Church of Pentecost, Apostle Ekow Badu Woode (2000-2010) and Apostle Samuel A. Antwi (2010 to date).

³²¹History of GPC by Apostle D. K. Saforo, 2014

³²²History of GPC by Apostle D. K. Saforo, 2014

³²³History of GPC by Apostle DK Saforo, 2014

³²⁴History of GPC by Apostle DK Saforo, 2014

The CoP however, has informal relations with the other Christian ecumenical bodies in the country such as the Christian Council of Ghana and Catholic Bishops Secretariat. In the Annual General Council meetings of the CoP, these bodies are invited to present their fraternal greetings and these invitations are generally honoured. The Catholic Bishop of Accra; Bishop Charles Palmer Buckle, was invited to the 13th Extra-Ordinary Session of the CoP Council meeting as the guest of honour. The CoP, however, also has bilateral relations with many para-church organisations in Ghana, such as Bible Society, Ghana Institute of Languages, Literacy and Bible Translation (GILLBT), Gideon's International, and the Scripture Union. The Bible Society has consistently over a period recommended the CoP as its major financial contributor.³²⁵

In the year 2012, the CoP was registered as a member of the World Council of Pentecostal and Charismatic Churches.³²⁶ During the 2011 Conference of Global Christian Forum, Apostle Opoku Onyinah, the Chairman of CoP, was asked to present a paper on behalf of African Pentecostals.³²⁷ To him, it was an indication of a unique recognition of the Church of Pentecost in the global front, making the Church's contribution felt at the global level.³²⁸ In an interview he comments:

For instance we had the Global Christian Forum, the second of its kind with all the ecumenical bodies coming together and then they ask me to present a paper for African Pentecostals. That helps the Church of Pentecost to add our contribution to World Christianity and that is what God wants us to do. Feed the world with what he has given us. I see this aspect as part of the fulfilment of God's Prophecy for the church saying he will use us to bless Africa and then later added the rest of the world.

In a latest development the Church has received an invitation to be part of the founding members of the Lausanne Movement.³²⁹ In this regard, the CoP, in anticipation of reaching

³²⁵Presented by official of Bible Society at CoP General Council meetings, specifically 2010 and 2012 sessions

³²⁶Interview with the Chairman of CoP Apostle Opoku Onyinah, 10 February 2014 at his office in La

³²⁷Interview with the Chairman of CoP Apostle Opoku Onyinah, 10 February 2014 at his office in La

³²⁸Interview with the Chairman of CoP Apostle Opoku Onyinah, 10 February 2014 at his office in La

³²⁹Reported by CoP Youth Director after attending Lausanne Conference in August 2016 in Jakarta, Indonesia. The Lausanne Committee for World Evangelisation, more commonly known as the Lausanne Movement is a global movement that mobilises evangelical leaders to collaborate for world evangelisation. The movement grew out of the 1974 International Congress on World Evangelisation (ICOWE) and promotes active worldwide evangelization.

the rest of the world, as a fulfilment of certain prophetic utterances given to the Church, sees its cooperation with other Christian bodies a vital factor.

3.4 Conclusion

The main thrust of this chapter was the historical developments of the CoP after its formal and legal secession from the parent body, the Apostolic Church of UK from 1962 onwards. By reviewing its early history with its recent happenings, this chapter updates and continues Larbi's work on the CoP, chronicled in his work on Pentecostalism in Ghana. Larbi covered the history of CoP up to 1982 when James McKeown retired.

The discussion so far indicates a trend which suggests that the growth and development of the Church such as its structures, character, theology and ethos evolved out of its ensuing historical trajectories. In this regard, the structures which are also seen as its religious and theological factors, influencing its growth may not necessarily be regarded as deliberately and strategically formed but rather produced from the fallouts of the processes in its history such as the various acrimonies and conflicts. The evolving structures which are also the factors accounting for its growth have been discussed in headings such as: Functional Ministries, Church Governance, Administration and Finance; Pneumatic Phenomena (Holy Spirit Baptism, Signs and Wonders and Prayer Camps), Indigenous Leadership, Development of Manpower, Training and Education, Social Services, Print and Electronic Media, Estates and Ecumenism. In this chapter, a viable observation is that, the Holy Spirit as the pneumatic phenomenon is observed as the central catalyst, working through the individuals and the corporate institutions for its commitment and subsequent growth.

The CoP has been increasing its growth through these factors. For instance, through its Functional Ministries, the movement has been able to adapt to emerging challenges

confronting its contemporary growth. The ministries are tailored specifically to check any changes which pose a challenge to the Church's development both at present and in the future. This can be seen for instance in the Children's Ministry which addresses the issue of children born in the Church and the youth ministry for young people in the Church. The PIWC is an alternative for its educated youth to keep them from otherwise moving to the attractive charismatic services of some neo-Pentecostal churches like the CMs and also, provide a cross-cultural context for expatriates and others in similar categories. The periodic management of these functional ministries, such as choosing its leaders, naming of the ministries, defining its functions and others, are avenues through which the growth of the Church is managed. In spite of the CoP's consideration of an Irish missionary as its missionary founder, the Church has thoroughly developed and stabilized as an indigenous, independent, Classical Pentecostal denomination that is self-sustaining. The CoP is ready to engage in any foreign missions as a local manifestation of African Pentecostalism. Chapter Four, a continuation of this updated history, addresses the modalities through which the CoP grows and extends its growth. The fifth chapter continues with the history of its missions and its branches abroad. This is followed by the sixth chapter which centres on the character, theology, beliefs and ethos that propel the movement.

Chapter Four

Pentecostalism, Mission and Growth: Church of Pentecost

4.1 Introduction

The previous chapter has established that, by 1962, when the CoP had legally and formally became independent from the British Apostolic Church, it had expanded numerically into every part of Ghana, and from there on, had been establishing mission posts in other nations. This is a deliberate effort by the church towards global evangelisation and mission outreach in this century. This chapter discusses the growth and mission pattern of CoP as a local version of African Pentecostalism, reflecting the missional character of general Pentecostalism.

4.1.1 Mission and Growth Analysis

The CoP, as noted earlier, is a well established mission-minded denomination. The denomination has very important mission's structures, which are manned by an organised mission's board and an International Mission Director.¹ It has an institutionalised "Missions Week" celebration on its annual calendar to create missional awareness and also organises mission's conferences, trains and sends out missionaries, and stresses the importance of missions in its daily teachings.² Historically, as a Pentecostal denomination, Christian missions (as in evangelisation, church planting and mission across national frontiers) has been the bedrock of CoP's efforts since its inception.³ The previous chapters show how, from a humble beginning of a handful of adherents, unstable administration and various conflicts from the early parts of the twentieth century, the denomination experienced a massive growth and planted large congregations both locally and internationally.⁴

Its history is seen in two phases. The first phase is traced between 1937 and 1962. In this epoch, the denomination experienced numerous challenges and crises such as doctrinal challenges, secessions, internal wranglings and court cases. However, by the end of 1962, the

¹Asamoah-Gyadu, "On Missions Abroad", 91

²CoP, *Missions Committee Reports and Annual Missions Prayer Chart*

³See Leonard, *A Giant in Ghana* and Larbi, *Pentecostalism*

⁴See Larbi, *Pentecostalism*, 99 -273

numerical growth of CoP, by conservative estimate, was twenty-six thousand adult adherents aged thirteen years and above.⁵ Membership in the CoP at this period was determined by one's having been baptised in water by immersion after conversion, being a regular attendant to church services and not being below thirteen years of age.⁶ A member was considered inactive or a backslider after staying away from church for more than three months without the excuse of sickness or travel.⁷ The backslider was however, followed up until restoration to fellowship, even though not all were recovered.⁸

Criteria for Adult membership has since not changed. Any person who is thirteen years and above, and has accepted the Lord Jesus as his or her personal saviour, who has been baptised by immersion, and who is in regular fellowship, is considered a member.⁹ Admittance into fellowship to participate in the Lord's Supper is by, "extension of the right hand of fellowship". The "right hand of fellowship" is a simple introduction to the congregation with a handshake from the minister or the presiding elder.¹⁰ Backsliders who return to fellowship after two months may also have the "right hand of fellowship" extended to them.¹¹ The CoP does not baptise infants or children below thirteen years.¹² As already stated in the previous chapter, child membership was not acknowledged until after 1971. The denomination, at this period, had had a fairly extensive spread into the various regions in Ghana, the home country.¹³

The second phase of CoP's developmental history, beginning from 1962 to 2016 onwards shows a completely different development. This historical epoch is characterized by a stable administration, aggressive evangelism, church planting and external Christian mission outreach beyond the borders of Ghana into other African countries and nations in many parts of the globe including the West. By 1973, a little over a decade, after 1962, the numerical

⁵CoP, Statistical Department Data, 1962 The CoP does not baptize infants but adults above 13 years.

⁶ CoP, "Guide to Witness Activities" in *Witness Syllabus*, 1966,

⁷The CoP has a column on its reporting format for every assembly, district, Area or ministry to report on backsliders and backsliders recovered.. Status of a backslider is clearly spelled.

⁸ CoP, *Constitution*, 114

⁹ CoP, *Constitution*, 114

¹⁰CoP, *Constitution*, 114

¹¹CoP, *Constitution*, 114; The pattern of the "Right hand of fellowship" is claimed to be taken from the book of Galatian 2:9. When the Apostle Paul asserted that the leaders in Jerusalem extended to him and Barnabas the right hand of fellowship.

¹²CoP, *Constitution*, 8

¹³Leonard has confirmed this in her writing. See Leonard, *A Giant in Ghana*,

growth of adults from thirteen years and above had almost tripled to 65, 773.¹⁴ In 1986, it claimed to have 182, 417 adherents aged above thirteen and 71, 311 children below age thirteen.¹⁵ The statistical department from 2000 onwards recorded the total membership of the denomination as including both children dedicated by the Church and baptised adults above thirteen years. This implies that every mention of total membership in CoP refers to both the number of registered children below thirteen and adult membership of persons above thirteen years. A mention of active or adult membership excludes children. The organisation, as at 31st December, 2013, reported its total worldwide membership to be 2, 419, 074 of which 2, 078, 166 (86%) are in Ghana. The remaining 340, 908, making up 14%, represent congregations abroad or missions outside Ghana. The denomination claimed to have established their presence in eighty-eight countries by the end of 2013.¹⁶ The total figure of members in Ghana decreased from 2, 078, 166 to 2, 031, 716 in the following year (2014) instead of increasing. This was due to the church leadership's concern to take a critical look at its statistical figures especially, active membership in an effort to properly evaluate its vision 2013-2018 policy. On 29 April, 2016, the National Records, Statistics and Archives Committee forwarded a Memorandum on the subject, "Observation on CoP membership management" to the General Secretary.¹⁷ In this memorandum, there was an indication of efforts by the Church through this committee to streamline its membership statistical figures. This was done through head count and proper keeping of church attendance registers at the local Assemblies. As of 31 December, 2016, the Chairman of the Church, Apostle Opoku Onyinah, had accounted for the worldwide statistical figures of the CoP in a "state of the Church address", claiming the Church operates in ninety-one nations. The overall worldwide total membership was 2, 804, 861 and a total number of 19, 941 Assemblies (local congregations).¹⁸ This figure constitutes a total membership of 2, 367, 253 from Ghana which forms 84.4% and 437, 608 from the external branches (15.6 %).¹⁹ These figures are from the

¹⁴CoP, Statistical Department Data, 2013

¹⁵CoP, Statistical Department Data, 2013

¹⁶CoP, Statistical Department Data, 2013

¹⁷CoP, 42nd Genreal Council Minutes, Held at Pentecost Convention Centre, 11 –May 14, 2016, Appendix G, pg 100

¹⁸CoP, State of the Church Address delivered by the chairman, Apostle professor Opoku Onyinah, at the opening service of the 15th session of the Extraordinary Council Meeting held at Pentecost Conversion Centre, Gomoa-Fetteh on 3 May 2017

¹⁹CoP, State of the Church Address, 2017

registers of the local assemblies and head count of the active members taken on 31 December 2015 and again on the same date in 2016.

This chapter has discussed and analysed the growth pattern and missionary endeavours within these two historic phases of the CoP's development. The analysis is based on the premise, established from Chapter Three that the emergence, rise, growth and missionary endeavour of the CoP is demonstrated or portrayed through the developmental structures built throughout its history. The chapter has addressed some factors which have contributed to the Church's growth and expansion into missions; and discussed church growth principles, methods and patterns all in an effort to bring out the distinctiveness of CoP's methods or patterns in comparative to already existing patterns. These principles include discipleship and training, growing of small-groups, effects of socio-economic engagements and other patterns, forms or methods of church growth and missions. They also include other factors which are exclusively CoP, such as, ministerial formations of the manpower and the transfer pattern of its ministers from duty posts.

4.2 Patterns, Methods and Principles of Church Growth and Missions

4.2.1 Basic Pattern for Church Growth: Biological, Transfer and Conversional Growth

Generally, Pentecostal church growth has been evaluated as achievements through soul-winning evangelism buttressed by effective discipleship, church planting and missions (as in multiplication of congregations both home and abroad).²⁰ This involves mainly converting new persons and nurturing them into responsible Christian disciples who could translate their discipleship into soul winning and planting of churches. Arthur F. Glassier suggested in three short phrases, what such effective church growth and missions entail. He wrote, "The centre is the proclamation of the gospel, the gathering of converts into existing congregations and the multiplying of new congregations"²¹. However, in practice, the basic pattern or trend through which a church grows numerically could either be through "biological", "transfer" or

²⁰Allan H. Anderson, *An Introduction to Pentecostalism*, 214

²¹Arthur F. Glasser, "An Introduction to Church Growth Perspectives of Donald Anderson McGavran" in Conn Harvie M.(ed), *Theological Perspectives On Church Growth* (USA: Presbyterian and Reformed Publishing Company, 1976), 21. Arthur F. Glasser is Dean of the School of World Mission at Fuller Theological and Associate Professor of Theology, Mission East Asian Studies, from 1946-1951

“conversion” growth, or a combinations of such growths.²² These are augmented by other methods such as discipling and training, growing of small groups and socio-economic engagements and others.

The CoP appears to employ a combination of these methods (biological, transfer and conversion) in its growth pattern. The growth of the CoP as from its history and church practice in chapter three has shown a trend in which these basic methods interplay to produce their intended numerical growth in membership. Biological growth takes place within the Christian family when the Christian community multiplies through childbirth. The offspring are thus trained and orientated (discipled) to become Christians, eventually adding up to the church’s numbers. The statistical measurement of this pattern of growth depends on the rate of growth of that Christian population. Transfer growth takes place when Christians move or are made to move (for church growth purposes) from one location to another, country to country, city to city or from a rural setting to an urban area and vice versa. The other pattern of growth is by winning others to the Christian faith through conversion i.e. by causing them to turn, for instance, from other faiths towards Christ, in other words, becoming a Christian. That is when new people are brought in to know and be part of the Christian faith for the first time. This is where much growth is asserted to have centred, for real church growth analysis, especially, in Pentecostal circles.²³ It involves all forms of Pentecostal outreaches or soul-winning endeavours such as gospel crusades, open-air gospel rallies, dawn broadcasts, personal evangelism and cinema evangelism.

Transfer growth brings about a depletion of one location while the beneficiary increases. Thus it could be evaluated as a negative trend. An example is what is euphemistically called “sheep-shuffling”. Green had suggested that, a great deal that passes for evangelism in fast-growing churches is nothing more than transfer growth from some other section of the fractured church of God.²⁴ However, transfer growth should not always be seen as a negative trend, because its effect could lead to the starting of another congregation which may multiply. In practical church growth mechanism, all three patterns of growth (Biological,

²²Win C. Arn and Donald A. McGavran eds., *How To Grow a Church*, (USA: Regal Books Division, G/L Publications, 1973), 57

²³See Arn et al. *How To Grow a Church*

²⁴Michael Green, *Evangelism through the Local Church :A Comprehensive Guide to all Aspects of Evangelism*, (Canada: Regent College Publishing, 2012), 4

Transfer and Conversion) described above are observed to inter-play to produce a growth effect, as we shall see later in these discussions concerning CoP. As described earlier, “transfer growth” has been described by some missiologists and writers such as William Chadwick as “sheep stealing”.²⁵ The idea connotes the poaching of Christians from one denomination or church group into another. The CoP however uses a form of “transfer growth” in a very positive sense. For instance, some of its members from the same local assembly are seded-off to form the foundation of another congregation of the same denomination. This is further explained later in this chapter. Through this interplay of growth mechanisms, an enormous avenue for effective and sustaining church growth could be carried out. Missiologists; Win Arn and Donald McGavran have written copiously about the enormous opportunities for church growth. They identify three possibilities for the setback of effective church growth which, admittedly, may restrain the pattern or methods employed for general church growth. They mention carnality in the existing church, non-responsiveness to evangelization by already committed Christians and the employing of wrong patterns or methods for this venture.²⁶

This study on the CoP, as a pattern of growth in Pentecostalism, begins with “conversion” of the new adherents through evangelism (both personal and corporate) which is then made effective through discipling of the converts and other mechanisms. The basis is that, the winning of converts through evangelism is not an end in itself. It must be bolstered by other church growth mechanisms for the required growth, church planting and mission efficiency. Peter C. Wagner, a writer on church growth and missions, rightly commented, “Winning of souls in itself is not quite enough. True commitment to Christ carries with it a simultaneous commitment to the body of Christ. Jesus’ great commission tells us to go and make disciples of all nations (Matt. 28:19, 20).”²⁷ The convert thus come into the church, and must then be located in a congregation and be disciplined to become a conscientious Christian, able to continue the course of church growth.

²⁵ https://books.google.com.gh/books/about/Stealing_Sheep.html?id=SJniNwAACAAJ&redir_esc=y

²⁶ Arn et al., *How To Grow a Church*, 6

²⁷ Peter C. Wagner, “Three Growth Principles for a Soul-Winning Church” in Towns EL, Vaughan JN and David J. Seifert (eds.), *The Complete Book of Church Growth*

4.2.2 Pattern of Growth and Missions: Church of Pentecost

The growth and mission outreach pattern in the CoP as deduced by this writer can be classified into four.²⁸ The first is the “Internal Growth” generated in Ghana as the home country. The second which is still part of the first, is what is termed the “Internal Missions”. It refers primarily to evangelistic outreaches and church planting in geographical locations within Ghana which are less endowed in socio-economic resources. These include the three Regions in Northern Ghana (Northern, Upper East and Upper West), parts of Volta Region and the Afram Plains. They are designated “Internal” in the sense that, they are considered “missions” inside Ghana. These “internal missions” areas require aside from the gospel, logistic or material support to stabilize the churches. They include worshipping places, public address and musical equipment for worship services and sometimes material provision for the new converts who are considered very poor or deprived. Even though the reasons for an evangelistic outreach may not be specifically tagged as “Internal Missions”, it is specifically so addressed in all its mission directorate recordings.²⁹

The third and fourth are its international missions outreach outside Ghana. They are designated by the church as its “External Missions”. The third is mission outreaches or church planting within other African nations either than Ghana and the fourth, all evangelistic enterprises and church planting outside the African continent, including the West. Though the church regards both locations as its “External or International Missions” the writer has divided it into two, African Missions and other Internatioanl Missions. The purpose of this division is to clarify how historically the mission outreaches of CoP emerged and progressed. This will also clarify a pattern of belief by CoP, envisaged to be part of the reasons for its mission growth. This pattern of belief will be explained later in this chapter. Detailed discussions on the CoP “External Missions” are in the fifth chapter, which is dedicated for CoP international missions.

As indicated earlier, in all the four categories, underpinning the holistic growth of CoP is the interplay of all the basic forms of church growth trend or mechanisms described above

²⁸The writer is an ordained Evangelist and Apostle of CoP, has been an active member of its missions board for 16 years, and currently as an Apostolic oversight over an area designated as Internal missions (Bolgatanga Area)

²⁹See CoP, Missions Reports

(i.e. biological, transfer and conversional growths) and other discipleship mechanisms including growing small-group systems. The denomination, however, focuses much attention on “conversional growth” through evangelistic or soul winning outreaches as a starting point for expansion.

The evangelistic and missionary outreaches of the Church in the early years were made by itinerant evangelists and individual adherents who had the zeal to evangelize. Later the Evangelism Ministry, other ministries (e.g. the women’s ministry) and the corporate Church got involved. These evangelistic engagements are reported on, every half-year, variously, as crusades, open air rallies, conventions, personal evangelism, breakfast meetings, media evangelism, market street evangelism, outreach to specific targeted groups (e.g. prostitutes, parliamentarians, chiefs, footballers, Rastafarians and others).³⁰ Other non-reportable evangelistic engagements could include dawn broadcasts (where individuals or groups proclaim salvation through Jesus Christ at dawn or in the early hours of the day) and Gospel Night (a monthly Sunday evening program set aside exclusively for the proclamation of the gospel). Through these crusades, rallies, dawn broadcast and gospel nights, individual adherents (new converts) are trained on how to evangelise effectively.³¹ The number of these evangelistic engagements is reported on for appraisal every year. For instance, the comparative statistics on rallies held in CoP for 2012 and 2013 through the Evangelism Ministry in Ghana, provides figures such as 16, 067 and 12, 970 respectively.³² In 2016 the church recorded that 498, 144 out of the 1, 580, 030 adult members (thirteen years and above) are engaged in active evangelism, which is 31.5% of its adult membership.³³

Historically, as the Church expanded, its evangelistic activities developed into missionary activities in and out of Ghana. This zeal for evangelism was said to have been sparked by an ignited passion in the individuals through personal experience with the Holy Spirit after conversion.³⁴ This vital factor, which is salient to this study, will be revisited in the sixth

³⁰Check CoP, Annual or Half-Year Reports and Evangelism Ministry Reports

³¹The Evangelism Director Apostle Aseidu in a presentation for follow up training session in Lome, Togo, recounts how he was orientated to evangelize through gospel night and dawn broadcast, then afterwards rallies and crusades.

³²CoP, Executive Summary Reports, 2013, 195

³³CoP, Annual Statistical Report, 2016

³⁴Larbi, *Pentecostalism*, 243 and Leonard, *A Giant in Ghana*, 76 and interviews with Evangelism and Missions Directors of CoP, Apostles M. C. Aseidu and Stephen Kofi Baidoo Missions Director confirms this

chapter of this work, which analyzes some theological factors including personal experience of the Holy Spirit. This study has argued in the third chapter that underpinning the growth of the CoP is personal religious experiences (such as that of the Holy Spirit).³⁵ The denomination, through its functional ministries (evangelism, women, and youth) also makes an effort as part of its rudimentary discipleship to train its members for rigorous evangelism and church planting as soon as they join. The ministries have effective soul winning as a prime aspect of their *modus operandi*, which forms part of their regular progress report.³⁶

In the CoP, even secular structures meant for social service, such as the hospitals, and schools departments still have soul winning as part of their motives of operation.³⁷ For instance the Pentecost Hospital at Medina in Accra has a chaplain whose duty includes counselling people and leading converts to Christ. The Pentecost Hospital in Medina has a time set aside for devotion every morning and very special services on Wednesdays in which patients are encouraged to make decisions for Christ. The PENTSOS reports for 2016 records on evangelism as follows:

Evangelism: According to reports received from the heads, many souls were won for Christ through their usual Wednesday worship periods and other social programmes organised, more than 100 souls were won. The chaplaincy department of Pentecost Hospital, Medina saw over 558 clients. Those who accepted Jesus are 31, those were haunted by past sins confessed their sins and were delivered from guilt were 122, 8 were baptised in water, 12 backsliders were restored and 364 were counselled.

The CoP also has chaplains attached to the Ghana Prisons Services and the Ghana Armed Forces. Through the chaplains in the prisons several prisoners have become Christians. There are CoP local Assemblies in the prisons which have their own leadership structures just like the churches outside the prisons. For instance, the inmates' church at Nsawam Prisons has a baptised membership of 1, 231, according to their 2016 report.³⁸ Every block in the prisons has a number of home-cells of not more than 15 members. The Church has constructed church buildings in some of the prisons in Ghana.³⁹ These churches in the prisons have leaders who have been ordained as deacons, deaconesses and elders. The Church has also

³⁵Asamoah Gyadu, "Pentecostalism and the Missiological"

³⁶See CoP, Ministries Reports Forms and Procedures

³⁷See CoP, *Social Services Manual (core philosophy, principles and values and mission policy)*

³⁸CoP, Prisons Ministry Report, 2016

³⁹CoP, Prisons Ministry Report, 2016

built 17 baptisteries accross the prisons in Ghana for baptism purposes.⁴⁰ The Evangelism Ministry has Prison Ministry volunteers who are trained to minister to prisoners in custody and to provide aftercare for released prisoners.⁴¹ This is headed by the Chaplain General of Ghana Prisons, Chief Inspector James Tetteh, who is an ordained Apostle of the CoP and a National Executive member of the Evangelism Ministry. At the end of 2016, 2, 405 souls were won for Christ out of which 468 were baptised in water.⁴²

The CoP thus appears to be engaged in a more corporate than individualistic method of evangelism involving the whole church. The effect is that each member as well as the whole church community endeavours to take over communities and villages for Christ. The reason for this corporate involvement in the growth pattern and missions of CoP is associated with very interesting traditional beliefs. The organisation's adherents believe it to be thriving on the efficacy of some prophetic utterances made by the pioneers of the organisation. As a Pentecostal denomination, CoP believes in the efficacy of prophetic utterances as part of its spirituality.⁴³ This researcher is of the opinion that, part of CoP's drive and efforts in aggressive evangelism, church planting and missions into other nations is masterminded, apart from the scriptural mandates for evangelism (as in Matt 28:18-20, Mark 16:15-18) and the other factors already mentioned, by these beliefs of the CoP towards these prophecies or prophetic utterances. In summary, the prophetic utterance is to the effect that the CoP has been chosen by God to be the light from Africa which will spearhead and influence the outreach of the gospel into the whole of Ghana, Africa and the rest of the world. This will be accomplished as a result of a special covenant relationship which the denomination has with God.⁴⁴

In its early history, the corporate body is said to have believed that, it had a unique covenant with God as a prophetic mandate to spearhead the preaching of the gospel into every part of Africa. This belief existed, from the early beginnings of the Church, when the members or adherents numbered no more than twenty. Later on, they assert, this prophetic utterance was extended to include – reaching out not only into the African continent but also to the rest of

⁴⁰CoP, Prisons Ministry Report, 2016

⁴¹CoP, Prisons Ministry Report, 2016

⁴²CoP, Prisons Ministry Report, 2016

⁴³Larbi, *Pentecostalism*, 250-251

⁴⁴CoP, Covenant Document, 1993

the world.⁴⁵ Even though obeying the scriptural injunction for global evangelization by the Christian church is mandatory for the total body of Christ, the CoP reserves it as its special prophetic mandate to reach the whole world with the gospel as a light from black Africa. Again, some other prophetic utterances with regards to its internal growth pattern were said to have been made by God through the Holy Spirit to the early founding fathers.⁴⁶

Some of the leaders interviewed, attributed much of the Church's corporate effort in evangelism to the belief in these prophetic utterances. The denomination from time to time reaffirms this belief to its congregations through special orientations. For instance, on 25 April, 1999, at the 7th Session of the Church's Extraordinary Council Meetings held under the theme, "Covenant Renewal", the Church took the time to reaffirm what it describes as "God's Covenant with the CoP" in which the entire denomination was called upon to reaffirm their commitment to the part of the covenant which includes, among other concerns, aggressive evangelism and church planting into other nations.⁴⁷ Alfred Koduah, an Apostle and former General Secretary of CoP, presenting a lecture during the 50th anniversary celebration of the denomination, hinted, at this ardent belief as the reason for the Church's successful growth pattern when he said, "Apart from the special covenant that the church believes to have with God, which serves as the invisible supernatural driving force behind the church's ministry, there are other theological and administrative factors."⁴⁸ In effect, Koduah placed this belief ahead of every other factor promoting the Church's growth. It is a regular reminder at various forums of the Church by its leaders. It is believed by the Church populace that, the spread of the Church hinges on this prophecy.

In accordance with this belief, the entire organisation regards itself as a missionary movement. Its approach to missions is underpinned by this inherent belief. Larbi affirmed the philosophy of CoP's mission's endeavours based on these beliefs when he wrote, "This philosophy of mission is based on two main theological perspectives. First, based on some past prophecies, reinforced by recent ones, it is strongly held that, God has told them that, He would give the whole nation of Ghana to them and that, God has also promised to take

⁴⁵CoP, *The Ministers' Hnadbook* (Accra: Advocate Publishing Ltd, 2008), 3

⁴⁶ Some of these prophecies have been place in Appendix 4

⁴⁷CoP, Circular letter to all Assemblies from the Chairman's office dated 25-04-1999

⁴⁸Alfred Koduah, "The Church of Pentecost in a Postmodern Society" in *James McKeown Memorial Lectures*, (Accra: Church of Pentecost Press, 2004), 110

them to various places of the world”.⁴⁹ Secondly, he said, “The church believes it has a unique identity”,⁵⁰ referring here to the covenant relationship which causes the adherents to believe that even their teachings and doctrines are unique.⁵¹

The members of the church feel an obligation to start churches wherever they find themselves and then report to the International Office for oversight leadership to be sent to them. The management of the Church makes sure that the scarce resources generated from Ghana, which until recently was classified by the World Bank as a highly indebted poor country (HIPC), be applicable not only to her congregations in Ghana but to other national branches as well. In reality, a good proportion of its internally generated funds are spread to every part of the globe where missions call demands. Its periodic mission’s reports indicate property (buildings, plots of lands, vehicles, Bible schools and others) bought with huge sums of money from Ghana into places such as UK, South Africa, Nigeria, India, Pakistan, Portugal, Côte d’Ivoire and Benin to name a few.⁵² The Church also sends out very competent personnel, mostly the cream of its experienced ministers and other logistics to these mission posts.⁵³ Recently, two such national churches have been granted autonomy -the CoP in Côte d’Ivoire and the Republic of Benin.⁵⁴ This implies that they will be operating by a constitution of their own and not directly under the international executive council of the CoP generally. The report at the end of 2013 indicated that, the CoP in Côte d’Ivoire and Benin claimed a membership of 65, 458 and 66, 265 respectively.⁵⁵ The property acquired by the CoP in these nations through the efforts of the corporate churches both from Côte d’Ivoire and Ghana or Benin and Ghana became the national church property of these two autonomous nations.⁵⁶

⁴⁹Larbi, *Pentecostalism*, 250-253

⁵⁰Larbi, *Pentecostalism*, 252

⁵¹Larbi, *Pentecostalism*, 252

⁵²See CoP, Missions Report 2013 compiled for 14th session of the extraordinary council meetings from 7-05-2014 to 10 May 2014

⁵³CoP, Missions Report, 2013

⁵⁴See Report on Autonomous Nations in CoP, Missions Report, 2013, 8

⁵⁵CoP, Missions Report, 2013

⁵⁶Modality for Autonomy report as part of Regionalization committee report chaired by Apostle Opoku Onyinah, 1998

4.2.3 Internal Growth in CoP: Discipleship and Training, Growing Small-Groups and Socio-economic intervention

As described above, the growth pattern and methods of the CoP does not hinge on evangelism alone, in the sense of, proclamation of the gospel. There are other mechanisms which grow the Church and stabilize the converts which come in. These include discipleship and training, growing of small-groups, socio-economic engagements and others.

4.2.3.1 Discipleship and Training and CoP Local Congregations or Assemblies

Discipling may be interpreted to involve the processes by which people who initially come to know the Lord Jesus Christ, become baptised Christians and progress in perfecting or growing in grace through regular instruction of Biblical truths.⁵⁷ Some church growth principles suggest that, right from the onset the new converts must be made into leaders as part of the discipleship, alongside training and recruiting other leaders for church growth. Arn has noted that, in the New Testament, church growth involved the training of leaders by the church, while they were engaging in church activities as a form of training on the job.⁵⁸ Thus it raises the idea that corporate principles of church growth must, apart from “conversion” through evangelism, must include “discipleship” and “training”.

The CoP, apart from its aggressive evangelistic drive aimed at converting others to its fold and planting churches, has its own peculiar pattern of discipleship and internal growth. This peculiar pattern underpins the growth of every CoP local congregation at home or abroad. It could be described from the writer’s participatory point of view as a system of local or community-based and lay-leadership driven congregations.⁵⁹ The CoP designates each unit of its local or community-based congregations as an “Assembly” such as “Takoradi Assembly”, “Effiakuma Assembly” or “Kaneshie Assembly” according to the community in which the congregation is located. Thus, the CoP “Assembly” is a unit congregation of its adherents, referred to as “members” living within a particular community where they are close-knit. The congregation is led or overseen by one or more lay-leaders.

⁵⁷Robert W. Hull, *The Complete Book of Discipleship: On Being And Making Followers Of Christ*, (Canada: Nav Press, 2006)

⁵⁸Arn et al., *How To Grow a Church*, 79

⁵⁹The writer is a member of the Church and an Apostle spanning over 20 years in ministry

The CoP, until recently, does not emphasize large congregational church systems or “mega” churches. The Church thrives through multiplying its existing congregations. Apart from through the planting of new churches, the number of Assemblies also increases through the division or seeding-off, of part of the existing Assemblies, as they grows both numerically and in spiritual maturity, to start a new one nearby. In establishing the new congregations, sometimes, factors such as the financial and material strength of both congregations (new and parent) and availability of leaders are considered for sustainability. However, such new congregations must strive from the onset to be independent and self-supporting. Thus, the CoP grows internally by increasing its membership through soul-winning evangelism and by establishing new congregations in particular local communities and appointing lay-leaders to oversee them. However the system does not come without challenges. Some of the challenges include the non-availability of worshipping places and adequately trained leaders to man them. Thus Assemblies may be started in classrooms, rented premises, and even under trees in particularly remote areas. This is the reason why many local Assemblies in the CoP are located under trees.

Based on the need, availability and numerical strength of the new congregation, the parent congregation planting the Assembly, may cede some leaders to the new branch. Subsequently, other lay leaders are raised or trained from the same community or from the environs of where the church is located. In the initial stages the new congregation is considered as a nursery Assembly. In the CoP, a congregation is considered a fully fledged “Assembly” when it can be self-sustaining enough to pay its monthly tithes and have more than twelve congregants who are baptised in water.⁶⁰ An average active membership figure per a local Assembly is put between 140 and 158.⁶¹ However, in some of the cities and larger towns, especially in the urban areas some CoP congregational sizes could have several hundreds or a few thousands in active membership of the local Assembly. These include some “Worship Centres” and PIWCs. The PIWC of Atomic, area in Accra, for instance claims a membership of 1,500 and more.⁶² The members of a local Assembly are close -knit and the

⁶⁰The tithe is a Biblical injunction for adherents to pay 10% of their income or wages to the local church. In the CoP the tithes is paid monthly and it is used for the administration of the church and to pay the workers, especially full time ministers. Check CoP statistical report form 2012

⁶¹CoP, Statistical Department Report, 2016

⁶²CoP, Area Annual Report, Medina, 2016

locations of the Assemblies are a walking distance away or easy to reach quickly by a public transport. Asamoah-Gyadu, trying to give a meaningful description to this pattern of the CoP's growth, wrote, "The CoP community-based approach to church planting makes assemblies within the same geographical area not only accessible to people but also, fostering stronger communal bonds as members were likely to be staying shorter distances from each other. The community-oriented congregations engender meaningful fellowship, discipleship and prompt pastoral care".⁶³

The members of a freshly opened Assembly are thoroughly disciplined and trained from the onset through participation in morning devotional services, Wednesday Bible teaching, vigorous Friday morning and evening prayer meetings, tarry night meetings (all night vigil prayer meetings), ministry participation (evangelism, women, youth), open air services (rallies and crusades), Sunday evening gospel night and others. It is not unusual to have a new convert, a few days old in CoP, be given a platform to testify about his or her conversion, or of an experience with God, give a word of exhortation or say a prayer. In most of the Friday prayer meetings, the emphasis is on the baptism of the Holy Spirit, culminating in the experience of the 'glossolalia' or speaking in tongues. Apostle Michael Collins Asiedu, the CoP, Evangelism Director, asserts that the final expectation of the baptism in the Holy Spirit as part of discipleship for new converts is an aggressive energy for personal testimony and evangelism.⁶⁴ Many converts, especially in the rural areas, are unlettered. This kind of training such as the morning devotions serves as an avenue for Bible knowledge. The gospel night prepares them for reaching out with the gospel to others. There are other aspects of CoP's discipleship contents which foster training for the new convert to be a responsible Christian and soul winner. These will be discussed in the sixth chapter.

To give credence to what has been described above; the Kaneshie Assembly of the CoP will be used to demonstrate this pattern of growth. The Kaneshie Assembly is an example of a CoP's congregation or local 'Assembly' which has experienced growth and multiplied into

⁶³Asamoah-Gyadu, "The Promise is for You and Your Children"

⁶⁴Interview with Evangelism Director of CoP at Bolgatanga Crusade, November 2011, 9am

other local community-based congregations in the manner described above.⁶⁵ The Kaneshie Assembly was established in 1952 as a local congregation of the CoP.⁶⁶ Beginning from 1952, it periodically seeded-off part of its membership or started a new congregation to form other Assemblies as its membership increased. It therefore became part of Accra Central District which comprises five other local Assemblies namely Kaneshie, Korle Gonno, Bubuashie Number One, Bubuashie Number Two, Mataheko and Odorkor. All these mentioned are its off-shoots. It then multiplied by dividing itself into other communities within the Kaneshie environs until it had acquired the status of a CoP district known as “Kaneshie District”.⁶⁷ It is recorded that, out of this Kaneshie District emerged most of the Assemblies currently forming the Kaneshie, Dansoman and Kasoa administrative areas of the church.⁶⁸

Around 1982, the average membership of participants of the old Kaneshie Assembly aged from thirteen years upwards was 250, with eighteen ordained lay leaders (six elders, six deacons and six deaconesses). As the mother of all the congregations making up the Kaneshie, Dansoman, and Kasoa Areas, the Kaneshie Assembly had multiplied at the end of 2012 to an estimated figure of more than 321 local Assemblies or congregations and about 120, 913 active registered members.⁶⁹ As at 2014, the Kaneshie Assembly has grown again into an adult membership of 2, 533 and children’s membership of 268, with seventy-seven ordained lay-leaders comprising twenty-five elders, twenty-seven deacons and twenty-five deaconesses. The church now operates two shifts for its Sunday services.

⁶⁵Samuel Gakpetor, “Small-Medium sized Church Case Study in Missions: Critical Assessment through Global Case Study, 2014. Gakpetor used Kaneshie Assembly in this work as a case for a typical CoP medium sized congregation

⁶⁶Gakpetor, “Small-Medium sized Church”

⁶⁷A District as explained in chapter three is a cluster of local congregations within a geographical area determined by the Church. Most Districts have between five and forty assemblies. They are under the supervision of a full-time minister. Recently some single congregations have been placed under a full-time minister and referred to as a worship centres. The worship centres have large congregations some ranging between five hundred to one thousand two hundred members

⁶⁸Area is CoP terminology implies a cluster of districts (between eight and twenty-five or more) under the supervision of an Area Head, who is either a senior minister, an Apostle, Prophet or Evangelist. Chapter Three explains this

⁶⁹CoP, Executive Summary Reports, 2012

4.2.3.2 “Single” Assembly District

Due to increased membership and the unavailability of space for the creation of new congregations, the CoP has adopted double services or shift services in the same worship centres. These shift services operate under their own leadership and management. Many CoP congregations in the cities (such as Dr. Wyatt, Merry Villas) have adopted this mechanism to address their issues of growth and expansion due to lack of space, changing trends and other socio-economic factors. They run separate Assemblies under different management or lay-leadership and are separate entities in respect of their management (accountability, oversight, etc.), but they would be hosted in the same building and would be under the same district minister. For instance, Kaneshie Assembly could have English Assembly, Kaneshie No 1 and Kaneshie No 2 in the same building, but they would worship at different times and with different lay-leadership team and management.

Other Assemblies with large congregational sizes (between 1, 000 and 3,000) have been placed under a Pastor and designated as “One Assembly District”. That one Assembly has a District Pastor who is a trained minister and a set of lay leaders (elders, deacons and deaconesses). Such Assemblies are identified as ‘Worship Centres’. In line with this same pattern, the CoP in 1989 began raising mega churches in the cities, national and regional capitals to address the problem of its youth who were losing touch with the traditional taste of worship (due to long periods spent at school), and members of academia and expatriates who might not be conversant with the local dialects. These PIWCs (Pentecost International Worship Centres) use English as the communication for its services.

The Assemblies in the CoP use predominately local vernaculars for their services. Due to its principle of establishing community-based congregations, the CoP majors in reaching the communities through their local languages. This strategy is seen as one of its major advantages for acceptability, growth and expansion. Partly, due to this trend of creating mega churches and partly due to other factors such as inability to manage its numbers, the CoP for the past few years (2010-2016), has been actively investigating other vibrant avenues for providing effective pastoral care and growth. Its major discussion since 2010 has been on

growing small-group systems such as Home cells and Bible Study groups as is done in many other Pentecostal denominations worldwide.⁷⁰

4.2.3.3 Growing Small -Groups as CoP Home Cell and Bible Studies

An arguably important follow up to the cause of evangelism as part of discipleship is the growing of small-group systems. In numerically larger or growing congregations, the entire congregation is broken into small-groups for effective management. These small-groups, it is suggested, provide a source of strength, power and outreach to change and move churches and communities into growth and world mission.⁷¹ Many of the largest churches in the world today such as David Yonggi Cho's Yoido Full Gospel Church in Seoul, South Korea have small -groups as their foundational principle for growth.⁷² Whereas, in some cases, small-groups would have to be created, in others, the existing church structures have to be revamped. The final output of such small groups should be church growth. Comiskey commented that, " if small groups of existing Christians meet together, study the Bible together, pray together, get to know each other, feel kindly towards each other and the process stops there, much has not been gained or achieved". Every small-group he opines, must be open-minded towards the world in evangelism and church planting.⁷³

Many growing denominations such as the CoP, vibrant in current church growth and missions are engaging in serious discussions and restructuring themselves into small-group systems.⁷⁴ They purport to have discovered, among other factors that, growing small-groups in the church's system will be able to multiply ministry to meet the need of its adherents.⁷⁵ The advocates of small-group systems argue forcefully that, through it, a growing church will be willing and ready to meet the needs of its adherents in different fronts, including being a tool through which leadership development in church growth can be carried on continually or unhindered. Their major focus is that, the growing church should endeavour not to break into

⁷⁰ CoP, National Bible Study, Home Cells and Lay leadership Training Report, 2010

⁷¹ Check discussions and conversation of Win C. Arn and Donald McGavran in *How to Grow a Church*, USA: Regal Books Division, G/L Publication

⁷² Towns et al., *The complete Books of Church Growth*

⁷³ Joel Comiskey, *Reap The Harvest: How A Small- Group System Can Grow Your Church*, (USA: Touch Publications, 1999)

⁷⁴ Check CoP, Vision Document, 2013 -2018. For other churches in USA check Towns et al., *The Complete Book of Church Growth*

⁷⁵ Asserts Apostle Stephen Kofi Baidoo current Bible Study and Home-cell coordinator for CoP

small groups for only enlargement and numerical growth; but must endeavour as its prime objective, to multiply congregations in other nations.

Following these discussions, this thesis argues that the CoP in itself already has a set system of small group churches as described above, which effectively and adequately addresses its discipleship issues. The CoP, from the outset, was primarily rural based. Most of its congregations are community based and its members and leaders are close-knit. These leaders are raised from within the community and are closely associated with the members. The CoP Assembly or congregation system, especially in the rural areas, provides fellowship, pastoral care and also aid in raising of leaders. These are the necessary factors which proponents of Home-cell system argue in support of it for church growth. In this writer's view, further breaking up the CoP Assemblies, especially those in the rural communities into further smaller cells may be helpful but could engender logistical, leadership and other problems. However, the small group system should be very appropriate for the urban centred churches which are growing in membership and have very limited space for breaking up. These should include the "Single Assembly Districts and the PIWC structures".

Historically, the Home-cell and Bible Study system of church growth cannot be considered as entirely new in the CoP. Its origin dates back to 1979 in Kwadaso Assembly when Pastor David Mills was the District Pastor (1974-1982).⁷⁶ Other Pastors, such as Johnson Agyemang-Baduh, had tried it effectively. The concept was practised during the early 1980s mainly as morning devotions by some Pastors, who went through pastoral training at the Bible Training School, under the leadership of Pastor David Mills. At the 1998 general council meetings of the Church, the first corporate stance was taken to use the system as a tool for discipleship, church planting and growth management.⁷⁷ The system faced a lot of challenges until it was re-launched in 2005 as mandatory for all CoP Assemblies.⁷⁸ Some of these challenges included lack of leadership, non-attendance by district pastors and convenient places for meetings. The writer sees these challenges as arising from the breaking up of a system which is tested over a period as proactive or working.

⁷⁶Johnson Agyemang-Baduh (Apostle), The Home Cell System in CoP presented at Pastors and Wives Conference at PUC, Sowutuom, Accra, 2013

⁷⁷Agyemang -Baduh (Apostle), The Home Cell System

⁷⁸Agyemang -Baduh, The Home-cell System

Beginning from 2010, the focus of the CoP leadership has been to turn the Church into a cell unit church. In this regard, the smallest congregation of the CoP is the Home cell and not the local Assembly. A national committee was instituted comprising Apostle Dr. Stephen Kofi Baidoo-National Coordinator, Apostle John Appiah Aidoo - Deputy Chairman, Pastor Franklin Agbovi-Hushie, Pastor Matthew Wetley-Larbi, Pastor Ben Ali, Pastor Henry Ako-Nai and Pastor Samuel Gakpetor.⁷⁹ Their responsibility was to coordinate the running of the Home-cell and Bible Study in the Church and particularly to provide the periodic Home cell and Bible Study guide both for the Bible Study leaders and the cell groups. They have been able to formulate a Home-cell leadership training manual and a periodic Home cell and Bible Study guide since 2012.⁸⁰ In 2016, the leadership of the Church decided that the work of the “National Bible Study and Home Cells Committee” and that of the “National Lay-Leadership Training Committee” were complementary enough for them to be merged into one, in order to avoid conflicts in carrying out duties. Thus, in 2016 the name “National Bible Study and Home Cell Committee” was changed to “National Discipleship and Leadership Development Committee”. This committee therefore took charge of discipleship and lay-leadership manuals. The number of active Home-cell recored in the Church in 2016 was estimated to be 53, 639.⁸¹

4.2.3.4 Evangelism and Socio-economic Engagements as Pattern of Church Growth in CoP

As noted for Pentecostals in general, the CoP grows numerically, primarily through conversion of souls from evangelism outreaches and other methods.⁸² However, “aggressive evangelism” is their starting pattern after which other methods follow. As Anderson noted, “Pentecostalism is notorious for its sometimes aggressive forms of evangelism and from its beginning, was characterised by an emphasis on evangelistic outreach, its highest priority in mission strategy.”⁸³ The CoP is no exception in this regard. Evangelism aimed at converting others through active witnessing and soul-winning can be seen to be its starting point for growth and perhaps, its major priority in mission strategy.

⁷⁹CoP, *Home Cells Leadership Trainig Manual*, (Accra: Pentecost Press Limited, 2012)

⁸⁰CoP, *Home Cells Leadership Training Manual*, (Accra: Pentecost Press Limited, 2012)

⁸¹CoP, Annual Executive Summary Report, 2016, 258

⁸²Anderson, *An Introduction*, 214

⁸³Anderson, *An Introduction*, 214

However, for effective church growth, evangelism alone cannot stand isolated, as a pattern and method of church growth. It must be undertaken together with other church planting and discipleship methods buttressed by other socio-economic and political interventions (human welfare related issues). This writer agrees with Donald McGavran in affirming that, buttressing evangelism, “The major task, opportunity and imperative in the church is to multiply churches in the increasing numbers of respective people of the earth”.⁸⁴ This must be done, however in conjunction with addressing other important socio-economic and political factors that make for holistic mission. By this addition, the emphasis on self-propagation through evangelism and church growth may not result, as some have contended, in the Pentecostal being inward-looking, triumphalistic and seemingly unconcerned with or oblivious to other serious human welfare related issues, such as issues affecting the socio-political context of the converted especially, where there is an oppressive government.⁸⁵

Jose’ Miguez Bonino thoughtfully enquired from Pentecostals if the “global challenge of missions can be ideologically diverted from a concern with the urgent challenges of situations at home”.⁸⁶ This writer suggests that it cannot be ideologically diverted but must be inclusive. In this direction of thinking, this work argues that, as part of a holistic mission agenda, Pentecostal mission such as that of the CoP must recognise a demonstration of social services alongside evangelising the nations. These social services must address the socio-economic and political issues which affect the life of the converted and prevent them from leading a fulfilling and fruitful life. In its later years the CoP has encouraged evangelism alongside social intervention with the formation of PENTSOS mentioned in chapter three. However, this writer suggests that the Church can do more in this regard than already achieved.

With regard to the CoP, it is thought that, James McKeown; the missionary founder did not encourage such social intervention. Larbi, however, argues the opposite. He notes that, James McKeown did encourage such social interventions; however his position seemed not to encourage it at the expense of evangelism.⁸⁷ Despite the effort being made by the Church in

⁸⁴McGavran, *Understanding Church Growth*, 63 Donald McGavran is a Dean Emeritus and professor of mission and church growth, in Fuller Theology Seminary, widely known for his writings in the areas of church growth and cross-cultural communication of the gospel

⁸⁵Anderson, *An Introduction*, 207

⁸⁶Jose’ Miguez Bonino, ‘Pentecostal Missions is More Than What it claims’, *Pneuma* 16;2, 1997, 284

⁸⁷Check James McKeown’s circular letter on social issues written on 26 October, 1954, Accra

social interventions, it appears that there is virtually little effort in that regard in the Church's mission field. This is partly due to the fact that the work of PENTSOS is mostly situated in Ghana. The Church's over-emphasise on evangelism in the mission field at the expense of intervening in the social needs of the mission-planted churches leave much to be desired. This is in respect to nations such as those in Africa which are found to be deprived in terms of socio-economic strength. The Church must therefore augment its program on social activities, as part of its missionary efforts, to enhance its holistic ministry. This can be done through strengthening its mission churches in the West, considered socio-economically viable to support this course.

4.2.3.5 Ministerial Formation of the Personnel in the CoP

Another unique CoP characteristic that is important for its growth is the way its human resource (such as ministers and lay leaders) is developed. The various discipleship, and other training programmes and mechanisms aimed at growth in the CoP thus described above and also in Chapter Three, eventually become the avenue through which human resources are produced for the Church's internal growth and missions abroad. Through these processes, leaders are made for the Church. The CoP has a unique system for nurturing, training and forming its leaders such as deacons, deaconesses, elders, pastors and other senior ministers (Evangelists, Prophets, and Apostles) who oversee the local congregations and mission posts. Through this system, the Church produces the kind of leaders who have a mark of maturity, dependability, fortitude and sound character, which makes secession from the Church minimal as compared to other emerging Charismatic churches.

The CoP's ministerial formation for leadership is made by passing the individual through the ranks in the local Assemblies, as though being trained on the job. The leader's progression to the next level is either deliberately or unconsciously subjected to proof of credibility and integrity. For instance, someone can be made (or rather called into) a deacon through the observation of his voluntary services and his ability in handling some positions in the functional ministries, such as being a secretary to the evangelism ministry. A deacon may not become an automatic elder until he has proved his service and commitment to other authorities higher than him. Through the same procedure, recommendation to pastorate in the CoP is through the presbytery of the local Assembly which bears witness of one's gifting or

calling and maturity to the task. In the early days of the Church ministers were appointed from among committed members from the witness movement.

The idea that, any interested person could become a Pastor as a vocation by, for instance, attending Bible training and applying to become a CoP Pastor is not the norm. An individual who has established his own Church could be accepted in the ministry of CoP after relinquishing his previous position and agreeing to start afresh as a member. Even in that situation it may not be automatic to become an elder or a pastor. The recommendation to pastorate is first and foremost through the leadership of the local Assembly which bears witness of one's maturity, dependability and integrity of commitment to the Church. Therefore, an indication of one's leadership ability or a ministerial gift (such as a pastor, or an evangelist) alone does not qualify him to be placed in that capacity.

A member or an adherent's observed potential in leadership and ministry is rigorously subjected to proof. One of the CoP's senior ministers, who is an executive member, commented after an ordination service that, "You are recommended, assigned or posted after you have proved yourself."⁸⁸ The requirement which is in written code and forms part of cherished practice may include one's gifting, commitment, faithfulness and sound moral character and integrity.⁸⁹ For instance, having ability for evangelism, performing miracles, healings or signs and wonders may not qualify one as a recognised evangelist in the Church. One may not be called into pastorate in the CoP because of ability to organise and administer programmes. One's worth, trustworthiness and other capabilities would be tested. An unschooled or minimally educated but gifted and committed member may be preferred to an educated but uncommitted individual.

The Church has records of district pastors and overseers who were not lettered yet performed their duties creditably through the influence of the Holy Spirit. They include Pastor Samuel Attah who was called into the ministry of the CoP in 1977. He served meritoriously, according to Church records in four different stations; Sawla (1977-1980), Lawra (1980-1983), Nakpanduri (1983-1989) and finally Damango where he retired in 1991 after working

⁸⁸Apostle Ekow Badu Woode comments at an ordination service for his new ministers called into pastorate August, 2015, at Asokwa, Kumasi

⁸⁹CoP, *Minister's Handbook*, 2014 See also CoP, *Missions Handbook*, 2008

for three years.⁹⁰ Though unschooled, Samuel Attah had learnt to read his Bible through the help of Kweku Edusei, a Church member before being called into ministry. While still in ministry he undertook adult education and other church oriented ministerial training to improve himself and his ministry.⁹¹

This same standard is observed for the rest of what CoP refers to as “higher callings” such as Area head, National head, Ministry director, Prophet, Apostle, General Secretary, International Missions director or Chairman. Each subsequent responsibility in CoP leadership goes through the same process of training. This is an aspect of the way in which the Church and its missions abroad grow. Through this pattern of ministerial formation, particular callings (pastors, evangelists, Area or National Heads) are harnessed and sent to oversee the mission post. This procedure of selecting, nurturing and forming of leaders in the Church, tend to help to decrease the level of secession of leaders from the Church, which otherwise would have affected the Church. This trend of ministerial formation and the part it plays in CoP’s missions will be fully explained in the next chapter when dealing with postings of ministers as missionaries to other locations around the globe.

4.2.3.6 CoP Ministers’ posting and transfers as a mechanism for growth

The next important aspect of the transfer growth mechanism employed by CoP is the assigning of the ministerial locations of the field workers. The CoP has a system of moving its field ministers from one location of posting to another that is very different from other classical Pentecostal denominations. For instance, the Assemblies of God Church has a system by which its ministers are stationed in the same posting location with the same congregation, only being moved on rare occasions. These two systems of posting of ministers may require further research to ascertain their viability in terms of church growth.

In the CoP, apart from the three principal executive officers stationed at the Church’s headquarters (Chairman, General Secretary, International Missions Director) and other ministry directors who have mandated or stipulated periods of tenure in office according to

⁹⁰Oppong Asare -Duah, *The Gallant Soldiers of the Church of Pentecost, Volume III*, (Accra: Jospong Printing Press Ltd, 2004), 105 -107

⁹¹Oppong Asare -Duah, *The Gallant Soldiers*, 105 -107

the Church's constitution, every other minister or field worker could be transferred from one posting location to another at anytime. This is without regards to time spent in previous places by the minister, whether foreign or local location, or the minister's educational background, tribe or ethnicity, age or any such factors. The least amount of time a minister could spend in a particular posting is eight months and the maximum is determined by the sending body, which is the International Executive Council of the CoP, when it is deemed appropriate or needful. The International Executive Council of the Church is expected to prayerfully and carefully regulate and determine these postings, under the leadership and guidance of the Holy Spirit. The Chairman of the Church, Apostle Opoku Onyinah, confirmed that, this is the most difficult aspect of their task as a council.⁹² The Church sends its tested, proven and very experienced ministers to the mission's fields. They also send newly called and trained ministers to remote locations without regards to their tribal roots, educational background or age. For instance, CoP congregations in northern Ghana are observed to be growing phenomenally because newly-called ministers, who are young and energetic, some of them highly educated, are sent to these places to "prove" their ministry after a year in the Seminary.⁹³ These are places in Ghana to which many churches will not send their ministers due to their remoteness and the harsh economic conditions pertaining there.

In his State of the Church Address presented on 5 May 2015, the Executive Chairman of the CoP, named and recommended Walewale Area of the Church; located in the Northern Region of Ghana for establishing fifty three local congregations or Assemblies in 2014.⁹⁴ The Area Head of Walewale; Apostle Samuel Gakpetor confirmed that, this achievement was due to the posting of a new minister into that remote part of the Region where there were no established churches.⁹⁵ The young minister, stationed at Temaa District, also won the Chairman's award for opening the highest number of Assemblies (sixteen Assemblies) in the

⁹²Apostle Opoku Onyinah commented at Head's and Policy maker's meeting at PCC, November, 2015 when addressing the Area Head's concerning their difficulties in the postings of ministers for 2016

⁹³SeeCoP: Chairman's State of the Church Address, 5 May, 2015, Pentecost Convention Centre, Gomoa Fetteh, since 2011 has pointed to Areas in the North as leading successively in number of souls won and baptised as well as Assemblies opened.

⁹⁴CoP, Chairman's State of the Church Address, 5 May, 2015, Pentecost Convention Centre, Gomoa Fetteh

⁹⁵The CoP Area head of Walewale, Pastor Samuel Gakpetor confirmed this in an interview at Pentecost Transit Quarters in Accra, 5 August, 2016

Church of Pentecost in 2014. This trend in the CoP is not extraordinary; on the contrary, it is a regular occurrence, especially in the Northern and Upper Regions of Ghana.

The Chairman of CoP has instituted an annual award as a motivation for Districts in the Church which opens the most Assemblies in the year. For instance, Temaa District was given GHC20, 000.00 from the Chairman's Office for that feat.⁹⁶ Zabilla and Basyonde Districts in the Upper East Regions, Bolgatanga Area of the Church also received such awards in 2011 and 2012.⁹⁷

Generally, though this type of transfer or posting of ministers in the CoP may have its own challenges, it appears to inject vibrancy into the congregations from time to time. They also relieve the ministers of familiarity in one location which might lead to work fatigue and in turn to retardation of growth. In Ghana where there are many tribes and languages, the CoP is one church which operates uniquely without tribal inclinations. Its ministers operate anywhere without any complexities in terms of academic requirements. The Church's records show that as new ministers move into different places, the congregations get revamped, leading to the opening of more Assemblies, and increased membership and financial contributions. However, it also happens that some of such postings, instead of aiding growth, rather slow it down at particular ministerial locations. This is especially so in cases where the replacing minister does not live up to expectation. This can happen due to many factors such as the receptiveness of the people to the new minister, the temperament and ministerial gifting of the individual ministers and other human related tendencies.

The Church has a programme in place by which, at the end of each year, the main stakeholders meet, at a General Council to report on every responsibility. On the last day of the general council meetings, the regulated mandatory postings and appointments to serve on various capacities and upgrading as what the Church refers to as higher callings (Pastorate, Evangelist, Prophets, Apostles) is read. This has come to be associated in the Church as the reading of the "White Paper". Anticipation every year of the reading of the "White Paper" in CoP's council meetings is very high, as it comes with mixed expectations of appointments, new callings and locations of new posting. The "White Paper", for the CoP minister

⁹⁶Confirmed by the Area head of Walewale - Pastor Samuel Gakpetor

⁹⁷Confirmed with Chairman's cover letters dated in 2011 and 2012 respectively

determines the future trend of his ministry as a worker of the Church. Each minister is obliged to comply with the “White Paper” without question. This has become a procedure which seems to direct the future direction of the individual minister and the Church as a whole. The entire Church sees it as direction by the Holy Spirit which demands no questioning. Though there are incidents of discontentment after the reading of the “White Paper” each minister is obliged to comply. Reverend John Glass, the general superintendent of the Elim Pentecostal Churches in UK, conceded, after the reading of the general council decisions in 2012, at which he represented Elim Churches in UK, that, such a procedure might be difficult to implement in the Elim Church.

However, the present writer argues that, this procedure makes the Church’s stability and growth more effectual. The posting of the ministers in the CoP, has become a very important aspect of its ministerial formation for the Church’s growth. For instance, in a regular army, such as the Ghana Army, one progresses in rank according to years of service. In the CoP, one’s subordinate can rise to become one’s senior or boss, and yet there is cordial working understanding. Apostle Opoku Onyinah the present Executive Chairman of the Church trained Apostle M. K. Ntumy his immediate superior. M. K. Ntumy became the Executive Chairman while Opoku Onyinah served under him as an Area Head and a rector of the Pentecost University.⁹⁸ Subsequently, Opoku Onyinah became the Executive Chairman while Ntumy served under him as a National Head of Germany and Director of Literary Works.⁹⁹ This form of posting arrangements in CoP is not unusual but rather forms part of the Church’s growth mechanisms. The Church believes that it is part of the workings of the Holy Spirit in forming, shaping, creating and training individuals to occupy various needed positions in the Church.¹⁰⁰ Oppong Asare-Duah wrote in his book *The Gallant Soldiers of the Church of Pentecost* that part of the covenant the Church believes it has with God is that He will periodically provide ministers for the Church.¹⁰¹ He wrote that, “Aspect of this covenant

⁹⁸See CoP, General Council Meeting Decisions and Appointments, 2007

⁹⁹See CoP, General Council Meeting Decisions and Appointment., May 2014

¹⁰⁰This was affirmed by both Apostle Opoku Onyinah and M. K. Ntumy at the Head’s Meeting of the Church, held in P. C. C on 10 May 2016

¹⁰¹Oppong Asare-Duah, *The Gallant Soldiers of the Church of Pentecost*, (Accra: Rock Publishing Ltd, 2002), 8

which forms part of CoP's ardent beliefs is that God has promised to make or create leaders for the Church to steer its affairs from time to time".¹⁰²

The "White Paper", apart from the posting of ministers, appointments and upgrading into higher callings also announces other decisions. These include disciplinary measures against any person or group of persons whose actions may contravene the general council's policies and that of temporary leave for the sick. The disciplinary measures include dismissals and downgrading of ministers who misconduct themselves in any way which undermines the effectiveness of the Church's growth. Such misconduct includes inefficiency at work, disregard of general council policies, ethical misbehaviour such as drunkenness or sexual misconduct, idolatry or false doctrine.¹⁰³

4.3 Internal Missions

The pattern of growth of the Church, through the mechanisms discussed, has not been centred only in the southern parts of Ghana. Its expansion has extended to the whole nation including the northern part and also outside the national boundary. This is in anticipation of the Church's reliance on the prophetic utterances discussed earlier. In the period between the late 1940s and early 1960s, the CoP began to expand enormously, both internally and externally, into areas regarded as "internal missions" and some nearby African countries. While individual members endeavoured to reach out with the gospel, two or three ministers were sent out with the commission to establish more churches. In October, 1953, after James McKeown had returned from the furlough in which he was dismissed from the British Apostolic fraternity, a general council meeting was organised at Koforidua.¹⁰⁴ Three persons were said to have given a prophetic message that God was about to send them in twos and threes to other parts of the nation and other places to start the church.¹⁰⁵

These prophetic utterances are asserted to have been fulfilled in line with some of the Church's pattern of growth outreach in this period. For instance, Pastor E. C. Apau-Asante

¹⁰²Asare Duah, *The Gallant Soldiers*, 8

¹⁰³CoP, *Ministers Handbook*, (Accra: Advocate Publishing Ltd, 2008)

¹⁰⁴Asem, *A History*, 102

¹⁰⁵This prophecy purported to have been given by Pastors Frimpong, Apau-Asante, and Quaye is recorded by Larbi, *Pentecostalism*, 218. They were given on Thursday 15 October 1953 there are reproduced in appendix 4

and family were sent to start the Church in Tamale, in Northern Ghana. They arrived there on 28 April 1953.¹⁰⁶ By the end of the year, they had established a church of forty members. The church from Tamale subsequently reached out to Bolgatanga, Tumu, Wa, Damango, Gambaga, Yendi, Kete Krachi, Chinderi, Banda and Kpandai within a decade.¹⁰⁷ Pastors S. K. O. Chemel, D. Y. A. Owusu and J. A. Bimpong worked in the Brong Ahafo Areas in the late 1950s.¹⁰⁸ They reached places such as Dormaa Ahenkro, Gyapekrom, Sampa, Wenchi and Banda Ahenkro areas where the gospel had never been heard.¹⁰⁹ Pastor F. D. Walker was delegated to reach the Areas in the Eastern Region. The Areas which were reached in this period, hitherto unreached by the CoP were the Akuapem areas in the Eastern Region, parts of Brong-Ahafo, the Volta, Northern and Upper Regions.

However, efforts to reach the Volta Region had proceeded this time. Between 1945 and 1949, the Apostolic Church of Gold Coast had sent itinerant preachers and evangelists to many parts of the Volta Region. Three ministers were stationed in the region by 1950 and 1951. They included Brother C. C. A. Hushie and Evangelist R.O. Hayford. Between 1951 and 1952 much of the Volta Region had been reached. Assemblies such as Peki, Kadjebi, Kpalime, Akpafu Mempeasem, Hohoe, Jasikan, and Kabu had been opened.¹¹⁰ By the end of 1952 Ho, Anloga, Keta, Kwamekrom, Dodo Amanfrom, Ahamansu, Tokurano, and Asukawkaw had all been established. Pastor A. S. Mallet was sent to Ho as the Volta Regional Head of the Church in 1952.¹¹¹

In 1960, the Church asserts that there was another prophetic utterance confirming the earlier one to the effect that, the Church should begin steps to expand into other territories and unreached areas, including other African countries.¹¹² This period in the history of the Church also saw an expansion into other ethnic groups, unreached with the gospel. For instance, Sawla in the Northern part of Ghana which is predominantly made up of Lobi ethnic

¹⁰⁶Asem, *A History*, 153. His transfer was said to have been conferred through a word of prophesy in early 1953.

¹⁰⁷Asem, *A History*, 105

¹⁰⁸Bredwa-Mensah, "The Church of Pentecost in Retrospect: 1937-1960" *James Mckeown Memorial Lecture*, (Accra: Pentecost Press, 2004), 51

¹⁰⁹Bredwa-Mensah, "The CoP in Retrospect:", 51

¹¹⁰Asem, *A History*, 149

¹¹¹Asem, *A History*, 149

¹¹²See First Covenant of Church of Pentecost in Ministers Hand Book 2008, 3 -6

inhabitants was reached in 1960 through the enterprise of Pastor L. A. Nyarko.¹¹³ The first local church was opened at Nyange with an ex-convict and his family as the first congregants.¹¹⁴ The North-Western parts of Brong Ahafo and Akuapem in the Eastern Region areas, which were controlled by very powerful fetishes such as Akonnedi (a local deity worshipped by the people), were also reached with the gospel. This area had already been evangelized by the Presbyterian Church in the early eighteenth century. Pastor F. D. Walker and his team planted more Pentecostal churches in these areas.¹¹⁵

By the time Ghana Apostolic Church became completely independent from the parent British Apostolic fraternity and subsequently changed its name to the CoP, its local Assemblies could be spotted in every Region of the country.¹¹⁶ What had to be done from this period onwards was to aggressively evangelize and establish more congregations in every village, town or community and to disciple the converts. In effect, by 1962, the CoP was represented in almost every Region in Ghana.¹¹⁷ The areas in Ghana considered difficult for the penetration of the gospel due to various reasons had been reached. Within the Northern and Upper Regions, factors such as Islamic religion, traditional religion, varying linguistic patterns and adverse socio-economic conditions considered hindrances to the gospel prevailed. These areas had been penetrated.¹¹⁸ From this period onwards the Church saw expansion and church planting into international frontiers, beginning from the neighbouring African countries. The Church's vision for evangelism at this time was to reach out to all nations beginning from the neighbouring West African nations.¹¹⁹

4.4 Statistics and Analysis of Growth (Historical) – The Church of Pentecost

The statistics of a Pentecostal movement such as the CoP, like every religious movement, can be saddled with various discrepancies due to its great size and other factors such as its rural nature, and the illiteracy and constant movement of its adherents. This notwithstanding, the statistical growth analysis of corporate CoP has shown a phenomenal increment over the

¹¹³Lobi ethnic group was then an area completely unreached with the gospel or Islam

¹¹⁴Asem, *A History*, 153

¹¹⁵Asem, *A History*, 154

¹¹⁶CoP, Statistical Department Data, 1962/1963

¹¹⁷Asem, *A History*, 153

¹¹⁸Asem, *A History*, 62

¹¹⁹CoP, Mission Statement and Vision Policy, *The Ministers Handbook*, 2008

years. In the first six decades of existence, from 1937 to 1998, the Church claimed an adult membership (adherents) of 496, 000 with 415 new established churches¹²⁰. By the 1999, the membership had almost doubled to 863, 401, with 7, 049 new churches, and the Church had reached out to plant new churches in forty-three countries spanning all the continents. By 2002, the total membership had reached 1, 060, 685 with 8, 532 new congregations. The CoP's Annual Statistical Growth Report of 2010 stated that 11, 874 of its congregations can be found in Ghana and 15, 167 congregations worldwide and it makes a claim of 1, 980, 843 members worldwide.¹²¹ The CoP, as at 31 December, 2012, reported a membership of 1,938,411 locally and a total worldwide figure of 2, 252, 228, and had reached eighty-six countries. The year 2012 witnessed the creation or opening of 12, 801 new congregations both locally and internationally. This epoch (1962-2012) compared with the earlier years (1937-1962) gives an indication of how the historical events discussed in Chapter Three reflect the Church's growth pattern. It gives an indication of the growth of the Church during the first 50 years after its independence from the British Apostolic Church (1962-2012). At the Church's end-of-year policy makers' meeting held in Accra, from 10-16 November, 2013, with participants drawn from every area of the globe where it operates the meeting approved a five year policy plan to increase membership by 33% and open 3,000 new congregations.¹²²

The features below indicate graphically the total membership and statistical growth (1937-2012) described above in tabular, graphic and pie chart presentation. Table One is a tabular representation of what has been analysed in the graph and the pie charts depicting the particular years and the corresponding total membership and their percentage of growth figures.

Table One

YEAR	MEMBERSHIP IN GHANA
1937-1998	496, 000

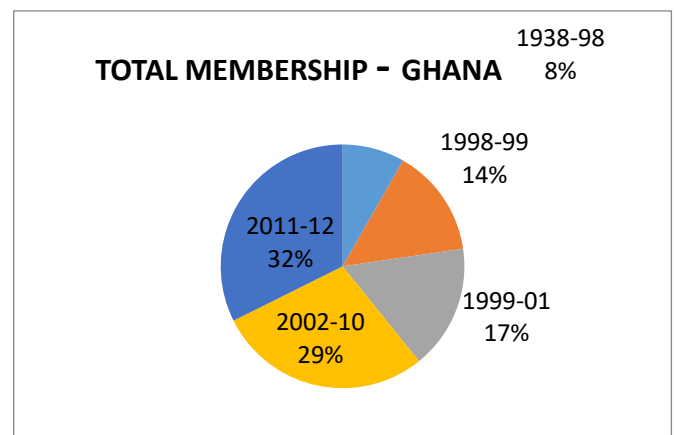
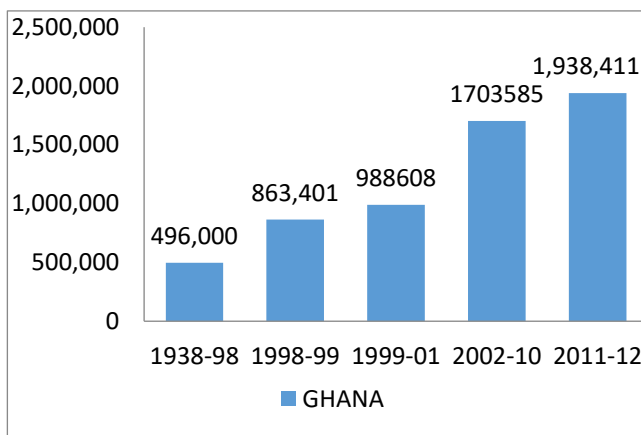
¹²⁰CoP, Annual Report Compiled for the Council Meeting,1999

¹²¹CoP: Annual Report Compiled for the Council Meeting, 2010

¹²²CoP: Five Year Vision Policy (2013- 2018).

1998-1999	863, 401
1999-2001	988, 608
2002-2010	1,703, 585
2011-2012	1, 938, 411

Graph One and Corresponding Pie Chart – CoP Total Membership in Ghana



Graph One depicts the progressive pattern of growth of the Church from 1937 to 2012. The corresponding pie chart suggests the percentage increase in various epochs in this period. From its inception to 1998, a period of 60 years (1937-1998) it grew by 8%. In the next two years (1998-1999), it increased by 14%. The succeeding three years (1999-2001) saw an increased of 17%. In the next eight years it increased by 29%. Then between 2011 and 2012, a two year interval, the increase in growth was 32%. Many contributing factors can be deduced out of this trend through the Church's progressive historical developments and other factors. The present writer has attempted to scan through the history of the CoP as provided in chapter three to suggest possible reasons for this trend of growth.

The pattern of growth could be analyzed in two separate historical epochs of developments: between 1937 and 1998, when the institution had to go through various intractable conflicts, and then after 1998 onwards, when it had relatively stable and quiet administration. After 1998, episodes of misunderstanding and conflict in the Church had minimised. Conflicts are invariably a disincentive for growth but where there is stability there could be a satisfactory premise for increase.

The administrative state of the Church from 1998 onwards in comparison with previous years can be said to have many favourable factors to encourage growth. Notable, in this period was the instituting of effective administrative structures significantly, the administration which was taken over by the indigenous Africans after the retirement of the founder, Pastor James McKeown in 1982 and which handed the Chairmanship of the Church to Pastor Fred Stephen Safo a Ghanaian.¹²³

This period also saw the injection of youthful zeal with regards to rigorous evangelistic activities through the students' wing (PENSA). After four decades, there was a new generation of educated young people, children of some of the early members, the majority of whom had had little or no formal education themselves. The years between 1986 and 1998 saw the revamping of the Church through the introduction and activities of the newly formed PENSA and other influence by these offspring. A significant factor which clearly emerges and which has been analyzed with some graphics below is the increase in the number of leaders after 1998. The rate of new leadership injection into the Church is seen to proportionally influence the growth pattern. For instance, the analysis above shows that, the increase in the leadership strength results in subsequent increase in growth. The increase in the number of leaders can also influence the creation of more operational structures as districts and Areas. The reverse, or a decrease in the number of leaders, will correspondingly lead to a reduction of the Areas of operation, thus reducing or affecting growth. Again, the smaller the demarcated Area of operation for a single leader, the greater the anticipation of his efficiency. The CoP has a system of which one minister oversees several local assemblies in a district. A minister can oversee up to 20 or more local Assemblies at a time. Thus,

¹²³Asem, *A History*, 69

reduction of the sizes of the operational domain of the ministers, through division of the supervision scope will promote effectiveness resulting in growth.

For a clearer analysis, a comparison of two-year interval periods from 1962-2013 has been made below and also shows how the increase in the leadership trend has affected the growth of the Church. The period between 2010 and 2012 had a fantastic growth leverage of 32%. This sudden growth at this period could be a result of the combined effect of many favourable factors. These may include all the prior mentioned factors such as administrative stability, increase in leadership strength, and injection of a new breed of informed Christians -such as children born to the original pioneering members. But also significantly in this period is the leadership's aggression on growing and revamping the Church through the developing of small-group systems such as Home-Cell and Bible Study.

The period is also characterised by a dramatic leadership decision to change of some traditional church practices such as dress code (i.e. head covering, wearing of trousers by women, growing of dreadlocks), and seating arrangements (in the CoP men and women are seated in separate places).¹²⁴ The CoP, in line with its spirituality, had a strict dress code for women. They had to wear a head-covering to church services and could not wear trousers or any short dresses which exposed certain vital parts of the body. The communiqué was to address the ever-changing socio-cultural environment in which the gospel is being shared so as to make the message relevant to other people.¹²⁵ In this regard, groups like Rastafarians, secular workers in their working outfits (police and prisons) and others are encouraged to attend the services without much restriction.

This change of some traditional church practices generated a lot of misunderstanding both in the Church and outside. The major contention was the dresscode of women especially the head-covering which had been the Church's practice since its inception. The older generation thought that, dropping this might result in the lowering of moral standards. The younger generation seems to have a strong aversion to some of the Church practices including the use

¹²⁴Communiqué issued by the Apostles, Prophets and Evangelist of CoP at the End of their Annual Prayer Meeting Held at the Pentecost Pension House, Gbawe, Accra from 19-21 January, 2010. Find copy in appendix 5

¹²⁵Communiqué issued by the Apostles, Prophets and Evangelist of CoP at the End of their Annual Prayer Meeting Held at the Pentecost Pension House, Gbawe, Accra from 19-21 January, 2010

of, for instance, head covering. They question its usage in line with scriptural interpretations and in comparison with other Pentecostal-Charismatic churches of the same calibre. They contend that, such practices are archaic and therefore, deter others from participating or joining the denomination. The review and removal of these practices coincided with this sudden leverage in the growth pattern and it is therefore assumed to be a contributing factor.

This thesis argues that, this move positively rebranded the CoP in the eyes of contemporary youth and could be part of the observed growth pattern. A Youth Pastor asserted that, many young people who would have left the CoP for other Pentecostal or Charismatic churches due to these issues have been retained and that many others who found the Church too traditional have begun changing their perception. The communiqué was seen to have advanced the cause of the young people and measured the institution positively for contemporary emerging church trends. This was a major contention because the CoP was and still is, seen as a standard for Christian morality and strict discipline worthy of emulation by other church organisations. Asamoah-Gyadu, for instance, argued earlier on that the uncompromising stance of the CoP as far as Christian morality is concerned, elicits a very high level of membership commitment evident in the intensity of participation in Church life.¹²⁶ He argues in line with Rodney Stark's proposal that, in order for a religious movement to grow, it must among other things; offer a strict distinctive religious culture that sets it apart from the general secular culture.¹²⁷ "Strict" in this context refers to the degree to which a religious group maintains a separate and distinctive lifestyle or morality in personal and family life in such areas as dress, diet, drinking, entertainment, use of time, sex, child rearing and the like.¹²⁸ To Asamoah-Gyadu, "The Ghanaian public image of the CoP and Pentecostalism generally is that of a religious organisation that is making up for some of the failures and weaknesses -particularly in the area of morality- that have come to be associated with Christianity in Africa".¹²⁹ This notwithstanding, this writer agrees with CoP's decision to shed such practices as strict hair covering and seating arrangement (which encourages men and

¹²⁶J. Kwabena Asamoah-Gyadu, "'The Promise is for You and Your Children': Pentecostal Spirituality, Mission and Discipleship in Africa", Paper Presented at the West Africa Consultation of Edinburgh 2010 at Akrofi-Christaller Institute of Theology, Mission and Culture: 23 -24 March 2009)

¹²⁷J. Kwabena Asamoah-Gyadu, as quoting Rodney Stark in 'Why Religious Movements Succeed or fail: A Revised General Model', *Journal of Contemporary Religion*, Vol. 11, 2 (1996), 137

¹²⁸ Asamoah-Gyadu, "The Promise is for You and Your Children"

¹²⁹ Asamoah-Gyadu, "The Promise is for You and Your Children"

women to be seated in separate places). The writer asserts that, dropping such practices does not affect the system of strict discipline and moral stance but rather allows for more contemporary participation. This is because the standards for discipline which carry immediate sanctions for both members and ministers are still intact. For instance, those which Larbi referred to as strict disciplinary measures with regards to any acts of immorality inscribed in its codes of conduct are still intact.¹³⁰ Larbi noted the official position of the CoP as being that, disciplinary actions may be taken against members of the church who make it a practice of going to questionable places, who falls into open sin, embrace or spread false doctrine, desecrate the Lord's day, divorce wife or husband, misappropriate Church funds, fornicate or commit adultery among others.¹³¹

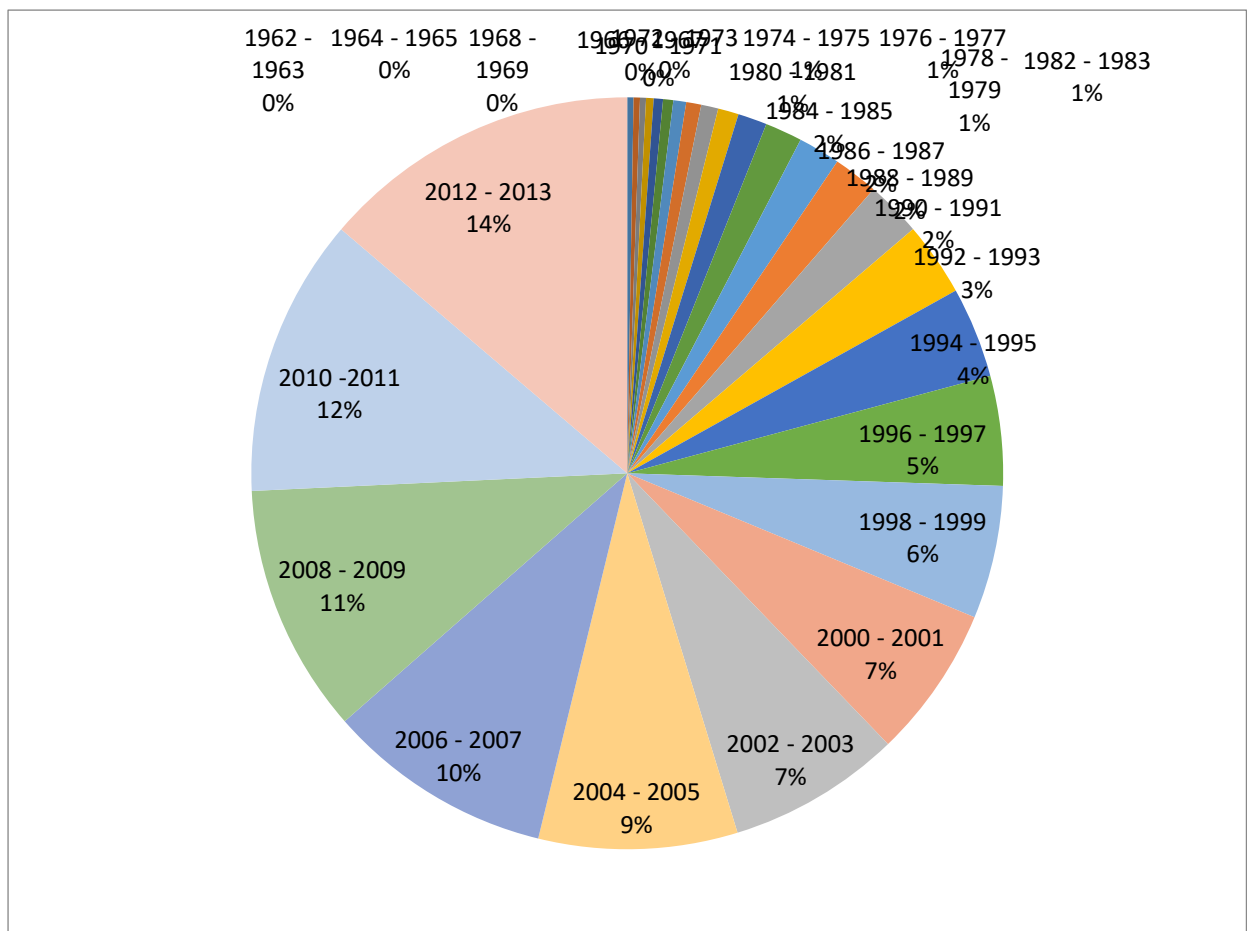
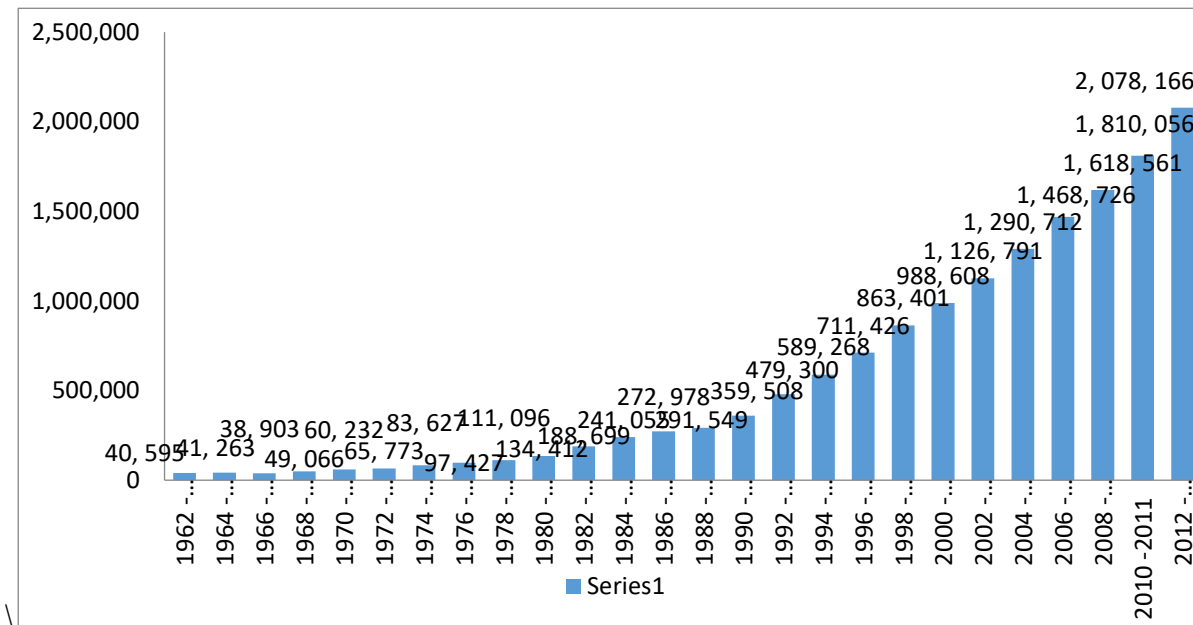
4.5 Comparative Growth Analysis (1962-2012)

In the statistics above, the growth pattern of the CoP was analyzed from a non-variable epochal pattern just to show the trend of its growth curve from a historical point of view. This paragraph has analyzed the growth in a two-year epochal pattern, beginning from 1962. It has reserved years 2015 and 2016 to be discussed separately, for a current comparative growth analysis. The rationale is to examine the growth pattern after it became independent as a separate registered religious body in Ghana. The graph below shows the extent of growth for very two years beginning from 1962. The pie chart interprets this in percentages for easier analysis.

¹³⁰ CoP: Rules of Conduct

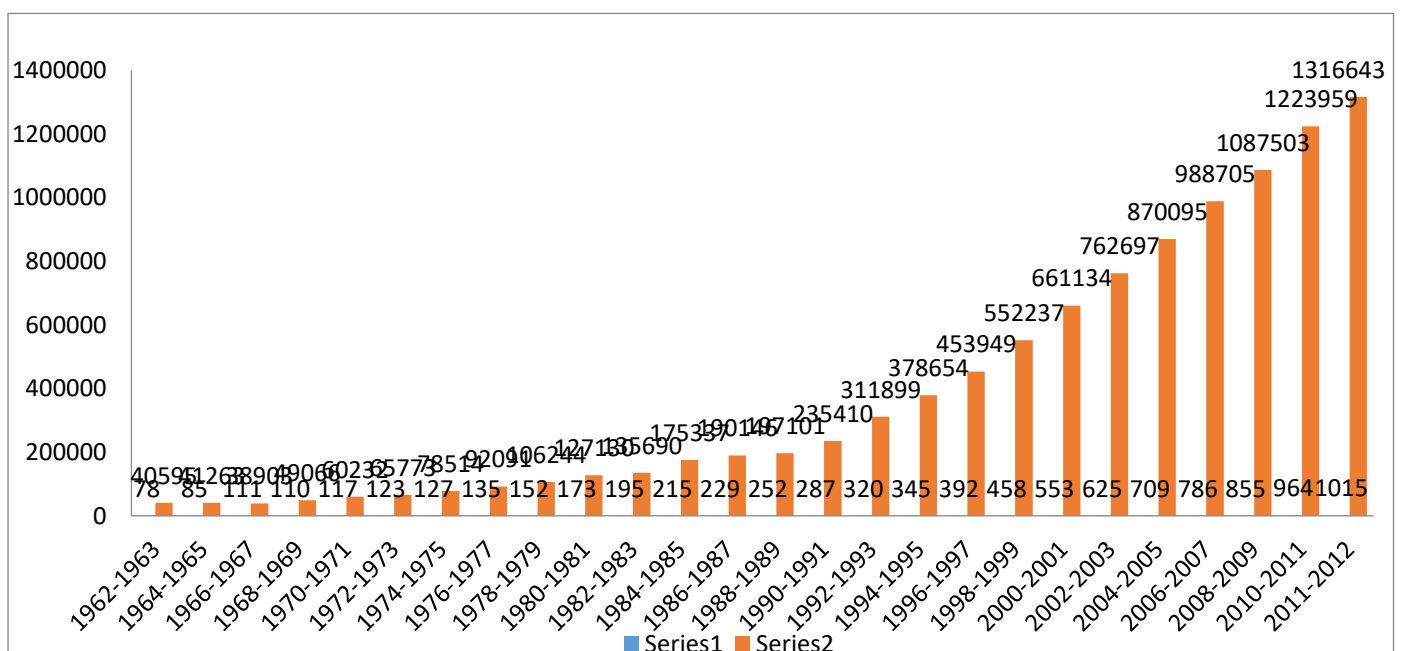
¹³¹ Larbi, *Pentecostalism*, 254

Graph Two – CoP Church Growth Analysis in Two (2) Years Intervals (1962-2013)



This graph shows more clearly the progressive growth pattern of the CoP from 1962 onwards. The first few years after independence, from 1962 to 1983, showed a growth of 0-1%. Its steady increase in growth started taking-off after 1984 and remained at 2% increase in growth rate over the previous two years until 1991. From 1992, it grew by 3%, and then started increasing by 1% every two years until 2004 at 9%. From 2005 onwards the pattern started changing again by increasing 1% over the previous two years until it was 14% percent in 2012 and 2013. Another graph below, Graphs 3, exhibits how the growth in the number of leaders (ministers and lay-leaders) reflects on the growth of the Church as a whole. In the period where there had been no increment in new leadership inputs the growth was stationary. Where there were new leaders, or an increase in the intake of lay leaders and ministers, the relative growth size reflected the same. A more decisive discussion on the effect of the rate of increase of the leaders on the growth of the denomination has been discussed in chapter seven. My assertion is that, when the organisation is free from any wranglings or conflicts, it is able to raise leaders and as the leaders increase their influence this affects the growth of the Church positively.

Graph Three- Comparative Growth Analysis of Ministers to Adult Membership of



CoP (1962-2012) - 2 Years Intervals

SERIES 1 = REPRESENTS THE TOTAL NUMBER OF MINISTERS

SERIES 2= REPRESENTS THE TOTAL ADULT MEMBERSHIP

4.6 Analysis of Current Growth Statistics of Worldwide Membership of CoP

This section analyses the growth statistics of the worldwide CoP 2015 and 2016. The information in the Tables and Diagrams below has been generated from the statistical reports submitted and compiled by the Churches Statistical Department for this period.¹³²

Growth Statistics of the Church of Pentecost – Worldwide

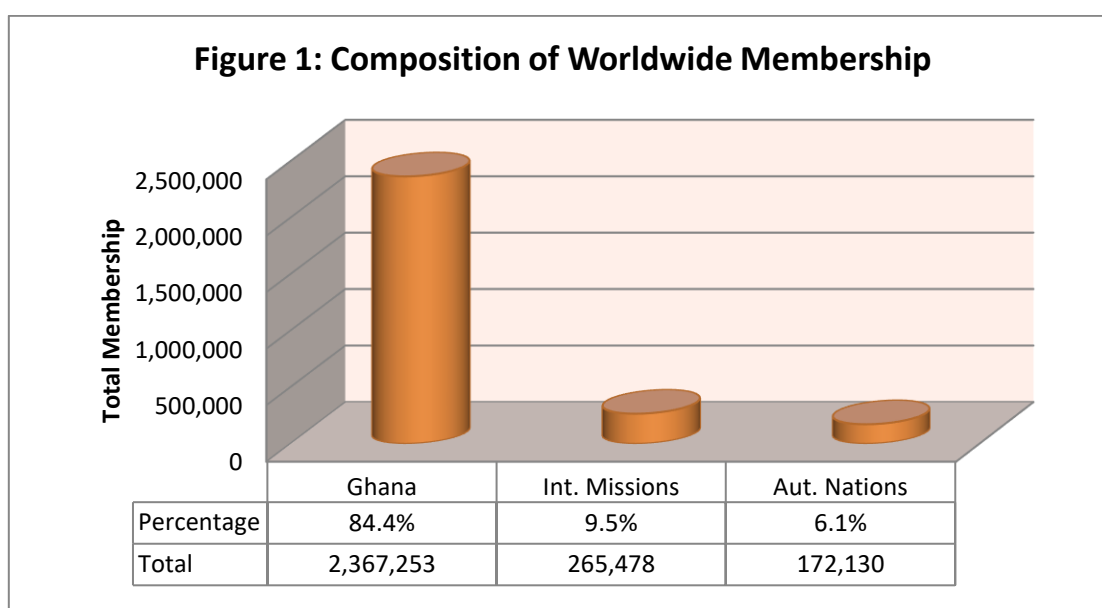
Table 2: Worldwide Growth Statistics

STATISTIC	GHANA		INTERNATIONAL MISSIONS		AUTONOMOUS NATIONS		WORLDWIDE			
	2016	2015	2016	2015	2016	2015	2016	2015	VARIANCE	% INCREASE
No. of Nations	1	1	88	87	2	2	91	90	1	1.1%
No. of Areas	61	58	-	-	37	34	-	-	-	-
No. of Districts	1, 221	1, 150	619	592	272	258	2, 112	2, 000	112	5.6%
No. of Assemblies	14, 980	14, 352	3, 008	2, 796	1, 940	1, 786	19, 928	18, 934	994	5.2%
Adult Membership	1, 580, 030	1, 476, 168	187, 470	171, 280	120, 572	110, 444	1, 888, 072	1, 757, 892	130, 180	7.4%
Children Membership	787, 223	732, 341	78, 008	72, 254	51, 558	50, 131	916, 789	854, 726	62, 063	7.3%
Overall Membership	2, 367, 253	2, 208, 509	265, 478	243, 534	172, 130	160, 575	2, 804, 861	2, 612, 618	192, 243	7.4%
No. of Elders	32, 656	31, 010	4, 393	4, 152	1, 992	1, 942	39, 041	37, 104	1, 937	5.2%
No. of Deacons	23, 683	22, 382	3, 460	3, 274	2, 381	2, 292	29, 524	27, 948	1, 576	5.6%
No. of Deaconesses	44, 054	41, 484	5, 893	5, 313	4, 839	4, 746	54, 786	51, 543	3, 243	6.3%
No. of Ministers	1, 307	1, 230	620	603	293	284	2, 220	2, 117	103	4.9%

¹³²CoP, Statistical Data, May 2017

4.6.1 Membership Growth Analysis – Worldwide

As of 31 December 2016, the CoP operated in ninety-one nations with an overall worldwide total membership of 2, 804, 861, recording a growth rate of 7.4% over the year 2015. The total number of Assemblies stood at 19, 928. These were distributed across 2, 112 administrative districts of the Church. With a total membership of 2, 367, 253, the Church in Ghana constituted 84.4% of the worldwide total membership. The remaining 15.6% was accounted for by external branches, including the two autonomous nations (Benin and Côte d'Ivoire) as shown in Figure 1 below.



Growth Statistics of the Church of Pentecost – External Branches

Table 3: Growth Statistics – External Branches

STATISTIC	NON-AUTONOMOUS				AUTONOMOUS NATIONS			
	2016	2015	VARIANCE	% INCREASE	2016	2015	VARIANCE	% INCREASE
No. of Nations	88	87	1	1.1%	2	2	0	0.0%
No. of Districts	619	592	27	4.6%	272	258	14	5.4%
No. of Assemblies	3, 008	2, 796	212	7.6%	1, 940	1, 786	154	8.6%
Adult Membership	187, 470	171, 280	16, 190	9.5%	120, 572	110, 444	10, 128	9.2%
Children Membership	78, 008	72, 254	5, 754	8.0%	51, 558	50, 131	1, 427	2.8%

Overall Membership	265, 478	243, 534	21, 944	9.0%	172, 130	160, 575	11, 555	7.2%
No. of Elders	4, 393	4, 152	241	5.8%	1, 992	1, 942	50	2.6%
No. of Deacons	3, 460	3, 274	186	5.7%	2, 381	2, 292	89	3.9%
No. of Deaconesses	5, 893	5, 313	580	10.9%	4, 839	4, 746	93	2.0%
No. of Ministers	620	603	17	2.8%	293	284	9	3.2%

4.6.2 Membership Growth Analysis – External Branches

In 2016, membership in the non-autonomous nations increased by 21, 944 making a total overall membership of 265, 478. This represents an increase of 9% over the year 2015. The autonomous nations recorded an increase of 11, 555 members resulting in an overall total membership of 172, 130; an increase of 7.2% over that of year 2015. As at December 2016, the external branches of the Church operated in ninety nations across the globe and recorded an overall membership total of 437, 608 presenting a percentage increase of 8.3% from that of 2015. Altogether, forty-one new Districts were created in the external branches in 2016, bringing the total number of districts to 891 whereas 2015 had 850, giving an increase of 4.8%. There were 3, 008 assemblies in the non-autonomous nations in 2016 compared with 2, 796 in 2015, an increase of 8.3%. The two autonomous nations recorded 1, 940 Assemblies in 2016 as against 1, 786 in 2015, recording an increase of 154. The total number of Assemblies in the entire “Eternal Missions” for 2016 was therefore 4, 948 compared with 4, 582 in 2015. The increase of 366 indicates an 8% increase.

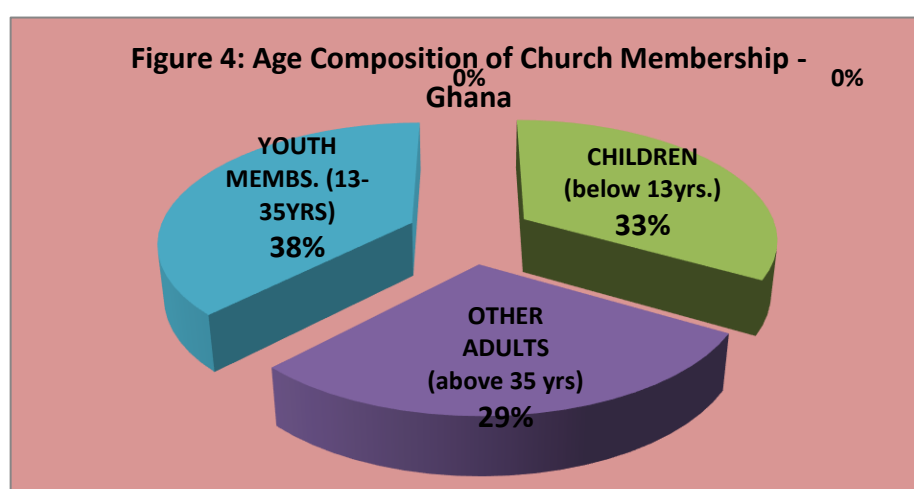
Growth Statistics of the Church of Pentecost – Ghana

f: Growth Statistics – Ghana

CUMULATIVE STATISTICS	2016	2015	VARIANCE	% INCREASE
No. of Areas	61	58	3	5.2%
No. of Districts	1, 221	1, 150	71	6.2%
No. of Assemblies	14, 980	14, 352	628	4.4%
No. of Home Cells	53, 639	47, 650	5, 989	12.6%
No. of Active Home Cells Members	773, 753	710, 633	63, 120	8.9%
Overall Membership (Adults and Children):	2, 367, 253	2, 208, 509	158, 744	7.2%
Adult Membership (13yrs and above):	1, 580, 030	1, 476, 168	103, 862	7.0%
Youth Membership (13yrs - 35yrs):	891, 277	795, 471	95, 806	12.0%
Teen Membership (13yrs - 19yrs):	387, 636	340, 506	47, 130	13.8%
Young Adults Membership (20yrs - 35yrs):	503, 641	454, 965	48, 676	10.7%
Other Adults (above 35yrs):	688, 753	680, 697	8, 056	1.2%
Children's Membership (below 13yrs):	787, 223	732, 341	54, 882	7.5%
No. of Elders	32, 656	31, 010	1, 646	5.3%
No. of Deacons	23, 683	22, 382	1, 301	5.8%
No. of Deaconesses	44, 054	41, 484	2, 570	6.2%
Total number of ministers in Ghana	1, 307	1, 230	77	6.3%

4.6.3 Membership Growth Analysis – Ghana

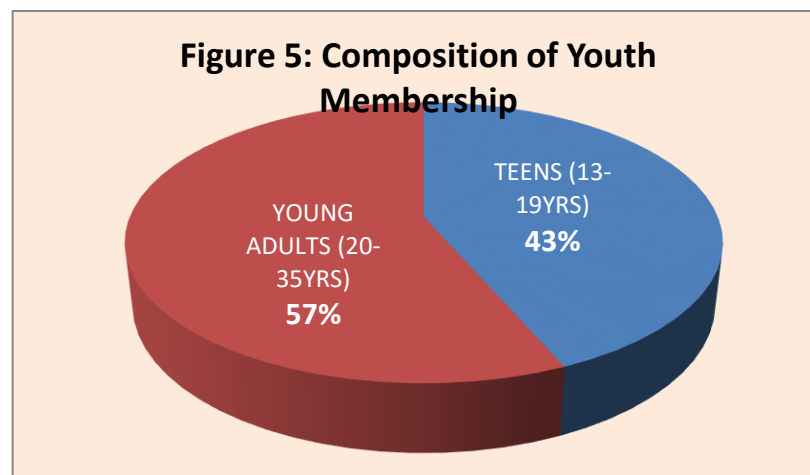
The Church's total membership in Ghana by the end of December 2016 was 2, 367, 253, which constituted approximately 8.4% of the total estimated 2016 Ghanaian population of 28, 308,301. ¹³³It also constituted approximately 11.74% of the total Christian population in Ghana, which is estimated to be 71.2% of the Ghanaian population¹³⁴. This makes the CoP's numbers a force to reckon with in Ghana with regard to national activities such as voting rights and other decisions. 2016 statistics indicate teen membership (thirteen to nineteen years) increased by 13.8%, while overall youth membership (thirteen to thirty-five years) increased by 12%. Children's membership (thirteen and below) increased by 7.5%. Within the same period, the total number of members aged above thirty-five increased by 1.2%. An increase of 1.2% points to the need for intensive evangelism and discipleship within the thirty-five and above age group. Overall, the Church recorded a membership growth of 7.2% in 2016. The data further shows that the youth continue to make up the largest segment (38%) of the Church's membership as shown in Figure 4. Children's membership constitutes 33%, whilst those who are thirty-five years and above constitute 29%.



¹³³Data Production Unit, Ghana Statistical Service, 16 September, 2016. Accessed March 2017 via <http://www.statsghana.gov.gh>

¹³⁴http://www.indexmundi.com/ghana/demographics_profile.html. Pentecostals and Charismatics constitute 28.3%. The CoP is about a third of this (30%).

A further disaggregation of the data shows that the youth membership is composed of 57% young adults and 43% teens as shown in Figure 5. This calls for the continuous need to effectively balance youth programmes to cater for both categories.



The overall analysis implies that 71% of COP membership in Ghana is made up of children and youth. This is a healthy sign and an indication that the CoP is a thriving church with a great future. It is therefore imperative for the Church leadership to focus its programmes and activities towards effectively mentoring and nurturing young people to prepare them for leadership responsibilities, both within the Church and in the nation as a whole. It is also important to ensure a healthy balance of both adults and youth in leadership. This will encourage the youth to learn from the adults. In 2016, three additional administrative Areas were created in Ghana, bringing to sixty-one the total number of administrative Areas for the Church. The Church established an additional seventy-one Districts in 2016. By December 2016 therefore, the Church recorded a total of 1, 221 administrative Districts which serviced the 14, 980 local Assemblies in Ghana.

4.6.4 Other Indicators of CoP Growth Statistics 2016 - Ghana

In 2016, the Church in Ghana recorded growth in some aspects of its operations namely rallies/crusades, backsliders won back, number of adult members engaged in active evangelism, number of marriages blessed and Assemblies opened.

Table 5: Comparative Statistics of Other Indicators for Growth -Ghana

STATISTICS	2016	2015	VARIANCE	% INCREASE
Children Dedicated	89, 090	96, 031	-6, 941	-7.23%
Rallies/Crusades	49, 687	42, 545	7, 142	16.79%
Adult souls won	170, 748	171, 716	-968	-0.56%
Children souls won and retained	54, 158	55, 083	-925	-1.68%
Total Souls Won (Adults and Children)	224, 906	226, 799	-1, 893	-0.83%
New Converts Baptised in water	131, 280	137, 200	-5, 920	-4.31%
New Converts Baptised in Holy Spirit	73, 207	72, 635	572	0.79%
Old Members Baptised in Holy Spirit	110, 687	114, 245	-3, 558	-3.11%
Holy Spirit Bapt. (New Conv. and Old Members)	183, 894	186, 881	-2, 987	-1.60%
New Converts Retained in the Church	97, 297	99, 943	-2, 646	-2.65%
Backsliders won back	43, 982	40, 528	3, 454	8.52%
Number of adults doing active Evangelism	498, 144	398, 451	99, 693	25.02%
Number of Marriages Blessed	6, 906	6, 604	302	4.57%
Assemblies Opened	692	630	62	9.84%
Assemblies Closed	64	49	15	30.61%

In 2016, a total of 224, 906 converts, made up of 170, 748 adults and 54, 158 children, were won. Out of the adult converts won, 131, 280 were baptised in water, representing 76.9%. This is against the figure of 80% for 2015. The number of rallies and crusades held increased by almost 17%. A total of 97, 297 converts were retained in the Church in 2016. This constitutes 74% of converts baptised in water. Although the Church recorded a lower number of new converts baptised in water as compared to 2015, a greater proportion of such converts were baptised in the Holy Spirit in 2016 (55.8%) as compared to 53% in 2015. In terms of absolute figures also, more converts received baptism of the Holy Spirit in comparison with the previous year (0.79%). This is an indication of improved efforts of discipleship. For Pentecostals such as the CoP, Holy Ghost Baptism forms an intergral part of its discipleship.

The Church recorded 8.5% increase in backsliders won back. There was also an increase of 25% in the number of adult members engaged in active evangelism. Number of marriages brought to the altar in 2016 increased by 4.6%. Among these may be others who came into the Church through marriage. It is also anticipated that children from such union may add up to the Church's membership.

4.6.5 Functional Ministries' Performance – Ghana

Table 5: Comparative Statistics of Functional Ministries' Performance – Active Members

Ministry	DEC. 2016			DEC. 2015			VARIANCE IN ACTIVE MEMB.	% INCREASE IN ACTIVE MEMB.
	Total ¹³⁵	Active	% Active	Total	Active	% Active		
Women	975, 576	377, 376	38.68%	917, 057	335, 175	36.55%	42, 201	12.59%
Men	604, 454	169, 398	28.02%	559, 111	149, 645	26.76%	19, 753	13.20%
Youth	891, 277	347, 497	38.99%	795, 471	305, 518	38.41%	41, 979	13.74%
Evangelism	478, 306	327, 828	68.54%	363, 224	289, 028	79.57%	38, 800	13.42%
Children	787, 223	538, 702	68.43%	732, 341	506, 103	69.11%	32, 599	6.44%

An analysis of the performance of the various ministries showed that almost all the ministries recorded increases in the percentage of active members in year 2016 over the previous year. In 2016, the Evangelism Ministry recorded 68.54% of its members as being active in the ministry's activities. Children's Ministry followed with 68.43% of its members active in the ministry's activities. The Youth Ministry followed with 39% of its members active in the ministry's activities. Following was the Women's Ministry with 38.7% of all adult women in the Church active in the ministry's activities. The Men's Ministry came next by recording

¹³⁵ Women/Men total = Adults membership 13yrs and above (Female/Male); Youth = Youth membership 13-35yrs; Evangelism = Total Class Membership as reported by the directorate; Children = Children membership below 13yrs

28% of its members, active in the ministry. It is also interesting to note that more adult members are engaged in active evangelism (498, 144) than in the Evangelism Ministry's activities (ref. Table 4). The Ministry will have to find out why this is so and redefine its activities to attract more membership participation. It is noteworthy that the 39% active membership recorded for the Youth Ministry could be as a result of most youth being in school for a greater part of the year (nine months each year) and are often not counted as active members in the ministry's activities at the local level. Meanwhile, the same people are very active in the PENSEA groups to which they belong on various campuses. In a final analysis if all the active participants of the ministries are engaged in aggressive evangelism and effective follow up, the Church is set to double its membership figures every year or two.

4.6.6 Home Cell Analysis

The analysis on Home Cells and Bible Study indicates that out of an adult membership of 1, 580, 030, 773, 753 are participating actively in home cells. This implies that 806, 277 members, comprising 51% of adult members, are not involved in home cell activities. If the Church is aiming at making the institution a home cell unit church instead of retaining the Assembly system, then it must encourage its ministers and leaders to work harder to ensure that its members are participating effectively in home cell activities. Comparing the number of active home cell members (773, 753) with the number of home cells (53, 639) as presented in Table 4 above shows that, on the average, each home cell accommodates approximately 14 members.

4.6.7 Other Indicators of Growth Statistics 2016 – External Branches

Other growth indicators come from the external branches through their operational activities, including seminars, retreats, conferences, conventions, rallies, Bible studies, home cells, prayer and fasting sessions. The statistics below are a comparison between 2015 and 2016.

Table 6: Comparative Statistics of Operational Results – External Branches

STATISTICS	NON-AUTONOMOUS NATIONS				AUTONOMOUS NATIONS			
	2016	2015	VARIANCE	% INCREASE	2016	2015	VARIANCE	% INCREASE
Children Dedicated	5, 658	5, 444	214	3.9%	4, 457	5, 066	-609	-12.0%
Rallies/Crusades Held	5, 284	4, 773	511	10.7%	2, 570	4, 949	-2, 379	-48.1%
Souls Won	30, 507	28, 203	2, 304	8.2%	10, 540	10, 361	179	1.7%
New Converts Baptised in water	16, 659	14, 542	2, 117	14.6%	9, 249	8, 738	511	5.8%
New Conv. Baptised in Holy Spirit	9, 026	8, 628	398	4.6%	11, 325	11, 142	183	1.6%
Old Memb. Baptised in Holy Spirit	13, 516	15, 655	-2, 139	-13.7%	0	0	0	0.0%
Assemblies Opened	261	234	27	11.5%	167	179	-12	-6.7%
Assemblies Closed	49	19	30	157.9%	0	4	-4	-100.0%

In 2016 the non-autonomous nations won a total of 30, 507 converts, an increase of 8.2% over the 2015 performance. Out of the total converts of 30, 507 won, 16, 659 were baptised in water, representing 54.6%; an increase over last year's figure of 52%. The two autonomous nations won a total of 10, 540 souls. Out of this, 9, 249 (87.8%) were baptised in water. This is an indication of growth in the missionss field.

Table 7: Comparative Total External Branches Operational Results

OPERATIONAL STATISTICS	TOTAL EXTERNAL BRANCHES			
	2016	2015	Variance	% Change
Children Dedicated	10, 115	10, 510	-395	-3.76%
Rallies/Crusades Held	7, 854	9, 722	-1, 868	-19.21%
Souls Won	41, 047	38, 564	2, 483	6.44%

New Converts Baptised in water	25, 908	23, 280	2, 628	11.29%
New Converts Baptised in Holy Spirit	20, 351	19, 770	581	2.94%
Old Members Baptised in Holy Spirit	13, 516	15, 655	-2, 139	-13.66%
Assemblies Opened	428	413	15	3.63%
Assemblies Closed	49	23	26	113.04%

The external branches won a total of 41, 047 converts in 2016 as against 38, 564 in 2015, representing a 6.4% increase. A total of 25, 908 new converts were baptised in water in the external branches in 2016. This represents an 11.3% increase over the 2015 figure of 23, 280. Proportion of converts won who were baptised in water in 2016 therefore was 63%, an increase of 2.8% over the previous year's figure of 60.4%. With respect to Holy Spirit baptism, the external branches recorded a total of 33, 867 in 2016. New converts baptised in the Holy Spirit totalled 20, 351, an increase of approximately 3% over the previous year. In reference to new converts baptised in water, 78.6% of them also received baptism in the Holy Spirit.

4.6.8 Infrastructure and other Assets Statistics - Ghana

An important factor in CoP history which was used as a factor to its growth is the infrastructure and assets accrued as logistics for growth. The table below represents the infrastructure and assets statistics reflecting part of its growth analysis in Ghana.

Table 8: Comparative Statistics of Infrastructure and Vehicles – Ghana

STATISTICS	DEC. 2016	% OF TOTAL	DEC. 2015	% of TOTAL	VARIANCE	% INCREASE
PERMANENT CHURCH BUILDINGS (Total Assemblies: 2016=14,980; 2015=14,352):						
a. Completed and Dedicated	1, 456	9.7%	1, 215	8.5%	241	19.8%
b. Completed but not Dedicated	343	2.3%	439	3.1%	-96	-21.9%
c. In Progress	6, 483	43.3%	6, 061	42.2%	422	7.0%
d. Not started due to lack of land	938	6.3%	1,005	7.0%	-67	-6.7%
e. Not started due to lack of funds	5, 491	36.7%	5, 342	37.2%	149	2.8%
f. Not started due to land litigation	84	0.6%	76	0.5%	8	10.5%
g. Not started due to other reasons	185	1.2%	214	1.5%	-29	-13.6%
CURRENT PLACES OF WORSHIP (Total Assemblies: 2016=14, 980; 2015=14, 352):						
a. Completed Permanent Church Building	1, 799	12.0%	1, 654	11.5%	145	8.8%
b. Uncompleted Permanent Church Building	4, 967	33.2%	4, 474	31.2%	493	11.0%
c. Temporary Structure on Church Plot	3, 839	25.6%	3, 805	26.5%	34	0.9%
d. Temporary Structure on rented Plot	412	2.8%	401	2.8%	11	2.7%
e. Rented Halls	133	0.9%	129	0.9%	4	3.1%
f. Free Accommodation	489	3.3%	468	3.3%	21	4.5%
g. School Classrooms	1, 787	11.9%	1, 828	12.7%	-41	-2.2%
h. Under Trees	1, 296	8.7%	1, 351	9.4%	-55	-4.1%

i. Other Places	258	1.7%	242	1.7%	16	6.6%
DISTRICT MISSION HOUSES (Total Districts: 2016 = 1,221; 2015=1,150):						
a) Completed and Dedicated	806	66.0%	719	62.5%	87	12.1%
b) Completed but not Dedicated	37	3.0%	47	4.1%	-10	-21.3%
c) In Progress	332	27.2%	326	28.3%	6	1.8%
d) Not started due to lack of land	13	1.1%	20	1.7%	-7	-35.0%
e) Not started due to lack of funds	13	1.1%	13	1.1%	0	0.0%
f) Not started due to land litigation	0	0.0%	0	0.0%	0	-
g) Not started because Head Office Residence is in use	5	0.4%	16	1.4%	-11	-68.8%
h) Not started due to other reasons	15	1.2%	9	0.8%	6	66.7%
DISTRICT MINISTERS' CURRENT RESIDENCES (Total Districts: 2016 = 1, 221; 2015=1, 150):						
a) Completed Mission House	843	69.0%	766	66.6%	77	10.1%
b) Uncompleted Mission House	197	16.1%	176	15.3%	21	11.9%
c) Rented House	124	10.2%	145	12.6%	-21	-14.5%
d) Free Accommodation	37	3.0%	44	3.8%	-7	-15.9%
e) Head Office Residence	7	0.6%	12	1.0%	-5	-41.7%

f) Other Residence	13	1.1%	7	0.6%	6	85.7%
VEHICLES IN USE BY DISTRICT MINISTERS (Total District Ministers: 2016 = 1, 220¹³⁶; 2015=1,150):						
a) District Car	808	66.3%	766	66.6%	42	5.5%
b) District Motor Bike	230	18.9%	183	15.9%	47	25.7%
c) District Push Bicycle	44	3.6%	33	2.9%	11	33.3%
d) Private Vehicle	230	18.9%	214	18.6%	16	7.5%
e) Head Office Car	12	1.0%	15	1.3%	-3	-20.0%
DISTRICT MINISTERS' VEHICLE STATUS (Total District Ministers: 2016 = 1,219; 2015 = 1,150):						
a) Ministers with Vehicle	1, 172	96.1%	1, 088	94.6%	83	7.6%
b) Ministers without Vehicle	48	3.9%	62	5.4%	-14	-22.6%
AREA MISSION HOUSES (Total Areas = 61):						
a) Completed	57	93.4%	54	93.1%	3	5.6%
b) In progress	4	6.6%	4	6.9%	0	0.0%
AREA HEADS' CURRENT RESIDENCE (Total Areas = 61):						
a) Completed Mission House	57	93.4%	54	93.1%	3	5.6%
b) Uncompleted Mission House	3	4.9%	1	1.7%	2	200.0%
c) Rented House	1	1.6%	3	5.2%	-2	-66.7%

¹³⁶Obuasi PIWC had no minister as at December 2016

4.7 Evaluation of CoPs Growth and Mission with Contemporary Church Growth and Missions Discourses

This paragraph evaluates CoP's total growth and missions endeavour with current discussions on general Church Growth and Missions. Contemporary missiologists, evaluating church growth and mission's patterns might consider how: self-propagating, self-supporting and self-sustaining, self-governing and self-theologising a pattern of growth produced has been. Hodges advocated in the early 1900s that the aim of all mission activities was to build an "Indigenous New Testament Church" that followed "New Testament methods". He emphasized that, the church is "God's agent for evangelism" and that the role of the cross-cultural missionary was to ensure that a church became self-governing, self-supporting and self-propagating.¹³⁷ This has become a fundamental principle of Pentecostal mission strategy.

Recently, some African theologians such as Kwame Bediako and Lamin Sanneh have argued on the factor of self-theologising.¹³⁸ Earlier on, some of the principles of church growth and mission spearheaded by McGavran (1970s) and Wagner (1980s) have been criticized as church growth ideology that sees the mission enterprise in terms of procedures and strategies that succeed in the USA. Fortunately, Hodges has toed a different line, as stated above. Yet in spite of Hodges' remarkable insight, as also noted by Anderson, he cannot escape the concept of missionaries being expatriates, white people who left home "for abroad", in contrast to nationals who must take over the missionaries' work when the ideal of an indigenous church has been reached.¹³⁹ Hodges sees mission as an outreach to foreign lands. However, as Anderson affirms, the majority of world mission churches are now beginning to produce theologians and missiologists who challenge the presupposition of the past and are not content to follow foreign mission ideologies and strategies blindly.¹⁴⁰

¹³⁷Melvin L. Hodges, *Indigenous Church*, (Springfield MO: Gospel Publishing House, 1953), 10-12

¹³⁸See Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture*, (Maryknoll, New York: Orbis Books, 1989) and Kwame Bediako, *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and Modern Africa*, (UK: Regnum Books International, 1992)

¹³⁹Anderson, *An Introduction*, 202

¹⁴⁰Anderson, *An Introduction*, 202

A typical example of such a challenge to past presuppositions is this present work, which is seeking to unravel the theological and missiological factors behind the CoP's growth. This work analyses CoP mission's activity, in its distinctive capacity as a Pentecostal denomination from the southern hemispheric region (sub-Saharan Africa). The aim is to bring out the general pattern through which a particular Pentecostal denomination or church has carved a niche for itself in engaging sound biblical and situational (theological and missiological) factors to grow a uniquely self-sustaining, self-propagating, self-governing and self-theologising church.

The CoP pattern of growth discussed is unique. Having established growth in the mother nation – Ghana, it moves into other nations just as in the New Testament the apostles first reached out to the Jews in the Synagogues and later to the Gentiles.¹⁴¹ The CoP reaches out into other nationals through its Ghanaian members in that particular nation, and eventually reach out to establish indigenous Churches aimed at making them autonomous in the future. Its branches in, for instance, Togo, Burkina Faso, Côte d'Ivoire, Malawi and others are made up predominately of indigenes of the nations. The CoP in Malawi for instance has no Ghanaian membership. That of Benin is more than 90% Beninois. Its branches in the West may not have such indigenous membership but still shows a peculiar pattern which will be discussed in chapter five.

This pattern of the CoPs growth and missions confirms an earlier prediction by McGavran for churches of this calibre emerging from the global south, especially, sub-Saharan Africa. He rightly predicted in the 1970s the pattern which churches from Africa and Asia would adopt in this era. He wrote then that, "In the coming centuries, as Christianity spreads throughout the myriad cultures of Africa and Asia, many factors varying from place to place and time to time will combine to give each Church a unique growth pattern and to locate it at a particular place on each point"¹⁴² True to this foresight, the CoP from sub-Saharan Africa has emerged as a very prominent global church denomination based on very distinguished religious, theological and missiological factors. The next chapters, further highlights its distinctiveness in missiological and theological perspective for its growth.

¹⁴¹See the Missionary work of the Apostle Paul in Acts of the Apostles Chapters 6 -19

¹⁴²McGavran, *Understanding Church Growth*, 29

4.10 Conclusion

In this chapter, the CoP, as a Pentecostal denomination, has been shown to have grown steadily from its inception as a very small, insignificant (in numbers) organisation to a very distinguished force to grapple with in this era in terms of church growth and missions. The organisation has grown phenomenally as a vibrant missionary Church, spreading and planting churches all over its home country, Ghana, other African nations and most parts of the globe. As an organisation originating from the southern hemispheric region of the globe, specifically, sub-Saharan Africa (with many attendant socio-economic problems), it has grown independently as an organisation which can be adequately described as self-supporting, self-governing, self-propagating and self-theologising.

Its growth pattern is seen to be underpinned by the interplay of a combined growth mechanism such as Biological, Transfer and Conversional growth patterns to achieve its internal and international growth. The CoP's major strength and focus for growth has been on "conversional" growth through soul winning evangelisation. By "transfer" and "biological" growth mechanisms, its internal growth structures both at home and abroad have been maintained. The denomination operates through a unique church growth method which can be described as community-based, lay-leadership driven congregations. Currently, it engages vigorously in growth by growing small-group structures through Home-Cell and Bible Study. Other factors observed to promote its growth are the effect of its ministerial formation or how its ministers that function in different leadership positions are nurtured and formed, and the posting and transfers of its ministers to other locations.

In this chapter, the growth and missionary endeavours of the CoP have been evaluated in lines with such points or parameters as active witnessing (evangelism) buttressed by socio-economic engagements, effective discipleship and planting of churches. The growth of the denomination is seen to be commensurate with its progressive historical trends. In the periods in its history where there is less conflicts and rancour, favourable conditions seem to have led to an increase in growth. An important factor which serves as a catalyst to foment the zeal of its members for effective evangelism and missions is its ardent believes in some prophetic utterances given to the Church. These prophecies inspire its members at home and abroad to promote the course of the Church. The trend of the Church's growth seems to be

commensurate proportionally with the growth or otherwise of the number of leaders both lay and clergy.

Its pattern of growth into mission is akin to the pattern in the New Testament. The CoP enters a new nation through its migrant members in that nation. Afterwards it strives to reach the indigenes and creates a purely Indigenous New Testament Church aimed at being autonomous for that nation. Having thus established the fact and extent of the growth of the denomination, the evolving factors promoting this growth have been scanned from Chapters Three through six and will finally be analysed in chapter seven as the factors contributing to the success of the CoP in this century. The next chapter (Chapter Five) discusses and unravels the missionary endeavours and missiological factors promoting the growth, while Chapter Six deals with, the theological factors.

Chapter Five

African Pentecostal Missionary Enterprise: CoP International Missions

5.1 Introduction

The fourth chapter of this thesis, demonstrated through an examination of the phenomenal growth and missions of the CoP, the mechanisms by which an African Pentecostal denomination grew. This chapter discusses the international missions of the CoP, what is referred to as its “External Missions” or church planting outside Ghana. One of the unique ways in which Pentecostalism in general is showing great religious innovation and growth in this century is in the area of establishment of immigrant congregations by means of global missionary enterprises. The chapter further demonstrates the distinctiveness of the trend and mode of missions being engaged in by African immigrant churches across the globe, including the West, through CoP’s missions.

5.1.1 CoP - International Missions

As at 31 December 2016, the CoP is documented to have established its presence in ninety nations across the globe, excluding Ghana.¹ The Church claims to have a total membership of 437, 608, which is made up of adult membership of 308, 042 (adults above thirteen years) and children membership of 129, 566 (children below thirteen years) as its adherents in the ninety nations.² The Church has raised in these nations, 913 ministers, and 23, 971 lay leaders (6, 385 elders, 5, 841 deacons, 10, 732 deaconesses and 1,013 other leaders) overseeing 4, 948 local congregations.³ This indicates that 15.6% of the Church’s total worldwide registered and baptised membership comes from these ninety nations outside Ghana. These figures include all congregations in African nations and congregations based in other Western and non-Western nations such as USA, Canada, Germany, Holland, Australia, Belgium, Denmark, Czech Republic, Finland, France, Greece, Ireland, Italy, Norway, Portugal, Spain, Sweden, Ukraine, UK, Israel, India, and Nepal. These nations have CoP congregations dotted

¹CoP, Brochure for 42nd General Council Meetings, 10-14 May 2016, Venue: Pentecost Convention centre, pg 28

²CoP, Brochure for 42nd General Council Meetings, 10-14 May 2016, Venue: Pentecost Convention centre, pg 31

³ CoP, Worldwide Summary Statistics, Information Management Department, 2016

in different parts of their cities, and many of these Churches have been duly registered as religious non-governmental or charitable organizations. For the purpose of clarification on the mode, date and other factors of historic emergence, this chapter distinguishes African missions from other international locations.

5.2 CoP - African Missions

5.2.1 CoP in Togo

The CoP's "External Missions" was commenced from Africa. The first neighbouring West African nations to be reached were the Republic of Togo and Benin. Before 1950, efforts had been made to reach these nations with the gospel by itinerant preachers and evangelists through the Volta Region of Ghana.⁴ The entrance into Togo was as early as May, 1951, when one Alice Quist, a Togolese trader led Pastor A. S. Mallet and Brother V. Y. Gogo to pray for her brother who had taken to drinking. The miraculous healing of the man led to the commencement of the Church as home prayer fellowship in the premises of Pauline Kpodo at Kukotime.⁵ The premiere evangelistic rally was conducted in 1952 in Lomé.⁶ The first resident missionary was F. K. Darkooh, who was sent in 1953 with an added responsibility to Benin, a neighbouring country.⁷ In 1957, at a General Council meeting in Sekondi, the resident missionary for the work in Togo and Benin gave a situational report indicating that the work was progressing and had twelve field workers in those two countries.⁸

The work was hit by a crisis in 1959, caused by the mishandling of the Church's finances. The resident missionary, F. K. Darkooh was implicated in the financial mismanagement which led to his dismissal. Later, upon his dismissal, he was found to have secretly started his own church in both countries.⁹ A section of the church broke away with the dismissed missionary. The mission's work in these two countries thus suffered a great setback. In 1960, Apostle Mallet was stationed in Lomé to revive the remnants. A Togolese national, Vincent

⁴Asem, AHistory, 161

⁵Asem, A History, 62

⁶Asem, A History, 165

⁷Asem, A History, 162

⁸Asem, A History, 165

⁹Asem, A History, 163

Y. Gogo, took over from A. S. Mallet in 1963.¹⁰ There was also in Togo, at this time, an attaché British missionary, Stephen Westfall and his wife.¹¹ The responsibility of these white missionaries appears to have been to augment the evangelism initiatives and other sectors such as Bible Training and also to act as a link for the affiliate institutions. By 1965, the General Council report recorded 3,006 members and 102 local churches in Togo and 1056 members and, twenty four local churches in Dahomey, Benin.¹²

The Church in Togo was again hit by instability in 1966 when a misunderstanding arose between the youth and the Church leaders. In 1966, Reverend James McKeown's visit to them led to the settlement of all the initial rancour.¹³ Apostle F. S. Safo was then posted to Togo as the resident missionary. His presence eventually led to the stability and transformation of the Church's administration from 1967 to 1976.¹⁴ Apostle C. C. A. Hushie continued the oversight responsibility after Apostle F. S. Safo in 1976. The first crops of indigenous pastors ordained in Togo were Boenor Apedo, Marko D'Almeida, Pierre Woglo, Pius Mensah and Montcho Corneille on 25 December 1967.¹⁵ Apostle B. Y. Apedo, an indigene of Togo, took over the administration after two years and continued the work from 1978 to 1985.¹⁶

The diplomatic relations between the Governments of Ghana and Togo became strained for over ten years beginning from 1978. Subsequently, a ban was placed on any Ghanaian initiated church in Togo. This ban was reactivated between 1991 and 1992. The Church in Togo suffered various degrees of persecutions including imprisonment and physical torture of members. Although the activities of the Church went underground by 1986, the Church in Togo could report 6,525 members and 174 local Churches in this period.¹⁷ Pastor K. E. Agbavito was the French translator attached to the Church in Togo from 1988-1999.¹⁸ The

¹⁰Asem, *A History*, 164

¹¹Asem, *A History*, 170

¹²CoP, Statistical Department Information and General Council Minutes Report, April 1965

¹³Asem, *A History*, 165

¹⁴Asem, *A History*, 165

¹⁵Asem, *A History*, 165

¹⁶Asem, *A History*, 167

¹⁷Asem, *A History*, 169

¹⁸Opoku Onyinah and Michael Ntumu eds., *Into the World We Go: The Missionary Enterprise of The Church of Pentecost*, (India, Mumbai: Quarterfold Printabilities, 2016), 62-65

CoP in Ghana sent two pastors to act as Area Heads in 1999 and 2000. They were Pastors K.K.C Gadzekpo and J. K. Ocloo.

The CoP in Togo from then on made great strides. On the 16th of April 2003, the Church was re-registered under the name “Eglise de Pentecôte Internationale du Togo”.¹⁹ Gadzekpo and Ocloo were replaced in 2004 by Pastors L. Y. Agogue, K.K. Mensah and Almeida who were Togolese. Almeida was called into CoP ministry in Burkina Faso from 1973-1991. He was later ordained as an Apostle and sent as a Missionary attache’ to the Church in Togo in 2004. After his transfer to Gabon in 2011, Apostle Ousmane P. Zabre took over as the National Head of the Church in Togo. The Church in 2016 claimed a total overall membership of 53,973, from 802 Assemblies, located in 76 districts of the Church.²⁰ The Church in Togo has been receiving commendations since 2012 for winning and baptising the highest number of souls among the mission churches. It baptised 4, 265 converts in water in 2016 and opened 61 assemblies, the highest in the year.²¹

5.2.2 CoP in Benin

The CoP in Benin was separated from Togo and given separate oversight by the International Missions on the 25th of December 1967. Until then, it was jointly supervised with Togo by one overseer.²² In 1951, a resident Evangelist Atchia Ayao seceded with a section of the Church. Pastor Montcho Cornielle took charge in 1966.²³ During his tenure, the Church had many indigenous ministers, as full time workers. He improved the financial administration and set the Church on a sound footing. Since Togo was considered the head of the administration in this region, money was periodically transferred from Benin to Togo for central administration. This later became a problem between the two national churches. The government in Benin intervened in the Church’s internal affairs when allegations of transfer of money to Togo became an issue in the Church. The internal wrangling in the Church led to

¹⁹Onyinah, *Into the world We Go*, 66

²⁰CoP, Missions Report, Presented to the 15th Session of Extra-Ordinary Council Meetings, 2016

²¹CoP, Chairman’s State of the Church Address, 2016, 57

²²Asem, *A History*, 167

²³Asem, *A History*, 168

the government putting a ban on the Mono Area and freezing the assets of the Church as well as disallowing non-indigenous leadership to lead the Church.²⁴

The Church in Ghana responded quickly in order to prevent the Church in Benin from collapse. They sent a Beninois, Barthelémy Nato, to take charge assisted by two indigenous workers. This marked the complete separation of the administration of the Church in Benin and Togo.²⁵ Many of the members who left the Church during the period of the ban, returned when it was eventually lifted. The first National Head, a Beninois, appointed in 1985, was Germain Coffi Gbankpan. By 1985, the Benin Church recorded 3392 members and fifty-seven local Churches.²⁶ The following ministers were sent to oversee the Church in Benin from 1986 onwards, Pastor Gbankpan Coffi Germain (1986-1991), Apostle B. K. Ephraim (1991-1996), Pastor E. C. Asante (1996-1998), Apostle René' Coco (1998-2009). The Church in Benin was the earlier to be granted an autonomous status on the 30th of August, 2009. Apostle Marc K. Fastchao was the first Chairman of the Church and his Secretary was Apostle Konon Rogatien.²⁷ Its growth pattern has been very steady and encouraging. The worldwide statistical report of the CoP for 2016 recorded an overall membership of 85,067, from 857 Assemblies carved out of 116 districts in 17 Areas of the Church. They have 123 ministers, 766 elders, 1,267 deacons, and 3,151 deaconesses overseeing the Churches.²⁸

5.2.3 CoP in Burkina Faso

Like Togo, another African nation which opened up in the 1950s for the gospel through the CoP was Burkina Faso, formerly the Upper Volta. The Church in Burkina Faso was administered by Apostle Apau-Asante from his station in Tamale.²⁹ The progress of the Church in Burkina Faso was rather slow for various reasons. Burkina Faso is an Islam-dominated country, which makes penetration with the gospel difficult. It is also acclaimed to be one of the poorest countries in the world, thus hampering financial commitment and

²⁴Mono Area is a designated part of Benin like a province of the national division.

²⁵Asem, *A History*, 168

²⁶Asem, *A History*, 168

²⁷Onyinah, *Into the World We Go*, 72

²⁸CoP, Autonomous Nations Summary Statistics, 2016

²⁹Asem, *A History*, 169

making it difficult to support any national worker.³⁰ At the 1962 General Council meeting of the Church held in Mampong-Ashanti between 23 March and 8 April, reported statistics on the Church in Burkina Faso indicated an improvement.³¹ The first indigenous full-time Burkinabe ministers were Ouedrago Billa Mossi and Pinogo Yanogo.³² Pinogo later became a Pastor and was appointed as the National head.³³ Other missionaries to Burkina Faso include Pastor E. D. Aninkorah (1968-69), Apostle Léon Agogue (1973-80), Pastor Moses Agyia Manu (1980-84), Apostle Kokoe Mensah (1984-86). By 1985, the Church in Burkina Faso had grown to 638 members.³⁴ Other Missionaries include Pastor Kenyon, a British national (1987-88), Apostle B. K Arthur (1989-92), Apostle J. K. Ampomah (1992 -96), Apostle Koffi Kossonou (1992-96), Pastor Lacou Coulibally (1996-2004), Apostles Badu Nyarko (1996-2000), Apostle Ouasmane Zabre (1996-2009), Apostle Badu Wood (2009-13), Apostle René Coco (2013-2016).³⁵ On 1 September 2016 Apostle Pierre-Marie Bayala, a Burkinabe national was appointed as the National Head in preparation for the autonomy of the church in Burkina in the next 3 years.³⁶ The overall membership of the church is estimated to be 9,865 drawn from 126 Assemblies in 37 districts with 37 ministers.³⁷

5.2.4 CoP in Côte d'Ivoire

The earliest attempt to establish the church in Côte d'Ivoire was in the 1950s when Prophet John Mensah, a former Prophet of the CoP, tried starting a local congregation there.³⁸ His effort was characterised by some acrimony.³⁹ The CoP in Côte d'Ivoire was actually commenced in 1956 under the leadership of Pastor J. B. Acher stationed in Treichville as the first resident missionary from Ghana.⁴⁰ The Church was registered as a religious body under the name Eglise de Pentecôte, Côte d'Ivoire in 1966. Apparently, the name “Church of

³⁰Asem, *A History*, 169

³¹Asem, *A History*, 169. Confirming 12th Session General Council meetings held at Ashanti -Mampong 23rd - 8th April 1962

³²Asem, *A History*, 169

³³Asem, *A History*, 169

³⁴CoP, Missions Report, 1985

³⁵Asem, *A History*, 169

³⁶CoP, Annual Missions Report, 2016, 76

³⁷CoP, Annual Missions Report, 2016, Demography 1

³⁸Asem, *A History*, 170

³⁹Asem, *A History*, 170

⁴⁰Asem, *A History*, 170

Pentecost” has been registered by an earlier body.⁴¹ Other missionaries to the Church in Côte d’Ivoire from the headquarters in Ghana included; Pastor J. W. Sackey, Pastor B. K. Swanzy, Pastor Appiah, Apostle B. K. Arthur, Apostle B. Y. Apedo and Apostle M. K. Ntummy. The Church had an initial setback in 1978 when a faction seceded. They took away some major Assemblies in the southern towns. By the end of 1986, the total membership was around 2, 000 congregants and there were eighty-one local churches.⁴²

In 2009, the leadership of the Church in Ghana thought it prudent to make the churches in Côte d’Ivoire and Benin independent of the CoP Ghana, as part of its proposal of granting the national churches autonomy to operate on their own.⁴³ The strength of the autonomous Côte d’Ivoire CoP by 2013 was 65, 458 adherents and 821 congregations.⁴⁴ The CoP in Côte d’Ivoire at the end of 2016 claims an overall membership of 87, 063, collated from 1, 083 Assemblies in 156 districts in its 20 administrative Areas. They have 170 ministers, 2 of whom are missionaries sent out to other countries. Its lay -leadership strength is 4,150 which is made up of 1, 226 elders, 1, 114 deacons, 1, 688 deaconesses and 122 other leaders (such as children teachers and Home cell leaders).⁴⁵

5.2.5 CoP in Liberia

The Church was started in Liberia in 1962 through migrant fishermen. They included Kobina Awotwe and Kwadwo Kum and their wives.⁴⁶ Following some disagreements, the group was destabilized until it was reorganized in 1966. Apostle F. D. Walker became the first resident missionary from Ghana in 1976.⁴⁷ Under his leadership, the Church was said to have experienced a phenomenal growth, in the midst of great challenges in Liberia in those days, such as dread of practices in witchcraft, ancestral worship, massive promiscuity and polygamy. The Church made great strides into many areas in the country. They moved into places such as Monrovia, Logon Town, Popo Beach, Buchanan, Bong Mines and Krakatau. Apostle Frank C. Ampiah took over from Apostle Walker as the National Head from 1982 to

⁴¹Asem, *A History*, 170

⁴²Asem, *A History*, 161

⁴³CoP, Missions Report, 2009

⁴⁴CoP, Missions Report, 2013

⁴⁵CoP, Autonomous Nations Report, Cote d’Ivoire, 2016

⁴⁶Asem, *A History*, 171

⁴⁷Asem, *A History*, 171

1988. Apostle D. K. Arnan (1988-1990), he was helped by Pastor Michael K Ntummy also from Ghana, working under him as a resident missionary in Buchanan, another part of Liberia. The first acting National Head, an indigenous Liberian minister was Rev George Logan stationed at Monrovia during the period prior to the Liberian political unrest in 1989. The others include Apostle Blessed Bonney (1995-2001), Apostle J. W. D Cudjoe (2001-2002), Apostle Maasaboi M. Zuwu (2002-2012), and Apostle Nathaniel Ajayi (2012-). The numerical strength of the Church in Liberia by 2013 was 13, 722 members and 121 congregations.⁴⁸ Statistics at the end of 2016 indicated an overall membership of 16, 220, carved from 165 assemblies located in thirty-six districts of the Church.⁴⁹

5.2.6 CoP in Nigeria, Sierra Leone and Others

From 1976 onwards, the CoP was established in many West African countries such as Nigeria in 1978.⁵⁰ Moses Ladejo was stationed as the first resident missionary from Ghana. Ladejo is a Nigerian but born and bred in Ghana. He was assisted by Pastor A. K. Miah also from Ghana. In 1987 the Church reached Sierra Leone. In 1988 it was established in Gambia through the invitation of Mr Eddy Carol, the then Director of Youth for Christ. In 1989, a resident missionary Pastor S. K. Baidoo, was sent to the Gambia, supported by Pastor N.A.O. Amegatcher. The Church was later on established in other nations in West Africa Guinea Bissau, Guinea Conakry, Mali, and Niger. The history and statistics of the state of the CoP churches in these churches in West Africa and other nations can be found in the Church's recent publication *Into the World We Go: The Missionary Enterprise of Church of Pentecost*.⁵¹ The span of this work does not provide enough space for all the history of the West African nations. Appendix 6 provides updated statistics of the state of the churches in the various nations.

5.2.7 CoP in Southern and Eastern Africa

In the 1990s, the CoP spread out into places such as, South Africa (1990), Malawi (1992), Botswana (1993), Zambia (1993), Gabon (1994), Mozambique (1994), Senegal (1994),

⁴⁸CoP, Missions Report, 2013

⁴⁹CoP, Missions Report, 2016

⁵⁰Asem, *A History*, 173

⁵¹ See Onyinah, *Into the World We Go*

Lesotho (1995), Tanzania (1996), Kenya (1997), and Zimbabwe (1997).⁵² It is obvious from this trend that, the Church began expanding from Ghana beyond its neighbouring West African region into the southern and eastern parts of the African continent in the period.

5.2.8 CoP in South Africa

The first country to be reached in this period was the Republic of South Africa. The expansion was pioneered by Deacon Evans A. Akuffo, a Ghanaian resident in Umtata, in the former Transkei homeland in apartheid South Africa. He thought it was time to have CoP in the country after living there for five years and fellowshipping with other churches.⁵³ On 19 July 1990, he obtained permission, in response to a letter he wrote to the Church's Executive Council in Ghana, to commence a branch of the CoP in South Africa.⁵⁴ CoP -South Africa was duly commenced with Brothers Augustus Amegbley, Stephen Soglo and Obeng-Tuffoh. The first service was held on 10 February 1991 in a classroom at E. W. Pearce Junior Secondary Northcrest. The International Missions Director (IMD), Apostle Opoku Onyinah, visited the growing church from 18 to 22 June 1992. His visit culminated in the sending of a missionary and wife, Pastor and Mrs. M. C. Asiedu as the premiere missionaries, on 18 July 1993. The CoP in South Africa was inaugurated by Apostle Opoku Onyinah (IMD) on 25 July 1993. Evans A. Akuffo was made an elder and became the National Deacon. There were 144 members present during the inaugural service.

The church kept expanding as other Assemblies were opened. Butterworth, Engcobo, Queenstown, Mount Ayliff, Johannesburg and Port Elizabeth Assemblies were opened in 1992, 1993, 1997, 2000, and 2000 respectively. The total recorded population at the end of June, 1998 was 250 adult members and seventy children.⁵⁵ Elder Evans Akuffo was called into the pastorate as a tent minister and was ordained into full time pastorate in 2002, after serving for five years. The first national Executive Committee members were, Pastor M. C. Asiedu – Chairman, Elder Evans A. Akuffo – National Deacon, Elder Yirenkyi Gyeke Darko – National Secretary, Elder Benjamin Agyemang Coffie – Member, Elder S. F. Ayesu

⁵²CoP, Missions department document on History of Nations, 2013

⁵³CoP, Missions department document on History of Nations, South Africa

⁵⁴Evans Akuffo's letter was replied with the General Secretaries reference letter number COP/GSO/526/90 in July, 1990

⁵⁵CoP, Missions department document on History of Nations

Koranteng – Member, Elder G. G. A. Smith – Member and Elder Clement Obeng Tuffoh – Member. The growth of the Assemblies necessitated the sending of another Missionary attaché from Ghana in the person of Pastor Eric Nyamekye, accompanied by his wife, Mary. They were stationed in Umtata while Apostle M. C. Asiedu was moved to Port Elizabeth. The CoP National Headquarters in South Africa was subsequently moved to Port Elizabeth on July, 2000. Until Pastor Asiedu's tenure of missionary service ended three persons were called into full time ministry: Pastors Evans A. Akuffo (1997), Zola Mahlakata (2001) and David Nyoka (2001). Pastor Aseidu was transferred back to Ghana in 24 September 2004 after eleven years stay in South Africa. Subsequent missionaries sent from Ghana after him were, Apostle J.W.D. Cudjoe (2006-2011), Apostle E.K. Acquah (2011-2015), and Apostle Dr. Dela Quampah (2015 to the present). The membership strength of CoP South Africa recorded in 2015 was 5, 515. They had fourteen district pastors overseeing forty-nine Assemblies located in seven out of the ten provinces in the nation.⁵⁶ Pastors Cameron Ndabesita Sikrweqe and Evans A. Akuffo were sent as missionaries to the Kingdom of Lesotho from 2005 to 2009 and from 2009 to 2015 respectively. In 2015 Apostle Dr. Dela Quampah was appointed to replace Apostle E.K. Acquah. The overall membership figures of the Church indicated a drop of membership from 5, 151 in 2015 to 4, 648 in 2016.⁵⁷

5.2.9 CoP in Malawi

The CoP was started in Malawi in 1992 by a Ghanaian couple, John and Beryl Adu.⁵⁸ It began as a prayer meeting in a refugee camp in Dedza, a small town in Central Region of Malawi. Mr Adu was a staff member of the United Nations High Commission for Refugees, on mission to take care of refugees who had crossed over from Mozambique to Malawi due to the war in Mozambique. Mr and Mrs Adu used the opportunity of having a Christian population to form a prayer group. They reported the rapid growth of the group to the CoP headquarters in Ghana. After periodic visits to the group by the IMD, Apostle Opoku Onyinah in 1993 and 1994 the CoP was officially established. In 1994, Pastor Emmanuel Achim Gyimah was sent as the first missionary from Ghana to Malawi. The successive missionaries from Ghana who have overseen the CoP in Malawi are Pastor Emmanuel Achim

⁵⁶CoP, Missions Report, 2015

⁵⁷CoP, Missions Report, 2016

⁵⁸CoP, Missions department document on History of Nations, Malawi

Gyimah (1994-1996), Apostle Samuel Lord Agyin (1996-2004), Apostle Sylvester Arhin (2003-2009), Pastor Seth Kweku Asomaning (2009-2010), Apostle Johnson Agyemang Baduh (2010-2013) and Pastors Patrick and Andrew Pangani (2013-present) from Malawi.⁵⁹ The Church had a brief challenge in 2009 when an indigenous Pastor, appointed to take over the leadership, Esau Banda, declined the appointment and broke away with 58% of the members to form his own church.⁶⁰ This setback notwithstanding, the CoP in Malawi, can accounts for a membership of 7, 356 by 2015 all of whom are indigenous Malawians with the exception of five Ghanaians and a Burundian.⁶¹ Pastor Patrick Pangani was appointed as the acting National Head. He was called into Apostleship and confirmed the substantive Area Head in 2017.⁶² The Church operates in three of the four political regions with eighty one local Assemblies and thirteen Pastoral districts. The church at the end of 2016 claimed a total membership of 8, 594 from eighty-four local Assemblies in thirteen Districts.⁶³

5.2.10 CoP in Botswana

The CoP in Botswana was started in 1993, as a house fellowship by a group of Ghanaian CoP members resident in the country.⁶⁴ The fellowship was commenced through the initiative of Comfort Boamah, the wife of Brother Boniface Boamah, on a visit to her husband from Ghana. The membership of the initial group included Brother Boniface and his wife Comfort, Brother Bonney, Deacon Daniel Amankwa, Sisters Louisa Boamah, and Juliana Boamah.⁶⁵ The progress of the group was communicated to the CoP headquarters in Ghana which wasted no time in despatching the IMD, Apostle Opoku Onyinah to pay a working visit on 27 July 1993.⁶⁶

He followed up his visit the next year on 27 July 1994. At this meeting Brother Boniface was ordained as an elder of the church. A process to have the CoP registered in Botswana was initiated. Mrs Sarkodie-Mensah, Ghana's Consular General in Botswana, and a member of

⁵⁹CoP, History of Nations, Malawi

⁶⁰CoP, History of Nations, Malawi

⁶¹CoP, Missions Report, 2015

⁶²CoP, Decisions and Appointment at the Extra-ordinary Council Meeting, 3- 7 May, 2017

⁶³CoP, Mission Reepport, 2016, demography 1

⁶⁴CoP, History of Nations, Botswana

⁶⁵CoP, History of nations, Botswana

⁶⁶CoP, History of nations, Botswana

the group was mandated to help in this direction. Subsequently, the first missionary sent to Botswana was Pastor S. R. Odum in 1994. He had twenty-six members, three elders, and four (4) deaconesses to continue with. After five years he had opened three other Assemblies. The subsequent missionaries to Botswana include Pastor Osei Owusu-Brempong (1999-2005), Pastor Nii Kotei Djani (2005-2013) and Pastor George Prah Amonoo (2013).⁶⁷ Pastor George Prah Amonoo's stay was cut short due to his inability to process his residential permit. By 2014 the CoP in Botswana had eleven Assemblies in four districts and a total of 448 members. The Church has two ministers who are Botswanian nationals.⁶⁸ The absence of a resident minister or National Head in the Church since 2013 affected the growth and expansion of the Church. Pastor Evans Akuffo from South Africa was made the National Head and he assumed duty on 29 October 2015. By the close of 2016, the CoP in Botswana claimed an overall membership of 561, twelve local Assemblies and four Districts.⁶⁹

5.2.11 CoP in Mozambique

The CoP was started in Mozambique in 1994 by a Mozambican, Alberto Campira. During the civil war which lasted sixteen years, Campira was in Malawi as a refugee in Dedza district of the Central Region where CoP had started a church.⁷⁰ As a member of the CoP in Malawi, Campira returned to Mozambique and started a branch of the CoP in Tete in 1994. Another group of refugees also started another branch in Milange in the Province of Zambezia. The resident missionary in Malawi Pastor Emmanuel Achim Gyimah along with Apostle Alfred Koduah of Zambia and others helped in nurturing the church in Mozambique.⁷¹ Between 1994 and 2000 the Church operated in two provinces, Tete, and Zambezia, with twenty-one Assemblies from a total number of 2,508 members. Pastors Asamoah Baah (2000-2005) and Jequessene (2005-present) have overseen the Church since its inception.⁷² By 2014, the Church operated in six out of the ten provinces in the nation. The total membership is estimated at 4279 in twenty-eight Assemblies and eight Districts.⁷³ The Church in 2016 had

⁶⁷CoP, History of Nations, Botswana

⁶⁸CoP, Annual Missions Report, 2015

⁶⁹CoP, Missions Report, 2016, demography 1

⁷⁰CoP, History of Nations, Mozambique

⁷¹CoP, History of Nations, Mozambique

⁷²CoP, History of Nations, Mozambique

⁷³CoP, Missions Report, 2015

twenty-six Assemblies in two Districts districts. Its overall membership figure was estimated to be 4, 501.⁷⁴

5.2.12 CoP in Lesotho

The CoP in Lesotho was started when Brother Miah, a Ghanaian CoP member resident in Lesotho invited the church in South Africa to start a branch there. In 1995, Pastor Michael Collins Aseidu and Elder Evans Akuffo from CoP South Africa moved to start the Church.⁷⁵ They commenced at the home of Mr and Mrs Adu-Boansi, who were the CoP members from Ghana resident in Lesotho. The pioneering members included Brothers Agyemang Oduro, Denis Bentil Adu, Vincent Badu Acquah and Andrews Kwabena. The Church was initially led by Elder and Mrs Evans A. Akuffo who travelled 1,500 km every weekend to oversee the congregation.⁷⁶ Elder K. Osei Abunyewah was transferred from Umtata to head the Church. Since it was a mainly Ghanaian population at this time, it suffered a great setback from the 1998 political unrest in Lesotho. Many of the members relocated from the country to other places. In December, 1998 Pastor David Tekper was sent to Lesotho from Ghana for three months. In 2000 a Resident Missionary, Pastor J. F. Asante-Ayeh and his family were posted from Ghana to Lesotho. Pastor J. F. Asante-Ayeh was replaced by Pastor Cameron Sikrweqe from Butterworth district in South Africa from 2005 to 2009. Pastor Evans Akuffo pastored Lesotho from 2009 until 2015.

The growth of the Church was gradual. There was only one Assembly from 1995 to 2005. There were three more Assemblies, Butha Buthe, Lithabaneng and Ha Leqele Assemblies from 2006 to 2009. Six more were added from then until 2014. The Church in 2015 operates in three geo -political districts of the nation. The total membership population is 564 adults and 250 children.⁷⁷ During the General Council meeting held in Pentecost Convention Centre (PCC) in 2015, Pastor Peter Eshun was appointed a missionary and sent to replace Evans Akuffo.⁷⁸ He assumed duty in Lesotho in September 24, 2015.⁷⁹ At the end of 2016 the CoP

⁷⁴CoP, Missions Report, 2016, demograph 1

⁷⁵CoP, History of Nations, Lesotho

⁷⁶CoP, History of Nations, Lesotho

⁷⁷CoP, History of Nations, Lesotho

⁷⁸CoP, General Council Minutes, 2015

⁷⁹ CoP, Missions Report, 2015, 181-182

in Lesotho could be located in three out the ten political districts in the country. They claimed a total membership of 700 from five Assemblies in two Districts of the Church.⁸⁰

5.2.13 CoP in Zambia

The CoP in Zambia started as an interdenominational Christian prayer fellowship in 1993. There were two recognisable groups or fellowship. The first was a Christian non-denominational fellowship group formed by Pastor Nelson Lukwesa who was magistrate at the Copperbelt in 1990. Another group was also meeting in the Kafue Estates at Davies Munalula's house. Among them were Elders S. Y. Antwi and Ekow Badu Woode, both foreign teachers to Zambia and elders of the Church from Ghana. The two groups joined together and started meeting as one congregation. After studying the CoP constitution, they decided to affiliate with the CoP in 1995. The group was registered with the Registrar of Societies in 1995 as "The Church of Pentecost International-Zambia Branch".⁸¹

Elder S.Y. Antwi was the first Presiding Elder. Nelson Lukwesa was sent to the Bible School in Ghana in 1994 and later returned as a full time Pastor in the Church. Since its inception these are the missionaries sent to administer the affairs of the Church in Zambia: Apostle Alfred Koduah (1994 -1998), Apostle E.C. Asante (1998 -2003), Apostle F. K. Andoh (2003-2008) and Pastor Nsiah (2008-2015). The Church has eleven districts, made up of forty-two Assemblies from 3, 942 members.⁸² In 2016 they reported on forty-five Assemblies from ten Districts and claimed a total membership of 3, 525.⁸³

5.2.14 CoP in Senegal

The CoP in Senegal was planted by the Church in The Gambia. Though it is situated on the West Coast of Africa CoP-Senegal started there in the 1990s. In 1994 through the initiative of the CoP Resident Missionary in the Gambia, Apostle Francis Ofori Yeboah, a scouting was made by Pastor Alex Adwere to Dakar. He managed to gather a few Ghanaians to start with. Among those met was a Deacon of the Church, Charles Annor-Boakye. Deacon Annor

⁸⁰ CoP, Missions Report, 2016, demography 1

⁸¹CoP, History of Nations, Zambia

⁸²CoP, Missions Report, 2015

⁸³CoP, Missions Report, 2016

Boakye was made the leader of the group. Subsequent visits by Apostle Ofori Yeboah and Pastor Alex Adwere yielded more abiding fruit by bringing more Ghanaians into the group.⁸⁴

On 27 September 1995, Pastor Emmanuel Gyesei-Addo was posted to Senegal as the first Resident Missionary. By 1998 the Church was thriving as a continental church with members from Senegal and other countries such as Liberia, Benin, Nigeria, Togo, Congo, Cameroon, Côte d'Ivoire and Ghana. Subsequent Missionaries sent to oversee the Church were Pastor Joe Ephraim (1998-2001), Pastor Yaw Annor -Adjei (2001-2006), Apostle Christian Kouakou Abissa (2006-2009), and Apostle J. O. Kessie (2009-2014). By mid 2015, the Church in Senegal had eight Districts, forty Assemblies and 2, 140 members.⁸⁵ During the 41 session of General Council meeting of the Church held on 6-7 May 2015 in Ghana, Pastor Alphonse Coly from Togo was ordained as an Apostle. Apostle Alphonse Coly was subsequently transferred from Togo to replaced Apostle J.O. Kessie as the National Head in Senegal.⁸⁶ The overall membership figure for CoP in Senegal at the end of 2016 was estimated at 2, 219 collated from forty-three local Assemblies located in eight Districts.⁸⁷

5.2.15 CoP in Tanzania

As the Church began breaking grounds in various parts of East Africa, deliberate efforts were made, especially by the CoP in Zambia through the effort of its Resident Missionary, Apostle Alfred Koduah. The method of establishing of CoP congregations in East Africa was a departure from that of the Western African churches, which started by house and prayer fellowships. In parts of East Africa, the Church started through contacts and affiliations with other bodies or sometimes through the adoption of already established congregations by indigenes. These could be due to the language difference from West Africa (East Africans predominately speak Swahili and English) or difficulty in getting the CoP registered without an indigene's effort or intervention.

In Tanzania, for instance, Apostle Alfred Koduah attended a Morris Cerrulo conference in Dar-es-Salaam in 1995 to establish contact and to explore avenues for church planting. From

⁸⁴CoP, History of Nations, Senegal

⁸⁵CoP, History of Nations, Senegal

⁸⁶CoP, Minutes of General Council held at PCC, 6 -9 May 2015

⁸⁷CoP, Missions Report, 2016, demography 1

19 to 22 October 1996, he, in the company of Brother Shadrack Nkata from the Church in Zambia, visited Mbeya, Tanzania. Brother Nkata understands and interprets Swahili. On 7 November 1996, through many initial contacts and protocols, the CoP became affiliated with Pastor Gamanywa's organisation, in order to have an official cover. Three months afterwards an evangelist from Tanzania, Jackson Bisso Nntepa wrote to express interest in working with the CoP to establish a presence in Tanzania. Efforts towards this were initiated by the IMD Apostle B.K. Arthur who travelled together with Apostle Koduah to Tanzania to formalize this on 6 August 1997. They entered into understanding and affiliation with WAPO, accepted Nntepa as CoP representative in Tanzania and moved him from Mbeya to Dar es Salaam to start the CoP Tanzania.⁸⁸

In October 1997, Pastor S.Y. Antwi was sent from Ghana to strengthen the Church. He found no church on his arrival. With the help of the Campus Crusade for Christ office in Dar es Salaam and a Brother Faustin Kalambi, he held a crusade and opened an Assembly in Tabata Mwenzi, a suburb of Dar-es-Salaam. The Church was started in the house of Mr. Kasandra with fifteen members.⁸⁹ After staying for seven weeks, Pastor S.Y. Antwi left a strong congregation to the care of Jackson Bisso Nntepa. The International Executive of CoP sent Apostle E. K. Ekuban as the first missionary on 11 November, 2000. Through his interprise and effort, other Assemblies were planted in Temeke, Ubungo, Usigala, Mkindo, Ilugu, Insimba and Milanbo in Tabora Region. The pioneering members include, Sosthenes Edward, Stephen Urasa, Mr and Mrs Joseph Mbelwa, Joseph Kibiki, and Esther Nnetepa. The Church was registered in the Home Affairs Ministry under the name "The Church of Pentecost International" on 27 September 2004. The Church was advised to add International to the name because there was another church in the country registered with the name Kanisa La Pentecoste (Church of Pentecost).⁹⁰

Apostle E. K. Akuban was replaced after seven years by Pastor Nicholas Appiah Missah on 12 August, 2007. Subsequently Pastor Daniel Yeboah Nsaful took over from Appiah Missah on 2 September, 2012. By the end of 2014, there were sixteen Assemblies, out of six pastoral districts within seven regions. The total membership was 1, 723. There were three ministers

⁸⁸CoP, History of Nations, Tanzania

⁸⁹CoP, History of Nations, Tanzania

⁹⁰CoP, History of nations, Tanzania

and a field assistant, all of them Tanzanians.⁹¹ The close of 2016 however, showed a decrease in the total membership from 1, 723 to 1, 264 and the Assemblies from 16 to 15. At the 15th session of the Extraordinary Council meetings Pastor Daniel Yeboah Nsaful was ordained as an Apostle.⁹²

5.2.16 CoP in Kenya

The CoP in Kenya was started through the initiative of the branch in Zambia. The first attempt at establishing the Church in Kenya was made by Apostle Alfred Koduah, a CoP missionary to Zambia, from 26 to 29 October, 1996. This initial attempt to get the Church started was unsuccessful.⁹³

A second attempt was made on 8 August, 1997 through a meeting between Apostle Alfred Koduah and Pastor Yusuf Gowi Okumu, the General Secretary of the Evangelical Fellowship of Kenya (EFK).⁹⁴ The two met and struck an acquaintance at the Global Congress on World Evangelization (GCOWE) held in July 1997 in Pretoria, South Africa. Based on their discussion Pastor Yusuf Gowi Okumu aided the CoP in forming affiliation between the CoP and EFZ in Kenya.⁹⁵ Pastor Okumu also found personnel, Geoffrey Osolo, who was a student at an Assemblies of God Bible College in Nairobi to assist in the pioneering of the CoP in Kenya. As a follow up to this meeting, Pastor S. Y. Antwi visited Kenya as part of a mission to East Africa by the Executive Council. During this two weeks visit he formalised the starting of the Church, place of worship and payment of allowances to Geoffrey Osolo who was still a student. In August, 1999, Pastor E.K. Osei-Ofosu and Elder K. Ntiamoah, who were on a course at CORAT-AFRICA, were mandated by the International Missions Office to help Geoffrey Osolo to acquire a hall in Nairobi for Church services. The maiden meeting was held on 5 December 1999 at a rented hall in Donholm Estate. This service which was officiated by Pastor E. C. Asante from Zambia and Pastor E. K. Ofosu, Elder Ntiamoah and Geoffrey Osolo had thirty adults in attendance.⁹⁶ These included Elders Bonaface Owiti

⁹¹CoP, History of Nations, Tanzania

⁹²CoP, Decisions and Apointments of the Extra-ordinary Council Meeting, held at PCC Gomoa Fetteh, 2-6 May 2017

⁹³CoP, History of Nations, Kenya

⁹⁴CoP, History of Nations, Kenya

⁹⁵CoP, History of Nations, Kenya

⁹⁶CoP, History of Nations, Kenya

Anyango and Coleman Otago who became the National Head and National Secretary respectively.

Other local branches were adopted by Brother Geoffrey Osolo from the Busia District of eastern Kenya to the borders of Uganda. Pastor E. C. Asante, the missionary to Zambia was given an additional responsibility to oversee or supervise the work in Kenya. He made three pastoral visits to Kenya from 1999 to 2000. In this period, the Church also had twelve local Assemblies from the Maasai-Kajiado area apart from the three local churches adopted from the Busia district. Vincent Ogesa supervised the Assemblies in the Busia district while Simon Ole Muntolol provided leadership for the congregations in the Maasai-Kajiado. Pastor Paul Jerry Adzah and his family were sent as the substantive missionaries to the branch in Kenya on 2 August 2000. Three more Assemblies were opened in this period, including Eldoret Assembly.

An internal rift ensued between the missionary, Pastor Paul Jerry Adzah and the caretaker Brother Geoffrey Osolo. The rift eventually led to the dismissal in 2003 of Brother Geoffrey Osolo on the grounds of gross misconduct and failing to work amicably with his fellow ministers.⁹⁷ In 2003, Pastor Paul Jerry Adzah was transferred back to Ghana and was replaced by Pastor and Mrs Bright Yaw Senanyah from East Timor. They arrived in Kenya on 5 September 2003. The Church was initially registered as an “International Centre”, since the government of Kenya had placed an embargo on church registration from the 1994. However, on 17 June 2004, the Church was registered as, “The Church of Pentecost-Kenya”. At the end of 2005 the total membership of the Church was 1, 687 with twenty-six local Assemblies.⁹⁸ Pastor Bright Yaw Senanyah was relieved by Pastor Emmanuel Offei Ankrah Badu in 2008. The Church in Kenya is 80% Massai with the remainder made up of other tribes. The CoP Headquarters in Ghana built and dedicated a 1, 000 capacity church and a Toyota Hillux Pick-up truck for the Massai Area.⁹⁹ Pastor Emmanuel Offei Ankrah-Badu was replaced by Pastor Samuel Berko from Ghana in 2015. At the end of 2016 the total membership of the

⁹⁷ CoP, General Council Desicions and Appointments, May, 2004

⁹⁸CoP, Missions Report, 2005

⁹⁹CoP, Missions Report, 2011

Church was estimated at 6, 054 drawn from 77 Assemblies which are located in 16 Districts of the Church.¹⁰⁰

5.2.17 CoP in Zimbabwe

The CoP in Zimbabwe was initiated by Deacon Alexander Kporha, who was in Zimbabwe in 1994 to work for the United Nations Development Programme (UNDP). He was seconded to work with Women's Bureau, an NGO involved in women training. As is the tradition of CoP members when they travel abroad, he began to seek avenues to start the Church in his local community, Charakupa Township in Kandava Village, near Harare.

Deacon Kporha's Alexander's letter to the Missions Office in Accra for permission to start CoP in Zimbabwe received a positive response in 1996. Kporha encountered one Mr Sibanda on his way to his rural home and presented the gospel to him. Though Mr Sibanda himself did not make a decision for the gospel at that time, he led Kporha to his wife, who became the first convert to the CoP in Zimbabwe. Mrs Sibanda mobilized other people in her area to form a Bible Study group which met at her home. Kporha later witnessed to Mrs Beholds Mbesa, the project leader of the women's Bureau. The Mbesa family formed the nucleus of the fledgling Church in Zimbabwe. These two groups – those from Mrs Sibanda's group and the Mbesa family joined together to form the first Assembly. Mrs. Mbesa is a deaconess of the Zimbabwe Church. Another Assembly was later opened in Murewa.

The Zambian Church and its missionary, Apostle Alfred Koduah collaborated with Alexander Kporha in the expansion of the Church in Zimbabwe. Apostle Koduah and his entourage, together with Kporha, visited the churches on 22 April 1997. The service at Munamba in Murewa was attended by sixteen adults.¹⁰¹ The leader of the group was a sixteen year old form four student. Mrs. Sibanda's group was attended by thirteen adults.

Since 1997, the CoP in Zimbabwe has progressed tremendously. In subsequent missions to Zambia, Pastor S.R. Odum (September, 1997) and Apostle E.C. Asante (1998) took turns to reinforce the stability and growth of the church in Zimbabwe. In July, 1999, Apostle B.K.

¹⁰⁰CoP, Missions Report, 2016, 159

¹⁰¹CoP, History of Nations

Arthur, hosted the first conference for CoP missionaries from central and southern Africa and their wives. The first resident missionary sent to Zimbabwe was Pastor S.Y. Antwi in October, 1999. He took over with one field personnel, five local Assemblies and 110 members. By September 2005 there were twenty local assemblies and five districts, and a membership of 850, with three indigenous ministers and two field workers. The field workers are full-time ministers paid by the Church in Zimbabwe, while the rest are paid from Ghana. Other ministers sent to Zimbabwe include Pastor and Mrs E. K. Akpabli (2005-2008), Apostle Mark Obeng Andoh (2008-2012) and Pastor Isaac Tetteh Judah (2012-present). In 2014, the Church in Zimbabwe had ten Districts, and thirty-one Assemblies from a membership of 2, 338, forty-six elders, twenty deacons, and seventy-seven deaconesses.¹⁰² The total membership of the church in 2016 had increased to 2, 675, thirty-two local Assemblies and ten administrative Districts.¹⁰³

5.2.18 CoP in Central African Countries

The prophetic utterances explained earlier in chapter four, which the Church stands on as its mandate to reach the whole of Africa with the gospel of Jesus Christ continues to be relevant. It is as though the CoP has a mechanism for the transmission of the Spirit of Pentecostalism from one African location to another. This CoP story is akin to that of Acts 1:8 mandated by Jesus to his disciples, “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and all Judea and Samaria and to the end of the earth.”

The CoP, based on its initial belief in this prophecy can be observed to have spread from Ghana into the neighbouring West African countries, and thence into Southern and Eastern Africa. Since 1994, the CoP has been making inroads into locations in Central Africa. These Central African locations include Gabon, Angola, Cameroon, Chad, Central African Republic, Congo Brazzaville, Congo DR, Equatorial Guinea, and Ethiopia. The missions report presented to the 42nd session of the General council meeting confirms this with detailed reports from these nations.¹⁰⁴

¹⁰² CoP, Missions Report, 2014

¹⁰³ CoP, Missions Report

¹⁰⁴ CoP, Missions Report, 2015

5.2.19 CoP in Gabon

The CoP in Gabon, unlike others, did not start as a fellowship or prayer group. It was a deliberate attempt to establish a church which God graciously honoured. In September 1994, a group from the International Christian Chamber of Commerce (ICCC), Ghana, led by Elder Kofi Amponsah of PIWC Accra, undertook a business trip to Gabon to participate in a fair of “Made in Ghana Products”. The Executive Council of the CoP, through the IMD, Apostle Opoku Onyinah asked Pastor A. K. Miah, who was the District Pastor of Mamprobi, to join the ICCC group. This was to enable him to explore the possibility of starting a branch of the CoP in that country.¹⁰⁵

The group arrived in Gabon on 24 September, 1994. Three days later, Pastor Miah met with Mr. Emmanuel Disse, who was the Honorary Consul General of Ghana. Through his efforts, it was arranged for Pastor Miah to meet with the Ghanaian community during their weekly meeting in Lafon-Dakar, Libreville. During the meeting Pastor Miah had the opportunity to speak for 20 minutes. While he was preaching a message from Acts 1:8, there was a powerful outpouring and seven people received the Holy Spirit baptism. Three days later, seventeen people joined in the first service. By the time Pastor Miah returned to Ghana the number had increased to forty-eight.¹⁰⁶ These included Elder Amponsah Clement and Deacon Francis Baidoo, and Brothers Adjei Yeboah, Emmanuel Donkor and Afful Shama. The Church has been overseen by Pastor Anthony Kingsley Miah (1997-2004), Apotre Basili Kambire Luc (2004-2006), Apôstre Emmanuel Gyasi Addo (2007-2011) and, Apôstre Komi Edina Agbavitoh (2011-present). By 2015, the Church had sixteen Assemblies from six districts with a total of 1512 members.¹⁰⁷ These statistical figures had not changed much by 2016; the total membership had rather decreased to 1, 502.¹⁰⁸

5.2.20 CoP in Northern African Countries

The CoP is also reaching out into North Africa which has become predominantly Muslim. The CoP claimed its presence in Libya from early 2000 to 2011, until the political turmoil

¹⁰⁵CoP, History of Nations, Gabon

¹⁰⁶CoP, History of Nations, Gabon

¹⁰⁷CoP, Missions Report, 2015

¹⁰⁸CoP, Missions Report, 2016, demography 1

which ousted Libyan President Muammar Ghaddafi.¹⁰⁹ Since 2011 the missions department has received no report from the CoP in Libya. But CoP records indicate its presence in North African locations such as Tunisia, where it was established in 2008.¹¹⁰ The period of its establishment is linked with the temporary relocation of the African Development Bank (ADB) from Côte d'Ivoire to Tunisia in 2003 due to political instability in Côte d'Ivoire in 2002. Elder N'Guamah Francis an official of the ADB and a member of the CoP-Côte d'Ivoire engineered the move. The Government of Tunisia has laws restricting operation of churches, allowing only three recognised churches which are not evangelicals. Elder N'Guamah Francis brought together all Bank staff who were members of evangelical churches to form a single church. The total number of people he brought together was about 360. In the initial three months they prayed and had fellowship in hotels and in their homes.

Around the same time Apostle Ebenezer Appia from CoP-Côte d'Ivoire on a mission to study the possibility of establishing CoP in the country met with Elder N'Guamah. They therefore used the presence of the established group to form CoP out of the members who were willing. The initial nucleus of the Church included Elder Francis N'Guamah, Brother N'Guamah Frédéric, Sister Rose Jolie Niamké, Deaconess Sinza Emilie and her daughter. They met in each other's houses sharing fellowship and prayer. In 2010 Elder N'Guamah requested the CoP headquarters to send a fulltime minister to lead the congregation. Evangelist Asseman Philippe and his family were appointed and sent from CoP-Côte d'Ivoire as the first CoP missionary to Tunisia. On 18 September, 2011, the Church was officially inaugurated by Apostle Sidiki Traoré, National Head of the Church of Pentecost-Côte d'Ivoire. On 15 September, 2013, Pastor Gnaoré Raymond Bernard went to relieve Evangelist Phillippe as the resident missionary. The CoP in Tunisia was reported to be progressing in the 2013 missions report to the General Council.¹¹¹ The 2015 Missions reports indicated that evangelism was going on through door-to-door contacts because the nation prohibited open air campaigns. The membership were claimed to be only black African migrants from different nationalities. The 2016 Missions report indicated a total membership of 117 in a local Assembly. The CoP in Tunisia is not officially registered in the country it is covered by the registration of an

¹⁰⁹CoP, History of Nations

¹¹⁰CoP, History of Nations

¹¹¹CoP, Missions Report, 2013

NGO operating in the Nation, REMAR NGO.¹¹² However the missionary, who is from Côte d'Ivoire, has been granted a working permit to operate in the country.¹¹³

5.3 Genesis of CoP - International Missions in Other Locations

The CoP since its inception has been a missionary-minded Church. As stated in the fourth chapter, the early fathers of the denomination conceived the future of the organisation to be global and missionary in nature. Its missionary endeavours into international dimensions, designated as “External Missions” in overseas missionary enterprises into the West and other non-Western locations (apart from Africa) became prominent as a result of some political and socio-economic developments in Ghana within the late 1970s and 1980s.¹¹⁴

During this era, the political developments in the African continent had resulted in massive emigration of people of African descent to various other parts of the globe for varying reasons including seeking asylum, greener pastures (lucrative jobs) and better education.¹¹⁵ This era saw many Africans migrating into countries north of the equator, including the United Kingdom. As Wout van Laar has shown, thousands of Africans stream to Europe yearly, “hoping for freedom, happiness and a future.”¹¹⁶ A large number or majority of these African immigrants were purported to have originated from Ghana at the time, mostly from inland Ghana (Ashanti and Brong Ahafo Regions).¹¹⁷ This is not surprising.

Ghanaians already have a long history of migration for better job prospects, notably within their own borders and in neighbouring countries. The inland people of Ghana, for instance, have a long history of migration due to their farming and trading activities.¹¹⁸ Apart from the international expansion of religions by mission, migration is one of the most important

¹¹²CoP, Missions Report, 2016, 248-250

¹¹³ CoP, Missions Report, 2016, 249

¹¹⁴CoP, Compiled Missions History of Nations, 2006

¹¹⁵See Paul Gifford, *Ghana's New Christianity: Pentecostalism In a Globalizing African Economy*, (Bloomington & Indianapolis: Indiana University Press, 2004)

¹¹⁶Van Laar, Wout, 2006. “ ‘We shall be fruitful in this land’: Pentecostal and Charismatic New Mission Churches in Europe,” in Andre Droogers, Cornelis van der Laan and Wout van Laar (eds), *Fruitful in this Land : Pluralism, Dialogue and Healing in Migrant Pentecostalism*, (Zoetermeer: Uiteverij Bockencentrum, 2006), 32-46

¹¹⁷Ter Haar, *Halfway To Paradise*, 4

See also Jehu J. Hanciles, “African Migrations” in Hanciles Jehu J. ed. *Beyond Christendom: Globalization, African Migration, And the Transformation*, (Marynoll, New York: Orbis Books, 2008), 207-228

¹¹⁸Ter Haar, *Halfway To Paradise*, 4

factors effecting religious dissemination.¹¹⁹ As Ter Haar pointed out, African migrants carry with them their own religious baggage everywhere they find themselves.¹²⁰ The situation for the Ghanaian migrant Christians is not an exception. Pobee has indicated that, most of a Ghanaian's communal activities, as well as his social institutions, are inextricably bound up with religion.¹²¹ This can be true both for the individual and the corporate Ghanaian community both at home and abroad.

The presence abroad of migrated Ghanaian Christians, burning with the desire to have fellowship with their God and others, led to the founding of new congregations all over USA, Europe and other destinations.¹²² The oldest of the African Christian congregations in Europe, according to Ter Haar, are in the former colonial powers, most particularly, Britain.¹²³ As already hinted, factors which led to the religious transmissions from Africa including Ghana, to these Western locations were the political, socio-economic and other migration effects at the time. These home bred developments and others, to a very large extent eventually culminated in the forming of African Congregations, including, African Pentecostal and Charismatic congregations such as CoP overseas mission.

As mentioned before, the practice of migration of people from Ghana into other places has been from antiquity. The nature of their primal vocation as farmers, fishermen and traders has always caused movements of people, both internally and amongst the neighbouring countries like Côte d'Ivoire, Togo, Burkina Faso and Nigeria.¹²⁴ The migration of Ghanaians into the nations of Western Europe and the Americas, however have been in two phases. The first was the forced migration into the old and new worlds during the slave trade.¹²⁵ The second was

¹¹⁹Klaus Hock, "Religion on the Move: Transnational Perspectives, Discourses on Diaspora Religion Between Category Formation and the Quest for Religious Identity" in Afe Adogame, Roswith Gerloff and Klaus Hock (eds), *Christianity in Africa and the African Diaspora*, India: Continuum International Publishing Group, 2008), 235

¹²⁰Ter Haar, *Halfway To Paradise*, 3-4

¹²¹J.S. Pobee, *Religion and Politics in Ghana: A Case Study of the Acheampong Era 1972-1978*, (Accra: Ghana University Press, 1992), 1

¹²²Ter Haar, *Halfway To Paradise*, 1

¹²³Ter Haar, *Halfway To Paradise*, 1

¹²⁴Jehu J. Hanciles, "Africa Migrations" in Hanciles (ed), *Beyond Christendom, Globalization, African Migration, And The Transformation of the West*, (Maryknoll, New York: Orbis Books, 2008), 226

¹²⁵David N.A. Kpobi, "African Chaplains in the Seventeenth Century West Africa" in Kalu U Ogbu (ed), *African Christianity: An African Story*, (Pretoria: Department of Church History, University of Pretoria, 2005), 150 -

the voluntary emigration of free Ghanaians from the mid 1970s onwards.¹²⁶ This second trend of migration has been necessitated by, among others, political instability and economic factors of the time.

Modern Ghana became independent from British colonial rule in 1957. As a republic, its first President was Kwame Nkrumah. Nkrumah was overthrown in a military coup in 1966; the military handed over to Kofi Abrefa Busia's Progress Party (PP) in 1969. There was another coup led by an army general, Ignatius Kutu Acheampong whose government ruled from 1972 to 1978. By this time, Ghana was threatened with imminent collapse through this self-imposed governance.¹²⁷ There was another palace coup by the military in government to try to restructure the military government in 1978. In 1979, there was an uprising and military house cleaning by junior officers in the army who subsequently handed over power to the third republic led by Dr. Hilla Limann and his Peoples' National Party (PNP) administration.¹²⁸ This political instability led to another military takeover which brought the military into power again in 1981, led by a junior army officer, Flight Lieutenant Jerry John Rawlings.¹²⁹

In these circumstances, it is evident that motivation for migration was inevitable, especially, since political opponents are bound to be looked on as enemies. Coupled with all these, Ghana was hit by severe drought; one of the worst in the country's history, in 1983 – just about the same time that political differences between Ghana and Nigeria had led to the repatriation of over a million Ghanaians from Nigeria.¹³⁰ The economy of Ghana at this point was in a very bad shape. In a bid to salvage the collapsing economy, Ghana underwent a structural adjustment programme imposed by the International Monetary Fund (IMF) and the World Bank, called the Economic Recovery Programme (ERP). This programme even though was hailed initially as a success story, did not work. By 1990, the economic situation in Ghana had clearly worsened, with 70% of the population earning less than one US dollar (\$1.00) a day.¹³¹ Basic utility bills went up, healthcare was clearly out of hand since the

¹²⁶Gifford, *Ghana's New Christianity*, 1- 19

¹²⁷Gifford, *Ghana's New Christianity*, 1

¹²⁸Culled from the booklet "Ghana –a brief guide" a publication of the Ghana International Services Dept. 1994.

¹²⁹Ter Haar, *Halfway To Paradise*, 13

¹³⁰Gifford, *Ghana's New Christianity*, 3

¹³¹Gifford, *Ghana's New Christianity*, 4

government had introduced “cash and carry”; a system that demands payment of medical bills before treatment, school fees were high while the education system started collapsing with diminishing school enrolment.¹³² The country was almost totally dependent on foreign aid. This economic failure brought untold hardships on the people. The search for political asylum and economic opportunity led people to migrate in search of greener pastures to enable them sustain their families. Though the prime destination of these people in this period was to Europe and United States of America, many found their way into non-traditional point of migration such as Israel, Japan, Taiwan, New Zealand and Australia. By the mid 1980s, Ghanaians had become a recognizable category of migrant workers in the whole of Europe and other places in the West.¹³³ By 2000, Ghana had the highest skilled migration rate for countries in West Africa with a population of over four million abroad.¹³⁴

Quite a significant number of these Ghanaian migrants were Christians, among them were members of the CoP. Interestingly, what purported to be a misfortune for a nation where, by the end of the century, one in every five Ghanaians is asserted to be living abroad, is considered by CoP as a fulfilment of prophecy.¹³⁵ Hanciles writes that, “CoP Church annals have it that a prophetic message received in 1948 had warned of this development. The prophecy declared that God was going to instigate a worldwide spread of the Church by allowing life in Ghana to be very difficult; out of the subsequent “scattering” the message of the gospel will spread.”¹³⁶

The CoP adherents among these migrants began as house group prayer meetings and eventually developed into full fledged CoP congregations. The group would then make a request to the CoP headquarters to take over and send a missionary to take up the oversight responsibility. The CoP headquarters in response would send a resident missionary in a circular letter indicating a “call to missions”.¹³⁷ This gave an indication of what the Church

¹³²Gifford, *Ghana's New Christianity*, 4

¹³³Ter Haar, *Halfway To Paradise*, 75-77

¹³⁴Frederic Docquier, and Abdeslam Marfouk, “Measuring the International Mobility of Skilled Workers, (1990/2000):Released1.0”TheWorldBank,http://www.wds.worldbank.org/servlet/WDSContentServer/WDSP/IB/2004/09/22/000160016_20040922150619/Rendered/PDF/wps3381.pdf (accessed 26/January /2015), Pp. 18 -19.

¹³⁵Hanciles, “Africa Migrations”, 226 -227

¹³⁶Hanciles quoting Apostle Ntummy (former chairman of CoP) in an interview on 27 May, 2003

¹³⁷See CoP, General Council Decisions and Appointments (White papers)

intended to achieve. They were not sending a chaplain for their members abroad but a missionary with an assignment.

Beginning from 1984, the CoP was established in places such as UK, Germany, Holland, Italy, Spain, Belgium, Portugal, Ukraine, Israel, Australia and USA.¹³⁸ The CoP's annual statistical reports for 2016 indicate these details: The Church has established 182 congregations spread out in different states in USA. There are also seventy-seven congregations in Germany, twenty-eight, in Holland, thirteen in Australia, twenty-three in Belgium, ninety-five in Italy, forty-three in Spain, eight in the Republic of Ireland and thirty-three in Canada, just to name a few.¹³⁹ Visible among these lists of Western nations is the United Kingdom, which is considered CoP's parent missionary country.¹⁴⁰ The Church claims to have 132 congregations, in the United Kingdom.¹⁴¹ The details of the emergence, activities, challenges and administration of the mission endeavours of the CoP International Missions, both into African and other nations are discussed in this chapter. The accounts below aptly sculpt the historic details of CoP-UK.

5.4 CoP - United Kingdom

This chapter considers the established CoP congregations in the West such as CoP-UK very important. They first and foremost, affirm the presence of African indigenous independent Pentecostal denominations as immigrant religious establishments in the West. Secondly, they determine the manner of religious institutions these immigrant congregations are developing for Christianity worldwide and for themselves as African immigrants and, most importantly for this study, unravel the factors that promote the success of such missiological enterprise both for the CoP and the entire African Pentecostalism Mission Enterprise.

The CoP-UK has been specifically selected for two significant reasons. The first is that it will determine the extent to which missionary enterprise from a previously “missionary receiving” location (such as sub-Saharan Africa) is coming back to its parent “missionary sending” root (e. g. United Kingdom); but in another capacity as an independent indigenous

¹³⁸CoP, History of Nations

¹³⁹CoP, Missions Report 2016, Appendix 6

¹⁴⁰Asem, *A History*, 21-30

¹⁴¹CoP, Missions Report 2016, Appendix 6

“missionary sending” organisation. The second is whether the numerous CoP congregations cited in UK, reflect current proposals of “Missions in Reverse” or immigrant churches for “Chaplaincy”, as being “caretakers” and conveners of their own kind (Africans), just as the early Western missions in Africa were ascribed to have been. The other important enquiry is whether there are other forms of emerging missions’ trends being engaged by these immigrant churches.

Scholars and writers are currently enquiring as to whether the non-Western immigrant churches springing up in the West are bringing back the gospel to today’s secularised and postmodern societies of the West as “Mission in Reverse”.¹⁴² The CoP-UK can adequately be a representation for any African Diaspora congregation, especially, from CoP-Ghana. This is because the way by which the CoP Diaspora congregations emerge and grow seems to follow more or less the same pattern as it shall be seen later in this chapter. The main differences are found in the procedures through which the churches are registered as religious bodies, which may differ in the individual sovereign nations and also how the churches initially begin. Whereas some of these congregations start as home cells, others begin as non-denominational fellowships or prayer groups.¹⁴³ This notwithstanding, CoP-UK being among the earliest CoP missions abroad to be established, has been chosen first among others for this discourse.

Historically, the CoP broke away from the British Apostolic Church quite early on, in 1953, yet it appears to carry over some traits from the parent church’s governance and structural systems. For instance, its appointment of ministries such as Apostles, Prophets, Evangelists and Pastors as in Ephesians 4:11; is copied from British Apostolic traditions and church governance. Turnbull noted that, the Apostolic Church’s governance by Apostles and Prophets distinguished it from other churches that also believe in the baptism with the Spirit.¹⁴⁴ The CoP also differs from other Pentecostal and Charismatic bodies such as Assemblies of God and some current charismatic congregations in its administrative governance through Apostles and Prophets.

¹⁴²See Ludwig, *African Christian Presence In the West*

¹⁴³See Ter Haar, *Halfway To Paradise*, 91 and Asamoah-Gyadu, “On Missions Abroad”, 89-100

¹⁴⁴T.N. Turnbull, *What God Hath Wrought: A Short History of the Apostolic Church*, (Bradford: The Puritan Press, 1959), 168

5.4.1 The Historical Beginnings of CoP-UK

From the early 1970s into the late 1980s the immigrant strength of the Ghanaian populace in the UK increased.¹⁴⁵ Among those stationed in London were Ghanaian Christians who found themselves worshipping with different London based Christian churches.¹⁴⁶ Many of the Pentecostals among them worshipped with the Elim Pentecostal Congregations at different locations such as: Elim Pentecostal Church, Kensington Temple; Newcourt Elim Pentecostal Church, Clement Road, Ilford, Essex and Elim Pentecostal Church, Regina Road, Finsbury Park.¹⁴⁷ In this period, there sprang up an African Christian Fellowship (ACP) where African immigrant Christians of different nationalities met periodically.¹⁴⁸ This association of African Christian believers provided for the immigrant Christians a source of spiritual nourishment and an avenue for the fulfilment of identity and solidarity amongst one another. It provided the African immigrant students, especially, with a source of common fellowship and recourse to other socio-economic support.¹⁴⁹ Mr. Emmanuel Apea suggested that the ACP provided informal counselling on studies and marriage to members who were mostly students.¹⁵⁰

Later on some Ghanaian Christians among them grouped themselves into a separate non-denominational Christian fellowship, the Ghana Christian Fellowship which met regularly at 5 Doughty Street, Holborn.¹⁵¹ The meeting place was later moved to Tavistock Square in the Kings Cross area. Their meetings were not patronised by only Ghanaian nationals, other African Christians in London also became members of the Ghana Christian Fellowship.¹⁵² In the early 1980s some individuals in these associations (ACP and Ghana Christian Fellowship) and other churches that were or had been members of the CoP from Ghana, began having discussions about establishing CoP congregations in UK. These discussions became

¹⁴⁵Gerrie Ter Haar, "The African Diaspora In Europe: Some important themes and issues" in Gerrie Ter Haar ed. *Strangers and Sojourners: Religious Communities in the Diaspora*, (Leuven: Peeters, Bondgenotenlaan, 1998) 38

¹⁴⁶Narration and interview with Apostle Newton Ofosohene Nyarko at his office in Dagenham July 2014

¹⁴⁷CoP -UK, Brochure on 25th Year Silver Jubilee Celebration, History of CoP-UK

¹⁴⁸CoP -UK, Brochure on 25th Year Silver Jubilee Celebration Anniversary

¹⁴⁹Narration and interview with Apostle Newton Ofosohene Nyarko, National Head and pioneer member at his office in Dagenham July 2014

¹⁵⁰Comments from Dr Apea founding member of COP-UK at Pentecost University College, 3 July 2014 3pm

¹⁵¹Narration and interview with Apostle Newton Ofosohene Nyarko, National Head and pioneer member at his office in Dagenham 25 July 2014

¹⁵²Narration and interview with Mrs. Deaconess Ernestina Anim Pioneering women's Leader since 1989 at Dagenham office, 26 July 2014

necessary because, some CoP members known in Ghana to be very dynamic in the Christian faith (in terms of Pentecostal spirituality) had either backslidden or become lukewarm upon reaching the UK. The Ghanaians also claimed to find the services at the Elim Pentecostal congregations unsatisfactory in terms of religious expressions such as language, songs, liturgy and other forms of worship. They thought they needed to have a distinct Ghanaian/African flavour or identity in their worship.

The CoP in Ghana is known its informal expressive and vernacular Pentecostal “liturgical” order of service. Its services in most of the Assemblies or congregations apart from the PIWCs are held in “Twi”, one of the dominant languages in Ghana. The pattern of CoP’s spirituality as pointed out by Asamoah-Gyadu emphasised among other things, personal transformation, prayer, evangelism, holiness, healing, deliverance, and community living.¹⁵³ These Ghanaian CoP members resident in UK were thought to have had the inward desire (individually and to some extents corporately) to have same type of services as back home. For instance, they wanted to be able to engage in such activities as vibrant prayer sessions, aggressive evangelism, monthly revival meetings and others as was done in Ghana. The meetings, to them, also gave them community in identity and self -perception as Ghanaians. These and other reasons pushed the agenda to startCoP churches in London.

In the late 1970 and early 1980s, Mr Emmanuel Apea, an Elder of CoP and an International Civil Servant then working at the Commonwealth Secretariat in London, along with others such as Daniel Clottey, a Staff member of the Ghana High Commission in London, Kofi Asamoah, John Acheampong, Kabenla, Abraham Lawrence Doku, Sam Tuudah, Samuel Opoku Boateng and brothers Sam Okwei-Nortey, Yaw Kontoh and Newton Ofosuhene tried to rally together former CoP members from Ghana. The CoP branch was formed from Ghanaians then fellowshiping with Elim Pentecostal churches in London and others Ghanaians resident in London.¹⁵⁴ This is the way which CoP congregations are started. The growth pattern of the Church has always shown a trend in which individuals or groups of

¹⁵³Asamoah-Gyadu, “On Missions Abroad”, 92-93

¹⁵⁴CoP-UK, Short History of CoP- UK in 25th Years Silver Jubilee Celebration Brochure 18th -31st August 2014
This was confirmed by other pioneer members of the group

members, open up the branches in their residing locations and requests the headquarters in Accra to furnish them with pastoral oversight.¹⁵⁵

In 1986, Mr Sam Tuudah arrived in London from Liberia. Tuudah was an elder and a former National Deacon of the CoP in that country.¹⁵⁶ Upon arrival in the UK, he sought contact with Elder Emmanuel Apea through Elder Daniel Clottey. Based on the discussion on the progress of CoP's mission in Liberia related by Elder Tuudah, the group of people aforementioned inclined to use the influence and knowledge of Elders Apea and Tuudah to step up the establishment of CoP in UK. They subsequently formed an Association in early 1986 which they named: Pentecost Association of UK and Eire (PAUKE).¹⁵⁷ Through the organisation of PAUKE, they began inviting- or gathering all Ghanaian Christians resident in UK (especially those who were members of CoP back home in Ghana) whom they were able to contact. The initial discussions were made at meetings convened at the residence of Brother Abraham Lawrence Doku at 15 Lawrence Road, London, N15 4EN.¹⁵⁸ Later on, it was made a shift meeting, between the residences of Brother Doku, Elder Daniel Clottey at 79 Axholme Avenue, Edgware HAB 5BD and Elder Apea at 78 Roll Gardens, Ilford, Essex.¹⁵⁹

Later in the same year, two Pastors of the Church in Ghana, Pastors Opoku Onyinah and Daniel Kwame Noble-Atsu, were granted scholarships to study at the Elim Bible College.¹⁶⁰ Elder Apea convened a meeting of all the leaders and members at his residence which the pastors were scheduled to attend. This meeting was to officially deliberate on the formation of PAUKE. At this meeting, the Pastors conveyed the information of the Chairman of the Church, Apostle F. S. Safo to the gathering, reinforcing the necessity and urgency of establishing a UK branch.¹⁶¹ They had actually been mandated to explore the feasibility of

¹⁵⁵See Chapter Four of this work, CoP's Pattern for Growth

¹⁵⁶ In CoP an Area or National deacon is a lay-leader controlling the finances and assets of the designated location

¹⁵⁷CoP-UK, Short History of CoP- UK in 25Years Silver Jubilee Celebration Brochure 18 -31 August 2014. This confirmed by other pioneer members of the group

¹⁵⁸CoP-UK, Short History

¹⁵⁹ CoP-UK, Short History

¹⁶⁰By 15th September 1986 Chairman's Circular letter Apostle Opoku Onyinah and Overseer Noble-Atsu were sent on Course to the UK Elim Bible College for two years. They left the Kotoka International Airport at 10.25 pm on Friday, 12 September 1986

¹⁶¹CoP-UK, Short History of CoP- UK in 25 Years Silver Jubilee Celebration Brochure 18 -31August 2014

forming a CoP branch in UK. Having found the foundation already laid by these brethren, they went ahead to encourage them and officially helped them to launch and recognise the first leaders as executives for the PAUKE. The executives included Elder Emmanuel Apea as the Convener, Elder Daniel Clottey as the Secretary, Brother Abraham Lawrence Doku as Organising Secretary, Elders Kofi Asamoah as Treasurer and Elder Sam Tuudah as the Financial Secretary.¹⁶²

The first official gathering of the PAUKE after this recognition was held at the Newcourt Elim Pentecostal Church premises on 9 April 1987. The meeting was attended by twenty-eight participants including Pastors Opoku Onyinah and Noble-Atsu.¹⁶³ The group kept meeting regularly from this time onwards. Due to growth and expansion the executive committee of PAUKE was expanded from five to seven. In January 1989 two more brothers: Elders Samuel Opoku Boateng and Nkansah were added to the five. Later in the year, around March, 1989, as welfare issues such as hospital visitation, child birth and immigration problems increased, Brothers Newton Ofosohene Nyarko and Yaw Kontoh Fosu Mainoo were appointed as welfare officers. Deaconess Emma Apea, the wife of Elder Apea took on the leadership of the Women's Movement.¹⁶⁴ By May that year, the structures of the Association had started taking shape. More CoP members from Ghana and others had joined. The Chairman of CoP, Prophet M. K. Yeboah, assisted by the General Secretary, Apostle Rigwel Ato Addison on a visit formally inaugurated the PAUKE as a recognised CoP in the United Kingdom on 6, May, 1989.

The inauguration was attended by a very significant representation from the Elim Pentecostal Church-UK. This included Rev. Brian Edwards, Elim International Missions Director, Rev. Gordon Hills, Elim Field Superintendent and Rev. Adrian Hawkes, the senior minister of Newcourt Elim Pentecostal Church. Their presence was very important because, as stated in chapter three, Elim Pentecostal Church -UK had an affiliation with the CoP. This affiliation had proved very necessary and quite helpful in many ways. Major among them is the part Elim had to play, first in helping to train some CoP ministers in their college (Apostles

This confirmed by other pioneer members of the group

¹⁶² CoP-UK, Short History

¹⁶³ CoP-UK, Short History

¹⁶⁴ CoP-UK, Short History

Opoku Onyinah and Kwame Noble-Atsu and others were trained in Elim Bible College)¹⁶⁵, granting CoP members in the UK a place for worship and fellowship and subsequently, aiding the Church to regularise its registration and acceptance into the community of the United Kingdom.¹⁶⁶

5.4.2 Growth of CoP-UK

By the middle of 1989, much progress had been achieved by PAUKE in terms of organisation, structure and numerical growth. It was quite evident at this level that, the association had taken a complete form as a full-fledged Assembly of the CoP. Upon consultation with the other executives of PAUKE it was thought prudent that a resident pastor be sought as a “caretaker” for the group. He was to provide shepherding and other ministerial obligations which the leaders could not provide, such as officiating of weddings, dedication of children and others. It was also evident that as the Association grew specific pastoral needs of individual and some protocol concerns needed to be addressed. The need for a resident missionary was considered vital and ripe at this time because all the leaders had come to the UK for other reasons than church planting. This made it difficult for them to give their prompt attention to pressing Church issues. Elder Emmanuel Apea, who was in Ghana for a vacation, was mandated to meet with the CoP Executive Council to put in a request for a resident missionary for the association. The initial arrangements for receiving the missionary were made by Elder Apea. He, with the help of the Elim Pastor, Barry Killick and his board of Elders were to make sure that any CoP minister sent to facilitate the work of PAUKE would be received and helped to settle down in UK.

At the 1989 General Council meeting, Pastor Kwame Blankson and his wife Ernestina were posted as the pioneering resident missionaries to the PAUKE and the Pentecost community in the UK.¹⁶⁷ They arrived in the UK in October, 1989. The working executives of PAUKE whom Pastor Blankson had to work with had undergone a few changes. Elder Daniel Clotey, the Secretary had been replaced in July by Elder Okwei-Nortey because; Clotey had been

¹⁶⁵By 15th September 1986 Chairman’s circular letter Apostle Opoku Onyinah and Overseer Noble-Atsu were sent on Course to the UK Elim Bible College for two years. They left the Kotoka International airport at 10.25 pm on Friday, 12 September 1986

¹⁶⁶CoP-UK, Short History

¹⁶⁷CoP, Chairman’s Circular letter, April 1989, See Session on Transfers and Postings

reassigned to Ghana by his employers. Elder Emmanuel Apea, the substantive leader was to leave UK in December that year. He had taken an appointment as chief of Science section at the headquarters of UNESCO in Paris. Pastor Blankson's initial upkeep and accommodation was taken up by Elim Pentecostal Church in Ilford, where both Okwei-Nortey and Emmanuel Apea served as church elders under the pastorate of Reverend Pastor Barry Killick. An official welcome ceremony was organised for the Blanksons by the group officiated by Elder Okwei-Nortey and Deaconess Tina Anim.

5.4.3 Receiving Missionaries and Growth

Pastor Blankson and his wife commenced their work in earnest. By rectification of the PAUKE constitution after receiving a resident pastor, the national executive was composed as follows: Pastor Kwame Blankson as the Resident Missionary, Elder Edward Kwoffie as national secretary, Elder Kwesi Otoo as Missions Board chairman, Elder Samuel Obeng Tuudah as Finance Board Chairman, Elder Kwame Nkrumahas Charity Board Chairman, Brother Edward Asare Afriyieas Literature committee chairman and Elder Kofi Asamoah as a member. Later on, in the year, Kofi Asamoah and Kwame Nkrumah relocated to Ghana and were respectively replaced by Elders Samuel Opoku Boateng and Newton Ofosuhene Nyarko. Samuel Tuudah left the Association and was also replaced by Elder Mike Etrue, then a student in the UK. And later on, Elder Samuel Okwei-Nortey replaced Mike Etrue when he left finally for Ghana after his course.

The various positions given above (such as resident missionary, mission's board chairman) clearly suggest what the group's intention was. The sending authorities from Ghana and the group see their presence in UK as the starting of a new mission's field and not as a Chaplaincy or caretaking of its members abroad although taking care of its members is part of its purpose. However, in the first few years from 1989 to 1994, the PAUKE ran as an auxiliary to the Elim Pentecostal Congregation in Ilford under the pastoral care of Reverend Barry Killick and on their premises. The Blanksons initially took up a role as both associate pastor for Elim Ilford and the overseers for PAUKE. As was CoP's convention, it ran the PAUKE as "Ilford Assembly" while endeavouring to start other Assemblies or congregations. In 1991, an Assembly was started in Vauxhall as "Vauxhall Assembly". Two more were opened in 1992 at Croydon and Wembley. Then in 1993 and 1994, Tottenham and Hackney

were started respectively. Following the structure of CoP, Presiding Elders (lay -leaders) were assigned to the individual Assemblies. This is because; the resident missionary could not oversee all the Assemblies springing up in the different parts of the city due to distance and difficulties of effective monitoring. Elder Kwesi Otoo was therefore appointed Central Assembly Presiding Elder in 1991. Elders Kofi Asamoah, Samuel Opoku Boateng, Ampoma Sakyi, Kwame Nkrumah and Anthony Antwi Darkwah were made presiding elders at “Vauxwell Assembly”, “Croydon Assembly”, “Wembley Assembly”, “Tottenham Assembly” and “Hackney English Assembly” respectively. By the end of 1993, it had become evident that the PAUKE was becoming a significant Church by itself.

5.4.4 From PAUKE to ELICOP

On 1 January 1994, the Elim Pentecostal outfit aided in registering the PAUKE as a fully-fledged church under Elim Foursquare Gospel Alliance, with Elim Charity number 251549 and in the name of Elim Church of Pentecost (ELICOP). ELICOP was under the auspices of Elim Pentecostal as the branch which oversees its black community and immigrant congregations. Other Assemblies were opened in the subsequent years: East Ham Assembly, Tooting Bec, New Addington and Deptford in 1995 and Highgate in 1996. The premiere presiding elders assigned to these various assemblies respectively were as follows: Elders Sam Okwei-Notey, Ntim Gyakare, Sylvester Wiafe, Osei Owusu Afriyie and KojoYeboah. During this period the numerical strength of the ELICOP increased from a little below thirty to 1000 and above. Thus, following CoP’s structural and administrative system for growth, two Districts were created out of these Assemblies: London North and South Districts. Two ministers were called in London at the time to help manage the state of affairs of the growing church. Elders Owusu Afriyie and Kwesi Otoo were engaged as full time ministers. The missionary responsibilities of the Blanksons were subsequently brought to an end in 1996. They were transferred back to Ghana where Pastor Blankson became the Dean of Students at the Pentecost Bible College, where ministers are trained.

The Blanksons were replaced by Apostle and Mrs Asomani Sarpong in October 1996. The period also saw the opening of more Assemblies at locations such as Carter Place (English Assembly), Slough and Edmonton. The Sarpongs were replaced in 1999 by Pastor and Mrs N. A. O Amegatcher. In Pastor Amegatcher’s six years as the resident missionary until 2004,

the Assemblies began to expand outside London to other cities and towns such as Glasgow, Manchester, Birmingham, Milton Keynes, Harlow, Oxford, Bristol, Crawley and Reading. This period saw the planting of PIWC congregations in all the major cities. The Districts were increased from two to thirteen. This means twelve other ministers were called and stationed as District Ministers in the Districts which had been created. From 2005 onwards, the leadership changed hands when Apostle M. S. Appiah and his wife came in from South Africa as the fourth missionary to ELICOP. Their missionary duty extended until 2011. Within this period, the number of Districts increased to sixteen with seventeen district ministers, including the resident missionary as National head.

5.4.5 Becoming CoP-UK

This era also witnessed a leap in the developmental agenda of the organisation. The organisation was registered by the UK charity commission as CoP-UK, a company limited by guarantee on 7 May, 2008.¹⁶⁸ The CoP-UK then became an independent church distinct from the Elim Foursquare Fraternity in its financial regulations and administration. The Church therefore became answerable directly to the charity office in UK. The registered trustees were Apostle M. S. Appiah as Chairman, Pastor Kwesi Otoo as Secretary, Pastor Osei Owusu Afriyie as executive member, Pastor George Korankye-executive member, Pastor Edmund Appiah-executive member, Elder Kwabena Arko Amoateng as Finance Committee Chairman and Elder Christian Dampare as executive member.

The constitution or charter of the CoP-UK does not mention the role of trustees. However, the membership compositions are thought to rotate concurrently with the tenure of office of the national executives.¹⁶⁹ Due to growth, the structural administration of the entire CoP-UK was divided into two “Areas” for easier administration – Manchester and London Metropolitan Areas.¹⁷⁰ The CoP -UK had expanded and ministers such as pastors and Area Heads have been formed and nurtured in the UK. The CoP-UK in this period pioneered missions into the Indian Ocean Islands of Seychelles, Mauritius, and Madagascar and also,

¹⁶⁸CoP-UK, *Charter(Constitution)*, Adopted by the National Executive Council on 28January 2012 and Rectified by the National Council on 4February 2012

¹⁶⁹See CoP-UK: *Charter (Constitution)*, Adopted by the National Executive Council on 28 day of January 2012 and Rectified by the National Council on 4February 2012, 8

¹⁷⁰See Chapter Four for understanding of CoP Structural Administration such as Areas, Districts and Assemblies

ventured sending missionaries to other places. The CoP churches in these nations have entirely nationals or the indigenes of these Islands as members, except for the missionaries and their families. The CoP-UK has membership of mostly Ghanaians or naturalised Ghanaians and their children who are born British citizens and a few other nationals from other African nations. Three of its ministers were sent to Greece, Israel and France as national heads. Apostle Newton Ofosehene Nyarko and Pastor George Korankye served concurrently as national heads for both Israel and Greece. As Ghanaian-born British citizens, access to residential permit in these places was much easier for them than it would have been for somebody from Ghana.

5.4.6 CoP: UK Ministers took over Administration

By 2011, the first CoP-UK bred minister was ripe to be given the responsibility of National Head for the UK administration. Newton Ofosehene Nyarko, notably a member of the pioneer leaders, called into ministry since 1993 from London, had risen to the position of an Apostle in CoP. Apostle Newton Nyarko replaced Apostle M. S. Appiah as the fifth National Head. The missionary assignment of Apostle M. S. Appiah came to an end in 2011. He was reassigned to Ghana as the Area Head of Berekum, in Brong Ahafo Region in Ghana. The readiness with which the missionaries move back to Ghana for their new postings without seceding, after they have served, is unique. The missionaries, as part of their duties, help equip and form capable ministries to take over their work. These ministerial forms (Pastors, Area heads, Apostles) are sent from their base in UK as missionaries to other locations. Until 30 June, 2014, CoP-UK's statistical annals indicated three Administrative Areas (London Metropolitan Area, London South Area and Manchester Area), nineteen Districts created from 113 congregations and a total membership figure of 13, 768 (comprising 8, 237 adult members above nineteen years, 1, 580 teenagers and 3, 951 children).¹⁷¹ The CoP-UK could account for a resident missionary from Ghana as a National Head, twenty-four full-time ministers (culled from different parts of the UK most of whom held citizenship) and 1, 216 lay leaders (elders, deacons, and deaconesses).¹⁷² By 31 December 2016 these figures had

¹⁷¹Note that these designations are not UKs demarcation pattern but CoP's own administrative divisions for easier management

¹⁷²CoP, *Missions Report*, 2013 International Missions Distribution of Church Statistics by Nations for January - December 2013

increased. They had recorded twenty-three Districts created from 132 local Assemblies and a total membership figure estimated at 16, 748. This is made up of 11, 707 adult members of thirteen years and above, which include 1, 719 youth members of between twenty and thirty-five and 2, 112 teens of between thirteen and nineteen years and 5, 041 children below thirteen years.¹⁷³

The CoP-UK is registered in England and Wales as a Company Limited by Guarantee-with Registration Number 6550075, Charity Number 1123975 (England and Wales) SC041242 (Scotland).¹⁷⁴ The national headquarters is located in Dagenham, east of London, resident in an old cinema hall turned into a 3, 000 person capacity hall with administrative offices.¹⁷⁵ The offices are well resourced (both human and logistics) to adequately cater for its resident missionary (as the national head) for the administration of the twenty-four subsidiaries as Districts. The structure also has offices for the national secretary (who is a pastor elected by the national presbytery) and one each for the administrative secretary and the financial team (comprising the Area deacon, an accountant and the clerk). The entire administration of the CoP-UK is responsible to the International Mission's Director of the CoP through the resident missionary, delegated as the national head.

5.4.7 Achievements, Challenges, Assessment, and Proposals for Growth

The CoP-UK, which began as a small group of immigrants in the UK, has progressed into a self -propagating, self-sustaining and self -governing church. Evidently, CoP-UK as part of CoP Diaspora missions has made very meaningful achievements in its two decades or more of existence. With regards to church planting, her congregations are found in many important cities and areas in UK as discussed earlier. The reports on estate show ten permanent acquired church premises, ninety-eight rented premises and four pastors' manses and cars as adequate means of transport for its ministers.¹⁷⁶ Financially, CoP-UK is able to raise sufficient resources through projected monthly tithes¹⁷⁷ and other offerings (monetary

¹⁷³CoP, Missions Report, January -December, 2016, Demography 1

¹⁷⁴CoP-UK, *Charter* (An Elim Church Incorporated), adopted by the National Executive Council on 28January 2012 and rectified by the national Council on 4 February 2012

¹⁷⁵The Offices of CoP-UK can be located at 746 Green Lane, Dagenham, Essex RMB 1YX

¹⁷⁶CoP-UK, *National Statistics Report For Estates*, 2013

¹⁷⁷Tithes are a ten percent of monthly income given for the upkeep of the church.

contributions) to sustain its expenditure.¹⁷⁸ It has also been a progressive significant contributor to the Churches missions offering, the main financial source of the Church's missions endeavours.¹⁷⁹ It has sent missionaries to various places such as Israel, France, Italy and Greece and has pioneered the planting of the Church in Cape Verde and Madagascar. This is seen as an advantage over sending people from Ghana who, struggles to obtain visas. They also have a greater working understanding with the people in the Diaspora than ministers coming directly from Ghana. As a missionary church, it also reports of sending very substantial amounts of money as missionary contributions to other nations where the CoP operates.¹⁸⁰ Recently, the International Missions Board approved and contributed to the purchase of a defunct Christian college in Birmingham to be refurbished for use as a CoP-UK Bible College.¹⁸¹

Having assessed the CoP-UK in growth and achievements, an unavoidable question from for instance a religious historian or sociologist would be the percentage of the adherents that are indigenous, i.e. white British. James McKeown is asserted to have said concerning the planting of an indigenous church in Africa, "I have not come to Africa to plant an English Oak tree in an African soil."¹⁸² The opposite can be asked about CoP -UK. Can CoP-UK claim not to be planting a baobab tree in an English soil? As oak is a temperate plant suitable for a temperate zone area such as England, baobab is adaptable to African soil. In other words, what religious institution is the CoP-UK developing by and for themselves, in the UK where they reside? The statistics of participation as adherents show 16, 556 as Ghanaian nationals, twenty-six white British nationals and 166 other nationals.

A cursory review of the whole structure right from its inception suggests that, the Church is skewed towards the gathering of its own kind (Ghanaian immigrants) rather than reaching out to the subjects of their sojourning location. A large majority, about 98% of the congregations seem to be either emigrants Ghanaians, CoP adherents from other African nations or young

¹⁷⁸CoP-UK, *Annual Reports*, 2013 addressed to the IMD Apostle Gyesi -Addo on January 20, 2014

¹⁷⁹CoP, *Missions Report*, 2013, See also CoP-UK

¹⁸⁰CoP, *Missions Report*, 2013, 31 CoP-UK donated apart from 6000 pounds to other nations a medical equipment valued at 450,000 pounds to Pentecost Hospital

¹⁸¹ CoP, *Minutes of the Missions Board*, August, 2012

¹⁸²Jehu J. Hanciles, "African Immigrant Churches in America" in Jehu J. Hanciles ed. *Beyond Christendom: Globalization, African Migration, and the Transformation of The West*, (Maryknoll, New York: Orbis Books, 2008), 351, Confirm by Larbi, *Pentecostalism*

British citizens born by Ghanaian parents into the Church. The indigene of the land remains conspicuously untouched. The services are skewed more towards the African tradition style of worship (in liturgy, language and music) than the English. Many of their services are for “Twi” speaking congregations and follow an informal, expressive and vernacular Pentecostal “liturgical order” as one would encounter in Ghana.¹⁸³

Of course the system serves largely as a means of identity and focus on solidarity for the members as sojourners in another land. Another prime observation is that, the congregations are led by lay-leaders (Presiding Elders) many of them double as salaried workers in other institutions. The trained ministers oversee a cluster of congregations, as district overseers. The question is how could such a system work efficiently in a complex society where everything is specialised and demands time and commitment?

Around 1997 onwards, the missionary designate for CoP-UK, Apostle N. A. O. Amegacher in an attempt to confront the issue regarding indigenous congregations, made frantic efforts to have PIWCs instituted in all the district centres and the major towns in UK. And more recently, the Church is daring to raise youth churches which are led by young people who are British, uninspired by the traditional worship styles of the typical CoP congregation.¹⁸⁴ The idea is for the young people who have been born in the UK, and whose culture and background is British to be able to win their own kind. It is estimated that, if these young people are orientated in this direction they may be able to dare where their parents have not ventured. This trend for CoP-UK can be seen as a pattern the rest of all the Diaspora missions of the CoP. At the end of 31 December 2016, the CoP-UK was made up of three administrative Areas in the UK. Apart from its statistics of membership composition described above, its Functional Ministries, Boards and Committees are all set in place as in the pattern of the mother church discussed in Chapters Three and Four. 16, 503 of its overall members are of Ghanaian nationality, fifty-eight are white British nationals and 313 are of other nationalities. It has lay-leadership strength of 1, 582 (elders 523, deacons 393, and

¹⁸³ Asamoah-Gyadu, “On Missions Abroad”, 91

¹⁸⁴ The writer observed one of such initiative at Tottenham District of CoP being led by a young British born by Ghanaian parent.

deaconesses 666), and a total of twenty-seven ministers, which include three Apostles and a missionary sent to Israel.¹⁸⁵

However, the personal observation and argument of the present writer are that, CoP International missions such as CoP-UK are more complex than it is envisaged as a reverse mission. This thesis argues that CoP mission also uses the global north locations as a platform to launch missions into other locations in the northern hemisphere and other global locations. For instance, ministers were formed in the UK and nurtured to start churches in Madagascar and Cape Verde. To buttress these assertions the writer has used other CoP International Mission stations in other locations such as the USA, Continental Europe, Middle East and Far East as examples.

5.5 CoP Missions – USA

This section centres on other Western nations where CoP churches can be found. Apart from their presence in the UK, CoP congregations can be located in several other western countries. They can also be located at some non-conventional migration points or non-Western locations such as Israel, India, Nepal, Japan and Brazil. This section has selectively chosen some of these congregations from different parts of the globe (USA, Continental Europe, Middle East and Far East) for its historical records continuing with CoP presence in USA. This is an attempt to authenticate the viability of African Immigrant Christian Mission in other parts of the globe as suggested by other scholars and seen with CoP-UK.¹⁸⁶

The CoP congregations, especially, those found in the Diaspora always commence as interdenominational Christian fellowships or home prayer meetings. The branch in the USA began as a home prayer meeting by a CoP member, Brother Eric Oppong and his wife Theresa, who are Ghanaian immigrants resident in New York City. They started meeting at the Oppongs' home at Fish Avenue, Bronx, New York in April, 1986.¹⁸⁷ Later in July, 1986, they were joined by other CoP adherents from Ghana residing in the city. These included Maxwell Kusi, Ben Boakye, Emmanuel Brown, Charles Baah and Victoria Gyimah. Others

¹⁸⁵CoP-UK, Annual Report, January -December, 2016

¹⁸⁶See Ludwig, *African Christian Presence In the West*

¹⁸⁷CoP-USA, Compiled Missions' History of Nations at Missions department, 2006

such as Elder Festus Asare, Vida Asare and Dennis Ababio joined later.¹⁸⁸ The group named itself, “Church of Pentecost Prayer Group”.

By 1987, the number had increased to seventeen. Brother Oppong moved into a bigger residence at Corsa Avenue, Bronx.¹⁸⁹ In 1988, it was evident that the group was taking shape, the numerical strength had increased to twenty-five; activities and commitments had stepped up with weekly night prayer vigils and financial contributions of tithes and offerings. Monthly donations or contributions as tithes and offerings were sent to Ghana.¹⁹⁰ Other people who were Church members from Ghana, Yaw Yeboah-Asuamah, Thomas Asmah and Sisters Beatrice Akuamoah, Georgina Boamah and Victoria Opoku joined. The CoP considers it a full-fledged Assembly to be one where the congregational strength at least twelve adults and they can pay tithes and offerings. It is more acceptable when there is an ordained Elder to take up the group’s spiritual upkeep. The group appointed leaders for themselves. They were Elder Festus Asare as the Leader, Ben Boakye as the Secretary, Eric Oppong as the Organizing Secretary, Maxwell Kusi and Emmanuel Brown as the prayer leaders and Victoria Gyimah as the Treasurer.

The Prayer group, upon conferring with the CoP Headquarters in Ghana changed its name to CoP-New York and converted to a church. On 2 October 1988, they moved with thirty-five members to rental premises at 137th Street between 7th and 8th Avenue in Upper Manhattan. The Church was registered as a religious, non-profit making organisation with the State of New York on 29 January, 1989 under the name, “The Church of Pentecost USA-Inc.”¹⁹¹ The Executive Council of the Church in Ghana, upon deliberations with the group, sent a resident missionary, Pastor Anthony K. Awuah and his wife, to take charge in February, 1991.¹⁹² The growth of the CoP-USA became evident in a short while when other provinces started gathering up members to start CoP congregations. Just after a year, in October 1992, an additional ministerial personnel were sent to provide national leadership in the person of Apostle S. K. Ansong and his family. Pastor and Mrs Awuah were relocated to help start other branches in California. In this era, many congregations sprouted in different states and

¹⁸⁸CoP-USA, Compiled Missions’ History, 2006

¹⁸⁹CoP-USA, Compiled Missions’ History, 2006

¹⁹⁰CoP-USA, Compiled Missions’ History, 2006

¹⁹¹CoP-USA, Compiled Missions’ History of Nations, 2006

¹⁹²CoP, Chairman’s Circular letter May, 1990, See section on Transfers and posting

cities. The year 1992 saw branches planted in Atlanta, Greensboro, Charlotte, Tampa, Orlando, Norcross and Raleigh. Districts were created from the congregations for easy management. Within the period 1989 to 2005, congregations were planted in twenty-five states, counting a total of almost 12, 000 adherents in ninety-nine congregations.¹⁹³

The ministerial and administrative structures of the Church in USA were developed into the same pattern as CoP churches everywhere. They had in place by this period, all ministerial and administrative structures, boards and committees. Other ministerial personnel sent to oversee the church in USA included, Apostle A Osei Bonsu from 1997 to 2003, Apostle Albert Amoah from 2003 to 2009, Apostle Owusu from 2009 to 2016, and Apostle Michael Agyemang Amoako from 2016 to the present. Within this period, the Church in USA has raised some thirty-six ministers including three Apostles and thirty-three Pastors from its congregations to oversee the areas and districts created in the six administrative Areas. At the end of 2013 the Church in USA had a presence in more than twenty-five. It reported six Administrative Areas, thirty four Districts, 140 congregations from a total number of 22, 091 adherents of which 16, 465 were adults and 5, 626 children. They also recorded a total number of 625 elders, 487 deacons, and 722 deaconesses as ordained lay-leaders mostly bred from the CoP in USA. By 31 December 2016 the number of Districts had increased to fifty-five, from 182 local Assemblies drawn from 26, 364 overall members.¹⁹⁴ The composition of their membership is 19, 678 total adult membership of thirteen years and above and 6, 686 children below thirteen. Within the adult membership figure is 7, 663 youth members in the age range of thirteen to thirty-five, further broken down into 2, 888 teen members between thirteen and nineteen and 4, 775, young adult of twenty to thirty-five.¹⁹⁵ These figures comprise 23, 060 Ghanaian immigrants, 2, 158 nationals or indigenes, and 1, 146 other nationals (not USA nationals or Ghanaians nationals).¹⁹⁶ The CoP-USA also has a total of sixty-six ministers and 2, 494 lay-leaders (823 elders, 629 deacons, and 1, 042 deaconesses).¹⁹⁷

¹⁹³CoP, Missions Report, 2005

¹⁹⁴CoP, Missions Report, 2016, demography 1

¹⁹⁵CoP-USA, Annual Report, 2016, demography

¹⁹⁶CoP-USA, Annual Report, 2016, demography

¹⁹⁷CoP-USA, Annual Report, 2016, demography

The Church in USA spearheaded the planting of churches in other Latin American and Caribbean countries (such as the Dominican Republic, Costa Rica and Trinidad and Tobago). Many of the members or converts in these places are of the indigenous population.¹⁹⁸ Currently, it has sent two missionaries to Canada and Japan, Apostle Yiadom and Pastor John Ofori respectively. Pastor John Ofori has an additional responsibility for missions in Korea, Thailand, China, and Hong Kong. Thus the CoP-USA Mission has used its presence and ministerial formation in the USA as a platform to reach out to locations in Latin America and Asia.

5.6 CoP Missions - Canada

The planting of CoP congregations in Canada was engineered by the growing church in the USA. In September, 1990, Elder Emmanuel Owusu Bediako, the Presiding Elder of the New York congregation visited his wife Faustina who was living with his brother in Toronto, Canada. Elder Owusu Bediako used the opportunity to gather some Ghanaian residents who were CoP members to start a prayer fellowship in Toronto. The initial meeting was held with eighteen participants (eleven adults and seven children) at the residence of Mr Kusi - Akyeampong at 50 Trudelle Street in Scarborough, Toronto. At this opening meeting, a lady by name Doris Sackey made a decision for Christ and joined them. As has almost become the tradition the group asserts that there were some prophetic utterances to the effect that, the CoP would spread throughout Canada. This message was considered as an engine that sparked their enthusiasm.

The pioneering members included Elder and Mrs Chris Asman, Mr and Mrs Danso, Elder Kingsley Mensah, Elder Eric Boateng, Deaconess Rosemond Effah-Adjei, Mrs Faustina Bediako and Brother Akuamoah Boateng. Within a month the group had increased numerically to thirty. They formed their first leadership team comprising: Elder Chris Asman as Leader, Elder Kusi-Akyeampong as Assistant Leader, Elder Kingsley Mensah as Secretary, Elder Eric Boateng as Financial Secretary, Mrs Grace Akyeampong as Treasurer and Deacon Okyere Akyeampong as Member. They kept moving their venues of meeting due to increase in numbers. They moved from Mel Lastman Square to Newtonbrook Secondary

¹⁹⁸See CoP, Missions Report, 2015

School when they had exceeded 100 in number. At the general council meeting of the Church in March, 1991, the decision was taken for Pastor A.K. Awuah in California, USA to take on the additional responsibility of the infant church in Canada. In 1991, another Assembly was started in Montreal and Elder Emmanuel Anthony Owusu was assigned as the Presiding Elder. The churches in North America (USA and Canada) had a corporate Easter Convention in Toronto where delegates from Ghana, namely the Chairman – Prophet M. K. Yeboah, International Missions Director – Apostle Opoku Onyinah, the General Secretary – Apostle Rigwel Ato Addison and Apostle B. K. Arthur participated. The meeting was held at Ramada Inn Hotel on Wilson Avenue in North York. Other Assemblies such as Scarborough, North York and Peel were opened. Elder Dan Amponsah and Elders Asmah were respectively put in charge of these assemblies.

The main challenge of the infant organisation at this level was meeting space and effective pastoral care. The leadership therefore requested a Resident Missionary from the headquarters in Ghana. The headquarters responded by sending one of its senior ministers to be in charge. In November, 1992, Apostle Alex Osei-Bonsu was received in Canada as the missionary designate. Within 1992 to 1997 until he was transferred to the USA, the Church was planted in seven locations: Toronto, Scarborough, Mississauga, Montreal, Ottawa, Vancouver, and Hamilton. The statistics indicated a total of 2, 265, 1, 595 adults and 669 children being overseen by two ministers, two field assistants, eighteen elders, twenty deacons and twenty-six deaconesses.

In 1997, Apostle Kwesi Ackah -Baidoo replaced Apostle Osei-Bonsu as the National Head. By 2004 other congregations had been planted. They included Calgary, Winnipeg, Edmonton, London, Brampton, Read Deer, Kingston and Toronto Downtown. In November, 2004, Apostle Anthony Kingsley Miah took over from Ackah -Baidoo. By 2005, the Church of Pentecost could be spotted in fifteen different locations in Canada with a total of 680 adherents, eleven ministers and a total of 182 ordained lay leaders. The Church had acquired property such as manses for the ministers, offices and church premises. The National Office which is a multi-purpose facility with banquet hall, an auditorium, conference halls, schools and offices is located at 2256 Sheppard Avenue West, in North York, Toronto. It was from this level that the church in Canada began to reach out into other nations such as Guyana and Brazil in South America. Again there is a trend of the CoP -Canada using Canada as a

platform to reach out into locations in South America. At the end of the reportable year 2013, CoP-Canada as per CoP's administrative structure, claimed two Areas, ten Districts, twenty-three local Assemblies and 4, 284 members 3, 377 adults and 907 children. The statistical figure by 2016 had eleven administrative Districts from three Areas, with thirty-three Assemblies from an overall total membership of 5, 204.¹⁹⁹ This is made up of 4, 075 Adult membership (thirteen years and above) and 1, 129 Children (below thirteen years). The total figure includes 4, 821 Ghanaian Immigrants, white Canadian nationals, and 382 other nationals.²⁰⁰ They have twelve ministers who include an Apostle and an Evangelist.²⁰¹ They also have 397 lay-leaders (132 elders, 112 deacons, and 153 deaconesses).²⁰²

5.7 CoP Missions – Italy

In Europe, Italy is another country in which CoP has registered an enormous presence in terms of congregations. The CoP in Italy commenced in earnest on 17 June 1990 at the premises of La Chiesa Evangelica -Colugna, Udine with six Ghanaian immigrants who were CoP members from Ghana.²⁰³ These are Elder Daniel Prince Wiafe, Mrs Faustina Wiafe, Brothers Isaac Gyetuah, Francis Mends, Ebenezer Appiah and Eric Nnipa.²⁰⁴ By the end of 2013, CoP-Italy claimed to have three administrative areas, twenty-one Districts manned by twenty-one full-time ministers, ninety-five local congregations (Assemblies) with over 7, 755, members: 5, 726 adults and 2, 029 children.²⁰⁵ CoP congregations could be located in many towns and cities in Italy including Milan, Vicenza, Verona, Brescia, Modena, Pordenone, Udine, Bassano, Valdagno, Mantova, Arona, Parma, Reggio Emilia, Verona, Ancona, Bologna, Bergamo, Napoli, Rome, and Palermo.²⁰⁶

By 20 May 1991, the initial number of participants had increased from six to thirty. The group became financially sound enough to support a resident missionary. Information was sent to the headquarters in Ghana to request recognition as a branch of CoP in Italy and for a

¹⁹⁹CoP- Canada, Annual Report, 2016, demography

²⁰⁰CoP- Canada, Annual Report, 2016, demography

²⁰¹CoP- Canada, Annual Report, 2016, demography

²⁰²CoP- Canada, Annual Report, 2016, demography

²⁰³CoP-Italy, Short History Write-Up and Interview with Elder Brentumi the Secretary of CoP Italy July, 2014

²⁰⁴CoP-Italy, Short History, 2014

²⁰⁵CoP, Missions Report January -December, 2013

²⁰⁶CoP-Italy, Minutes of the 21st Session National Council Meeting held on 26 January 2013 at Altavilla Worship Center, Vicenza

resident missionary to be sent. At the end of that year, Italy reported of having planted churches in four provinces Udine, Pordenone, Verona, and Brescia. Pastor Kwame Blankson (who was then the National Head of CoP-UK) was delegated by the headquarters in Ghana to respond to the request. He was in Italy from 29 November to 9 December 1991. An interim National Executives Committee of five people was set-up on 7 December, 1991. The Committee was made up of five people: Elders Daniel Prince Wiafe (Leader), Sylvester Berentumi (Secretary), Kofi Owusu Ansah, Joseph Appiah and Brother George Hooper. After Pastor Blankson's visit, a delegation from the Church's Executive Council comprising: Prophet M. K. Yeboah (Chairman), Apostle Rigwel Ato Addison (General Secretary) and Apostle Opoku Onyinah (International Missions Director) were sent to affirm and regularise the church in May, 1992. At their arrival, the interim national leaders were officially mandated as the National Executives of the CoP-Italy with the inclusion of Paul Osei Ameyaw as a member.

On 17 October, 1993, when the Assemblies had grown to eleven in number, the headquarters in Ghana appointed Apostle Stephen Kofi Baidoo and his wife as the resident missionaries to Italy. Apostle Baidoo restructured the administration and returned to Ghana due to difficulties in acquiring a resident permit. He came back from Ghana in 1995 to continue the administration. Until Baidoo's recall to Ghana in 2001, the Church in Italy could account for forty-seven congregations spread in twelve administrative Districts in different provinces in the country. The leadership strength included nine minsters, sixty-six elders, forty-nine deacons, and seventy-four deaconesses.²⁰⁷ The membership could be counted at 3, 409 of which adults of thirteen years upward were 2, 710 and children below thirteen years were 699.²⁰⁸

Apostle Baidoo was subsequently replaced by Apostle Francis Ofori Yeboah from 15 September, 2002 until 2006.²⁰⁹ From 2007 to 2012, Apostle Daniel Prince Wiafe became the National Apostle as an offshoot from the Church in Italy.²¹⁰ Daniel Prince Wiafe was the pioneer person who initiated the planting of the first Assembly in Italy. He later became a

²⁰⁷CoP, Annual Report, 2001

²⁰⁸CoP, Annual Report, 2001

²⁰⁹CoP, Chairman's Circular letter to CoP Assemblies Worldwide, 12 May 2002

²¹⁰CoP, Chairman's Circular letter to CoP Assemblies Worldwide, 28 April 2007

missionary to Belgium and came back to head the Church in Italy. He was then sent as a missionary to Holland in 2012.²¹¹ From 2012 onwards, Apostle Osei Owusu Afriyie from CoP-UK was transferred from France to be the National Head of the CoP-Italy.²¹² The CoP-Italy had sent missionaries to Spain, Belgium, Ukraine and Portugal. The respective missionaries are Apostle J. K. Appiah, Apostle D. P. Wiafe, Pastor Emmanuel Quaye, and Pastor Emmanuel Aminssah. On 12 September, 2016, Apostle D. P. Wiafe had been sent to Holland as the National Head. On 18 September, 2016, Apostle Osei Owusu Afriyie was posted from Italy to United Kingdom and Apostle Newton Ofosuhene Nyarko replaced him from UK as the substantive Area Head of Italy.²¹³ By the 31 December, 2016 CoP-Italy claims to have three administrative Areas, from twenty-one Districts overseeing ninety-two Assemblies.²¹⁴ These are carved from an overall membership of 6, 518 (total adult members of thirteen years and above), and 1, 731 Children membership (below thirteen years). This membership is 6, 119 Ghanaian immigrants, eight white nationals and 307 other nationals.²¹⁵ They have seventeen ministers including three Apostles and 821 lay -leaders (255 elders, 219 deacons, and 347 deaconesses).²¹⁶

5.8 CoP Missions – Holland

The CoP branch in Holland like many of the Diaspora churches of CoP also started in August, 1990 as a home prayer and Bible study meeting for three married couples who had been members of the Church in Ghana. These couples were Mr and Mrs Emmanuel and Deaconess Charity Konney, Mr. and Mrs. Opoku and Mr. and Mrs. Asante Baah.²¹⁷ They initially converged at Gravestein 720 in South East Amsterdam. Around the same time in 1990, other people had started a home fellowship in Amsterdam. Pastor Blankson, the National Head of UK, brought the two groups together to start as one CoP congregation in Holland in 1990.²¹⁸ Dr Kenneth Aboah, an elder of the Church in Ghana on course at the University of Maastricht Teaching Hospital was appointed the first presiding elder by the

²¹¹CoP-Italy, Annual Report January -December 2013

²¹²CoP-Italy, Annual Report January -December 2013.

²¹³CoP-Italy, Annual Report, 2016

²¹⁴CoP, Annual Report, 2016, demography

²¹⁵CoP, Annual Report, 2016, demography

²¹⁶CoP, Annual Report, 2016, demography

²¹⁷CoP, Compiled Missions History of Nations, 2006

²¹⁸CoP, Missions History, 2006

Executive Council in Ghana. He drafted the constitution and also registered the church as an NGO affiliated with the CoP in Ghana.²¹⁹ That was the only possibility for registering the church at that time. Eventually, it was registered in Holland on 3 February, 1992 under the name “Stichting Evangelist Volle Pinkster”.²²⁰ The board of trustees were: Emmanuel Konney, Robert Oscar Mensah, Kwasi Atuah, Felicia Obeng, Theresa Koomson and Sister Ama Serwaa.²²¹

The young church was saddled with a lot of misunderstanding and disunity among the presbytery as it grew. Peace and restoration was finally arrived at in 1998. In 1998, Pastor A. L. Angoh was transferred from La District in Accra to help resolve the crisis and maintain the congregations.²²² The group was then finally registered as “The Church of Pentecost-Holland”. This time the board members were: Elder Philip Sasu, Deaconess Theresa Koomson, Deaconess Suzzie Ampofo, Rev A. L. Angoh, Rev. Samuel Obeng Eshun, Rev James Otchere, Rev Lassane Ouedraogo, Elder William Owusu Appea and Elder Macdonald Ofori.²²³ Pastor A. L. Angoh was replaced by Apostle S. L. Agyin in 2007.²²⁴ The CoP in Holland could report at 2013 a total of six administrative districts, twenty-five congregations (Assemblies), 2, 484 members (of which adults were 2, 001 and children 483). The Church in Holland pioneered the planting of the CoP-Belgium and sent Emmanuel Konney as the first minister in 1996. Apostle Obeng Eshun formerly of CoP–Austria who was sent as missionary to France in 2015 was a product of CoP-Holland.²²⁵ The CoP-Holland is growing. Apostle Dr. D. P Wiafe is the Area Head having been transferred from Italy to take over from S. L. Agyin in 2015. By December, 2016 the CoP-Holland had overall membership of 2, 717 (2, 218 adults aged thirteen years and above and 499 children below thirteen years).²²⁶ These are divided into six administrative Districts managed by four ministers and 343 lay- leaders (117

²¹⁹CoP, Missions History, 2006

²²⁰CoP, Missions History, 2006

²²¹CoP, Missions History, 2006

²²²CoP, General Headquarters Circular to all Assemblies, 24 May 1998

²²³CoP, Compiled Missions’ History of Nations, 2006

²²⁴CoP, Compiled Missions’ History of Nations, 2006

²²⁵CoP, Chairman’s Circular letter 17 May 2012

²²⁶CoP-Holland, Annual Report, 2016, demography

elders, 83 deacons, and 143 deaconesses).²²⁷ These members are made up of 2,637 Ghanaian immigrants, fifteen Dutch nationals, and sixty-five from other nations.²²⁸

5.9 CoP -International Missions Presence in Some Non-Western Locations

5.9.1 CoP-Israel

The CoP international mission congregations are located in some non-traditional migration transit points such as Japan, Israel, Lebanon, Nepal, Pakistan and India. Among the earliest to be formed was the branch in Israel. Early September, 1983, Elders Samuel Aninkorah and Osei Bonsu both working for United Nations Peacekeeping mission in Israel started a Home Cell prayer meeting at the home of Aninkorah in Naharriyah, north of the country.²²⁹ The group began with four people; Aninkorah and Osei Bonsu and his family of three and grew to thirty-six by May 1984. Aninkorah's group joined up with a non-denominational fellowship in Tel-Aviv to become the Bethel Fellowship which later changed to Bethel Assembly.²³⁰ The non-denominational group was dominated by CoP members from Ghana. The Assembly was officially inaugurated on 18 August 1989 at 2 Balfour Street at Bat Yam a rented premises with fifty members.²³¹ The venue was later moved to Hamasger Street. Included among the earlier congregants, were Elder Ofori Amanfo, Deacon Kwadwo Asante, Brother Atta Yeboah, Afriyie Boafo, Sisters Mary Asante, Susanna Atta Yeboah and Baaba. Later on, they were joined by Major Boampong of UNIFIL, Brother Adu Dacosta, Kwesi Donkor, Kissiedu, Alex Febri, Abena Tawiah and Ohenewaaah. By the end of 1989, the Bethel Assembly had grown to 130.

The Department of Christian Communities under the Ministry of Religious Affairs in Israel granted a place for a pastor to take charge of the African Christian Communities in Naharriyah and Tel Aviv. On 14 October, 1993, the International Missions directorate sent Pastor Kwesi Ansah to take over as the first resident missionary.²³² The congregation in Naharriyah became a non-denominational fellowship to serve the United Nations Civilian

²²⁷CoP-Holland, Annual Report, 2016, demography

²²⁸CoP-Holland, Annual Report, 2016, demography

²²⁹CoP, Compiled Missions' History of Nations, 2006

²³⁰CoP, Compiled Missions' History of Nations, 2006

²³¹CoP, Compiled Missions' History of Nations, 2006

²³²CoP, Compiled Missions History of Nations, 2006

Community, and other congregations or Assemblies were created. By 1999, the total number of congregants for the entire CoP-Israel was 631, 556 adults and seventy five children. An English-French speaking congregation was created for non-Ghanaians (which later became PIWC) and seven other Assemblies; two Assemblies in Eilat and Red Sea, and five other Assemblies in Tel Aviv, Bethel, Calvary, PIWC and Zion.²³³

Pastor Kwesi Ansah was replaced by Pastor Appiah Aidoo from 1999 to 2004. During the later part of 2003, the Church suffered a great setback due to a deportation order for all illegal immigrants living in Israel. Majority of the church members did not have the required resident permits and had to relocate to Ghana.²³⁴ Pastor Newton Ofosuhene Nyarko was therefore sent from UK to take oversight responsibility for Israel in addition to being the missionary responsible for the CoP in Greece. At the end of 2013, the records showed a decrease in congregational size to 215, 166 adults and forty-nine children as well as a reduction in the number of congregations to just three under the leadership of Pastor George Kweku Korankye a missionary called from CoP-UK.²³⁵ The General Council posted Pastor Raymond Odei from CoP-UK to relieve George Kweku Korankye as the resident Missionary in 2015. By 31 December 2016 there was an administrative District overseeing three local Assemblies.²³⁶ The overall membership is put at 313 (263 total adult membership above thirteen years and fifty children under thirteen years).²³⁷ The congregation is made of 258 Ghanaian immigrants and fifty-five members from other nations.²³⁸ There no Israeli among the congregation.

5.9.2 CoP-India

The formation of CoP-India and others like it located in Asia and Latin America can be said to be a departure from what this chapter describes as the norm for CoP's establishment in other places. Unlike other CoP international congregations which are predominantly Ghanaian immigrants, CoP India is completely indigenous, that is, of native Indian

²³³CoP, Missions Report, 2000

²³⁴Interview with Apostle Appiah Aidoo former CoP Missionary to Israel on the January 15, 2015 in Accra

²³⁵CoP, Missions Report, 2013

²³⁶CoP-Israel, Annual Report, 2016, demography

²³⁷CoP-Israel, Annual Report, 2016, demography

²³⁸CoP-Israel, Annual Report, 2016, demography

membership. They have an Indian National Head and other indigenous Indian Pastors. The mission's records claimed that, at the end of 2013, CoP-India had fifteen administrative districts, seventy-three congregations located in different places and a total membership of 7, 417, 6, 229 adults and 1, 188 children.²³⁹

The CoP-India was started by a young Indian who went to Ghana as a business representative for a multinational company from India.²⁴⁰ His early association with the PIWC located at the heart of the city in Accra endeared him to the service of the church. Particularly, his engagement with a Home Cell in the house of Elder Larkai was said to have been a life transforming experience.²⁴¹ After successful work for his company in a year, he had to go back to India for a vacation. At the Airport, it is said that Prophet M. K. Yeboah prophesied into his life and blessed him in these words, "Brother James Raj, the fire that is burning in you shall not keep you idle. You are going to spread the fire in your nation. Through you God will establish churches in India." James subsequently resigned his secular job in 1996.²⁴² Starting in New Delhi, he established a CoP congregation with his brother David Stanley on a property donated by a new convert, a village headman Mr Rajappa. The Church was helped through the benevolence of members of the PIWC in Ghana where Brother Raj fellowshiped. After many visits by the leadership of the Church through Apostle B. K. Arthur (IMD), Apostle Ayerakwa and Apostle M. K. Ntummy, the churches were encouraged. Brother Raj was ordained as minister of the CoP by one of such delegation in 2002, led by Apostle M. K. Ntummy and Pastor John Waller.²⁴³ Brother Raj had a short training at the Pentecost Bible College in Ghana, Accra for three months and was released to continue his work in India.²⁴⁴ He has led the CoP-India till 2016. The end of year 2016 report for CoP-India claimed 8,710 overall memberships (7,405 adult members above thirteen years, and 1,305 Children below thirteen years). The CoP-India has fifteen Districts administering seventy-five Assemblies with sixteen ministries and 320 lay-leaders (eighty-four elders,

²³⁹CoP, Missions Report, 2013

²⁴⁰CoP, Compiled Missions' History of Nations, 2006

²⁴¹CoP, Compiled Missions' History of Nations, 2006

²⁴²CoP, Compiled Missions' History of Nations, 2006

²⁴³CoP, Missions Report, 2003

²⁴⁴CoP, Compiled Missions' History of Nations, 2006

ninety-six deacons and 140 deaconesses). The entire congregations are all Indians with no other foreign national.²⁴⁵

5.9.3 CoP Missions – Nepal

The CoP in Nepal was also started by a Nepalese man who was challenged by the work of the CoP in the nations through Apostle Alfred Koduah. At an Advanced Leadership Course conducted by Haggai Institute in 1994, Apostle Alfred Koduah was a roommate to Timothy Rai of Nepal. Koduah challenged Rai to start a CoP branch when he went back home. The actual planting of the church materialised in early 2000. On 5 April 2003, at a ceremony in Kathmandu City, The Church of Pentecost – Nepal was inaugurated.²⁴⁶ By 2005, there were seven Assemblies in six administrative Districts (Bhaktapur, Kabre, Mahottari, Morang, Ramechhap, and Jhapa) in Nepal with total membership of 222.²⁴⁷ The Church was led by Timothy Rai as the general overseer and Pastor, Bharati Rai as Women's Leader and Pastors Simon Rai, Jeewan Rai, Peter Gurung, and Micheal Thapa. At the end of 2013, the figures had reduced to two administrative Districts, three Assemblies and a total membership of 161.²⁴⁸ The CoP in Nepal has a large percentage of indigenes members. The nation of Nepal is a Hindu dominated country and requires missionaries to start up the churches. The CoP-Nepal's scanty annual report for 2016 suggests that the Church is going through some challenges, a major one being the onslaught of Hindu fanatics against Christianity as well as general poverty in the country.²⁴⁹ There are two Assemblies from 152 overall members.²⁵⁰ From the report, it would appear the normal robust form of missionary dynamism which one would expect to find in the CoP's trained missionaries is absent. The Nepal Church is entirely dependent on the CoP-Ghana for support for its resident minister and other logistics.²⁵¹

²⁴⁵CoP-India, Annual Report, 2016, demography

²⁴⁶CoP, Missions Report, 2006

²⁴⁷CoP, Missions Report, 2005

²⁴⁸CoP, Missions Report, 2013

²⁴⁹CoP-Nepal, Annual Report, 2016

²⁵⁰CoP, Missions Report, 2016

²⁵¹CoP-Nepal, Annual Report, 2016

5.9.4 CoP - Japan

In the Far East Japan is a struggling CoP congregation with a resident missionary posted from USA who has an additional responsibility over the CoP branches in South Korea and other surrounding nations. The CoP-Japan is still having challenges with regards to registration as a religious body. The congregation was started on 31 December, 1994 by a group of CoP members who had migrated to Japan. They included Elder Stephen Agyemang, Elder Stephen Gyempeh, Deacon Thomas Agyei Mensah, Brother Rexford, Brother Amoo Mireku, Brother Benjamin Amankwa, Brother Davis Ennin, Sister Emelia Amponsah and Sister Amoo Mireku. These initially met at Brother Rexford's house to start a branch of the CoP since all of them were fellowshipping at different places.²⁵² The group was visited by the International Missions Director Apostle Opoku Onyinah in 1996.²⁵³ The first resident missionary who was posted from USA was Elder Joseph Gyamfi, who with his wife, started there as field workers and later became full ministers. By the end of 2005, there were three assemblies and a total membership of 101.²⁵⁴ There were four elders, six deacons and five deaconesses. At the end of 2013 they had two Assemblies and a total of 171 members, (134 adults and thirty-seven children). Among the main challenges for growth in some of these places are the strict migration rules such as regularisation of working permit, which renders immigrants non-employed. Other factors include the dominance of Eastern culture and religions (Buddhism and Shintoism). In 2014, Pastor John O. Ofori was sent from CoP-USA to replace Pastor Gyamfi as the resident missionary. By 31 December 2016, though he had put in much effort the Church had not grown much.²⁵⁵ Its present overall membership is placed at 221 in two local Assemblies. The membership is entirely composed Ghanaian immigrants.

5.9.5 Other non-Western Nations (Brazil)

In an effort to establish more indigenous churches and to branch away from becoming “caretaker” congregations for African immigrants and especially Ghanaian immigrants, the CoP has since 2003, adopted a strategy of co-opting already existing churches started by indigenes. For instance, on 9 July 2003, collaboration between the CoP-Canada and a

²⁵²CoP, *Complied Missions History of Nations*, 2006

²⁵³CoP, *Missions Report*, 1996

²⁵⁴CoP, *Missions Report*, 2005

²⁵⁵CoP-Japan, *Annual Reports*, 2016

Brazilian Pastor Geraldo Aredes started a CoP congregation in Itabirito-MG where Aredes and his family lived.²⁵⁶ The church was started with Pastor Geraldo and his wife Nilda, Wallyson and his wife Sara, Dalila and her fiancé Fabiano, Filipe and Willyam. Geraldo was commissioned as the Head of the CoP-Brazil on 1 August, 2003.²⁵⁷ In 2011, Apostle D. K. Sey and his wife were sent from Ghana to help Aredes as the resident National Head of the Church in Brazil.²⁵⁸ The CoP-Brazil accounts of four districts, seven Assemblies and 312 members (259 adults and fifty-three children).²⁵⁹ By 30 June 2016 the CoP-Brazil had 600 overall memberships drawn from twelve Assemblies. Its membership is 522 Brazilian nationals and seventy-eight Ghanaian immigrants.²⁶⁰ They have five Brazilian ministers and forty lay -leaders (eleven elders, thirteen deacons, and fifteen deaconesses).²⁶¹

There are also other branches and Assemblies which are purely indigenous such as CoP-India and others churches which have mixed nationalities who are not Ghanaians. For instance the CoP-Ukraine has Assemblies which are headed by Ukrainians and an Assembly in USA-Indiana, South Bend has mixed nationality.²⁶² Detailed statistics of all the ninety national branches of CoP have been provided in the Appendix 6.

5.10 Assessment of Activities Engaged in by the CoP Missions Abroad

An observation of the activities engaged in by these CoP international churches abroad, with a few exceptions, reflect a replica of the same pattern across board. The pattern of activities is observed to be the same as that of the parent Church in Ghana. Among its missional churches which are purely or predominately indigenous, such as India, the pattern is the same.²⁶³ There are a few exceptions of activities which relate to the communities or locations in which the Churches are planted. Its pattern of activities and growth can be alligned to what this thesis had showed in chapter four. The missional Churches or congregations are mostly community

²⁵⁶CoP, Compiled Missions History of Nations, 2006

²⁵⁷CoP, Compiled Missions History of Nations, 2006

²⁵⁸CoP, Chairman Circular, 7 May 2011

²⁵⁹CoP, Missions Report, 2013

²⁶⁰CoP, Annual Report, 2016

²⁶¹CoP, Annual Report, 2016

²⁶²Jehu J. Hanciles, "African Immigrant Churches in America", 355

²⁶³ See Missions Reports on India in Missions Report, 2016

based and lay-leadership driven. They are patterned to include all the Ministries, (Evangelism, Youth, Children, Men and Women) in the church.²⁶⁴

The general trend of activities of the CoP mission abroad shows evangelistic engagements in all its forms (such as personal evangelism, crusades gospel rallies etc.). However in many of the mission locations, in-door evangelistic activities are allowed or preferred to outdoor activities. This is due to strict laws in some of the nations and also the weather patterns, for instance the temperate zones which may not encourage or favor outdoor meetings. These activities include conventions, conferences, retreats, leadership trainings, ministry classes, prayer meetings, regular Sunday and mid-day services and social activities.²⁶⁵

In addition to the Ghanaian social activities, the Churches abroad have adopted some of the socio-cultural activities in their various sojourning locations. For instance, in the CoP congregations in the West such as UK and USA, funerals, weddings, school graduations, naming ceremonies, bridal showers, and birthday celebrations are rampant.²⁶⁶ A major challenge in this regard is that even in the celebration of these social activities of the Church, most of them are skewed towards the Ghanaian culture. This is a setback to the mission outreach towards the indigenes and other nationals. The CoP missions engage in other activities such as church planting into neighbouring countries, and offering of donations (in cash and in kind) to sustain them. The national churches aim at reaching out with the gospel to their closest neighbouring nations.

5.11 CoP: Missions Board, Directorate, and Policies

The above discussion has highlighted and updated the extent of growth, form and character of the international missions of CoP as a form of global African Pentecostal missionary enterprise. The Church has been pinpointed by some scholars engaging in discourses of religious transmissions (especially Pentecostalism) from the African region to other parts of the globe including the West, having some of the most well-organised African immigrant

²⁶⁴ CoP, Missions Report, 2013 - 2016

²⁶⁵ CoP, Missions Reports, 2016

²⁶⁶ CoP, Missions Report, 2013-2016

congregations abroad.²⁶⁷ Hanciles, for instance, acknowledges the CoP's Diaspora missions as a classic example of how the extraordinary levels of African migration from the 1980s have radically transformed the outreach potential of African churches and Christian ministries.²⁶⁸ Asamoah-Gyadu, on the other hand conceded that, although African immigrant congregations may be fraught with some difficulties and problems such as administration, financial controls and secessions, of which CoP may not be an exception, he could affirm that, "CoP has some of the best-organised African immigrant churches abroad".²⁶⁹

The present writer shares in these observations through his own personal involvement as CoP's Mission Board member for the past sixteen years, and through personal observation of the CoP-Diaspora congregations. A significant factor observed, which can account for CoP's mission's success is its deliberate agenda of having a separate centralised mission department. The CoP, under the stimulus of the unstructured migrant movement of its members worldwide has, since the middle of 1980s, created a distinct missions department.²⁷⁰ This department may partly have been necessitated through the constant requests for Resident Missionaries from its members abroad who had organised themselves into a church. This department is so highly centralised that, all congregations established by its members abroad form part of one polity. The CoP has an extensive missionary programme under which Ghanaian missionaries have been sent to many parts of the globe. Members of CoP everywhere make valuable contributions of prayer and gifts of monetary and other material donations towards its missions in the nations, through the missions department.

The Missions Department is controlled by a Missions Board that determines its policies and major decisions. The policies and decisions are disseminated through a missions directorate headed by the International Missions Director. The Directorate has a competent secretariat and workers who promote and helps implement the Board's policies to the grassroots. The Church has a missions committee at every local Assembly. This missions committee sees to it that at the grassroots level every decision or policy is adhered to. This kind of hierarchical

²⁶⁷Asamoah-Gyadu, "On Mission Abroad", 91 and Jehu J.Hanciles, "African Immigrant Churches in America", 351-354

²⁶⁸Hanciles, "African Immigrant Churches in America", 351

²⁶⁹Asamoah-Gyadu, "On Mission Abroad", 91

²⁷⁰Interview with Apostle Opoku Onyinah the first missions director and current chairman of CoP at his office on 12 March, 2014

system of CoP's missions department makes its operations and control effective and makes the CoP a thoroughly missions- minded church in which every member is involved.

The Missions' Board in the CoP is a very important body. It is probably seen as next in administrative importance to the executive council which recommends policies to be ratified by the general council. It is chaired by the chief executive of the Church addressed as the Chairman. The mission's board has eight other members. They include the General Secretary, International Missions Director, an Area Head, a Pastor, an Elder (lay leader), Chairman of the Finance Board, Finance and Administrative Manager and a representative from the Francophone nations.²⁷¹

The Church has established an office for an International Missions Director, who also doubles as the secretary to the International Mission's Board. The IMD's pastoral duty is to implement the policies of the Board, disseminate its finances, train and supervise missionaries and their activities and coordinate the religious activities of members migrating from Ghana. The IMD, who is also a member of the executive council, plans the Church's entire mission strategy.²⁷² This writer shares Asamoah-Gyadu's observation that, unlike other congregations abroad which may have independent status, the CoP has a measure of central control over its congregations which ensures accountability, administrative and pastoral discipline.²⁷³ The office of the IMD is in charge of this aspect of the Church's administration. Thus, the supervisory role of the mission's directorate accounts for part of the Church's survival and credibility in missions abroad, within a context where secession is a primary option in dealing with differences that arise within its local leadership.²⁷⁴

A major aspect of CoP's religious culture towards missions is the members's generosity and attitude of giving. The members of the Church generously donate in cash or kind in support of some specified programs and projects. The "McKeown Missions Week offering", is taken once a year in a week-long programme, and the "Missions Offering" is taken after tithes once every month.²⁷⁵ These donations are the main source of funding for the Church's missionary

²⁷¹CoP, *Missions Handbook*, 2008

²⁷²CoP, *Missions Handbook*, 2008

²⁷³Asamoah-Gyadu, "On Mission Abroad", 91

²⁷⁴Asamoah-Gyadu, "On Mission Abroad",

²⁷⁵ See CoP, Annual and Missions Reports

work both in and out of Ghana. The annual mission's reports from the Districts, Areas and Nations also indicate massive missions' donations in cash and kind from individual, Districts, Areas and Nations to different areas where the mission's posts are located.²⁷⁶ These items include cars, buildings, support for buildings, musical instruments, used clothing and large sums of money in different currencies. They are channelled through the Missions Directorate for appropriate distribution and forwarding to designated mission posts.²⁷⁷ Whilst the tithes and offerings are administered by the main CoP Head Office Financial Secretariat, all monies and items donated in the name of missions are administered uninterruptedly through the mission's directorate by the advice of the Missions's board.²⁷⁸ These are huge sums of monies administered for mission in and outside Ghana without recourse to the budget of the main Ghana church.²⁷⁹ The Missions's Directorate has the responsibility of administering all the allowances, monthly wages and financial commitments of missions in CoP. The Missions Directorate in its financial commitment make effort to steer the external branches towards a course of self-dependence. The mission branches are therefore made to share in the burden of the Church until it can be self-sustaining, especially in terms of upkeep of indigenous workers, and acquisition of capital property.

The Directorate also plans programmes, conferences and various training sessions to sensitize missions awareness, and disseminates them to the grassroots through the mission committees in the Assemblies. The IMD is a very important figure with regards to contracting of personnel allowed to be ministers for the Church, especially those intended to be sent on missions abroad. He is the chairman of the CoP's ministerial committee: which is the body that supervises and is responsible for the intake of ministers.²⁸⁰ The IMD as a member of the International Executive is part of the body responsible for ministerial callings, appointments, and sending out of missionaries. The missionaries are selected from the cream of CoP's ministers who have been tried and tested over a period and found capable or competent.

²⁷⁶Check all the missions reports section and column on 'donations' for instance Missions Report 2013, 31

²⁷⁷CoP, Missions Report, 2013, 30-31

²⁷⁸CoP, "Missions Policy Guidelines" in *Missions Handbook*, 2008

²⁷⁹Check CoP, *Ministers Handbook for Financial Administration Policy*, August 2014, 2

²⁸⁰CoP, *Missions Handbook* spells out the duties of the International Missions Director, 44

5.12 CoP: Missions Patterns and Analysis

The on-going discussions have pointed in favour of the arguments suggesting that, patterns and trends for global mission engagements are changing. The pattern and trend of global mission is shifting positions away from previous global north to the south. It is currently observed to be moving rather from south and east towards the West, i.e. locations north of the equator. This shifting trend is argued to be bringing missions in reverse from location south of the equator to the north; into locations such as UK and USA. Christian mission was formerly considered from the global north, which was the centre of global Christianity towards the south in locations such as Africa, Asia and Latin America.

This thesis further argues from the analysis of this study that, churches from locations south of the equator such as Africa, Asia and Latin America are not just involved in reverse missions (as missions from global south to north). They are also using the global north as a platform through which missions are nurtured and launched to other parts of the globe, including the north, south and east of the globe. There is also an observed direct south to south trend or pattern of mission's movement, which may indicate a movement probably via the north to the south and east.

It is evident that African immigrant congregations, such as CoP congregations (from sub-Saharan Africa) located in various parts of the Western nations. This is affirming Ter Haar's earlier proposition that, 'Missionary initiatives from the old heartlands of Europe and North America are arguably diminishing in significance. A major reversal (and diffusion) of missionary enterprise is underway; one significantly tied to the fact that, the direction of global migratory flow is now primarily south to north and east to west, where it was once primarily north to south.'²⁸¹ This argument is not contentious; it has been proved by some prominent scholars such as Hanciles, Asamoah-Gyadu and Laar. Whereas Laar categorically interpreted the presence of African immigrant congregations in the West as the representative face of the Christian faith in the modern West,²⁸² Asamoah-Gyadu has affirmed Ter Haar's assertion that, "Mission-minded African immigrants see Europe and indeed other Western

²⁸¹Ter Haar, *Halfway To Paradise*, 149

²⁸²Van Laar, Wout "Introduction: it's time to get to know each other", in Andre' Droogers, Cornelis van der Laan and Wout van Laar (eds), *Fruitful in this Land: Pluralism, Dialogue and Healing in Migrant Pentecostalism*, (Zoetermeer: Uitgeverij Boekencentrum, 2006), 32-46

countries such as USA as “spiritual wastelands” which can be made fertile again with the help of African Immigrant Christianity.”²⁸³

Analysing these arguments in the face of the CoP’s presence in the West gives rise to many questions. What pattern of missions are these institutions forming in the West? Are they chaplaincy structures just as the earlier European missions in Africa were ascribed to have been? Are they indeed involving “missions in reverse” as a deliberate attempt to save a spiritually dead continent, borrowing from Ter Haar,²⁸⁴ back to life through conscientious Christian witness? For instance, does the drive of CoP’s evangelistic stance in the West push towards a south to north direction, as missions from countries south of the equator, such as Africa towards the northern continents? Does the cream of matured ministers sent as missionaries from the CoP show an impact of a “reverse flow”?²⁸⁵ As Ogbu Kalu noted, “It is surmised that immigrants come with a more conservative theology and practice, insist on using their languages and cultural expressions, prefer to import their own priests and challenge the authority of traditional hierarchy.”²⁸⁶ Answering these questions bring out the intentions of the mission enterprise of the CoP in the West and other countries.

This thesis argues, based on the history of the CoP’s mission in UK, that, African Pentecostal mission enterprise such as that of the CoP is masterminded initially for Chaplaincy, but its presence in the West has actually evoked a Christian witness.²⁸⁷ As stated earlier in this chapter, references from the missionary sending body in the CoP such as, “sending of resident missionary” and “creation of mission’s board” observed in the circular letters or correspondence are an indication that their intention was towards a mission in reverse to the West. The evangelism targets of these CoP immigrant churches were originally people from African descent rather than the indigenes. This notwithstanding, their presence has filled in a vacuum, as without them an otherwise secularised continent would have been yet more

²⁸³Asamoah-Gyadu, “On Mission Abroad”, 98

²⁸⁴Gerrie Ter Haar, “The Religious Dimension in Migration and Its Reaction to Development: The Case of Ghanaians in the Netherlands,” in Takyiwah Manuh (ed), *At Home in the World? International Migration and Development in Contemporary Ghana and West Africa*, (Accra: sub-Saharan Publishers, 2006), 311-334

²⁸⁵The influx of Christian leaders from the global south into the north is described with the concept Reverse Flow

²⁸⁶Kalu, “The Anatomy of Reverse Flow in African Christianity:”, 29 -30

²⁸⁷See Hanciles, “African Immigrant Churches in America”, 351-354

devoid of Christian presence.²⁸⁸ They have bought and occupied structures originally meant for Christian purposes which would have otherwise ended up in other secular usage for which they were not originally intended. Their witness may not have much affected the original indigenes of the places, but they still reached other Africans who are also migrants and not originally Christians.

Their generation of young people who have become Christians are sending the gospel as a “reverse mission” to their peers. The magnitude of “missions in reverse” may not be at the moment very profound but it does exist. Hanciles wrote that, “CoP is consciously utilising Ghanaian migration as a springboard to contribute to the Christianisation of the world through evangelism”.²⁸⁹ The composition of migrants seen to be involved in CoP missions abroad suggests a mixture of social status of the Diaspora, They includes students, officials from UNIFIL, UNO, and staff in Ghanaian embassies and High Commissions abroad. All these professionals and diplomats, together with those seeking greener pastures are involved in missions. This is an indication of a well thought-out mission with the purpose of reaching out with the gospel in any area of sojourning.

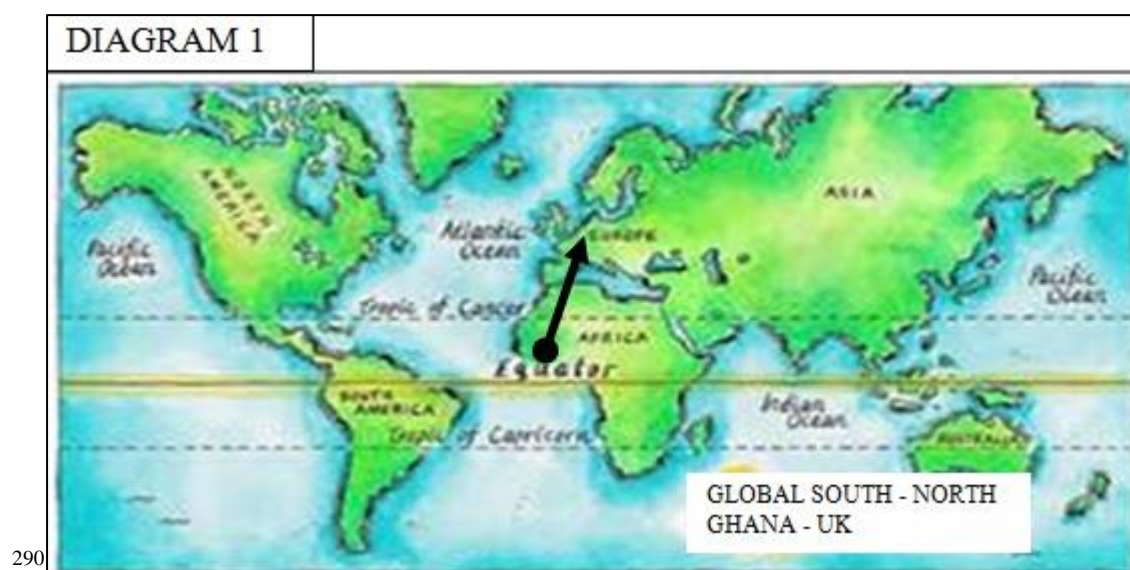
Pockets of indigenes are spotted in some of the congregations, having come in through marriage and other ways. CoP structures such as PIWC and current youth churches are resources for future engagements in Christian enterprises. Thus, the CoP is actively addressing its cross-cultural missionary functions to embrace the indigenes of its sojourning locations without alienating the core constituencies on whose efforts its missionary actions depend.

This thesis, further argues, from the various discussions of the various histories of the formation of CoP mission churches across the globe, that mission in the CoP goes beyond chaplaincy and an intention for reverse mission. The trend suggests also a pattern in which the CoP uses its presence in the Western locations, such as UK, USA, Canada, Germany and Italy as a platform to launch missions in other locations of the global divide. They may be

²⁸⁸David Goodhew, *Church Growth in Britain: 1980 to the Present*, (Great Britain: MPG Books Group, 2012), 107-193

²⁸⁹Jehu J. Hanciles, “African Immigrant Churches in America”, in Hanciles Jehu J. (ed) *Beyond Christendom, Globalization, African Migration, And The Transformation of The West*, (Maryknoll, New York: Orbis Books, 2008), 353

seen as missions from the global south towards locations in the north and other global south and east locations. Practical examples in this case of CoP missions are that from Ghana to UK, shown as from the global south to the north. The CoP missions from Italy for instance, are extended to Spain, Belgium, Ukraine and Portugal as south -north but via north. In this case the north is being used as a platform to nurture missions. Again, CoP's missions from USA to Latin America, and Caribbean nations: such as the Dominican Republic, Costa Rica, and Trinidad and Tobago can be seen as mission from a global south towards a global south location but through the global north. The northern locations in this instance are being used as a platform or springboard to launch into other parts of the south. There is also CoP missions observed from Canada to Guyana, Brazil and South America. These are missions from the global south directed to other southern locations but through the global north. A typical trend or pattern of missions from global south to another southern location is the CoP mission from Ghana to India. These are all shown clearly by the diagrams numbered, 1 to 5 below.



²⁹⁰ The background of the map is originally sourced from: <https://www.thoughtco.com/countries-that-lie-on-the-equator-1435319> | 23rd January, 2015 | Modified with arrows by the Researcher.

DIAGRAM 2



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DIAGRAM 3



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²⁹¹ The background of the map is originally sourced from: <https://www.thoughtco.com/countries-that-lie-on-the-equator-1435319> | 23rd January, 2015 | Modified with arrows by the Researcher.

²⁹² The background of the map is originally sourced from: <https://www.thoughtco.com/countries-that-lie-on-the-equator-1435319> | 23rd January, 2015 | Modified with arrows by the Researcher.

DIAGRAM 4



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DIAGRAM 5



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The trend of CoP's international missions therefore suggests a variety of patterns of movement. They could be seen, first of all, as missions extended from the global south

²⁹³ The background of the map is originally sourced from: <https://www.thoughtco.com/countries-that-lie-on-the-equator-1435319> | 23rd January, 2015 | Modified with arrows by the Researcher.

²⁹⁴ The background of the map is originally sourced from: <https://www.thoughtco.com/countries-that-lie-on-the-equator-1435319> | 23rd January, 2015 | Modified with arrows by the Researcher.

towards the north (as in diagram 1); secondly, as missions from the global south towards other locations in the north but using the north as a platform (see diagram 2); thirdly, as missions from the global south to other locations in the south (see diagram 3); and fourthly as missions from the global south to other non-Western locations (see diagram 5).

The CoP achieves this global mission outreach described, partly through a distinct strategy discussed in chapter four. This strategy is the formation of functional ministers for its international missions or branches through its immigrant churches in the West. The resident missionaries sent abroad may not be seen as a reverse flow. Ogbu Kalu argues that the idea of a reverse flow is an initiative of the mainline churches in the late 1970s. He wrote that,

A historical excursus demonstrates that reverse flow was not an invention of Pentecostalism; rather, it originated from the mainline churches. In the nineteenth century, a forward-looking missionary anticipated a 'blessed reflex' when the sending churches of the West would be challenged and renewed by the churches then springing up in Africa, Asia and Latin America.²⁹⁵

The CoP missions are not a type of reverse flow. They are rather engaged in permanent missionary endeavour in their sojourning places. They are observed to facilitate the formation of functional ministers, such as Pastors, Area Heads and Apostles which are sent to other places in the West to start or oversee churches. They are first rudimentarily disciplined, trained, fashioned and equipped as discussed in chapter four. Some of these individuals were founding members of CoP congregations in UK, USA and others areas in the West. They were trained and nurtured by the resident missionaries sent from Ghana to become functional ministers for their residential places.

These functional ministers have the advantage of understanding the culture of their sojourning locations in the West. They also already have resident permits which enable them to move into other Western locations without many restrictions. This is due to the migrational policies of the EU which encourage free movement of its member States. The resident missionaries sent to pioneer or continue the foreign missions such as Pastor Blankson, Apostle N.A.O Amegacher, Apostle M. S. Appiah and Apostle S. K. Ansong gracefully and faithfully returned to Ghana to continue in their new ministerial postings. One exception is Pastor Anthony K. Awuah who was sent to USA as resident missionary in 1991 and refused

²⁹⁵Ogbu U. Kalu, "The Anatomy of Reverse Flow in African Christianity: Pentecostalism and Immigrant African Christianity" in Frieder Ludwig and J. Kwabena Asamoah-Gyadu eds. *African Christian Presence in the West*, (Trenton, New Jersey: Africa World Press, 2011), 30

to go back to Ghana on transfer. The other is Apostle Alex Osei Bonsu who resigned in the USA after pioneering the work in Canada and also serving in USA for six years (1997-2003). Apostle Alex Osei Bonsu could not take up his new position as the Dean of the Pentecost Bible College but went back to stay in Canada.

However, before these resident missionaries departed to their new stations in Ghana, they had nurtured and trained or made ready other functional ministers. The CoP used these ministers to spread its missions into other parts of the West and other non-Western nations which are not known to be traditional transit destinations for Africans. For instance, Pastor Newton Ofosuhene Nyarko was a founding member of the CoP-UK. He was raised as a pastor in the UK and later sent to Israel and Greece. He was brought back as an Apostle to head the CoP - UK and was moved again as an Apostle for CoP-Italy. Elder Daniel Prince Wiafe was a founding member of the CoP in Italy. Wiafe was sent as a pastor to Belgium and came back as an Apostle to oversee the church in Italy. These mentioned are pioneering members who are trained and sent out as pastors. They are then confirmed as matured senior pastors or Area Heads. After they have proved their worth as Area Heads, being capable of handling their posting successfully, they are brought back as Apostles to head their nations. This pattern of raising functional ministers in CoP's international missions is unique and this thesis argues that it is one of the factors which make the rate of secession from the CoP, minimal compared to other Ghanaian Charismatic churches.

5.13 Towards the autonomy of the CoP National Churches

The trend of CoP missions, especially its ministerial formation and postings of ministers in the mission field indicates a deliberate pattern. Through this pattern, the CoP churches in the nations are prepared to become autonomous from the parent branch in Ghana. This is evident from the way that resident missionaries sent from Ghana are withdrawn and replaced by ministers formed in the foreign or external churches. The process involves moving around the new ministers into different stations until they are considered mature. They are then sent back to their original home churches as Apostles or National Heads.

This process observed by the present writer is aimed at making the national branches autonomous and it promotes growth. One of the Church's main missionary objectives is to establish and nurse the external branches until they are considered matured enough to assume

autonomy.²⁹⁶The mode of this operation is not clearly spelt out in the CoP's policy for missions. However two committees have been set up since the beginning of the Church to address this issue. The first submitted its report to the executive council in 1996. A second committee made up of Apostle Dr. S. K. Baidoo, Apostle Dr. Opoku Onyinah, Apostle Traore Sidiki, Apostle Ousmane Zabre, Apostle Rene Coco, Elder Lawyer M. Z. Gover and Elder Dwomoh- Amaniampong, produced a report with certain recommendations which were considered by the Missions Board.²⁹⁷These recommendations were as follows: The prerequisite for granting autonomy to an external branch is that it must be self-supporting, self-governing, self-propagating and self-edifying. By self-edifying is meant that the Church should have foundational leadership like an Apostle and a Prophet or at least two ministers qualified to ordain other Apostles and Prophets. In the CoP, ordination of church leaders such as ministers and lay-leaders is done by Apostles and Prophets.

The branch must not be dependent on the Church in Ghana in these areas mentioned. Other recommendations are that it should have a national seat, national charter, national Executive Council headed by an elected president or Chairman and at least 60% of the total membership should be permanent residents of that particular country.²⁹⁸

The CoP has granted autonomy to two of its national branches of Benin and Côte d'Ivoire (see Table 3 of Chapter Four).²⁹⁹ The Chairman of the Church, Apostle Opoku Onyinah, in his state of the church address delivered in May, 2016, gave an analysis of growth of both autonomous nations. They were estimated to have increased in membership from 148, 087 in 2014 to 160, 575 in 2015.³⁰⁰ This thesis argues that, though the CoP has an intention and modality in place for granting autonomy for its external branches they appear to be long overdue. Some of these churches, such as the church in Burkina Faso, are still dependent on CoP in Ghana after forty years in existence. Other branches in the Western nations such as USA, and UK can be considered to be more than due in regards to the criteria discussed.

²⁹⁶CoP, Autonomy Committee report on the external branches of the CoP See Appendix 3

²⁹⁷CoP: Autonomy Committee report on the external branches of the CoP See Appendix 3

²⁹⁸CoP, Autonomy Committee Report on the external braches of the CoP, A copy of this report is on appendix 3

²⁹⁹CoP, Brochure of 42nd Session of General Council Meetings, held at Pentecost Convention Centre, 10 -14 May 2016, 31

³⁰⁰CoP, Brochure of 42nd Session of General Council Meetings, held at Pentecost Convention Centre, 10 -14 May 2016, 31

Their being autonomous will encourage the initiative of forming churches which favour the particular nation's culture, language and traditions.

In order for the Church to expand in the foreign nations efforts towards autonomy of the nations churches should be enhanced. Afterwards the autonomous national churches of CoP could be formed into an interdependable commonwealth association, where resources and manpower could be voluntarily distributed or shared. This aspect which is part of the recommendations for the continuous growth of the CoP is further developed in Chapter Seven.

5.14 Conclusion

This chapter has affirmed an innovation of African Pentecostalism towards the growth of Christianity using its international congregations across the globe. It has done this by reviewing the international missions of the CoP as an example of an African Pentecostal denomination engaged in global missionary enterprise. The chapter thus, confirms that the African version of the Pentecostal movement has forged on as an important international religious force. And it holds answers to part of the interpretation of the changing face of global Christianity in this era.

By the end of 2016, the CoP had a presence in ninety nations across the world, excluding Ghana. These locations include African nations, various parts of the West, Continental Europe, Middle and Far East, and Asia. The CoP-UK, as one of the earliest ones to be formed was cited first. This is because the pattern and trend of emergence and growth is noticed to be the same in all the other nations with few exceptions. It is also the parent missionary sending nation which pioneered CoP. Historically, these churches, apart from some earlier ones from West Africa, emerged on the global scene from 1970s and 1980s onwards. During that period, certain unfavourable political and socio-economic conditions on the African continent engineered migration by Africans to different locations. Some Ghanaians, including students, diplomats, asylum seekers and others in search of better living conditions were part of this exodus. The CoP Christians among them grouped to engage in fellowship which almost invariably turned into a church. Upon request by the group to the CoP headquarters in Ghana, an oversight minister, as a Resident Missionary would be sent to oversee the congregations.

This *modus operandi* led to many established CoP national branches, especially in the Diaspora.

The missiological factors which have led to the growth of the CoP include the putting in place of a centralized missions department. The Church is noticed to have in place a very effective supervisory system in terms of pastoral care, effective administration and monetary controls through the International Missions Director. Its mission's method and pattern can be considered as new and unique when measured against traditional mission's trends. Mission in the CoP goes beyond "chaplaincy" and an intention for "reverse mission". The trend suggests a pattern in which the CoP uses its presence in the Western locations, such as UK, USA, Canada, Germany and Italy as a platform to launch missions in other locations of the global divide. They are observed as missions from the global south towards locations in the north and other global south and east locations. The CoP's international missions demonstrate various patterns with regards to its direction of location. They are seen first of all as missions extended from the global south towards the north; secondly, as missions from the global south towards other locations in the north but using the north as a platform; thirdly, as missions from the global south to other locations in the south, and fourthly, as missions from the global south to other non-Western locations.

The sending of "Resident Missionaries" by the Church to its missions posts indicates an intention for foreign missions. The CoP resident missionaries therefore do not represent a "reverse flow" in the same sense as it was intended in the 1970s by the mainline churches. The CoP's resident missionaries, apart from overseeing the Churches, also train and nurture functional ministers such as District Pastors, National Heads and Area Apostles who mature to take charge of the foreign branches in different capacities. The CoP's international mission is structured towards growing the individual national branches into autonomous national churches without direct supervision from the CoP-Ghana. The next Chapter, Chapter Six, has been crafted to centre on the character, theology, beliefs and ethos that propel the movement (CoP) into missions. This effort is towards discovering the theological factors that have influenced the growth and exploits of the CoP.

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Chapter Six

‘Spirit and Mission’: Towards a Theology of Pentecostal Growth in Africa

6.1 Introduction

Throughout the previous five chapters, this thesis has attempted to show from the history of CoP the trend, method and pattern through which the church has expanded into global missions. The last three chapters (three to five) specifically, generated some salient religious and missiological factors accounting for this growth. This chapter attempts to further generate the key theological factors which underpin the character and spirituality that propels this growth, by engaging CoP’s spirituality.

Throughout this thesis, the main focus has been that there is a pneumatic phenomenon which drives the Pentecostal movement (CoP particularly) for growth and this can be located within the experience of the Holy Spirit, expressed as its spirituality, active in its adherents and in the corporate organisation. This writer has pointed out throughout the historical analysis of the growth pattern of CoP that, there is a pneumatic phenomenon, a “divine personality” within it, which influences its expansion. This pneumatic phenomenon, underpins its character and spirituality as a Pentecostal denomination. This chapter utilises the salient theological orientations of the CoP as an example of Pentecostal spirituality to discuss the theology that underpins its growth and missionary character. The Pentecostal spirituality of the CoP is portrayed through its theological orientations such as its theology of the Spirit, character or form, tenets of beliefs, pattern of worship and other ethos. In this chapter, this writer has argued on the same lines as Asamoah Gyadu that, “CoP notably bind up the experience and the theology of the Spirit, with other Christological teachings, expressed in its tenets of beliefs, practices and other characteristic ethos to achieve its growth and global mission’s agenda”.¹

The main argument in this chapter is that, underpinning the spirituality, which influences the outstanding growth and mission of Pentecostalism including African Pentecostalism, is a

¹Asamoah-Gyadu has affirmed in the Preface to his publication *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, (The Netherlands: Koninklijke Brill NV, 2005)

pneumatic phenomenon. This pneumatic phenomenon is interpreted and argued as the transformative power of the Holy Spirit which propels the individual adherents and the corporate body to act. This thesis describes it as the “divine personality” behind the drive of the movement. In this chapter, three main topics have been discussed in an effort to generate and portray the theological factors underpinning its growth and how. They are listed as: Life and Characteristic Ethos of the CoP, African Pentecostal Theology, Practice (liturgy), Character and Ethos: CoP, and Towards a theological analysis of African Pentecostalism for growth.

6.2 Life and Characteristic Ethos of the CoP

6.2.1 The CoP’s Pentecostal Spirituality

The growth and expansion of CoP may be attributed among other factors, to its distinctive pattern of spirituality. This spirituality is observed through its theological orientations and praxis such as personal “conversion” through faith in the gospel message, water baptism by immersion, emphasis on Pentecostal phenomenon - as subsequent baptism in the Holy Spirit, discipleship, biblical prayer, aggressive evangelistic ethos, belief in efficacy of prophesy, strict or uncompromising holiness ethics, beliefs in miracles, healings and deliverance, a closely knit community-based congregational lifestyle and other ethos.²

The CoP’s spirituality, just as may be observed for most Pentecostal spiritualities emphasizes personal transformation (conversion and subsequently baptism in the Holy Spirit), prayer, evangelism, holiness, healing, deliverance, and community living.³ Hanciles affirmed this image of the CoP, which view this writer upholds, as being from its roots or inception. He emphasised that the CoP was founded in the Classical Pentecostal tradition in which major emphasis is placed on prophecy, healing, holiness, and evangelism.⁴ Through its spirituality, the CoP has gained an enormous acceptability. For instance, its public image (particularly in Ghana) is that of a church which is making up for some of the failures and weaknesses – particularly in the area of morality – which have come to be associated with the traditional or

²See Larbi, *Pentecostalism and Leonard, A Giant in Ghana*

³Asamoah-Gyadu, “On Missions Abroad”, 92

⁴Jehu J. Hanciles, “African Immigrant Churches in America” in *Beyond Christendom: Globalization, African Migration, And The Transformation of the West*, (Maryknoll, New York: Orbis Books, 2008), 351

mainline denominations and the early AICs.⁵ The CoP's spirituality has been acclaimed be to restoring to the church, especially Ghanaian Christianity, what the traditional mission churches could not sustain in terms of sound spirituality.⁶

The CoP's spirituality is largely attributed to the prominence and value that the Church gives to the influence, or the work of the Holy Spirit in the individual adherent and the entire body politic. Asamoah-Gyadu further buttressed his earlier observation on the denomination by describing its spirituality in these words: "As a Pentecostal denomination, CoP is serious about religious experience and things of the Spirit..."⁷ He has succinctly described the CoP as a Pentecostal church which is, "serious with the Bible, prayer, and evangelism and above all serious with things of the Spirit."⁸ The underlying factor, confirmed by almost every writer or interviewee on the CoP, is that Pentecostal spirituality such as the influence, manifestations and experience of the Holy Spirit, portrayed in the life of the individuals and the corporate denomination, through its theologies, ethos, beliefs and forms of worship had influenced its growth. Almost every person interviewed concerning the factors that influenced the CoP's growth, especially those involved directly with its administration mentions the Holy Spirit and his influence as the prime factor.⁹ After this they agree on other factors such as fulfilment of divine prophecies, prayer, evangelism, holiness, church discipline and prudent management of the corporate resources of the Church.¹⁰ Leonard has written that, "People in the CoP will tell you the Church has grown because of the Holy Spirit." She affirms that, "speaking as an outsider, I can see that it is true, but it would never have mushroomed in the way it did without James seeing many principles of church growth, long before anyone else ever thought of writing books about it."¹¹ She progresses then to suggest other factors such as evangelism, prayer, giving, discipline and their passionate love for Jesus.¹² Larbi describes

⁵Asamoah-Gyadu, *African Charismatics*, 88

⁶Asamoah-Gyadu, " "Born of Water and Spirit": Pentecostalism/Charismatic Christianity in Africa" in Kalu ed. *Africa Christianity, An African Story*, (Pretoria, University of Pretoria Press, 2005), 88

⁷Asamoah-Gyadu, "Born of Water and Spirit", 89

⁸Asamoah-Gyadu, "Pentecostalism and the Missiological Significance of Religious Experience", 53

⁹An interview with the Chairman Apostle Opoku Onyinah, the current international Missions director, and the evangelism director Apostle M.C. Asiedu all posits that the influence of the Holy Spirit is the Prime factor, date 14 July 2014 at London, Mission House at 9am

¹⁰I have culled this from their interviews and writings

¹¹Leonard, *A Giant in Ghana*, 7

¹²Leonard, *A Giant in Ghana*, 8

their spirituality in the first fifteen years of existence in these words, “The Spirit of God, prophecy, and the Lord Jesus were their guides, and the Word of God their food.”¹³

6.2.2 Baptism in the Holy Spirit the prerequisite for CoP Leadership and involvement

The periodic reporting of activities in the denomination from all its functional bodies (ministries, committees and boards) includes providing the number of adherents who have received the Baptism of the Holy Spirit.¹⁴ It is the most basic prerequisite requirement for active involvement in the denominations regular activity, whether as a leader or active member of its units, to have had a personal experience in the Baptism of the Holy Spirit (confirmed with initial evidence of speaking in tongues or glossolalia).¹⁵ This applies also for calling into leadership (deacon, deaconess or an elder) and for ministry as a pastor.¹⁶ The International Missions Director, Apostle Emmanuel Gyasi Addo, as the chairman of the Ministerial Committee (the committee that interviews and accepts ministerial candidates) confirms that, calling into a high position of the Church’s trust is not dependent on one’s educational background. It may have become more of a factor currently due to the complexities of society, but the level of education attainment does not hinder the enrolment of others whom the Holy Spirit is seen to be directing into ministry or leadership.¹⁷

Leadership responsibility is first and foremost given to those in whom the influence of the Holy Spirit is attested.¹⁸ Other training and orientation for leadership is given on the job through “Retreats” (periodic on the job orientation), short courses and recently theological education by extension at the Church’s theological seminary. The major reason for the phenomenal success of the CoP is its emphasis on the experience of the Holy Spirit. This thesis takes the position that, in the CoP the premier indicator that influences all other theological factors which promote her growth and mission’s agenda, is its cherished

¹³Larbi, *Pentecostalism*, 188

¹⁴See Table 5 in Chapter four for indicators of Growth analysis

¹⁵See questionnaire forms of the church to be filled by proposed candidates for lay-leadership and pastoral ministry in the CoP. The requirement strictly includes having been baptised by the Holy Spirit

¹⁶Confirmed by the IMD, Apostle Emmanuel Gyasi Addo, who is the Chairman of the Ministerial Committee at an interview in London, Pentecost Area Mission House, 14 July 2014 at 11am

¹⁷Interview with the IMD, Apostle Emmanuel Gyasi Addo, who is the Chairman of the Ministerial Committee at an interview in London, Pentecost Area Mission House, 14 July 2014 at 11am

¹⁸See Core Values in the Minster’s Handbook of the CoP, 14. This is also confirmed by the IMD, Apostle Emmanuel Gyasi Addo, who is the Chairman of the Ministerial Committee at an interview in London, Pentecost Area Mission House, 14 July 2014 at 11am

Pentecostal experience as baptism in the Holy Spirit.¹⁹ This defines the theological character, spirituality and mission of the Church (CoP) as seen in its history and growth more particularly described in the Chapters Three and Four. This observation confirms earlier assertions, such as those of Asamoah-Gyadu, which posit that, the reasons for the phenomenal success of global Pentecostalism may be located in its emphasis on the experience of the Holy Spirit and the pursuit of a mission agenda that takes seriously the authority of scripture, active witnessing, discipleship and the mediation of the word of God in powerful, tangible and demonstrable ways.”²⁰

6.2.3 Pneumatic phenomena and ‘Conversion’ into the CoP

In the CoP, ripples of the effect and influence of the Holy Spirit are asserted to underpin every theological orientation, beginning from “Conversion” as a first step of recruiting of membership, through rudimentary discipleship, evangelism and missions. Opinions in this direction from interviews conducted with adherents and church leaders suggest that, the entire success story of the CoP hangs on the fact of a transformative experience with the Holy Spirit, evidenced in the case of the individual and the corporate body. This observation affirms what J.V. Taylor earlier pointed out, saying that, “the whole weight of New Testament evidence endorses the central affirmation of the Pentecostals that, the gift of the Holy Spirit transforms and intensifies the quality of human life and that, this is a fact of experience in the lives of Christians.”²¹ Thus in the case of the CoP, the transformative experience of the Holy Spirit after conversion, influences the individual for evangelism, discipleship and effective Christian lifestyle and also for corporate church growth and subsequently into missions abroad.

To buttress this suggestion, the researcher presents an interview with a presiding elder of CoP, elder John Asare. In the late 1990s Asare, who had had no formal education, was leading a CoP congregation of more than 800 members at the Central Assembly of Wassa Akropong District, Western Region. This example in the CoP is not unusual, but may rather

¹⁹The Annual Reports from the Areas in Ghana and the External Nations have almost equal numbers of converts Baptised in water and those baptised in the Spirit, an indication that equal value is placed on each indicator. See Table 5 in Chapter Four

²⁰Asamoah-Gyadu, “ ‘The Promise is for You and Your Children’ ”

²¹J.V. Taylor, *The Go -Between God*, (SCM, 1972), 199

be described as a norm. After Asare had successfully presented an impressive, theologically sound preaching on salvation based on 1 Corinthians 15:1-8, interspersed by biblical quotations and personal testimony, this writer had the opportunity of interviewing him to find out his level of training, Asare comments:

I did not have the privilege of any formal education. I was a caretaker of my father's farm lands. My personal lifestyle had been that of a drug addict and a notorious fighter. When I accepted the Lord Jesus as my saviour through the hearing of the gospel and subsequently got baptised in the Holy Spirit, evidenced by speaking in tongues, the Holy Spirit taught me how to read my vernacular Bible consistently for three years, at every dawn just as you study in your classroom. My understanding of the things of God and theology is what He (Holy Spirit) and the leadership of this church had impacted in me these years.²²

The testimony of the transformative experience of Elder John Asare, through the influence of the Holy Spirit is attested to by both members and leaders, who were his close neighbours.

John's testimony is not an isolated case. Larbi recorded other testimonies in his work. He categorically stated that not all who experience the Holy Spirit in this manner are taught to read by the Holy Spirit.²³ He is thus, inferring from numerous accounts similar to that of John Asare's. This example and others like it could be used as evidence that, the CoP's corporate spirituality (as attested to by its adherents and others) could be described as what Ogbu Kalu affirm: "a spirituality in which Jesus Christ saves from sin, empowers to live an exemplary Christian life, heals diseases, delivers from the powers of Satan and empowers to overcome in this life. This is achieved through the transformative power, and experience of the Holy Spirit."²⁴ This distinct spirituality is what has been argued by some recent African Pentecost scholars and also, confirmed by this researcher, as underpinning the growth and missionary efforts and innovations of Pentecostalism in general and African Pentecostalism in particular. It is this Pentecostal pattern of spiritual life observed in the CoP that is attested to be recovering for the contemporary church the existential experience of the Holy Spirit.²⁵ This thesis has attempted to further show how this Pentecostal spirituality in terms of the transformative experience of the Holy Spirit in the movement, is portrayed through its theology, practice and other characteristic ethos.

²²Personal interaction between the writer and Elder John Asare in 1994 at Takoradi, Affiakuma New Site Assembly

²³See Larbi, *Pentecostalism*, 275 -277, Larbi gives many examples to this effect

²⁴Asamoah-Gyadu, "Born of Water and Spirit", 409

²⁵Asamoah-Gyadu, "On Missions Abroad", 93

6.3 African Pentecostal Theology, Practice (liturgy), Character and Ethos: the Church of Pentecost

The starting point of the Pentecostal experience in the CoP after one's "Conversion", is the subsequent encounter with the Spirit, as in the Pentecostal teaching about baptism in the Spirit with the accompanying sign of speaking in tongues or glossolalia. This is what differentiates Pentecostal teaching from orthodox Christian theology.²⁶ Pentecostalism as part of the larger Protestant body, shares in much of the traditional evangelical theological thought. However, its main theological emphasis as part of the global Pentecostalism is located in what Anderson, refers to as a theology of the Holy Spirit.²⁷ Through the experiential influence of the Holy Spirit, its adherents claim to have been transformed and empowered for service. Pastor Asomaning could interpret James McKeown's preaching in his own local dialect (*Twi*) in public meetings under the inspiration of the Holy Spirit. Even though he had no formally education, he was filled with the Spirit.²⁸ Through the influence of the Holy Spirit as in the case of John Asare and Pastor Asomaning, the CoP adherents who were not formally educated in terms of theological training, interacted with the Bible and Biblical instruction through their leaders, and shaped one of most distinguishing features of the modern African Pentecostal movement in this century, the CoP.

The theology, practice (liturgy), character and ethos as found in the CoP were not theoretically developed by James McKeown, the early leaders or some distinguished theological minds. The CoP as an indigenous Pentecostal movement is characterised as a grassroots movement. Today the Church can lay claim to very prominent academics among its membership. However, the early founders of the denomination including McKeown himself had very little or no formal education or training in theological studies. Leonard wrote that, they were not men of status and learning.²⁹ Until recently, when the denomination began institutions such as the Pentecost International Worship Centre (PIWC), the majority of adherents had very little or no formal education. The CoP therefore thrives on a distinct oral theology through "Vernacularisation" of its liturgy and forms of worship that appeal to

²⁶William W. Menzies and Robert P. Menzies (eds), *Spirit and Power: Foundations of Pentecostal Experience*, (Grand Rapids, Michigan: Zondervan Publishing House, 2000), 24

²⁷Anderson, *An Introduction to Pentecostalism*, 179 -197

²⁸Leonard, *A Giant in Ghana*, 118

²⁹Leonard, *A Giant in Ghana*, 118

the ordinary people. As pointed out by Asamoah-Gyadu, and in this writer's view, what they consider important in their theology are the things that address their religious and spiritual needs.³⁰ Their music for instance, is one theological form through which they verbalise their experiences. This is an essential ingredient in the CoP's Pentecostal pattern of worship. Members have composed local choruses out of their own experiences of the Spirit, most of which reflect their beliefs and theology.³¹ These are easy to memorise and sing.

6.3.1 Genesis of the CoP theology, practices and ethos

The theology underpinning the CoP practices, beliefs and spirituality has emerged as a result of the interactions the adherents had with the Bible, their own experiences (as guided by the Holy Spirit) and of course the teachings they received from the leadership. In the very early days of the Church, much of its theological belief was built on Peter Anim's readings of some periodicals, including some from USA-based Pentecostal churches and his personal experiences. Its early Pentecostal orientations and mode were gathered from this point. This defends the international validity of the CoP's doctrine. Later, through other encounters and challenges, changes have been made to affect its present state. Mention, however, is made of a few who facilitated the shaping of their early theological thoughts. They include James McKeown, James Egyir-Paintsil (the first General Secretary of the denomination) and others who through their own studies helped in this regard.

Pastor James Egyir-Paintsil is singled out as a brilliant, widely-read man, who entered the ministry in 1948. He was a great asset to the Church and became its general secretary until his sudden death in 1981.³² Larbi suggested that, it was a corporate reflection or theologising by some of the early ministers and illiterate peasants that gave shape to the beliefs, practices and spirituality of the Church. For instance, Kwame Bediako and his academic progeny-Philip Laryea, refer to Afua Kuma, an unschooled peasant farmer and, a CoP member as a "grassroots theologian". The contents of her vernacular prayer, praises and appellations for God, at Church gatherings have been a subject of theological analysis and of development of Christian thought, and as a foundation for Christian theology in the twenty-first century. Her

³⁰Asamoah-Gyadu, "Born of Water and Spirit", 406

³¹See David N. Hayfron, "Theology and Spirituality of songs of Eunice Johnson of Ghana", M.A. Thesis Submitted to Akrofi Christaller Institute of Missions and Theology, 2010

³²Leonard, *A Giant in Ghana*, 118

contribution towards the CoP's theologising will be looked at more closely later in this chapter. Larbi contended that, in the CoP, the role of "experts" as theologians shaping its practices and ethos, if any, may have been in the area of polishing and shaping the initiatives of these "peasants". Oral theology, such as music and poems are some of the oral theological forms through which Pentecostals verbalize their experiences. It is an essential ingredient of Pentecostal worship and in the CoP, members have composed local choruses out of their own experiences of the Spirit that are easy to memorise and sing. They portray or bring out their theological orientations, practices, beliefs and other ethos that drive the movement through such oral forms. This understanding of the theology of the CoP, especially in its formative stages, can be described as being similar to what Chan, characterised as "an ancient art of spiritual theology where reflecting on the nature of God and praying to him are distinguishable acts."³³ A spiritual theology such as an oral theology is one that is reflected and portrayed through songs, testimonies, poems and proclamations. Oral theological forms are argued for, to resonate with the traditional African religious piety. Larbi, affirmed that its doctrines, ethos and worship lifestyle could be best ascertained through the songs, practices and to a lesser extent writings by some of the leaders and members.³⁴ These may include testimonies, poems and appellations (as proclamations addressing God). This observation is also agreed to by Simon Chan who suggests that, the strength of Pentecostal tradition lies in its powerful narratives. He affirms that, Pentecostals through their "testimonies" of God's great works have quite successfully spread their experience to the masses particularly among the poor and unlettered.³⁵

Confirming this is a recent song which has suddenly become a song in the CoP, given by one Mrs Grace Gapetor at a prayer meeting of the Church. In a recent gathering at Pentecost Convention Centre, dubbed, *Kohinta Prayers*, the minister preached on the theme: "Encountering the Supernatural". A Pastor's wife, Mrs. Grace Gakpetor, inspired by the

³³Simon Chan, "Pentecostal Theology and the Christian Spiritual Tradition" in Thomas JC, Moore RD and Steven Lands (eds) *Journal of Pentecostal Theology Supplement 21*, Sheffield: Sheffield Academy Press, 2000), 12

³⁴Larbi, *Pentecostalism*, 244

³⁵Chan, "Pentecostal Theology and the Christian Spiritual Tradition", 20

Spirit, spontaneously began singing out this song, which has recently caught up with the entire church populace.³⁶ The lyrics are:

Mehyia no Mehya no

Nia oma Nkwa no, Mehya no 2x

Woa sesame, ayemefoforo, Woaye me wura, Naoni menam

Mehyia no mehyian no nia oma nkwan no

Mahyia no.

I have encountered Him I have encountered Him

He who gives life, I have encountered Him 2x

He has transformed me and made me anew, He has become my Lord, He directs my path

I have encountered Him, He who gives life.

(Song given by Mrs Grace Gakpetor)³⁷

This song expresses the CoP's belief in the transformative experience of the Holy Spirit for every person who truly encounters God (Holy Spirit). As suggested by Asamoah -Gyadu that, "What differentiates the CoP from other Christian forms is their claim of the transformative experience of the Holy Spirit."³⁸ He argues, which this researcher agrees that other Christian forms such as the mainline churches, though believe in the work and ministry of the Holy Spirit may not be as enthused with its transformative personal experiences as that of the CoP.³⁹ Thus his emphasis on renewal within Ghanaian Christianity. Later developments or groups in the mainline churches since the 1980s such as the Bible Study and Prayer Groups proved to be more inclined to the effects of the transformative experience of the Holy Spirit.⁴⁰ Mrs Grace Gapetor is not the first to be used in this manner. Many others have been used, including Mrs Eunice Addison, Madam Eunice Johnson, Prophet P. B. Appiah-Adu and most recently the Chairman of the Church, Apostle Opoku Onyinah.⁴¹ Apostle Opoku Onyinah

³⁶Interview with Pastor Samuel Gakpetor the Minister at the meeting and the husband of Mrs Gakpetor

³⁷ Song inspired through Mrs Grace Gakpetor

³⁸Asamoah-Gyadu, "Born of Water and the Spirit", 394

³⁹Asamoah-Gyadu, *African Charismatics*, 20

⁴⁰Asamoah-Gyadu, *African Charismatics*, 30

⁴¹See Compiles Songs of CoP -2008

seems to be inspired every year to bring out songs which are theologically interpretative or rather reflective on the proposed themes for the year as proposed by the Church's executive committee since 2010. Many of the songs of the earlier ones such as Mrs Eunice Addison had been captured by Larbi.⁴² Since 2010, Opoku Onyinah has given songs corresponding to the annual themes of the Church in this manner.⁴³

6.3.2 Doctrines and Beliefs of the CoP

Article One of the CoP Constitution contains its tenets of beliefs. Though the Church identifies itself in some of its writings with a common fourfold pattern in Pentecostal theology, namely Christ as Saviour, Christ as Baptiser in the Holy Spirit, Christ as Healer and Christ as the soon-coming King as prescribed by Donald Dayton,⁴⁴ the tenets of beliefs form the basic theological doctrines which guide its practices and policies. They include: belief in the divine inspiration and authority of the Bible, the One true God revealed as trinity, the depraved nature of man, man's need of a saviour, repentance, justification and sanctification, the sacraments of baptism and the Lord's supper or communion, baptism, gifts and fruit of the Holy Spirit, divine healing, tithes and offering, and the second coming of Christ and belief in the next life.⁴⁵ Using these basic tenets of beliefs as a guide, this thesis seeks to show how the denomination links the Holy Spirit to its theological orientations that promote its growth. This is with regards to, for instance, what Chan argued that, "Whenever movements seek to perpetuate themselves they evolve ways of passing on their ways of life by means of a systematised beliefs and rituals".⁴⁶ The CoP, like any other Pentecostal movement is not an exception. Its basic theological beliefs or tenets have been analysed as topics below such as conversion and baptism, Holy Spirit baptism, gifts and fruits of the Spirit, spectacular events and prayer camps, community and discipleship, Biblical prayer, holiness and moral ethics, vibrant evangelism programmes, church discipline and accountability, liturgy and vernacularisation, form and mode of worship, holy communion and tithes.

⁴²See Larbi, *Pentecostalism*, 245

⁴³See appendix 7 for his theme annual theme songs which mostly reflect the theology behind the themes

⁴⁴Donald W. Dayton, *Theological Roots of Pentecostalism*, (Metuchen, NJ: Scarecrow Press, 1987), 21

⁴⁵CoP, *Constitution*, 2010, 7-12

⁴⁶Chan, "Pentecostal Theology and the Christian Spiritual Tradition", 20

6.3.3 Conversion and Baptism

With regards to point of entry, for instance, the requirement for becoming a recognised adherent of the CoP, unlike some mainline churches, is not through infant baptism or confirmation. In some mainline churches in Ghana, conversion to Christianity may not be as a result of the aggregate choices of individuals attracted by the “message” of Christianity, but through baptism (most cases as an infant) as a first stage of becoming “officially” Christians.⁴⁷ Some ministers in CoP, such as Apostle Opoku Onyinah its current Chairman, had confirmed their earlier baptism as infants in other mainline churches.⁴⁸ They claim to have no prior understanding of the Christian message. This comes to buttress a comment by a minister from a mainline church Asamoah-Gyadu that, “Parents scarcely know the significance of baptism and thus, are hardly able to give their children any education in accordance with it. Confirmation has all but lost its value as a means of personally affirming a faith that was affirmed on one’s behalf as an infant in baptism.”⁴⁹

Though the above discussion is arguable, the CoP does not baptise infants. Infants are not considered matured enough to make a concrete decision for themselves. However, they dedicate infants at the consent of their parents, especially, based on the premise that, the parents are Christians and will nurture the child in Christian principles. The question still remains whether the CoP parent has the capacity of bringing up the child to that knowledge. The child in the CoP, however, goes through children ministry, from ages six onwards. Conscientious efforts are made by the trained teachers to bring the child to understand and accept the message of salvation. In the CoP, the major point of incorporation is through “conversion” by the individual, through adhering to faith and through the hearing of the message of the gospel of Jesus Christ. This is ascertained by asking the individual to make a decision for his faith through a public declaration of faith. As shown in chapter four, the basic ways by which the CoP grows congregations is through Biological, Transfer and Conversion growth patterns. However, its major emphasis is through conversion of the individual. A Ghanaian church growth expert, Richard Foli, identified “conversion growth”, that is church

⁴⁷J. Kwabena Asamoah -Gyadu, “Pentecostalism and the Missiological Significance of Religious Experience: The Case of Ghana’s Church of Pentecost”, in *Trinity Journal of Church and Theology*, Volume xii July/December Numbers 1&2, 2002, 38

⁴⁸Interview with the Chairman of CoP Apostle Opoku Onyinah, 10 February 2014 at his office in La

⁴⁹Asamoah-Gyadu, “Pentecostalism and the Missiological Significance of Religious Experience”, 38

growth and discipleship through personal conversion as the most sustainable kind of growth.⁵⁰

This personal conversion in the CoP is largely attributed to the work of the Holy Spirit who Himself convicts and brings the individual to repentance and eventually causes him or her to voluntarily own up to Christ. As Asamoah-Gyadu has written, as far as the CoP is concerned, one of the most enduring legacies in its heritage has been the emphasis that the missionary figure James McKeown placed on personal experience in the process of incorporation into the church.⁵¹ The convert is thus, immediately or subsequently (not long after conversion) conscientiously baptised by immersion in water to ground his faith.

Only after water baptism by immersion is a convert considered a member and his or her name is added to the regular church register. The regular accountability reporting format indicates that, the total number of converts baptised is added to the total number of the congregants.⁵² The reporting format therefore has columns specifically for converts won, as per those who made a decision for Christ and converts baptised i.e. those who made a decision and went ahead to be baptised in water. For instance, the 2014 records claimed 111, 168 souls won, out of which 83, 453 converts were baptised.⁵³ This heritage of personal experience through conversion and water baptism of the individual is deemed to be the genesis or starting point of the discipleship equipment that has enabled the CoP to maintain its missionary focus.⁵⁴

6.3.4 Holy Spirit Baptism, Gifts and Fruit of the Holy Spirit, Spectacular Events and Prayer Camps

The next stage of incorporation, signifying one's readiness for work of ministry in the CoP, is when one attests to having been baptised by the Holy Spirit evidenced by speaking in tongues or glossolalia. As incorporated in its constitution and factored in its teachings, the Church expects that, all who accepts Christ as Lord are entitled to receive and should earnestly seek

⁵⁰Richard Foli, *Church Growth in Ghana*, (Accra: Methodist Book Depot, (2001), 11

⁵¹Asamoah- Gyadu, "Pentecostalism and the Missiological Significance of Religious Experience", 38

⁵²See CoP Report format sheets in Appendix 9

⁵³CoP, Annual Statistical Report, 2014

⁵⁴Asamoah -Gyadu, "Pentecostalism and the Missiological Significance of Religious Experience", 38

the baptism in the Holy Spirit and fire according to the commandment of the Lord.⁵⁵ They assert that, this was the normal experience of the early church and that with this Pentecostal experience came power for effective preaching and bestowal of the gifts of the Spirit.⁵⁶

The standard for qualification and acceptance into effective involvement in church activity, especially into leadership (cell leader, deacon, deaconess or elder) is when one is confirmed to have been baptised in the Holy Spirit evidenced by speaking in tongues as a subsequent experience after conversion and water baptism. There is however, evidence of individuals who claimed to have received this grace before water baptism. The baptism in the Holy Spirit accompanied by “speaking in tongues” in the CoP, as in any Pentecostal organisation, is what is believed to be the most significant symbol of incorporation.⁵⁷ In the CoP, the initial evidence confirming one’s experience of Spirit Baptism is “speaking in tongues”. Until then, a converted and baptised adherent may not be eligible for any leadership or frontal role, no matter how long he or she stays in the Church. This implies that, in the CoP, water baptism is the required evidence of membership, but the baptism in the Spirit is required to qualify for effective participation. This is confirmed by one of the executive committee members Apostle Ekow Badu Woode in his address to the Church on the topic: Revisiting the Baptism, Gifts and Fruits of the Holy Spirit. He writes that,

The baptism in the Holy Spirit and the manifestation of the pneumatic gifts mark out our Pentecostal distinctiveness. History teaches that any group that substitutes the empowerment of the Holy Spirit in the work of the Church, sooner than later, loses her spiritual vitality. Recently, some in the Charismatic renewal have diluted a key Pentecostal doctrine. They are reinterpreting the speaking in tongues as not required as evidence that one is baptised in the Holy Spirit.⁵⁸

Thus, in the CoP, part of the initial discipleship for new converts, is to be orientated to thirst, hunger and pursue vigorously for the Spirit baptism.

The Church also recognises that, the baptism in the Spirit, evidenced by the speaking in tongues, has more than an evidential value. They see the glossolalia as prayer and the entire experience as the attested form of one’s acclamation or acceptance from the divine as “sealed” for future redemption and capability to undertake ministry position. Until recently,

⁵⁵CoP, *Constitution*, 2010

⁵⁶Larbi, *Pentecostalism*, 278

⁵⁷Chan, “Pentecostal Theology and the Christian Spiritual Tradition”, 13

⁵⁸Apostle Woode Ekow Badu, “Revisiting the Baptism, Gifts and Fruit of the Holy Spirit” in Ntumu MK ed. *Tell the Next Generation: Lectures Notes on the Annual Themes of The church of Pentecost*, Accra: National Literature Committee, 2008), 265

some of its early leadership (such as pastors and elders) had taught vigorously from Romans 8: 9, that, no one belongs to Christ without the baptism of the Spirit evidenced by speaking in tongues. The denomination believes that the Spirit baptism experience marks the commencement of reception of adequate equipment or empowerment for the work in the ministry and mission. Larbi documented that, the earlier leaders of the Church, especially, those not privileged to have had formal education or be highly educated, frowned on education with these comments, “Church Administration and Ministry is not formal education but the experience of the Holy Spirit”.⁵⁹ The comment may have been sparked by low self esteem or from disregard for their colleagues who are well-educated.

However, the trend of the denomination’s enlisting into the work of ministry is posited in that direction. Calling into leadership role, as lay- leaders or into the clergy does not entirely depend on the level of one’s education. It depends on first and foremost one’s attested experience with the Holy Spirit and his commitments as observed by the local Presbytery of leadership. They affirm this from Acts 6:3-4, ‘Brothers, choose seven men from among you who are known to be filled with the Spirit and Wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.’ It is envisaged that, the Holy Spirit is capable of empowering and equipping for effective and successful ministry and therefore to be able to serve well, one needs to be filled with the Spirit.

They recognise that at Spirit baptism one not only receives the glossolalia. but also a divine equipping in the gifts and fruit of the Holy Spirit as in 1 Corinthians 12:8-12, Ephesians 4:11-13 and Galatians 5:22 respectively. The Pentecostal recognition of the gifts of the Spirit relevant in this church age fosters their effectiveness in the use of lay -leaders and also of women’s participation in Church ministry. The CoP is a patriarchal church which does not ordain women into pastoral ministry. The Church does not however, deny women full participation in the life of the Church. One of the major strengths of CoP is its strong women’s movement, with their participation dating back to the beginnings of the Church. The unique roles women play includes being leaders of prayer camps. This is made possible through the equipping of the Holy Spirit, endowing some of the women with different gifts

⁵⁹Larbi, *Pentecostalism*,

and graces.⁶⁰ The distinctive appeal of Pentecostal Christianity lies in its empowerment through spiritual gifts offered to all and which can be experienced as present reality.⁶¹ Lay people equipped with these graces are capable of fronting for the Church in every capacity. Opoku Onyinah, the Chairman of the Church has said,

God has chosen not to work directly on earth, but to work through human instruments. He does this by giving His gifts to some people who then affect His intentions on earth. The person's responsibility has been to nurture the gifts of God placed in him or her for ministry.⁶²

What distinguishes the CoP from other AICs, Mainline Churches and some Charismatic Churches is, they stress on the fruits of the Spirit as sound moral character which, balances the use of the gifts of the Spirit. Sound moral character becomes the test for the reality of the spiritual gift when in operation.⁶³ In the CoP, one's gift and ministry must correspond to one's character and way of life before one can be formally accepted. James McKeown wrote in 1939, that, "Character is essential where the air is charged with demons and the atmosphere thick with sensuality."⁶⁴

Chan pointed out that, the Pentecostal doctrine of "Baptism in the Spirit is far richer in Pentecostal experience than in Pentecostal explanation."⁶⁵ To explain it as an experience, Hocken sees it as nothing but the 'revelation' of the true God."⁶⁶ Macchiaia projects it as "theophany" of the God of history and the eschaton.⁶⁷ In its more experiential form it is demonstrated through the gifts of the Holy Spirit. Through the equipping by the gifts of the Holy Spirit, the gospel is demonstrated through spectacular events as signs and wonders.

From the inception of the Church, what characterised its evangelism and mission that brought growth were the accompanying signs and wonders. The Church is said to have been instructed by McKeown and the early leaders not to glory in signs and wonders. His reason

⁶⁰Ernestina Enyonam Novieto, "Women Leaders in Ghanaian Pentecostal/Charismatic Churches" PhD Theiss submitted to the University of Ghana, June 2013, 92 -93

⁶¹Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 6

⁶²Opoku Onyinah, "Reviving the Gifts and Operations of the Holy Spirit" in Ntuny MK ed *Tell the Next Generation: Lecture Notes on the annual themes of The Church of Pentecost*, (Accra: National Literature Committee, 2008), 45 - 53

⁶³CoP, *Minister's Handbook*, 9,16

⁶⁴Leonard, *A Giant in Ghana*, 104

⁶⁵Chan, "Pentecostal Theology and the Christian Spiritual Tradition", 13

⁶⁶Peter Hocken, "The Meaning and Purpose of 'Baptism in the Spirit' ", *Pneuma* 7.2 Fall, 1985, 125-134

⁶⁷Frank D. Macchiaia, "Sighs Too Deep For Words: Towards a Theology of Glosolalia", *Journal of Pentecostal Theology* 1, 1992, 47-73.

for this instruction was that, “men have the natural tendency, especially in Africa, to put signs and wonders before their relationship with Jesus.”⁶⁸ This notwithstanding, the phenomenal growth of the movement cannot be deciphered from this equipping for evangelism. The Chairman of the Church Apostle Opoku Onyinah recounts in his state of the church address in 2014:

We thank God for the manifestation of his continuous presence in his church through diverse signs and wonders. In 2013 the church recorded many miracles by the power of the Holy Spirit. Almost all the areas reported spectacular events which lead one to acknowledge that the ancient Pentecostal fire is still at work in the church of God today. Evil powers were neutralised, blind eyes were opened, and mentally challenged persons were restored to sanity, women who had been pregnant for two years and over gave birth and many childless couples were blessed with fruit of the womb.⁶⁹

The CoP lays claim to the restoration of the five -fold ministry (Ephesians 4:11) and the supernatural manifestations in the Book of Acts of the Apostles due to its claim of manifestation and experience of the Holy Spirit. Dayton asserted that, having direct access to the experience of Pentecost leads to the claim of having had the “apostolic faith” and all the supernatural elements reported in the New Testament restored.⁷⁰ Among these are divine healing and miracles which become not only a gift of God to his people in suffering but also a sign of the Spirit’s presence to the believer and a form of witness to the unbelieving in the work of evangelism.⁷¹ These gifting and supernatural graces had in the earlier years of the Church led to the production of some prayer camp leaders who have in diverse ways promoted the Church’s mission and growth agenda.⁷² The ministry of these prayer camp leaders as noted in chapter three became a conduit for many people including some prominent men and women to join the Church. Through the work of the prayer camps, women ministry in the church was estimated to have risen into prominence because, the work and ministry of some of these women prayer camp leaders were highly appreciated.

6.3.5 Community and Discipleship

The CoP’s Pentecostal experience and spirituality is expressed through its communal life and discipleship in a theological pattern similar to that of the early in the Acts of the Apostles.

⁶⁸Leonard, *A Giant in Ghana*, 36

⁶⁹CoP, State of the Church address delivered by Chairman Opoku Onyinah, at the P.C.C on 6 -7 May 2013

⁷⁰Donald W. Dayton, *Theological Roots of Pentecostalism*, (Metuchen, NJ: Scarecrow Press, 1987), 26

⁷¹Dayton, *Theological Roots of Pentecostalism*, 26

⁷²See Larbi, *Pentecostalism*,

The denomination has a distinctive close-knit, congregational system.⁷³ The members are encouraged to fellowship within their closest community, where they will be identified, pastored and disciplined. The early Christian church in the book of Acts, as noted by Asamoah-Gyadu, had a strong sense of community that held the adherents together on account of their common experience of the Spirit.⁷⁴ Chan, writing on Pentecostal tradition in the late nineteenth century, rightly suggests to Pentecostals to depart from individualism in its conception of the spiritual life move towards a more communal understanding of the Christian faith and living.⁷⁵ He argues that, the Pentecostal Christian needs a Pentecostal community to make sense of his or her own spirituality. In this regard, he opines that, Pentecostal experience and spirituality makes much better sense when interpreted within its own communal-liturgical context.⁷⁶ This holds relevance particularly, in African Pentecostalism because, in African religiosity, spirituality and a sense of community move together. The CoP has therefore shown a way in this direction. It is worth noting that, as an African Pentecostal denomination, one of the reasons attributed to its massive presence across the length and breadth of Ghana and beyond is its community-based methods of church planting and discipleship.

The individual is incorporated into Church life through a very rigorous discipleship orientation. The aim is to make the individual a faithful and effective bearer of the Christian faith in word and in practice. The communal sense of fellowship becomes an avenue for social intervention in a spirit of hospitality, and care for the poor and needy just as it was characterised in the early Christian community in Acts 2:44-47. This sense of communal fellowship also serves as an avenue for effective pastoral care to all members by the leadership due to the proximity of residing places. In the CoP, members are discouraged from joining social clubs, such as lodges and other groups, whose activities are considered unhealthy to their doctrine. The Church does not encourage complete alienation from one's extended family, but it encourages its adherents to be more closely knit in the church polity. The explanation an elder of the Church gave was that, the Church is a community capable of providing for each member just as well as the distant family or social club could. This in a

⁷³See Chapter four of this study

⁷⁴Asamoah-Gyadu, "Pentecostalism and the Missiological Significance of Religious Experience", 43

⁷⁵Chan, "Pentecostal Theology and the Christian Spiritual Tradition", 13

⁷⁶Chan, "Pentecostal Theology and the Christian Spiritual Tradition", 13

sense cut off the believer from otherwise, getting involved in other practices which the Church considers idolatrous and ungodly such as traditional rituals for the dead, in which spouses are beaten and made to appear nude.

The communal solidarity of the Church becomes a defence for the individual to stand against otherwise irresistible African traditional community practices. It is noted by Asamoah-Gyadu that, “the problem that the older mission churches had with their members sharing allegiance with lodges, pseudo-religious welfare associations and patronage of other problem-solving religious centres, as is common in African religiosity, is virtually non-existent within the CoP.”⁷⁷ The CoP is acknowledged as remarkable in this regard. In its overseas churches where majority of the adherents are immigrants, this community based system provides an avenue for identity, solidarity and various social interventions. It is estimated that, without the Church’s discipleship, many immigrants would have been caught up by strange vices associated with their places of sojourning.⁷⁸ Thus, this has been acknowledged as one of the reasons for the massive presence of the CoP congregations across Ghana and beyond.

6.3.6 Biblical Based Prayer

A most distinguishing feature of the CoP acknowledged by many that come into contact with its spirituality is its emphasis on prayer both at individual and corporate levels. Writers such as Leonard, Larbi, Asamoah-Gyadu and others, have noted prayer as a major part of its spirituality.⁷⁹ Leonard pointed out that, another reason for the growth of the CoP is its prayer life.⁸⁰ She asserts that, the CoP is a praying church.⁸¹ Larbi describes prayer in the CoP as, “perhaps the most significant mark of the church”. Prayer revolves around every programme in the CoP. One of the major slogans of the early leaders was that: “Prayer is the work and the work is prayer.” As indicated by Asamoah-Gyadu, one of the key indicators of pneumatic movements in Christian mission is the desire for prayer, as evidenced by the ability of praying in tongues.⁸²

⁷⁷Asamoah-Gyadu, “Pentecostalism and the Missiological Significance of Religious Experience”, 41

⁷⁸See Asamoah-Gyadu, “On missions abroad”

⁷⁹Asamoah-Gyadu, “Pentecostalism and the Missiological Significance of Religious Experience”, 41, See Leonard, *A Giant in Ghana*, See Larbi, *Pentecostalism*,

⁸⁰Leonard, *A Giant in Ghana*, 7

⁸¹Leonard, *A Giant in Ghana*, 7

⁸²Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 181

In the CoP, as discussed above, membership commences with a personal salvation through a conscious decision to give one's life to Christ. Those who accept Christ are integrated into the Church through baptism by immersion. Members are then expected to identify with the CoP's doctrine of subsequence by seeking the baptism of the Holy Spirit with the initial evidence of speaking in tongues. Among other things, those with the gift of tongues testify to a new sense of empowerment to pray and confidence to intercede for others. It is a common sight in the CoP to find groups of members frequently gathered for prayer. In this praying culture, the CoP stands in continuity with the life of the early Pentecostals, whom we are told, "believed ardently in intercessory prayer".⁸³ The CoP, through its interpretation of the Bible and application of the Bible to existential situations, taught the principles of effective Biblical prayer to be used by all who desires divine intervention in every area of life including healing and spiritual warfare. As noted by Asamoah-Gyadu, in Africa, religion is a survivalist strategy and so, prayer and rituals often aim at achieving such practical ends as health, fertility, rain, protection or harmony.⁸⁴ Pentecostalism is seen as a religion that advocates immediate experience of the supernatural and an interventionist theology that addresses these issues.⁸⁵ For instance, through spiritual warfare prayers, it is able to address spiritual issues in such a precarious world, like Africa, where beliefs in evil spiritual activities and malevolent spirit is rife. As pointed out by Asamoah-Gyadu, "That the power of Christ through prayer is effective to heal and deliver is one of the greatest lessons that Pentecostal Christianity teaches the church of Christ today in its attempt to continuing his mission and discipleship in the world".⁸⁶

6.3.7 Holiness and Moral Ethics

One of the major characteristic strength within the theological constructs of the CoP. is its cherished values for Biblical holiness and its standard of ethical morality. It has been rightly pointed out that, the Ghanaian public image and impression of the CoP and of Pentecostalism generally has been that of a religious organisation that is making up for some of the failures and weaknesses, particularly, in the area of morality, that have come to be associated with

⁸³Asamoah-Gyadu, "Pentecostalism and the Missiological Significance of Religious Experience", 41

⁸⁴Asamoah-Gyadu, "Pentecostalism and the Missiological Significance of Religious Experience", 41

⁸⁵Asamoah-Gyadu, 'The Promise is for You and Your Children',

⁸⁶Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 180

Christianity in Africa.⁸⁷ In the Ghanaian context, the historic mainline churches are thought to be very permissive in their attitude to holiness and other accepted ethical values but not the CoP.⁸⁸ In keeping with its ethos, the CoP from its inception is characterised by strict uncompromising holiness and moral ethics. The CoP does not encourage any practices of evil and appearances of unrighteous living as far as ethical morality is concerned. For instance, the Church does not encourage polygamy, adultery, sexual misconducts (fornication, lesbianism, and homosexuality), violence, theft, drunkenness or any indications that suggest condoning or associating with idolatry and traditional fetish practices.⁸⁹ It does not allow its members to visit places it considers questionable such as discos, hotels, drinking bars, shrines or other religious organisation it considers cultic.⁹⁰ These include embracing false doctrine or not keeping the Lord's Day.⁹¹

The Church has in place strict disciplinary measures and punitive actions against all who find themselves in such situations, ordinary members as well as leaders.⁹² The sanctions and disciplinary measures are rather more intensive for Pastors or paid clergy and front line lay leaders. Issues of discipline will be discussed in further detail.

The importance placed on ethical morality and holiness by the denomination is seen as a result of its emphasis on transformation emanating from the individual's encounter with the Holy Spirit. Though the extent of a strict stance on certain factors has been toned down with time and modernity the denomination still maintains its strict adherence to holiness and morality. For instance, CoP conventions are now held in hotels, which would have been inconceivable some years ago. This is an indication that the Church reviews its stance on certain practices and ethos with time. In 2011, the institution made major changes regarding seating arrangements and dress codes. In the CoP, men used not to sit together with women and ladies did not attend church gatherings with their heads uncovered. These new arrangements have made avenue for women to attend church gatherings with or without head covering. The seating arrangement has been changed to allow both genders to intermingle.

⁸⁷Asamoah-Gyadu, "The Promise is for You and Your Children", 10

⁸⁸Asamoah-Gyadu, "The Promise is for You and Your Children", 9

⁸⁹CoP, Constitution, 2010

⁹⁰CoP, Constitution, 2010

⁹¹CoP, Constitution, 2010

⁹²CoP, Constitution, 2010

6.3.8 Vibrant Evangelistic programme

The most obvious reason for the growth of the CoP from the writer's personal observation and also observed by Leonard is that, its top priority has always been evangelism. Evangelism as active witnessing accounts for the successful mission of the denomination both at home and abroad. In the CoP, the focus or ultimate purpose, deliberately aimed at, for every function or gathering is to win souls through conversion. For instance, at child naming ceremonies, birthday celebrations or funeral gatherings, the Church creates a special context for those who make decisions through "altar calls" to join the Church. The prime objective or aim for all its functional ministries and social programmes can be adduced to have as its final intention, of making souls. Each of these has enshrined in the aims or objectives for operation, the "winning of souls for Christ". The Church has four columns on its statistical or demographic sheet designated particularly towards evangelisation. It has a column for rallies and crusades, souls won, converts baptised and Holy Ghost baptism. In 2014, 23, 930 rallies and crusades were conducted in Ghana and 2, 064 on the international front. Total souls won were 127, 331, out of which 93, 863 were baptised by immersion and 85, 398 were baptised in the Holy Spirit.⁹³ In a ministry such as the CoP, where women could be addressing issues of home keeping, Larbi has written that, in the initial stages their focus was on prayer and evangelism. That was what the women folk in the Church cherished most.

This aggressive approach to evangelism by the members and the corporate church begins right from the time of conversion and as purpose for the baptism of the Holy Spirit. Members of the CoP everywhere through their conviction and Pentecostal belief, openly and forcefully witness about their saviour. Thus, personal witnessing in which members share their faith with others is a common feature in the CoP. The people of the CoP themselves verbalise one of the rewards of the Baptism of the Holy Spirit experience as the power to witness effectively. One of their earlier Evangelists and an Area Head wrote that,

Just as Jesus chose 12 disciples to understudy Him and carry on the work after He had departed to heaven, Pastor McKeown under the guidance of the Holy Spirit chose men for the ministry who followed his footsteps. The gallant men included Apostles S. R. Asomani, J. C. Quaye, F. D. Walker, J. A. Bimpong, A. S. Mallet, JAC Anaman, Evangelist Adu Pare, Prophets Ankama, Gyimah, Duffour to mention a few. With these he started the work after the Asamankese feud. Some of his followers were farmers, family heads and store keepers. When they received the Holy

⁹³CoP, Annual Statistics, 2014, Demography

Spirit power they took to the streets and fervently preached the word. There was no public address system.⁹⁴

6.3.9 Church Discipline and Accountability

A major hallmark of the CoP's cherished identity emanating out of its theological orientation which has caught the eyes of many who have written on it, especially with regards to its growth, is its church discipline and forthright accountability in its dealings. The Church is said to believe that its achievements of current numerical strength depends on three pillars: prayer, evangelism and discipline. Larbi wrote that, "the church believes it has been able to achieve its numerical strength primarily because of its uncompromising stand in three main areas: prayer, discipline (in terms of ethical rigorism) and evangelism."⁹⁵ Earlier on, Leonard captured the comments of Opoku Onyinah, one of its Apostles. Onyinah gave four reasons for the organisations growth. They included prayer, evangelism, discipline and church structures. As Asamoah-Gyadu pointed out and as Chapter Three, confirms, the CoP has a certain measure of central control over its congregation which ensures accountability and administrative and pastoral discipline.⁹⁶ He comments that, this is important for the survival and credibility of any church organisation, especially, within a context where secession is primarily an option in dealing with differences that arise within its local leadership.⁹⁷

The other reason observed, is the effectiveness of the organisational structure such as the polity of the Church.⁹⁸ This effectiveness is attributed to the discipline mentioned above.⁹⁹ One of the CoP's major spiritualities that affect its growth which has not been noticed is its stringent accountability strategy orchestrated through periodic annual, quarterly or bi-monthly reporting systems from the grassroots to the top hierarchy. One of its senior ministers remarked, "In the CoP, everybody is accountable to another person." All participants at a meeting query both the strengths and inefficiencies. From the local presbytery through the local ministry such as Evangelism ministry or women's ministry,

⁹⁴L. A. Nyarko, "The Zeal of the Fathers" in MK Ntummy ed. *Tell the Next Generation: Lectures Notes on the Annual Themes of the Church of Pentecost, Vol One*, (Accra: National Literature Committee, 2002), 34

⁹⁵Larbi, *Pentecostalism*, 180

⁹⁶Asamoah-Gyadu, "On Missions Abroad", 91

⁹⁷Asamoah-Gyadu, "On Missions Abroad", 91

⁹⁸Larbi, *Pentecostalism*, 180

⁹⁹Larbi, *Pentecostalism*, 180

there are periods of effective accountability. Each leader is called upon to read and articulate the efforts of the group in a particular period. The measure include: size of congregation, evangelistic campaigns held, records of Holy Spirit baptism, water baptism, projections for the next period, challenges, reviews and appointments and projections achieved for the period. These are expected to be done in a spirit of truthfulness and objectivity. Recently, a system of appraisal has been set in place for all stakeholders in the CoP, especially, the minister's work. It is modelled on the kind of appraisal conducted in a business organisation. In this appraisal system, the presbytery, which the Pastor works with, appraises his work annually, while the Area Head also appraises him based on his personal observation and the reports from the district presbytery. The Pastors in turn appraise their Area Head, through a set of guideline standards deliberately structured for this purpose. These assessments are sent to the Executive Chairman who is the head of the organisation, for his evaluation, correction and motivation of every person. The Chairman and his executives are also in like manner, assessed by the Area Heads.¹⁰⁰

6.3.10 Liturgy and Vernacularisation

The CoP is acknowledged as a grassroots Church. As one of its strengths which engender attraction from, for instance, the Ghanaian populace, unlike some of the Pentecostal denominations of its calibre, such as the Assemblies of God church is the informal and vernacular nature of its liturgy. Through Vernacularisation, the liturgy of the CoP is made so simple that, the averagely trained lay-leader is capable of handling the liturgical processes effectively without much difficulty. Apostle Stephen Kofi Baidoo, IMD for the church has remarked that, any intelligent person in the church could take hold of the minister's manual and administer its details.¹⁰¹

Through such confidence reposed in lay-leaders participation from the grassroots, a sense of belonging is enhanced, which encourages much growth. Lamin Sanneh drew attention to the effects of translation of the scriptures in religious transmission. As recently addressed by Sule Saah, the translation of the Scriptures into the vernaculars has aided Africans greatly to

¹⁰⁰ Copies of these assessment forms have been placed in appendix 8

¹⁰¹ Apostle Stephen Kofi Baidoo remarked at Area Head's meeting as an admonition for hard work by the Area heads in Heads in P.C.C on 3 May 2017

translate the Holy Bible in their communities which has helped the church to grow.¹⁰² In the CoP, for instance, members read and translate the Holy Bible in their vernacular languages and use it to interpret the gospel message. Through this ordinary Christians, not clergy, move with the gospel in the power of the Holy Spirit.

As also noted by Asamoah-Gyadu, “Vernacularisation in the CoP, which has been noted above, is given expression in the use of locally-composed choruses and songs, narration of personal testimonies, public scripture reading and the preaching of sermons. This helps to give the CoP a certain appealing simplicity found neither in other classical Pentecostal churches like the Assemblies of God nor the traditional mission churches.”¹⁰³ The import of the Vernacularisation policy of the CoP can be best appreciated against the backdrop of its wider demographic and geographical spread. For instance, the present Chairman of the CoP, Apostle Opoku Onyinah, though a trained academic professor in theology mostly addresses the Church, especially in local gatherings in the vernacular.¹⁰⁴ His programs on TV and radio have a very tailored vernacular or “Twi” (local Ghanaian Akan dialect) version.¹⁰⁵ This liturgical form and vernacular nature characterizes the Church’s mode of worship by promoting real indigenous characters in the churches and also allows a free expression in the things of the Spirit which characterise Pentecostal worship and growth.

6.3.11 Form and Mode of worship

The Pentecostal pattern of spirituality is very much evidenced its form and mode of worship. The distinctiveness of Pentecostal worship is argued to be a key factor in the phenomenal expansion of Christianity on the African continent.¹⁰⁶ In Ghanaian Pentecostalism, as in African Pentecostalism in general, the distinctive style of worship, with its emphasis on experience of the Holy Spirit, has introduced a non-negotiable element into Christian

¹⁰²See Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture*, (Maryknoll, NY: Orbis Books, 1989), 188 -189. And Solomon Sunam Sule-Saa, “The Impact of Vernacular Bible Translation on the Dagomba and Konkomba of Northern Ghana in the Light of Lamin Sanneh’s Conception of Mission as translation”, Thesis Presented at Akrofi- Christaller Institute of Theology, Mission and Culture, Akropong – Akuapem, Ghana, August, 2007

¹⁰³Asamoah-Gyadu, “Pentecostalism and the Missiological Significance of Religious Experience”, 46

¹⁰⁴This is a personal observation at various forums as a member of the church

¹⁰⁵This is a personal observation at various forums as a member of the church

¹⁰⁶Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 33

worship.¹⁰⁷ This is also evident in the form and mode of worship found in the CoP which comes with certain unique features, experiences and practices.

The form and mode of Pentecostal worship exhibited in the CoP since the turn of the century as part of its spirituality is argued to have added to the critique and confrontation to the staid and over-formalised liturgical forms of worship found in historic mission denominations. It has influenced tremendously, the modes of worship in the traditional historic churches. Worship in the CoP is characterised in the main, by spontaneity and pneumatic manifestations.¹⁰⁸ However, its mode of worship is very orderly, characterised by an informal liturgy which is in vernacular or in other vernacular laced services in interpreting languages such as English and French or another local dialect. Worship in the CoP is characterised in the main by spontaneity and pneumatic manifestations made easy through its informal liturgical and Vernacularisation policy.

The leadership in the CoP puts a lot of emphasis on worship that is meaningful, relevant and experiential. A typical CoP worship service begins with a time of participatory and spontaneous prayer. This prayer time is most often dedicated to giving of thanks for God's providence, protection and provision. This would be followed by a time of intense and expressive praise accompanied most of the time by clapping, drumming, singing and dancing. This singing and dancing though spontaneous, is very orderly. Those on the platform (ministers and elders), women, men and sometimes the youth, take turns to dance so that there is no interruption. During such singing and dancing, people of different tribes and cultures are allowed freely to demonstrate their appreciation of their Lord, through indigenous categories expressing their various vernaculars. This may give way mostly to a period of verbalising or expressive thanksgiving and testimonies, Bible reading or recitations, singing of songs or poems and spontaneous appellations to God. During such times of testimonies, people recount various interventions of God in their lives including healings, deliverances from precarious situations, childbirth, lorry accidents and others. In some of these appellations, meaningful traditional imagery in local categories of poem, and verses ascribing the worth of a great being or King, as known in African culture are offered to God.

¹⁰⁷ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 18-33

¹⁰⁸ Asamoah-Gyadu, "Born of Water and the Spirit", 392

It was in some of such appellations to God that, an illiterate woman, Afua Kuma, a CoP deaconess from Sampa was observed by seasoned theologians to be offering deep theological expressions to God.¹⁰⁹ These appellations are typical pronouncements made upon Kings and Chiefs when they sit in African/Ghanaian Palanquins at festivals which address their worth and dignity. The worshippers overwhelmed by the mercies, grace, splendour and dignity of their Maker come out with such spontaneous pronouncements.

This leads to, as it were, the most solemn point of call for corporate worship based on what the worshippers have heard. This is what Asamoah-Gyadu called the highest form of religious expression and an outflow of the encounter with divinity.¹¹⁰ This season calls for spontaneous personal experiential interaction with an awesome reverence to God. It is laced with all forms of expressions such as kneeling, the raising of hands, crying, singing and prophesying all done in beautiful harmony. It is mostly done in spontaneous praying and singing both intelligibly with understandable language or in tongues, as Paul discusses in 1 Corinthians 14:14-15. The last segment of worship is dedicated to the sermon, offering, altar call, announcement and benediction in that order. This example of the CoP's mode of worship is not much different from what Cox's description offered from his research experience in other Pentecostal churches. He wrote that, "In each of the churches, the worship followed the pattern I have now learned to expect in Pentecostal churches: high amperage music, voluble praise, bodily movement including clapping and swaying, personal testimonies, sometimes prayers "in the spirit", a sermon full of stories and anecdotes, announcements, lots of humorous banter, a period of intense prayers for healing, and a parting song".¹¹¹ Hollenweger observed, for instance, that, this mode of worship with its oral nature of Pentecostal theology is consistent with primal piety and therefore does well in Africa.¹¹²

¹⁰⁹See Afua Kuma and S.V.D Jon Kirby, *Jesus of the deep forest: Prayers and Praises of Afua Kuma*, (Accra: Asempa Publishers, 1980)

¹¹⁰Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 18

¹¹¹Cox, *Fire from Heaven*, xvi

¹¹²Hollenweger, *Pentecostalism*, 18

6.3.12 Holy Communion

In conformity with its strict holiness and moral ethics the CoP uses the celebration of the Holy Communion as an avenue through which members continually evaluated their lives to ensure their right standing in the Lord. As Larbi has suggested, the soteriological understanding of the Church is best understood through the main sacraments of the Church such as Holy Communion and Water Baptism.¹¹³ The Church sets aside the last week of every month for preparation in prayer, fasting and biblical teachings towards this. Teaching is primarily on the total salvation work on the cross by Christ and his death for humanity, for salvation and for which sake a strict life of holiness and getting right with the Lord is required. In this celebration, the members are encouraged to work out their salvation with fear and trembling. The sinner who has been sanctioned is refrained from participating. Others such as polygamists are encouraged and prayed for so that, they would rescind their decision and participate in the communion. The session encourages fellowship and deeper brotherly interaction with members of various pedigrees.

An important aspect of this sacrament in the CoP is the drawing of the awareness to the centrality of the Cross and the suffering of Christ. This aspect addresses a theme much neglected in Pentecostal circles by way of theological reflections and the Christian suffering, as Menzies noted in this text below:

Pentecostals have been frequently chided for failing to develop an adequate theology of suffering. Our theology has appropriated and correctly emphasized the dynamic presence and power of God active in the lives of Christians. We have rarely, however, developed the breadth of perspective needed to handle suffering. In the mind of many, Pentecostals have a theology of Glory, but not a theology of the cross.¹¹⁴

The CoP through its regular monthly solemn observance of the Lord's Supper (as they affectionately call the Holy Communion) and its attendant teaching on the Cross sought to balance the teaching of "deliverance" and "prosperity" highlighted in the current Charismatic Movement. This brings back awareness into the Pentecostal doctrine of aspects of teaching

¹¹³Larbi, *Pentecostalism*, 3 -13

¹¹⁴Menzies, *Spirit and Power*, 171

on the sovereignty of God in the lives of the believers and also the place of Christian suffering as described by Paul in Philippians 3: 10 as the fellowship of his sufferings.¹¹⁵

6.3.13 Tithing

An important aspect of the CoP's spirituality and discipleship for most Pentecostals is in the area of giving in the form of Tithes and Offering. Tithes and Offering are the main sources of income for the Church. In the CoP, tithes and offering are part of the standards for evaluating the strength of an "Assembly" and in part, the commitment and spirituality of the individuals. A newly created Assembly (referred in CoP as "nursing Assembly") "Assembly" is considered mature for a full fledged "Assembly" when its tithes and offering reach a certain level. The individual's maturity and commitment in a certain understanding is linked to his commitment to faithfulness in the payment of same. It is in a way part of the requirement for one to be committed into effective church work or calling into leadership, both lay and clergy in the CoP. As said to have been stressed by the founder, James McKeown, when the Holy Spirit truly touches a person, he touches everything including his finances. It is said by some CoP leaders that, the intention of James McKeown from the inception of the Church was to build an indigenous church with Ghanaian culture, Ghanaian ministers and finances generated from within the Church.¹¹⁶ As one of its key success factors for her growth, the CoP from its inception has been a self-supporting Church financing its local and mission efforts from its own internally generated funds.

This act of giving in the Church was said to be intentionally instituted by James McKeown in his effort to create a truly indigenous and self supporting church. Members of the CoP, as an act of faith inspired by biblical texts for giving, such as Malachi 3:10-11, Luke 6:38, and 2 Corinthians 8:9, give faithfully and without compulsion. Among the reasons for which members of the CoP give, is to express their love for their saviour and Lord Jesus Christ, as requirement or obedience to injunction from Scriptures and as expectation for rewards of financial blessings and prosperity from their master. The leadership of the Church makes

¹¹⁵See Samuel Gapeto, "The Christian's Response in the World of Different Voices", Presentation at All Ministers and Wives Conference, at Pentecost Convention Centre, Gomoa Fetteh near Kasoa, 11-15 January, 2016

¹¹⁶Opoku Onyinah, "Pentecostal Transformation in Africa: The rise and Growth of the Church of Pentecost", in *Pentecost Journal of Theology and Missions*, (Ghana: Pentecost Press Ltd), Vol. 1, No.1 July, 2016, 17

every effort to ensure that “giving” in the CoP does not become a pattern for deliberate manipulation or extortion of finances from its members but a measure of free will giving. The leadership therefore periodically streamlines its form of giving, or appeal for funds periodically to make it conform to sound scriptural and ethical patterns so that giving is truly out of free-will and not from a sense of compulsion.¹¹⁷ Thus, through this effort, the CoP has succeeded in making financial commitment for the work of mission in the Church part of its discipleship and spirituality.

6.4 Towards a theological analysis of African Pentecostalism for growth and mission

From the above discussions, African Pentecostals such as the CoP cannot be underestimated in their understanding of the theology that underpins their spirituality and which promotes their growth and mission. Martin E. Marty, of University of Chicago, writing the foreword to Dayton’s publication, *Theological Roots to Pentecostalism* in 1987, rightly pointed out with regards to general Pentecostalism that, “Pentecostals were not inconsistent, ecstatic ignoramuses.”¹¹⁸ Speaking in tongues should not be considered to be the only distinctive feature of Pentecostals as was the case during its early stages, when they were branded “modern tongues movement”.¹¹⁹ As Dayton highlighted, the result of such valuation, that typical theological analysis of Pentecostalism, had centred almost exclusively on questions of pneumatology, especially in the doctrine of baptism in the Holy Spirit and gifts of the Holy Spirit.¹²⁰ However, Pentecostals, such as African Pentecostals can be said to have fused experience of the Spirit with other theologically sound elements - as seen with the CoP - to produce, probably, the greatest or most fascinating phenomena in this century. Ogbu Kalu summed it all up beautifully, thus:

The significance of aspects of the nineteenth century is that -as missionaries sowed the seed of the gospel -Africans appropriated it from a primal, charismatic worldview and read the translated Scriptures from that hermeneutic. Indigenous agency subverted control through voice and exit; recovered the pneumatic resources of the Gospel and challenged missionary Christianity to be

¹¹⁷CoP, Chairman’s Circular Letter to All Officers of the Church of Pentecost, 2 December 2014 has review of ministerial welfare practices

¹¹⁸Martin E. Marty, Wrote in the foreword for Donald Dayton’s *Theological Roots of Pentecostal Theology*

¹¹⁹See Carl Brumbeck, *What Meaneth this?: A Pentecostal Answer to a Pentecostal Question*, (Springfield, MO: Gospel Publishing House, 1946)

¹²⁰Dayton, *The Theological Roots of Pentecostalism*, 16

fully biblical. ... Inexplicable, Charismatic and Pentecostal spirituality resurfaced to provide the energy for growth and sustainability in the midst of untoward circumstances.¹²¹

The African Pentecostals bound up the theology of the Spirit with other Christological teaching such as the elements of the foursquare gospel – Christ Jesus as Saviour, the Baptiser of the Holy Spirit, Healer and soon coming King [imminent return of Christ (eschatology)] – and other themes to enforce their theology.¹²² These Pentecostal themes include the priesthood of all believers, spiritual warfare, and theologies on prosperity and deliverance. Its teaching on prosperity and deliverance, especially, as taught in the current Charismatic movement has been criticised variously from both inside the movement and also outside. They are thought to be weak on the theology of suffering and ethical morality.¹²³ However, as said earlier, Pentecostal Churches such as the CoP make interventions to balance such teachings.

The African Pentecostal movement therefore, could be figured to be producing a Christocentric theology of the Spirit which has a keen emphasis on transformation and empowerment.¹²⁴ For instance, it can be said that, through Pentecostal orientation and teaching, the power of Christ in its effectiveness to transform lives, heal and deliver is one of the greatest lessons that Pentecostal Christianity teaches the church of Christ today, in its attempt to continue his mission and discipleship in the world. Andrew Walls noted that Pentecostal theology such as spiritual warfare is a ministry that is cherished in African Christianity as a result of the spiritually precarious world in which people live.¹²⁵ In continuity with the African religious paradigm, Pentecostal and Charismatic Christianity have proven successful in Africa because of its openness to the supernatural, through its interventionist and oral theological forms that resonate with traditional African piety.

¹²¹Ogbu U Kalu, “African Christianity: An Overview” in Kalu U Ogbu ed. *African Christianity: An African Story* (Pretoria: Department of Church History, University of Pretoria, 2005), 38 -39

¹²²See Dayton, *The Theological Roots of Pentecostalism*, CoP, *Tell the next Generation: Lecture notes on the annual themes of The Church of Pentecost teachings*, (Compiled by Literature Committee, 1998-2002)

¹²³See Lord Abraham Elorm-Donkor, “Christian Morality in Ghanaian Pentecostalism”

¹²⁴Kalu, *African Christianity*, 406 -407

¹²⁵Walls, *The Cross-Cultural Process in Christian History*, 15

6.6 Conclusion

This chapter has attempted to generate the distinctive theological factors which underpin the character and spirituality of the CoP and promote its growth. The CoP's Pentecostal spirituality is observed through its theologies, character or form of beliefs, pattern of worship and other ethos. Throughout this study, the thesis has pointed out that the pneumatic phenomenon which drives the movement for growth can be located within the experience of the Holy Spirit. This is expressed as the Church's spirituality, active in its adherents and in the corporate organisation. Thus, the main argument of this chapter and also, of the entire work, is that, the transformative experience of the Holy Spirit in the lives of the adherents and the corporate body is the drive of the Church for growth.

In the past, a typical theological analysis of Pentecostalism centred almost exclusively on questions of pneumatology, especially in the doctrine of baptism in the Holy Spirit and gifts of the Holy Spirit.¹²⁶ However, the CoP as an African Pentecostal denomination can be said to have fused experience of the Spirit with other theologically sound elements expressed as its spirituality, to produce, probably one of the greatest or most fascinating phenomena in this century. The CoP bound up the experience and theology of the Spirit with other Christological teachings expressed in its tenets of beliefs, practices and other characteristic ethos to promote her growth. This chapter has discussed its Pentecostal theologies, practices, character and ethos in the areas of: baptism and conversion, doctrines on the baptism of the Holy Spirit, Gifts and fruit of the Holy Spirit, and the contribution of spectacular events and prayer camps towards her growth. Other spiritualities examined, included its community life and discipleship, Biblical based prayer life, holiness and ethical moral life, and vibrant evangelistic programmes driven by the power of the Spirit. Also examined were, church discipline and accountability, liturgy and Vernacularisation, form and mode of worship, sacrament of the Holy Communion, and sacrificial giving such as tithing.

These points mentioned in the above paragraph are portrayed as theological factors through which the organisation thrives, grows and moves into missions. The present writer thus, convinced that the Spirit uses these factors to shape, drive and influence the CoP and its

¹²⁶Dayton, *The Theological Roots of Pentecostal*, 16

adherents through these systems to grow the Church. The thesis therefore concludes that, in continuity with the African religious paradigm, Pentecostal and Charismatic Christianity, such as the CoP, has proven successful in Africa because of its openness to the supernatural, through its interventionist and oral theological forms that resonate with traditional African piety. In the late 1980s, Lamin Sanneh published his thesis with the title, *Translating the Message: The Missionary Impact on Culture* as a contribution to the study of Christian mission focusing on translation in its cultural dimension.¹²⁷ This thesis has drawn attention that in this era, Pentecostalism, such as the CoP, is moving beyond translating the message into transmitting the Spirit in its global missionary endeavours.

¹²⁷See Lamin Sanneh, *Translating the Message*

Chapter Seven

Summary and Conclusions

7.1 Overview of the Study

This research has used the history, growth and missions and other innovations of the CoP to draw attention to African Pentecostalism and its many innovative contributions to the current spread and missions of global Christianity. The main finding and conclusion of this thesis, briefly, is that Pentecostalism is indeed growing, and African Pentecostalism must be an acknowledged part of this growth. African Pentecostalism is observed to be engaging in many innovative contributions in the current spread and missions of global Christianity. The CoP as a Ghanaian version of African Pentecostalism has been used to discuss some of the current innovations and contributions of the Pentecostal Movement. It can be argued, therefore, that it holds within it viable answers for the general growth of Pentecostalism, world evangelisation and Christian mission in this century.

This research has first and foremost updated the history of the CoP from Larbi's original work on its early history.¹ Larbi captured the history of the CoP from its inception up to 1982, a period within which the international missions of the CoP had not begun in earnest. Secondly, it analyses out of the evolving history, the religious, missiological and theological factors which promoted its growth and missions as an African Pentecostal denomination. Thus, this research resolves the problem posited to the effect that even though the CoP as an African indigenous denomination had been growing, factors attributed to its growth had not been scientifically generated and discussed.

Using a qualitative research method of a case study approach, this thesis has employed the historical-theological mode of study on the CoP's historical developments to achieve these objectives and set goals. To this end, the findings and observations were arrived at through personal observation, discussions and analysis of the historical developments emerging out of the data collected as religious phenomena.

¹ See Larbi, *Pentecostalism*

The study confirmed the recent ongoing proposal that there is “Pentecostalisation and Charismatisation” of Christianity on the African continent, including Ghana.² It is particularly evident within the entire religious life and engagements in Ghana, where waves of Pentecostalism are seen to be penetrating and influencing every religious sphere. It has emerged, for instance, in the historically Western related churches as renewal movements and is currently the engine in the new forms of sprouting indigenous Charismatic churches.³ Pentecostalism is also evidently demonstrated in the Ghanaian civic and public sphere such as in political, educational, and socio-economic life, through its various engagements including its media culture.⁴

7.2 Summary of Findings and Conclusions

This thesis has the intention to update and analyse the history, growth and missions of the CoP. The discussion covered the period of inception of the denomination to the present (2016). The thesis focused mainly on the historical developments of the CoP after its formal and legal secession from its parent body, the Apostolic Church of the UK in 1962. However, the work captures the analysis of the entire historic growth of the Church. By reviewing its early history (1937-1962) together with the contemporary (1962 onwards), the research produced an update and continuation of Larbi’s work on the CoP, which is chronicled in his work on Pentecostalism in Ghana. Larbi covered the history of the CoP up to 1982 when James McKeown, who is considered the missionary founder of the church, left the scene. He did not cover the leadership of the Ghanaian Apostles which this thesis discusses.

In spite of the CoP’s considering an Irish Missionary as its founder, the Church has thoroughly developed and established itself as an indigenous, independent, classical Pentecostal denomination which is self-sustaining. Since the late 1940s it has engaged in missions outside Ghana as a manifestation of African Pentecostalism. The Church is estimated to have grown phenomenally as a vibrant missionary institution, spreading and planting churches all over its home country, Ghana, in other African nations and most parts of the globe. As an organisation originating from the southern hemisphere, specifically sub

²See Asamoah-Gyadu, *Contemporary Pentecostalism*

³See Omenyo, *Pentecost Outside Pentecostalism*

⁴See Gifford, *Ghana’s New Christianity*

Saharan Africa (with many attendant socio-economic problems), it has grown independently as an organisation which could adequately be described as self-supporting, self-governing, self-propagating and self-theologising.

The discussions and analysis in this regard indicate a trend which suggests that, the form, developmental pattern and growth of the Church, such as its administrative structures, religious character, theology and ethos evolved out of its ensuing historical trajectories. This thesis points out that these structures are the same as the religious, missiological and theological factors influencing its growth. It further argues that these factors may not necessarily be regarded as strategies which were deliberately planned out or formed to promote the Church's growth. They were, rather, produced from the fallouts of the processes in its history such as the various acrimonies, conflicts and later developmental challenges. Having been thus produced they were further discussed, structured and shaped to suit the pattern of the Church at a particular time. They therefore served as a means for further growth and development of the Church.

These evolving structures discovered from the history, which are also the factors accounting for the Church's growth, were identified as Functional Ministries (Evangelism, Women, Children, Youth, PIWC, Northern Outreach), Church Governance, Administration and Finance; Pneumatic phenomena (Holy Spirit Baptism, Signs and Wonders and Prayer Camps), Indigenous Leadership, Development of Manpower, Training and Education, Social Services, Print and Electronic Media, Estates and Ecumenism.

The Church appeared to be updating its growth patterns by consciously or unconsciously engaging these factors. For instance, through its Functional Ministries the denomination was able to adapt to emerging challenges confronting its contemporary growth. The functional ministries are tailored specifically to promote evangelism and to check any aspect of development that poses a challenge to the institutions developmental growth both at present and in the future.

The Children's ministry addresses the issue of children born to the members of the denomination. The youth ministry engages upwardly mobile young people in education and their particular issues such as contemporary post modern challenges. The PIWCs raise correcting measures and provide an avenue to check the effects of neo-Pentecostalism on the

CoP's educated youth. They also provide a cross-cultural context approach to expatriates and others in that category. The women ministry addresses issues pertaining to women, men's fellowship to men and the Northern outreach ministry reaches people from the Northern Region of Ghana living in the south of Ghana. This indicates how the CoP adapts to contemporary issues that emerge or confront its growth pattern. Recently, the Northern outreach ministry was re-integrated into the larger church body because the leadership thought that factors leading to its establishment were no longer a challenge to its growth.

The primary aim and objective for the formation of these functional ministries was for effective evangelism and holistic growth of the individual adherents and the growth of the Church. This culminated in the forming of the Evangelism Ministry. In order to address the issues of effective evangelism, the evangelism Ministry progressively developed from being a product of individual efforts, adhoc participation or un-organised evangelistic outreaches, into a more organised Young People's movement (*mbrentse kow*). Then, subsequently, it developed into the Witness Movement and the current Evangelism Ministry. With evangelism being the major activity or aim of the functional ministries, the Evangelism Ministry then became the mother, prime focus or destination of all these functional ministries. This observation is very important for a recommendation in this work concerning the structuring of the functional ministries and growth of the CoP. In much the same way, the rest of the factors described emerged to augment and facilitate the holistic growth and development of the Church.

Specifically, the growth pattern of the CoP has been underpinned by the interplay of a combined growth mechanism such as Biological, Transfer and Conversional growth patterns to achieve its internal and international growth. The CoP's major strength and focus for growth has been on "conversional" growth, through soul winning evangelisation. Subsequently, its internal growth structures have been maintained both at home and abroad by "transfer" and "biological" growth mechanisms.

The denomination operates through a unique church growth method which can be described as a system of community-based and lay-leadership driven congregations. Currently, it engages vigorously in growth by growing small-group structures through Home-Cell and Bible Study. Apart from these factors, the Church was observed to engage in growth through

active witnessing (evangelism) buttressed by socio-economic engagements, effective discipleship and planting of churches.

The various discipleship, training programmes and other mechanisms aimed at growth in the CoP eventually became the avenue through which manpower resources are produced for its internal growth and missions abroad. It is a process through which personal ministries towards leadership are formed in the CoP. The Church is observed to have a very unique system through which its leaders such as deacons, deaconesses, elders, pastors and other senior ministers (Evangelists, Prophets, and Apostles) who oversee the local congregations and mission posts are formed. Through this system, the Church produces the kind of leaders who have a mark of maturity, dependability, fortitude and sound character which makes secession from the Church minimal as compared to other contemporary Charismatic churches.⁵

Another important aspect of the transfer growth mechanism employed by the CoP, which influences its growth, is the posting and changing of the ministerial location of its field workers. The CoP has a unique system of moving its field ministers from one location of posting to another which is very different from other classical Pentecostal denominations. For instance, the Assemblies of God Church has a system by which its ministers are stationed in the same posting location with the same congregation, only being moved on rare occasions. This thesis recommends further research to ascertain the implication of these two systems of posting of ministers to church growth.

In the posting of ministers in the CoP, every minister or field worker could be transferred from one posting location to another at anytime. The only exception are the three principal executive officers stationed at the Church's headquarters (Chairman, General Secretary, and International Missions Director) and the Directors of the various ministries who have stipulated periods of tenure in office according to the Church's constitution. This thesis argues that, this procedure for taking General Council decisions, especially the posting of its ministers, makes the church's stability and growth more effective.

⁵Cf. Thesis by Van Dyke on Schisms in Charismatic Churches

Through analysing the growth of the Church it was observed that, the growth of the denomination was commensurate with its progressive historical trends. The periods in its history where there were fewer conflicts and less rancour, produced favourable conditions, which seem to have led to an increase in growth. The trend of the Church's growth seems to be commensurate proportionally with the growth or otherwise of the number of leaders both lay and clergy, at a particular period. An important aspect of the CoP's growth discussed was its International Missions outreach, which began in the 1980s and which has since developed very extensive diaspora missions. These mission posts are locations in various parts of the West, Continental Europe, Middle and Far East, and Asia.

The members of the CoP travelling out of Ghana gather a few people and engage them in prayer and fellowship. The group then requests the headquarters in Ghana to send a responsible missionary to take care of the congregants by providing pastoral care and administration and also aid in evangelisation and opening of other branches. These groups invariably end up becoming the CoP congregations at these locations and this methodology has resulted in the establishment of numerous CoP congregations all over the globe.

The most noticeable missiological factor for the CoP is the putting in place of a centralized missions department. The success of the CoP's diaspora missions has been attributed partly to the conscientious supervisory role in terms of pastoral care, effective administrative and monetary controls, provided by the International Missions Director. Through proper dissemination of mission policies from the top hierarchy through to the grassroots the CoP is acknowledged as being mission-minded to its core.

This thesis argues, based on the history of the CoP's mission in the UK, that, African Pentecostal mission enterprise such as that of the CoP is masterminded initially for Chaplaincy, but its presence in the West actually evoked a Christian witness.⁶ The Church's main intention, however, was directing foreign missions towards the West as a "mission in reverse" to the West, just as the early European missions came to evangelise Africa as foreign missions. The evangelism targets of these CoP immigrant churches had originally focused on people of African descent rather than the indigenes. This notwithstanding, their presence

⁶See Hanciles, "African Immigrant Churches in America", 351-354

filled in a vacuum that would have made an otherwise secularised continent more devoid of Christian presence.⁷ They bought and occupied sold-out structures originally meant for Christian purposes which would otherwise have ended up in other secular usage for which they were not originally intended. Their witness may not have affected much of the original indigenes of these places, but they reached other Africans who were also migrants and not originally Christians.

The generation of young people born British by Ghanaian parents, who have become Christians are sending the gospel as a “reverse mission” to their peers. The magnitude of “missions in reverse” may not be at the moment very profound, yet there are missions ongoing to some extent. Hanciles wrote that, “The CoP is consciously utilising Ghanaian migration as a springboard to contribute to the Christianisation of the world through evangelism”.⁸ The composition of migrants seen to be involved in the CoP’s missions abroad suggests a mixture of the social status of the diaspora, including students, officials from global organisation such as the United Nations and its various agencies, and staff in some Ghanaian embassies abroad. All these professionals and diplomats, together with those who appear to be seeking greener pastures are involved in missions.

Pockets of indigenes are spotted in some of the congregations, having come in through marriage and other factors. The CoP structures such as PIWC and current youth churches are resources for future engagements in Christian enterprises. Thus, the CoP is actively addressing its cross-cultural missionary functions to embrace the indigenes of their sojourning locations without alienating the core constituencies on whose efforts their missionary actions depend.

The thesis further argues, from the various discussed history of the formation of the CoP mission churches across the globe that, mission in the CoP goes beyond chaplaincy and an intention for reverse mission. The trend suggests also a pattern in which the CoP uses its presence in the Western locations, such as UK, USA, Canada, Germany and Italy, as a platform to launch missions in other locations of the global divide. They may be seen as

⁷David Goodhew, *Church Growth in Britain: 1980 to the Present*, (Great Britain: MPG Books Group, 2012), 107-193

⁸Hanciles, “African Immigrant Churches in America”, 353

missions from the global south, moving towards locations in the north and other global south and east locations.

Practical examples in this case of the CoP missions from the global south to the north, are those from Ghana to the UK. The CoP missions from Italy for instance, are extended to Spain, Belgium, Ukraine and Portugal as south-north, but via the north. In this case, the north is being used as a platform to nurture missions. Also, the CoP's missions from the USA to Latin America and the Caribbean nations: the Dominican Republic, Costa Rica and Trinidad and Tobago, can be seen as mission from a global south towards a global south location, but through the global north. The northern locations in this regard are being used as a platform or springboard to launch into other parts of the south. There are also CoP missions observed from Canada to Guyana, Brazil and South America. These are missions from the global south directed to other southern locations but through the global north. A typical trend or pattern of missions from the global south to another southern location is the CoP's mission from Ghana to India. Therefore, the trend of the CoP's international missions, suggests a variety of patterns of movement. This observed trend can be summed up, first of all, as missions extended from the global south towards the north and secondly, as missions from the global south towards other locations in the north but using the north, as a platform. Thirdly, the CoP global missions are observed to be moving from the global south to other locations in the south, and fourthly, from the global south to other non-Western locations.

The CoP achieves this global mission enterprise partly through the formation of functional ministers who are bred and nurtured through its immigrant churches in the West. The activities of the CoP's resident missionaries sent abroad from Ghana may not be seen as a "reverse flow", as previous Western missions perceived theirs. The CoP's resident missionaries are observed, apart from overseeing the congregations abroad to facilitate the formation of functional ministers, such as Pastors, Area Heads and Apostles who are sent to other places in the West to start or oversee their churches. The resident missionaries, disciple, train, fashion and equip their constituents for the work of ministry. Some of these individuals nurtured, who were also founding members of the CoP in the West, have become the heads of these CoP diaspora churches.

These functional ministers have an advantage of understanding the culture of their sojourning locations in the West. They also already have resident permits which enable them to move into other Western locations without many restrictions. This is due to the migration policies of, for instance, the European Union, which encourages free movement of people within its member States. The resident missionaries sent to pioneer or continue the CoP foreign missions gracefully and faithfully returned to Ghana to continue in their new ministerial postings without staying on. However, before these resident missionaries departed to their new stations in Ghana, they would have nurtured and trained or made ready other functional ministers. It is these ministers that the CoP uses to spread its missions into other parts of the West and other non-Western nations, which are not known to be traditional transit destinations for Africans.

Throughout this study, this thesis has pointed out and raised a hypothesis that there is a Pneumatic Phenomena, which drives the movement (CoP particularly) for growth. The thesis argues, as also observed by Asamoah-Gyadu and others, that this pneumatic phenomenon is the work of the Holy Spirit observed as the central catalyst working out through the individuals and the corporate Church for its commitment. The dynamism of the CoP can be located within the experience of the Holy Spirit, expressed as its spirituality, active in its adherents and in the corporate organisation.

The CoP's Pentecostal spirituality is observed through its theologies, character or form of beliefs, patterns of worship and other ethos. Thus the main observation of this thesis is that the transformative experience of the Holy Spirit in the lives of the adherents and the corporate body is the drive of the Church for growth. The wide acceptability of Pentecostalism, including the CoP on the African continent, is attributed to the fact that its religiosities and spiritualities seem to be akin with those of the primal imagination of the African primal piety.

In the past, typical theological analysis of Pentecostalism centred almost exclusively on questions of pneumatology, especially in the doctrine of baptism in the Holy Spirit and gifts of the Holy Spirit.⁹ However, the CoP as African Pentecostals have fused the experience of

⁹Dayton, *The Theological Roots of Pentecostalism*, 16

the Spirit with other theologically sound elements, expressed as its spirituality to produce, probably one of the greatest or most fascinating religious phenomena in this century.

The CoP integrated the theology of the Spirit with other Christological teaching, expressed in its tenets of beliefs, practices and other characteristic ethos to promote its growth. The thesis discussed its Pentecostal theologies, practices, character and ethos in the areas of: baptism and conversion, doctrines on the baptism of the Holy Spirit, gifts and fruit of the Holy Spirit, and the effects of spectacular events and prayer camps towards her growth. Other spiritualities examined included its community life and discipleship, a Biblical-based prayer life, holiness and an ethical moral life, vibrant evangelistic programs driven by the power of the Holy Spirit, church discipline and accountability, liturgy and vernacularisation, form and mode of worship, sacrament of the Holy Communion, and sacrificial giving such as tithing. This is different from the *modus operandi* of other Pentecostals, such as some contemporary Ghanaian Charismatic Churches. Some of these interpret the work of the Holy Spirit solely within its gifts and limit their application only to healing and responding to existential needs, whereas the CoP has a more holistic pneumatology.

These factors are portrayed as theological factors through which the organisation thrives, grows and moves into missions. The present writer is thus convinced that the Holy Spirit uses these factors to shape, drive and influence the CoP and its adherents through various systems to grow the Church. Thus, the thesis concludes that, in continuity with the African religious paradigm, Pentecostal and Charismatic Christianity, such as the CoP, has proven successful in Africa because of its openness to the supernatural, through its interventionist and oral theological forms influenced by theologies of the Spirit and other biblical Christo-centric teachings and practices that resonate with traditional African piety.

7.3 Recommendations for the CoP's growth

Based on the update and analysis of the history of the CoP and these evolving factors (religious, missiological, theological) attributed to its growth, this thesis makes the following suggestions towards its future continuous growth.

7.3.1 Restructuring the Evangelism Ministry into a department

The analysis and discussions of the historic developments of the functional ministries in the CoP show that the Church's purpose for the establishment of the functional ministries, is growing the Church through active evangelistic efforts. Evangelism therefore is seen as the main thrust of the Church's corporate intention which must be engaged in by all and not just by a collective group, such as the Evangelism Ministry. In the present writer's opinion, it is duplication to set up a special ministry, such as the Evangelism Ministry, as an option for the individuals. Since the prime aim of the other ministries such as Youth and Women are towards the same purpose, there is bound to be a conflict of interest and competition as has already been shown to exist between Evangelism ministry and Youth ministry culminating in change of names and functions over the years.

In an effort towards growth, this thesis recommends that, the Evangelism Ministry in the CoP be structured as an outfit or a department which is responsible for mobilisation, training, and instruction for evangelism in all the functional ministries and the entire body polity of the Church. Evangelism would therefore become imperative for every member of the Church as it is shown in the New Testament. Every member should be a compulsory member of the Evangelism Ministry and must be in an additional functional ministry. This would enhance the main focus of the functional ministries which is evangelism by avoiding the duplication of duties and unnecessary competition for a certain class of members, such as the young people. The Evangelism Ministry would operate both in the local churches and the functional ministries. The headquarters directorate would become a department to collaborate with the other functional ministries in their quest for effective soul winning by providing inputs into their syllabi and curriculum. It would provide training and aid mobilization for evangelism. In this regard, the ministries would have their own distinctive committees to work out the details for evangelistic campaign, but would be supported and equipped by the Evangelism Department.

7.3.2 Stepping up Social Action as part of holistic Evangelism or Soul Winning

This thesis recommends that, as part of the CoP's efforts towards growth and mission, it should intensify social action as part of its corporate evangelistic efforts. In its early years, the Church, upon the advice of James McKeown in particular, did not concentrate much on

social interventions to the neglect of evangelism. Evangelism was considered its main focus. Even though it has now come very far with the PENSOS initiatives in schools and hospitals more effort can be extended in this direction. The Church's external missions especially, should step up action in this regard concerning social intervention and actions.

Having come this far with its growth, it is expedient that the Church's evangelistic efforts be buttressed by more social action towards the converted. This will ensure a more holistic effect on the poor and marginalized who encounter the faith. For instance its congregations in the Northern and Upper Regions of Ghana and other African locations which are not well endowed, and are considered remote and deprived with regards to social economic incentives can be helped. In locations where there is intense poverty the CoP churches in southern Ghana could mobilise efforts for poverty alleviation.

These commitments may include more incentives towards formal education for the poor, medical relief, vocational and craftsmanship trainings for the disadvantaged and avenues for micro financing and educational scholarships for needy students. The youth and young adults with no means of support could be given basic training on craftsmanship. This can be done through the strategic building of resource centres to aid computer training, secretaryship and other trades. Outreach evangelism should be accompanied by medical services to alleviate the health challenges of the poor and needy. This will ensure that the gospel becomes a tool for the holistic wellbeing of the converted both in mind, body, soul and spirit.

7.3.3 Examine the establishment of Prayer Camps and the place of gifted laity in the church

The emergence of Prayer Camps in the religious landscape of the CoP was noticed in this thesis as one of the factors for its growth. The Church made efforts to straighten and structure them to conform to its Biblical standards and practices. Due to practices in some of the prayer camps which the CoP considers unbiblical the Church has put a ban on the further establishment of Prayer Camps in its outfit. The ban may serve as an avenue for more secessions which could affect the Church's numerical growth. This is because of a gap in the CoP structure which was pointed out in this thesis, as the cause for the springing up of the Prayer Camps.

To curtail the establishment of more Prayer Camps, this gap should be addressed. It is observed that, in the CoP's ministerial formation, there are identified places or progressive positions and direction for its ministers who are gifted. For instance, a minister could be made an Evangelist, Area Head, Apostle or Prophet with a defined scope and authority to work. However, it does not appear to be so with gifted lay persons, for instance, those with gifts in the area of healing and ministry of power which can be associated with evangelism. These lay persons are mostly not well educated. Some of them are women who do not have roles in the CoP frontline leadership because leadership in the CoP is male.

These gifted lay people do not find official positions to fit into and therefore adopt positions already known previously in the early AICs as the prayer camp leaders. The lay person therefore in the establishment of Prayer Camps, finds a means of expressing a God given mandate. In other denominations such as the Assemblies of God, this situation has been recognised, and personal ministries can be developed in local congregation. Some of these lay ministries specialises in leadership training, marital counselling, intercessory ministries, evangelism and healing outreach ministries and others. The CoP can pattern a trend in this direction to curtail the prevalent secessions of Prayer Camps established by lay members of the Church.

7.3.4 Reviewing Community Based cluster of congregations with one pastor system

One of the structures particularly unique to the CoP is its community-based churches, which are overseen by lay leaders and supervised by district overseers or pastors. A single pastor could be attending to between two and more than twenty local Assemblies or congregations. This system is similar to some Ghanaian traditional chieftaincy systems headed by a paramount chief who has a cluster of chiefs reporting to him. The congregations are in the care of presiding elders who work voluntarily. The pastors act more or less as overseers. Even though this practice has many advantages and has worked for CoP in Ghana and elsewhere, it may not be conducive at all times and for every place. The complexities of today's post-modern society and the demand for more pastoral attention in this era, especially in Churches in the West, will require that effort be made towards getting more committed stationary persons periodically to man each congregation. The system may not be suitable for other nations as situations could change from country to country. The system of the PIWC

should be extended towards the entire Church with the aim of having a single congregation or churches with one or more pastors. This will ensure more effectiveness in pastoral care, better output and positive growth.

7.3.5 Strategic Missions to the Nations aimed at Long term Missions

As part of its sustainable mission effort towards abiding and fruitful missions to the nations, this thesis recommends deliberate planned missions to specific locations. Specific nations could be targeted or earmarked for missions ahead of time, which would enable preparations in terms of type and ability of personnel to be moulded and enhanced. For instance, individuals who have the grace for missions could be identified and then be specifically trained in particular languages, skills and other needed capabilities in preparation towards a particular location. This will lessen the dependency on alliances with already existing churches, which have their own attendant problems as observed in this thesis. The Church must specifically train people in languages such as French, Spanish, German, Arabic, Chinese and Dutch to target its missionary focus. This will ensure that the missions work is not done adhoc and is also not dependent on others who do not understand and have the same zeal as members of the CoP.

7.3.6 Effecting Action towards Autonomy of the CoP National churches

The Church should expedite steps and action towards granting autonomy to more of its national churches. The history of establishment of the CoP's national churches goes back more than forty years. Its commencement of missions outside Ghana dates from the 1940s. These churches have received missionaries and logistics from the headquarters in Ghana over the years.

This thesis has pointed out that many of these national churches have become large national churches with several congregations and have grown their own leaders, some of them Apostles and Prophets. These nations, therefore, appear to have fulfilled every requirement to stand on their own as autonomous national churches.¹⁰ These churches, though semi-autonomous in terms of administration, still tied to the main headquarters in Ghana in terms

¹⁰See Appendix 3 for the modalities for the autonomy of the national churches

of policy and other directions. In Africa, for instance, the Church in Burkina Faso has been established for more than forty years, having been one the earliest to be established. However, it is still dependent on the Church in Ghana for logistics and missionary support.

Admittedly, the CoP has so far granted autonomy to two of its national branches, which are Benin and Côte d'Ivoire.¹¹ Apart from some of its African churches which are still dependent on the CoP in Ghana, other branches in the Western nations such as the USA, and the UK, can be considered to be overdue for autonomy when measured by the agreed criteria. These churches should be granted autonomy and be encouraged to build the CoP national churches, adapted to suit their peculiar locations and contexts.

Some of the churches in the West should no longer be receiving missionaries from Ghana. They have raised enough manpower resource to stand on their own. The parent church should therefore commence action towards granting them autonomy. Coupled with this, the Church must subsequently formalise a process towards collaboration for future relations among the autonomous churches and their members and for further evangelisation into other nations. This will help the Church to engage itself towards building a mission's minded church that will continue with a common mission's agenda and policy.

Granting autonomy to these national churches will encourage the initiative of forming churches which favours the particular nation's culture, language and traditions. In order for the CoP to expand and to forestall some of the challenges which might be peculiar to particular nations such as culture, law, language and mode of administrative structures, actions should be expedited for the formation of a well-structured dependable commonwealth association of the CoP's autonomous national churches, where resources and manpower could be voluntarily distributed or shared.

¹¹CoP, Brochure of 42nd Session of General Council Meetings, held at Pentecost Convention Centre, 10 -14 May 2016, 31

7.3.7 Recommended Areas on the CoP Requiring Further Research

To this end, this writer envisages that the CoP as an African Pentecostal institution requires further scientific investigation and research for its progressive global growth and mission's agenda. The important areas envisaged by this writer include:

1. An investigation into how the, "lay-leadership driven community based system" being used by CoP in Ghana is adoptable for other external branches both in other African nations and other locations including the West. This is important for its global growth and expansion considering the diversity and complexities of other global locations.
2. Secondly, this thesis had drawn attention to the fact that recently the church is endeavoring to sponsor and train some of its ministers and others as Christian scholars to investigate its content, especially in the area of post graduate studies. However, these scholars are training from diverse institutions with different theological orientations and curricula. What does this training hold for the institution, the Pentecostal fraternity and for the individual scholars themselves in the long term? What implications, for instance does it hold for the future of the church's growth and Pentecostalism in general?
3. Thirdly, a comparative research with other church organisations of the same calibre, such as African Pentecostals, such as Redeemed Christian Church of God from Nigeria and other non-Pentecostal churches with regards to its growth analysis is warranted.
4. The fourth is how it can regulate and generate enough finances to sponsor its mission's agenda and also engage in effective socio-economic intervention in its holistic missions agenda.
5. The fifth, the Person, Ministry and Missionary Work of James McKeown the Missionary founder of CoP should be engaged in as a research project. This will produce his kind of missionary model which has produced the CoP.
6. The sixth, is closely linked to the fifth. There is the need for a research project to examine the leadership qualities and style of the African Executive Chairmen of CoP in comparison to James McKeown and the effect of CoP
7. Finally, a seventh work could look at the Impact of CoP music on Christianity in Ghana

7.4 Conclusion

The CoP, as an African Pentecostal denomination, has moved from the periphery into the mainstream in terms of global history of church growth and missions in this era. The denomination has adopted innovative and practical strategies for its continuous growth as a Pentecostal denomination and has thus become integral in the growth of global Christianity in this century. Its whole process of growth and mission can be described as having moved beyond what Sanneh described as “translating the Scriptures” into “transmitting the Spirit” in missions. This thesis *Spirit and Mission: the Growth of the CoP as an African Pentecostal Denomination* has also draw attention to the influence and experience of the Holy Spirit as the main force or actor behind the Church’s growth and expansion.

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APPENDICES

APPENDIX 1

QUESTIONNAIRES FOR INTERVIEWS

TITLE: SPIRIT AND MISSION: The Church of Pentecost as a growing African Pentecostal denomination

Respondent:

Name:

Age:

Gender:

Marital status;

Current position:

Positions held:

Date/Time interviewed:

Venue:

QUESTIONS:

Length of time of being a member:

Personal background in the church:

HISTORICAL

1. What are some of the Major Religious/Historical developments that had occurred in the ministry of CoP between 1982 and 2012 which you remember?
2. Can you please recount the processes of the taken over of the next leadership after McKeown and your observations?
3. It has been said that Apostle DYA Owusu took over temporary as Acting Chairman, how long did he act? Can you remember the time? And what are the circumstances that led to his removal? Who was his successor?

THEOLOGICAL

1. What are the religious and theological factors that account for the phenomenal growth of the CoP as an indigenous classical Pentecostal denomination with branches all over the world?
2. You granted an interview for Leonard in the 1980s in that interview you posited that the growth of the CoP is through - prayer, evangelism, discipline and structures- do you still hold to that or have changed your mind on some of them or have added to them?

MISSIOLOGICAL

1. It is understood that you were the first IMD of this church please what date did you become the IMD and for how long?
2. Do you remember any historical incidents which led to the creation of the Missions department in CoP or it was strategically planned?
3. As the pioneer IMD what can you recount influenced the growth of CoP into mission.
4. It has been written in the history book of CoP that James McKeown insisted on indigenous self-supporting principles for the CoP. Do you know any previous readings which influenced his missiological principle? Since he seems to be ahead of his time in missiological principles.
5. As the chairman of the Missions Board what factors in your opinion drives the Missions focus of the CoP?
6. Do you please find as at now any part of the Church's missions engagements faulty?
7. One of the current growth developments in the mission of CoP is the Northern Outreach Ministry how do you assess it as part of the missions in CoP in the future?
8. What are the key theological and missiological factors that promote the CoP's growth at the national and International levels
9. Can you recount the success of the CoP mission during your tenure of office and some of the major decisions you took that had affected its growth?

10. What in your opinion are some of the major setbacks to CoP missions?
11. What are some of the developments you now see as the chairman of the Missions board different from when you were in office?
12. How do you see the future of CoP mission? They seem to be having the same pattern as the eighteenth century chaplaincy of the European missions?

ADMINISTRATIVE

- 10 It has been argued forcefully by writers discussing CoP that its greatest strength for development and growth is its well structured administration. Can you please affirm or otherwise this assertion and describes the nature of the administration.
- 11 Were the CoP administration, structures and management strategically planned?
- 12 In what ways have the administration and ministerial structures of the CoP contributed to the growth, expansion and missions of the church?
- 13 How do the boards and committees in the church operate?
- 14 How are the financial administration run?

MINISTRIES

Women

1. Is there any rationale or reason why the CoP had always had men as leaders for the women's ministry? Theological or Historical antecedent.
2. In your recent interview with Paul Yonggi Cho he pointed out to you his stake on the help the women had given him, how do you compare the role of the women's movement to that of the role of the Holy Spirit in this regard.
3. What part do you recount the women in CoP has played in the church's development?
4. With the present era of post-modernity where girls are being educated and becoming professionals what directions do you foresee the ministry to become?

Evangelism Ministry

5. What in your opinion is the future of the Evangelism ministry? Beginning from the 1970s when elite started coming into the church the Evangelism ministry seems to be struggling or so they say?
6. What is your stake now on the directions of the ministries in the future?

HOLY SPIRIT FACTOR

1. What part can you recount the Holy Spirit play in the church's development?

2. It has been suggested that the major factor or Pentecostal insurgency in this century is personal religious experiences of the Holy Spirit. Pentecostal Christianity understood this experience particularly the experience of the baptism of the Holy Spirit as an empowerment for mission. What is your stake on this matter?
3. Holy Spirit Baptism trend and emphasis is going down does that indicator points to anything?
4. The effect of Sign and Wonders today in the numerical growth of the Church compared to its impact in the beginning of the Church is different, any insights?
5. An important factor accounting for the growth of the CoP is an offshoot of the Pentecostal religious experience which includes baptism of the Holy Spirit and signs and wonders and the proliferation of the prayer camps which seems to emphasis these. What is your stake on the prayer camps for the future of this church especially in this present era of charlatan prayer camps?

INDEGINOUS LEADERS FACTOR

1. James Mckeown Factor: You wrote a portion on the Factor of the founder what are some of his major contributions to this church as an institution in regards to its growth and development?
2. What are some of the major developments in the church since the indigenous leadership took over from James Mckeown?

MANPOWER, DEVELOPMENT, TRAINING AND THEOLOGICAL

1. The CoP is a grass-root movement how are the leaders trained?
2. Can you please give us your plan on manpower development in the church? Especially how you came about with the university of which you were the first Rector?

CoP AND ECUMINISM

1. What is your stake of the current church and its brushes with other denominations? For instance some older people in the church think that the church is losing its value because of association and coping from other churches? Others think that the church has been too isolated for the other denominations?

THE FUTURE OF COP

Lastly please what is your direction for the growth of the church from this time forward?
Seeing that your institution is gradually entering the next generation.

QUESTIONNAIRES FOR INTERVIEWS IN THE UK

TITLE: SPIRIT AND MISSION: The Church of Pentecost as a growing African Pentecostal denomination

Respondent:

Name:

Age:

Gender:

Marital status;

Current position:

Positions held:

Date/Time interviewed:

Venue:

QUESTIONS:

Length of time of being a member:

Personal background in the church:

HISTORICAL

4. How long have you been in the CoP UK ?
5. What are some of the Major Religious/Historical developments that had occurred in the ministry of CoP since inception that you recount?
6. Can you please recount the processes of the taken over of various oversights of the organization?
7. What has been the relationship between CoP and the Apostolic church that you recount?
8. What has been the relationship between CoP and the Elim church that you recount?
9. Apart from the Elim which other organization does the church have fraternity with in the UK?

THEOLOGICAL

3. What are the religious and theological factors that account for the phenomenal growth of the CoP as an indigenous classical Pentecostal denomination with branches all over the world?
4. What are the factors that influence the growth of CoP in the UK?
5. Can please suggest any challenges that are hindering the growth of the CoP in this area?

MISSIOLOGICAL

13. What role does of office of the IMD play in the running of the church in the UK?
14. How does the mission structure of the CoP UK mission's office work?
15. Do you remember any historical incidents which led to the creation of the Missions department in CoP or it was strategically planned?
16. As the pioneer member of the church in UK what can you recount influenced the growth of CoP into mission.
17. Do you please find as at now any part of the Church's missions engagements faulty? Expecially in regards to work in the foreign branches including the UK?

18. What are the key theological and missiological factors that promote the CoP's growth at the national and International levels?
19. What in your opinion are some of the major setbacks to CoP missions in UK?
20. What are some of the developments you now see as the National Head different from when you were not in office?
21. How do you see the future of CoP mission UK and other foreign nations in Europe? They seem to be having the same pattern as the eighteenth century chaplaincy of the European missions?

ADMINISTRATIVE

- 15 It has been argued forcefully by writers discussing CoP that its greatest strength for development and growth is its well structured administration. Can you please affirm or otherwise this assertion and describe the nature of the administration.
- 16 Were the CoP administration, structures and management strategically planned?
- 17 In what ways have the administration and ministerial structures of the CoP contributed to the growth, expansion and missions of the church?
- 18 How do the boards and committees in the church operate?
- 19 How are the financial administration run?

MINISTRIES

Does the church in UK have functional ministries just as that in Ghana?

In the midst of the tight schedule in this place how it does effectively work?

Women

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8. In your recent interview with Paul Yonggi Cho he pointed out to you his stake on the help the women had given him, how do you compare the role of the women's movement to that of the role of the Holy Spirit in this regard.
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11. What in your opinion is the future of the Evangelism ministry? Beginning from the 1970s when elite started coming into the church the Evangelism ministry seems to be struggles or so they say?
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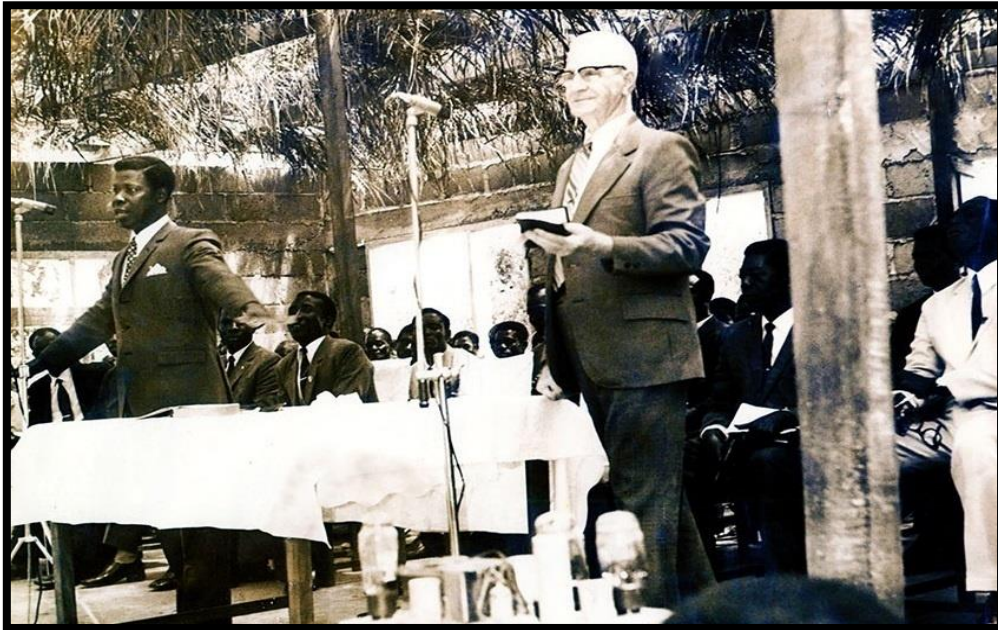
because of association and coping from other churches? Others think that the church has been too isolated for the other denominations?

THE FUTURE OF COP

Lastly please what is your direction for the growth of the church from this time forward? Seeing that your institution is gradually entering the next generation.

APPENDIX 2

CoP IN ITS EARLY YEARS (BETWEEN 1937 – 1962)



Rev. James McKeown and Pastor Joseph Egyir Painstil at a convention.



One of the early conventions of CoP held at Nkawkaw in 1970



A cross section of ministers at a convention in 1970



Some ministers' wives at a convention in 1970



Ministers take a memorable photograph after the CoP's General Council Meetings held in Kumasi in 1977

CoP EXTERNAL MISSIONS (FROM 1980 ONWARDS)



The National Head Office of COP-UK



A cross-section of the youth of COP, UK during the annual National Youth Conference at the Nottingham University in July 2017

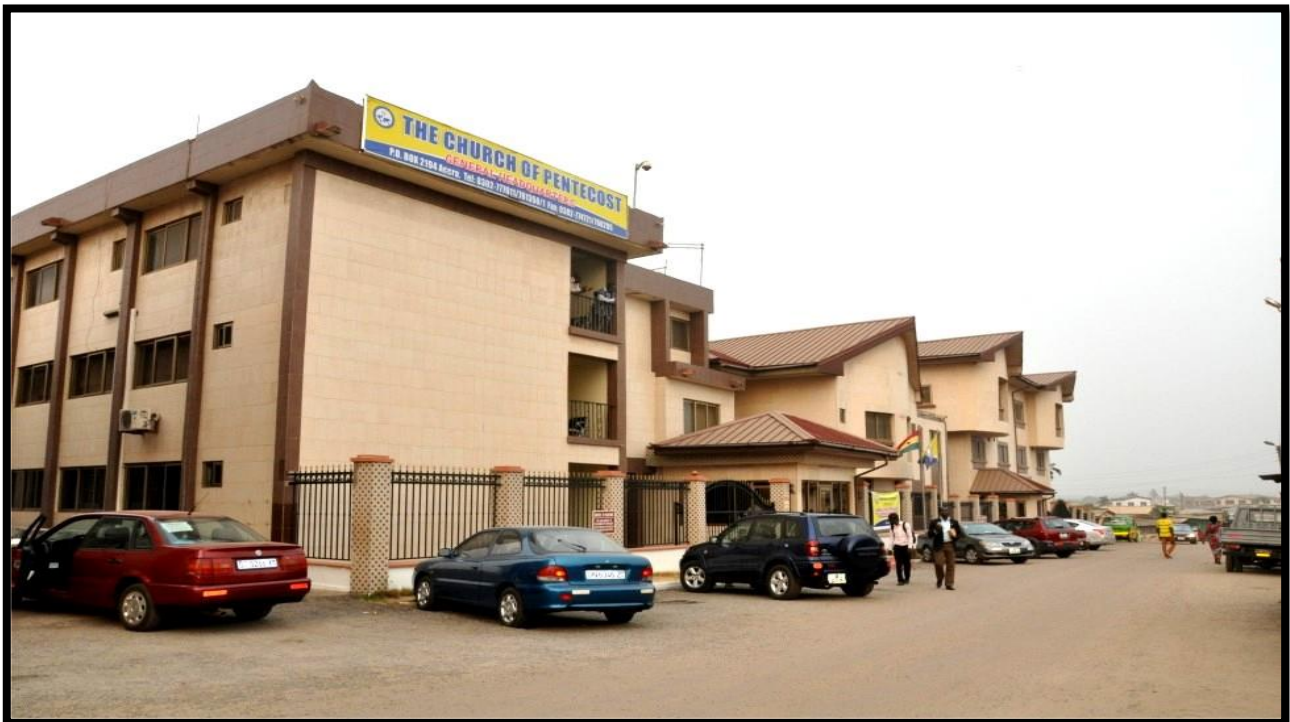


A branch of The Church of Pentecost in Montreal, Canada



The Nationnl Head Office of CoP-Canada

THE CURRENT STATE OF CoP (2017)





Opening session of the Global Minitors and Wives' Conference of CoP on January 10, 2017 at the Pentecost Convention Centre.



Pentecost University College, Sowutoum



Pentecost Theological Seminary



Pentecost Convention Centre



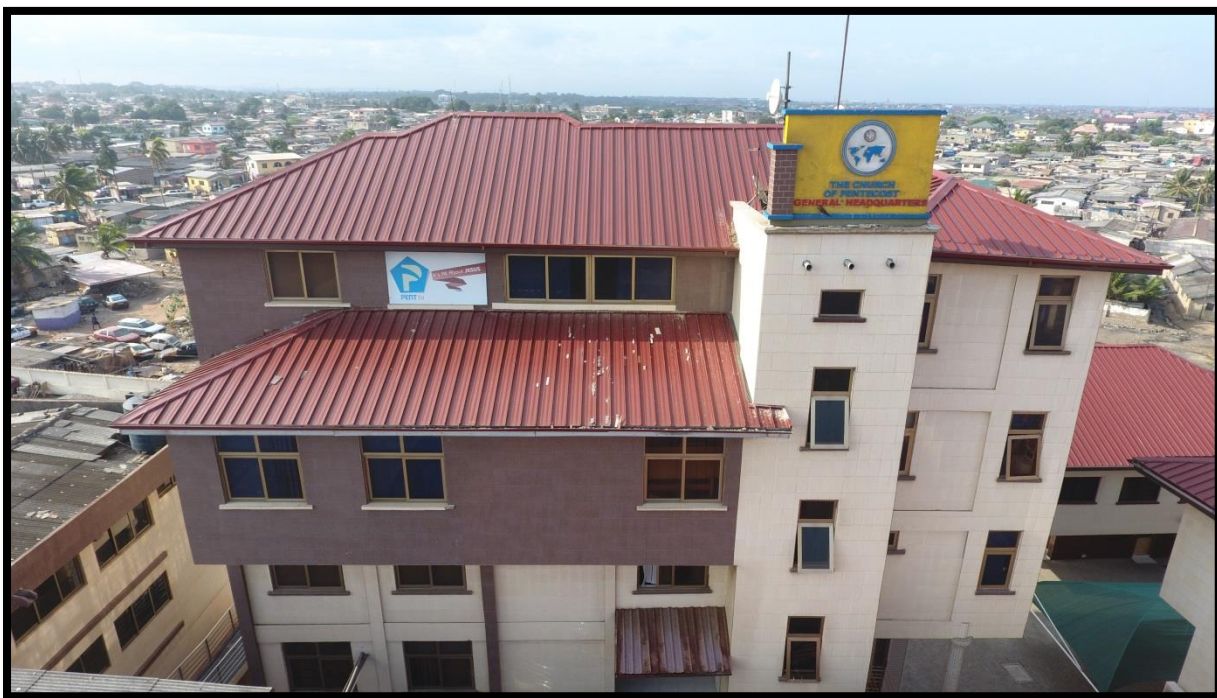
Aerial View of the Pentecost Convention Centre



Aerial View of some auditoriums at the Pentecost Convention Centre



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